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OUR HOPE

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Editorials.

The Pierced One

In that wonderful prophetic psalm, the twenty-second, in which the Spirit of God describes the sufferings of Christ and the glory that should follow, a complete description of the cross of our Lord and His death by crucifixion is recorded. And that is so much more remarkable because when David wrote this psalm, that cruel death by crucifixion was an unknown mode of death. Cruel Rome invented that terrible torture. The One who speaks in that psalm is our Lord. The literal fulfilment of the words spoken so many hundreds of years before He came is known to every Christian. "They pierced my hands and my feet" was done to the Lamb of God when they nailed Him to that cross. And they also pierced His blessed side and water and blood gushed forth, the precious emblems of the cleansing and atoning power of His sacrificial death (John xix:34; 1 John v:6,8).

When He left the tomb and appeared in His risen body among His own the pierced hands and feet, as well as this pierced side were shown by Him. "Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had said so, He showed unto them His hands and His side" (John xx:20). And when at another occasion He appeared and they were terrified, supposing they had seen a spirit, "He said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And when He had thus spoken, He showed them His hands and His

feet" (Luke xxiv-36-42). The memorials of His passion are therefore seen in the resurrection body of our Lord, that prepared body, prepared for Him in incarnation by the Spirit of God, that body which could not see corruption.

And when He stood on Olivet and left the earth to go back to the Father, to His home and our home, and lifted up His hands to bless them, the witnesses of that scene saw in those hands the nail-prints. Seated at the right hand of God in that body the nail-prints are still seen, the blessed evidence that the work is done and all is finished.

What a glorious day it will be when all the redeemed are gathered around the throne and we shall see Him face to face! We have a description of it in the book of Revelation (chapters iv, v). He is there revealed when about to receive the book, He alone is worthy to open. John tells us, "And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as though it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth." Then shall we see Him in all His glory and look upon His pierced hands and feet and His side, as the disciples did when He appeared unto them. What worship follows then! "Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation, and hast made us unto our God Kings and priests, and we shall reign over the earth." This worship is the result of the glorious vision of the Lamb, once pierced for our sins and nailed to the cross. In all eternity the Lamb will thus be seen and the tokens of His passion will still be there, the eternal memorial of the Cross. In the new Jerusalem, the eternal dwelling place of the redeemed, the throne of God and of the Lamb will be there, and as the Lamb He will ever be known.

There is another reason why in the glorified body of our Lord the nail-prints and the spear thrust remain. It is for the sake of the people Israel. They will have to look upon Him the pierced One and know that He died for their nation (John xi:50-52) and that through Him and His grace they are saved, that He is their Savior and King, who turns

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away ungodliness from Jacob and gives to them the promised glory. The nail-prints are the precious evidences that their Saviour is the same whom the nation once delivered into the hands of the Gentiles to be crucified. Zechariah speaks of this. When the nations at last gather against Jerusalem, the Lord will rise up against these nations and destroy them (Zech. xii:1-9). Then the Spirit of grace and supplication will be poured upon the people dwelling in Jerusalem, "and they shall look upon Me whom they have pierced and they shall mourn for Him as one mourneth for his only son." (Zech. xii:10). A great national repentance follows then. All this has not been fulfilled and cannot be till our Lord comes again in power and glory. Then Israel will look upon the pierced One. That this is unfulfilled may be learned from John xix:36, 37. While it has been fulfilled "a bone of Him shall not be broken," the Holy Spirit avoids purposely the word fulfilled when He quotes the passage from Zechariah, "And again another scripture saith, They shall look at Him whom they pierced." Then will they look upon Him when He comes again and acknowledge "He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed" (Is. liii:5). "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him, and all the tribes of the earth (Israel) shall wail because of Him. Even so, Amen" (Rev. i:7). Then comes the long promised glory for Israel and for the nations as well; then,

> Daughter of Zion, sorrow no more;
> Light is arising, darkness is o'er.
> Shame is forgotten, exile is past;
> Beauty for ashes, cometh at last.

✠

Joy and Peace.

Phil. iv:4-7 contains five things all believers should enjoy and remember every day. *First*, "Rejoice in the Lord always and again, I say, Rejoice." Happy condition in which we are placed as redeemed and saved that we may rejoice always in the Lord. *Secondly*,

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"The Lord is at hand." Our future and destiny is to be forever with the Lord. *Thirdly*, "Be careful for nothing." Upon the Lord, who has redeemed us and to whom we belong, we can cast all our cares, for He careth for us. *Fourthly*, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." What a privilege prayer is and how little we make use of it! God's call to us that in everything we make our requests known to Him. There is no limit here; He never disappoints simple, child-like faith. *Fifthly*, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This will be the precious outcome of rejoicing in the Lord, waiting for His Coming and a daily walk and life in faith. May it even be so with all who read these words.

✠

Calming His People

The two little words "fear not" may be called the Divine hush for God's children. What meaning they have coming from our omnipotent Lord who loves us so dearly! But faith must lay hold, and our lives, to enjoy this Divine hush, must be lived in godly fear and near to Him, as the little child when hushed to sleep nestles on the mother's bosom. And how God's children need the calming, the "fear not" of His Word in these days of fear and trembling. He still speaks to us as He spoke to Abraham, "Fear not, I am thy shield and thy exceeding great reward" (Gen. xv:1). And to Joshua "Fear not, neither be thou dismayed" (Josh. viii:1). This also we can claim and all the other "fear not." "Peace be unto thee; fear not, thou shalt not die" (Judg. vi:23). "Fear not for they that be with us are more than they that be with them" (2 Kings vi:16). "I will fear no evil for Thou art with me" (Ps. xxiii:4). "The Lord is my light and my salvation; whom shall I fear?" (Ps. xxvii:1). "Wherefore should I fear in the days of evil" (Ps. xlix:5). "The Lord is at my side; I will not fear what can man do unto me" (Ps. cxviii:6). "Fear not for I am with thee" (Isaiah xliii:5). "Fear not, little flock; for it is your Father's good pleasure to give

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you the kingdom" (Luke xii:31). "Fear not! I am the first and the last. I am He that liveth and was dead, and behold I am alive forevermore, amen; and have the keys of hades and of death" (Rev. i:21). Hallelujah!

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The Lord Remembers

Blessed, comforting and sustaining truth, our omniscient Lord never forgets anything! He knows all things and remembers His people, their sorrows, their sufferings and all their needs. There is only one thing in which He is forgetful, which He no longer remembers: "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isaiah xliii:25). "I will forgive their iniquity and remember their sin no more" (John xxxi:34). What a striking illustration of this fact we find in the fourth chapter of the Epistle to the Romans. There the Spirit of God bears a glowing witness to the faith of Abraham. Yet we know from the record in Genesis that Abraham was weak in faith. "He considered not his own body." Yet we know that Abraham said in his heart, "Shall a child be born unto him that is one hundred years old?" Abraham's wavering and unbelief is no longer mentioned in the New Testament, because God had forgotten it and remembered it no more. And so our sins, which the Lord bore in His own body on the tree, when He remembered our deep need and paid it all, can never come up again; they are cast into the depths of the sea, the sea of His unfathomable love (Micah vii:19).

It is written, "God remembered Noah" (Gen. viii:1). He was in the ark of safety; without the waves and billows, above the window with heaven in view, and beneath a world in ruins, passing through judgment. And God watched over him, remembered him and acted in his behalf. His eye was upon him; he knew the waves which dashed against the ark, the gale which lifted it out of the waters and He carried him safely through. And thus He remembers His people still, though the storm may rage and they are driven about by the contrary wind. "I will never leave nor forsake thee." "When thou passeth through the waters I

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will be with thee, and through the rivers they shall not overflow thee" (Isaiah xliii:2). It is enough for all circumstances, in every trial, in every storm, in every sorrow, to know "God remembers me."

What groans we find in the beginning of the book of Exodus! His people were suffering in Egypt, afflicted with burdens, in hard bondage under cruel Pharoah. It seemed as if God had forgotten them. But when His people cried, then "God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob." Out of the burning bush Jehovah told Moses "I have seen the affliction of my people * * *. I have heard their cry. * * * I know their sorrows. * * * I am come down to deliver them" (Exod. iii). He is the same Lord today who knows, who hears, who sees and will surely deliver His people when they call upon His Name. What a comfort it is! Oh for simple faith to lay hold! He remembers us in all our afflictions, in our struggles, in our temptations, in our sorrows. He remembers us on the throne and knowing our need He intercedes and with His power keeps us all. What have we then to fear when all rests in His hands and He remembers us in His infinite love!

He will remember us in the coming day of His glory. Abigail in pleading with David said, "But when the Lord shall have dealt well with my lord, then remember thy handmaid" (1 Sam. xxv:31). And David did not forget her prayer. The dying thief addressed the Lord, "Remember me when Thou comest into Thy kingdom." And the answer came, "Verily I say unto thee, today thou shalt be with me in Paradise." We shall be with Him, too, and share His glory. Then all our service, our sacrifice, our faithfulness, will be remembered by Him and He will give us the reward. He is not forgetful of the work and labor of love of His people (Heb. vi:10). Our labor is not in vain in the Lord. In due season we shall reap if we faint not. In that day all will come to light and He will remember all our prayers, our service and what we have done to glorify Him. If we remind ourselves of this, that the Lord will remember all our service, we shall be satisfied to serve unostentatiously; more than that, we shall delight to hide

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our service and rejoice in a hidden service for God, which the Lord knows and will remember. We shall seek His praise instead of the creature's praise.

And we must remember Him. No Christian can live the life of joy and peace without remembering the Lord every day. The new nature liveth and breatheth in Him. He is our life. "For me to live is Christ." The Spirit of God in the child of God constantly leads to occupation with Him. As we think of Him, meditate on His blessed person, commune with Him, we abide in Him and He in us. At His table we keep His request, "Do this in remembrance of me." The bread and wine tell us each time how He remembered us when we were lost, and then we remember the great love with which He has loved us. And this is the comfort we need in these days of darkness. The Lord liveth; He knows; He hears; He remembers. And as we remember Him and walk in His fellowship, we shall be kept—yea kept in perfect peace.

✠

Hath God Forgotten?

"Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" (Ps. lxxvii:9.) It is an old cry. Many today speak thus and ask this question. God surely is still the gracious God whose mercy endureth forever. But why does the horrible thing, the terrible nightmare of all human history continue? Why are the prayers for the overthrow of wickedness and for the victory of righteousness unanswered? Why is there no answer? It seems as if God is waiting for something. As if something is in the way which hinders Him to make bare His arm. What is it?

We may find an answer in the experience of Hezekiah, the King of Judah. It was a critical hour for Jerusalem. An arrogant enemy was gathering against the holy city. The King of Assyria, Sennacherib, the victorious conqueror of many people, the blasphemer, defied the God of Israel, insulted Him and threatened His people with destruction. He claimed that the God of Israel had sent him on his wicked

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conquest, for through Rabshakeh he sent the lying message: "The Lord said unto me, Go up against this land and destroy it" (Isaiah xxxvi:10). He was sure that he would win the victory and abused the people of God.

What did good Hezekiah do? Before he ever sent to the prophet Isaiah he did something else, which was the first step to secure the Lord's mercy and His power. "And it came to pass, when King Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord" (Isaiah xxxvii:1). It was the deepest humiliation which the King expressed by the rending of his royal garments and the putting on of sackcloth. He humbled himself in the presence of the Lord in the house of the Lord. He put himself in the dust before Him and then pleaded from the dust, "Save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only." The victory was won as soon as the King humbled himself and in true humiliation sought His presence. That night the Lord acted in behalf of His troubled people, and Sennacherib's proud army was wiped out.

Is God waiting for our true humiliation and repentance, the confession of our sins? We fully believe that God is waiting for this. Read three great prayers recorded in the Word of God: Ezra ix, Nehemiah ix and Daniel ix. Each of these prayers, offered up at a critical time of Israel's history, consists of almost nothing but confession of sins, deep shame and humiliation and petitions for mercy. And God answered, for He delighteth in mercy. "God resisteth the proud, but giveth grace unto the humble." This is as true of nations as it is of individuals.

We hope and pray with thousands of others that days of real humiliation and confession of sins may be appointed in our land. We believe this may mark the turning point in the great crisis. In the meantime every Christian can do what lonely Daniel did in Babylon, go on the knees, confess his sins and the sins of the people and cry to God for His gracious help.

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The Morning Star.

Beautiful sight! There in the eastern sky in the early morning that brilliant star! It is the Morning Star, the herald of the dawning day, the rising Sun in all his glory. Our Lord is both, the Morning Star and the Sun. At the close of the Old Testament Scriptures the coming day is announced that shall burn like an oven. The proud and the wicked shall be the stubble. In that day the Sun of righteousness arises with healing in His wings. This is His visible and glorious coming to judge the earth in righteousness, to bring peace to the nations and to establish His Kingdom. The sun rise is for Israel and the nations, the breaking of the millennial day. At the close of the New Testament His own voice is heard. "I am the root and offspring of David, the bright and Morning Star." As soon as He announced Himself as the Morning Star there is an answer from the earth: "The Spirit and the Bride say Come." The Spirit is the Holy Spirit dwelling on earth in the members of the body of Christ; the Bride is the body of Christ, the Church. The word "Come" is addressed to Him, the Morning Star, that He who has promised to come for His own may soon come. The Morning Star is symbolical of His coming for His saints to take them home to glory.

Surely the Morning Star will rise for the night cannot last forever; the morning must come. Surely He will keep His promise, in which we hope and trust, and come for us, His waiting people. Let us watch and wait. May it be true of all His people what David expressed: "My soul waiteth for the Lord more than they that watch for the morning" (Ps. cxxx:6).

How often we have looked at the Morning Star in the eastern sky and then, with the thousands of His dear people prayed, O Lord Jesus, thou bright and Morning Star, Come! And what a day when the love-call is answered! What a sight when we see Him in all His glorious beauty! What a joy when earth's sorrows end and heaven's portals swing open!

"Even so, come, Lord Jesus."

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"Immediateness"

Our friend, Sir Robert Anderson, K. C. B., of London, has sent us a letter on the question of the New Testament teaching of the immediate coming of our Lord for His saints.

Dear Mr. Editor:

With a sense of pleasure and relief I read Mr. Philip Mauro's letter in your April issue, repudiating the charge that he had let slip the distinctively Christian truth of the Lord's Coming. But he mars his testimony to that truth by adding that "immediateness" was not taught by the Apostles; 2 Peter i:14 affords a conclusive refutation of that statement.

To quote Dean Alford's words, "The apostolic age maintained constant expectation of the Lord's return." Were it not so, in the name of common sense what meaning could there be in the Apostle Peter's saying that he—an aged man who had reached his three score years and ten—was aware from a special revelation received from the Lord that he was to pass to heaven *through death*. And if Alford is right in saying that the words used imply that his death was to be sudden, the proof they afford of "immediateness" is overwhelming.

This truth was taught with increasing definiteness as the Apostle Paul's ministry drew to a close. "We are *looking for* the Saviour," he wrote from his Roman prison to the Philippian saints, using a word that signifies "to thrust forward the head and neck as in anxious expectation of something believed to be immediate" (Bloomfield). And he employs a kindred word in Titus ii:13, written probably in the very year of his martyrdom.

Yours in the fellowship of "The Blessed Hope,"

ROBERT ANDERSON.

We sent the foregoing communication to Mr. Mauro and received from him the following answer:

I am in hearty agreement with the view stated in the foregoing letter. It expresses just what I hold, and always have held since I have had any knowledge concerning the Lord's return. But it is evident that the writer of that letter was not aware that I took the word "immediateness" from Mr. S. Mathews' tract (I never saw it elsewhere) and used it with his meaning, namely, as signifying that the return of Christ in the first century was the positive teaching of the New Testament. That is the doctrine of "immediateness" which I endeavored to refute. Undoubtedly the Apostolic Church "maintained constant expectation of the Lord's return," and undoubtedly it was His wish that His return should be looked for momentarily during the entire

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time of His absence. But it is quite another thing to say, as Mr. Mathews said (and for the sole purpose of discrediting the whole truth of the Second Coming) that the *immediate return* of the Lord was the *positive teaching* of the New Testament. I am in full accord with those who teach the "imminency" of the Lord's coming from the earliest days of the Church until now.

✠

When—Then.

Our Lord has told us "*When* these things begin to come to pass, *then* look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi:28). When the night is the darkest, then the Morning Star will soon appear. When Satan's power is fully displayed, then deliverance is in sight. When man's day ends in apostasy and tribulation, then the Lord's day is at hand. When on earth there is distress of nations with perplexity and all things are being shaken, then He is near. Almost fifty years ago Horatius Bonar expressed the "When"—and "Then" in the following verses:

"Up! be watching; Christ is coming—
He is coming for His own,
He is coming to do battle
For His long expected crown.

"When the evil is most evil,
When the foe is in his strength,
And earth's fever universal,
Then the Healer comes at length.

"And when fails all human wisdom,
When man's boasted light succumbs,
When his progress proves illusion,
Then the World's great Prophet comes.

"When the last, wide lawless uproar
Showeth man's poor rule all vain;
Then the mighty King descendeth
In His glorious power to reign.

"When man's wisdom turns to folly,
And his faith is but a name;
When his self-will, vainly seeking
High dominion, ends in shame.

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"When his art, and thought and culture
Do but swell the turbid stream;
When his reason struggles vainly,
And the mind-power proves a dream.

"When the tree of knowledge ripens
Its bitterest and its last;
When the era of believing
Into unbelief has past.

"Then the wisdom of all wisdoms
Poureth in upon our night;
And the many masters vanish,
The One Teacher comes in light.

"Up! be watching; stars are paling,
Day is breaking o'er the deep,
And the tempest of the ages
Is subsiding into sleep."

And all these things are coming to pass. The end of the age is upon us. For us, His waiting people, these days must be "look up" days, days of blessed and holy anticipation, days when we all may well lift up our heads and rejoice over the glorious prospect of the coming face to face meeting when we shall see Him and be with Him. May He keep us by His Spirit in this attitude of faith and hope.

✠

Divine Warnings.

There are numerous warnings in the New Testament of the coming corruption of the doctrine of Christ, the rejection of sound doctrine and the final apostasy from the faith delivered unto the Saints. These warnings are strong evidences of inspiration, that the New Testament Scriptures, like the Old, are of supernatural origin. The conditions indicated by these divine warnings are now seen on all sides in professing Christendom.

Our Lord first sounded a warning, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves" (Mark vii:15). This was spoken in the discourse which we call the sermon on the mount. Later He warned that false Christs would come and that the age would end with a rejection of the faith.

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When Paul addressed the Ephesian Elders the Spirit of God sounded a warning also as to the future of the church. "For I know this that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them (Acts xx:29, 30). This solemn warning given through the great Apostle to whom the Lord had entrusted His special revelation concerning the church and her destiny, is more fully explained in his two epistles to Timothy: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. iv:1). "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).

Peter also sounds the warning: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of" (2 Pet. ii:1-2). He also tells us "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His Coming?" (2 Pet. iii:3).

The beloved disciple adds further warnings that many false prophets are gone out into the world. And these false prophets deny that Jesus Christ is the Son of God incarnate (1 John iv:1-3). They are termed and anti-christ, denying that Jesus is the Christ. Jude finally gives another warning of these men who crept in unawares and who go in the way of Cain.

All these predictions have come true, and on all sides, in every phase of professing Christendom we see the wolves in sheep's clothing. Who are they? Men who claim to be teachers of Christianity, preachers of righteousness, scholars in biblical knowledge, instructors of religion and who deny the deity of our Lord, who sneer at the virgin birth and the

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atoning work of the cross. The New Theology and the destructive criticism, made in Germany and imported into our land, Christian Science and other cults belong to this class. They all advocate Cain's way. No salvation by blood; no cross is needed by them.

"The Christ of God they want no more,
The Christ of Man now sits supreme;
The Cross is part of mythic lore,
The resurrection morn a dream.

"The ever standing cross to him
Is but a Hebrew relic vain,
The wondrous birth at Bethlehem,
A fiction of the wandering brain."

And these men with their new theology attack in the most subtle way the faith of our fathers, the faith of the martyrs. They speak of the "after war period" and labor for a religious reconstruction when, as one expressed it, "the outworn dogmas" of true Christianity will have to give way to modern conceptions.

"He wants no Saviour and no light;
No teacher but himself he needs;
He knows not of a human night,
Save from the darkness of the creeds."

They all labor towards one goal, the full manifestation of the mystery of lawlessness, the appearing of the Man of Sin, the son of perdition. *The* wolf in sheep's clothing is yet to come. He is even at the door. We read of him in Revelation xiii, the beast out of the earth, who has two horns like a lamb, who imitates the Lamb of God, but is possessed by the dragon, the devil.

✠

Folly and Misery

The denial of divine revelation is infidelity. According to standard dictionaries an infidel is a person who rejects the Bible and divine revelation. It does not matter whether the person is a low-brow loafer or a high-brow theologian or "reverend" professor, if he denies the revelation God has given in His Word he is an infidel.

"Deny divine revelation" one has said "and man is immediately involved in more than midnight darkness. We behold man coming into existence and we know not how; carried a few short years upon the tide of time; then sinking from our view, and going—we know not whither. Like chaff tossed about by the winds, or like the straws that float on the surface of a river, he has no end in view and no object to follow. Like a ship afloat on the trackless ocean, without a chart and a compass, guided by no star, and directed by no pilot, the man who denies divine revelation, must either with thoughtless indifference commit his frail bark to the winds and waves, or contend against them with a hopeless uncertainty." Denial of divine revelation, so prominent now in professing christendom, is more than infidelity. It is folly and misery; misery in time and eternity.

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The Church of the Future. We quote from an editorial in the "Pacific Baptist:"

"Mr. George W. Coleman, President of the Northern Baptist Convention, writes in *The Universalist Leader* as follows: 'My ideal church would be so big and broad * * * that no one would think of having more than one such institution to serve any given community. You would find within its fellowship Jew and Gentile, Protestant and Catholic, Trinitarian and Unitarian, ritualist and evangelist, native and foreign, rich and poor, black, white and yellow, employer and employee, radical and conservative, socialist and capitalist, and everyone else who sincerely desires to serve and follow Jesus Christ according to the light God had given him * * * I have seen so-called atheists who wouldn't hurt such a spiritual fellowship in the least'."

That the President of the Northern Baptist convention can write this is astonishing. Surely he does not know what the church of God is. His "ideal church" is not the church of the New Testament, which Christ loved and gave Himself for, the church which He sanctifies and cleanseth with the washing of water, and which He will soon present to Himself a glorious church (Eph. v:25-27). The "church" which this man advocates taking in Unitarians and even Atheists is the "church" of the future, Babylon "the great"

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the obnoxious Laodicean "world-church" which the Lord spues out of His mouth. It is surely coming. It will come into existence after the war is ended. All God's people, who love and adore the Lord Jesus Christ, God's Holy Son, who know Him as their Saviour, obey Him as Lord and who prize His Word, must now take a positive stand on the Lord's side. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi:14-15)

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Nothing to do.

We came some time ago across an extract from a letter written over fifty years ago by a brother addressed to one who was anxious about salvation and yet seemed unable to grasp the fact that all is done for the sinner. We want to pass it on to others with a prayer that the Spirit of God may use it with some who are in a similar condition of soul.

"It is not what you think of Christ's work, but what God thinks of it, that saves. Your knowledge of what God thinks of it, by faith, gives peace. God says to Israel in Egypt, not when you see the blood, I will pass over, but, 'when I see the blood.' He it is that has been offended, He it is that judges, and He it is that *has accepted* the ransom in justice as He gave it in love. He is faithful and *just* to forgive us * * * Christ has made peace by the blood of the cross. **Christ has done all, and has left us nothing but thanksgiving and praise.**

"If some one has paid my debts, my sorrow at the folly that contracted them, or my joy at their being discharged adds nothing whatever to the payment of the debt, though both be natural and just. It is sometimes hard to esteem all our feelings as nothing, but it is only a remains of self; but only think what it cost the Son of God in undergoing the wrath of God, and we shall feel on one hand the perfect security of our justification and nothingness of all our feelings compared with what our sin really was in the sight of God; but He *remembers it no more*, as He has said. If Christ had not completely discharged and effaced it, He could not be in heaven, for He could not sit at the right hand of God charged with our sins, though He was charged with them on the cross.'

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Blessed be God! all is indeed done for us and all we need to do is accept. "Come for all things are now ready."

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Twenty-five Years

With this issue we begin the twenty-fifth year of the publication of "Our Hope". As we look back we can only praise Him for the way in which He has led us, for the grace and strength He has given and for the many blessings which have rested upon our testimony for Him and for His Word. We praise Him for it all. He alone is worthy and we are nothing.

During those years our labors have been many. For a time when "Our Hope" was first started, the editor was actively engaged in giving the Gospel to the Jews. We then produced a large Gospel literature for Jews in Yiddish, Hebrew and other languages. We wrote and published over twenty different pamphlets, some were printed in twelve languages, especially "Joseph and His Brethren," and these were circulated in many thousands of copies all over the world.

When this testimony was finished the Lord opened the way to do the work for His people in which we are still permitted to continue. Step by step He has led us on and gone before opening the doors for the ministry. Little was done 25 years ago in Bible Conference work, with the exception of a few annual conferences. The Niagara Bible Conference of fragrant memory had been abandoned. We then started the Sea Cliff Conferences. Much blessing rested upon this work. Our brother Mr. C. I. Scofield, being identified with this conference, began then to suggest the publication of a reference Bible and the brethren who stood by the conference were instrumental in starting this work and making it possible. At the same time we began to inaugurate monthly meetings for Bible Study and started this work in a good many places. Others have adopted this plan and now such meetings are regularly held all over our land. We cannot follow all this in detail. Through His grace we have visited almost every State of the Union and held Bible Conferences in over 200 different places in the United States and in Canada, traveling some 500,000

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miles. Many of these places are still visited by us every year. Everywhere Bible classes have been started, attended by thousands, and "Our Hope" has been graciously used in keeping the interest in Bible study alive and interesting others as well.

At the same time, while engaged in this active ministry, we wrote the different books of Bible Exposition, many tracts, pamphlets and the Annotated Bible, half of which is now completed. Many tons of Gospel literature have been circulated free. Libraries were supplied with our books, and much else has been accomplished through the grace and mercy of our Lord.

There have been many calls to turn aside from this work; calls from institutions, calls to organize movements, etc., but He has enabled us not to seek great things, but to remain in the place of weakness and to follow the divinely given advice, "Take heed to the ministry which thou hast received in the Lord, that Thou fulfill it" (Col. iv:17).

And this we have purposed to do with His gracious help as long as He permits. We know we have the prayer fellowship of hundreds of our readers. We thank you again for your prayers. They have been abundantly answered.

Some friends have suggested a call to start an anniversary fund to enlarge the circulation of the magazine. We do not care to do this. The Lord will make it possible if it pleases Him. Yet we would like to be enabled to print many thousands more of the monthly issues and also to be able to finish the "Annotated Bible." Then we want to see all our pamphlets, books, etc., put out in larger quantities. So you pray with us that all this may be accomplished speedily. We are sure that all who prize "Our Hope" will take an interest.

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The Spanish Work

We were greatly pleased in receiving so many letters from Spanish pastors and missionaries living in Spain, South and Central America, Cuba, Porto Rico and Northern Africa, asking for free copies of the Spanish translation of Daniel. We have answered each request by sending a number of copies, as well as copies of **The Work of Christ** in Spanish.

Revelation is now being translated into Spanish and we shall also circulate this in thousands of copies throughout the Spanish speaking countries. Requests to publish other books in Spanish have reached us, and some dear Spanish people who read **Our Hope** in English have asked for a monthly edition in that language. We are thankful for this interest.

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Witness-Bearing

Christians must bear in these solemn days a double witness. The first is the Gospel witness. Knowing and enjoying the blessed Gospel of our salvation we owe that Gospel to the whole world. Paul stated this when he wrote: "I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are in Rome also" (Rom. i:14, 15).

Then we must bear witness to the whole faith once and for all delivered unto the Saints. The Spirit of God exhorts us to contend earnestly for that faith (Jude 3). As long as the Lord leaves us here with the lengthening shadow of the coming great and complete apostasy upon us, it is our solemn duty to hold forth the Word of life and to give an outspoken testimony for the whole truth and against every error.

To help our readers to do this by the printed page we make, for the summer months, a special offer in pamphlets, which is found on the inside cover page. When you go on a trip or on your vacation take these pamphlets along. Do personal work. On one of our recent trips we interested a Jewess, a Roman Catholic, and a lady who was beginning to take up Christian Science. The time is short and the opportunity great.

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More Attacks

The blessed Hope of the coming of our Lord, and the coming Kingdom of Righteousness and Peace, for which all is now waiting, is still being attacked, belittled and even ridiculed by a good part of the "religious" press. Our readers have sent us different denominational papers in which preachers and theological professors ventilated their ignorance in the doctrines of the Bible by writing articles against the Second Coming of our Lord. Our Methodist brethren seem to lead in this respect. Recently an article appeared in the *California Christian Advocate* with a strange argument against the Return of our Lord. We asked our friend, Professor W. Griffith Thomas, D. D., of Toronto, to answer this article. He has done so. Our readers will enjoy his excellent contribution.

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The Oral Ministry

We are sorry that we had to decline so many calls and invitations to hold meetings, Bible Institutes and prophetic conferences. We wish we could have remained in **Texas** for several months, for a number of places are open for a large ministry.

The end of May and the greater part of June was spent on the **North Pacific Coast.** In **Portland, Oregon** (First Congregational Church), we held the fourth annual conference. In **Tacoma** (First Presbyterian), another conference was held as well as in **Seattle.**

We had a time of great opportunity and blessing, especially in Portland and Tacoma. Our trip to **Alaska** to start Bible Conference work there has been postponed.

We shall be East during the summer and devote some time to the completion of the next volume of the Annotated Bible. We hope to deliver some addresses during the **Mountain Lake Park** (Md.) Conference July 28-Aug. 4. Later we visit (God willing) **Colorado** and **California.** The fall months will take us back to **Texas** and **Louisiana** and other states. Please pray daily for this ministry.

A Bible Conference will be held at Rhodes Grove, Kauffman, Pa., July 19-29. Addresses will be given by G. L. Alrich, Dr. K. B. Moomaw and others. For programs address J. H. Miller, Waynesboro, Pa.

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How to be Saved

How to be Saved, by J. H. Brookes, is a most excellent little volume, just the thing needed to help the unsaved and especially the thousands who were induced to join a denomination without knowing real salvation. Get a copy, read it yourself and then hand it to an unsaved one. Price only 15 cents, postpaid.

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From Canibal Land to Glory Land

It is the life story of our friend, Thomas Needham, who passed on to be with the Lord a year ago. As a boy he was captured by cannibals, who were ready to slaughter him. The remarkable preservation and deliverance he experienced is told out in this little volume. It is written in a simple style. Let your boys and girls read it. They will get a blessing from it. Price 25 cents, postpaid.

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Catching Away the Good Seed

The price of Mr. Mauro's new pamphlet **Catching Away the Good Seed** is only 10 cents per copy and not 15 cents as erroneously announced in the June number. One dollar per dozen.

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Correction

The last two paragraphs in the article on the **Genealogy of Christ** in June number were added by a mistake of the printer. They should be omitted.

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The Prophet Ezekiel.

Chapter XLIII.

The plan of the entire temple with its buildings, walls and the surrounding territory having been revealed and fully recorded in the preceding chapters, greater things are now shown to the prophet. It concerns the temple and the service which is to be maintained in this magnificent house of worship. In the present chapter we find first a description of the return of the glory of the Lord to the house, filling the house. This is followed by a message delivered by the Lord; speaking out of the house the message is addressed to the prophet, who is also to speak to the house of Israel concerning their condition and the law of the house. The dimensions of the great altar are given and how that altar is to be consecrated. This is the first great service in this temple.

I. The Return of the Glory of the Lord.

Afterward he brought me to the gate, even the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house (verses 1-5).

The man leads him back to the eastern gate through which they had entered first when the house was measured. And here he beholds a startling event. Up to this point the house with its buildings had been seen in silent grandeur. No sound was heard; nothing was seen. But as they stand at the gate toward the east, suddenly the glory of the God of Israel came from the way of the east. Then the voice of Jehovah was heard as the sound of many waters and the earth shined with His glory. The dedication of the house by

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the return of the Lord with His glory is now to take place. Thus the tabernacle in the wildnerness was dedicated (Exodus xl:34-35). "A cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle." The same happened when Solomon had finished the temple. "The cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of the Lord" (1 Kings viii:10-11; 2 Chron. v:13, 14; vii:1-3). The Lord with His glory entered into these prepared places and in like manner He will enter the great temple Ezekiel beheld in his prophetic vision. Such a return of the glory of the God of Israel to dwell in another temple has not yet taken place. When the returned remnant after the proclamation of Cyrus had rebuilt the temple, no cloud filled the house nor was the glory of the Lord seen. Some apply this vision to the time when our Lord was on earth and that it was fulfilled when He entered the temple. This needs no further refutation, but it shows how much at sea expositors of the Word of God are who reject the future restoration of Israel. When the Lord was on earth He had laid His visible glory by and was rejected by the nations. This vision of glory will be fulfilled when He returns the second time in power and glory; then and never before will this visible glory be displayed and His glory will shine over Israel's land and finally cover the earth as the waters cover the deep.

We must notice here especially that the vision the prophet beheld was "according to the appearance of the vision" he saw before the destruction of the city "the visions were like the visions" which he saw "by the river Chebar." This points back to the first chapter when first by the river Chebar the heavens were opened to Ezekiel the priest, and he saw visions of God. At the close of that chapter we read after the recorded vision, "This was the appearance of the likeness of the glory of the Lord." The same vision of glory appeared again to him when Ezekiel had left the river Chebar and gone into the plain (iii:22-23). Then he had witnessed the gradual and solemn departure of the glory of the Lord. "Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim.

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And the cherubim lifted up their wings, and mounted up from the earth in my sight . . . They stood at the door of the east gate of the house of the Lord, and the glory of the God of Israel was over them above" (x:18-19). Then finally the shekinah went up and disappeared. "And the glory of the Lord went up from the midst of the city and stood upon the mountain which is on the east side of the city" (xi:22).

The similarity of the departure of the glory of the Lord from the temple before its destruction by Nebuchadnezzer and its future return to the temple of Ezekiel's vision is most interesting. It is the same glory which departed, which returns; it is the same Lord who resumes relationship with His earthly people. The withdrawal of the visible glory of the Lord meant the departure of His gracious presence from among His people, which was followed by judgment. The return of the visible glory means the return of His gracious presence among them and that the judgment, which has lasted so long, is forever gone. The departure of the glory was through the east gate and was finally seen upon the mountain at the east side of the city; the return is from the way of the east and the glory of the Lord enters through the east gate. But it is not only a visible glory, but the Lord Himself is in the shekinah. Ezekiel beheld Him above the firmament and the cherubim, when he saw the glory of the Lord at the river Chebar, he heard His voice. And here also His voice is mentioned "like the sound of many waters." From verses 6 and 7 we learn that, after the glory had entered the house, the Lord addressed the prophet out of the house.

The Lord Himself in all His glory is manifested and enters the temple, the place of His rest and glory. The cherubim will be seen in person and from the New Testament we learn that angels will be with Him also. His glory will then cover Israel's land and the earth. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had bright beams out of His side* and there

*Marginal reading.

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was the hiding of His power." This is how Habakkuk describes the same manifestation of the glory of the Lord and the coming of the Lord of glory (see Isaiah xl:5; lviii:8; lx:1-2; lxvi: 18). Isaiah's great vision may be viewed as foreshadowing this manifestation of His glory. He saw the Lord sitting upon a throne and His train filled the temple. The seraphim cried one unto another, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory. And as the prophet was cleansed and his iniquity taken away and became the messenger of the Lord (Is. vi), so the nation Israel will be cleansed and forgiven and become the messenger of Jehovah.*

When the Spirit had transported the prophet into the inner court of the temple, he discovered that the glory of the Lord filled the house. We repeat it, no such thing happened when the returned Jewish remnant had entered the temple. When the old men, who had seen the Solomonic temple and knew of its glory, beheld the foundation of the second temple they wept (Ezra iii:12). When the house was dedicated no glory returned, no cloud was seen, no shekinah filled the house. Nor is it a spiritual glory, the glory of the church, as so many seem to believe.

But Haggai, who with Zechariah prophesied during the rebuilding of the temple, uttered a significant prophecy while that second house was building—a prophecy which must be linked with Ezekiel's vision of the returning glory: "For thus saith the Lord of Hosts: yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the Desire of all nations shall come, and I will fill this house with glory" (Haggai ii:6-7). This was not the house they were building. It is a future house, a future temple. That house will be built when the heavens and the earth are being shaken, when all nations shake and when the Desire of all nations, the King of glory, the Prince of Peace, our Lord comes. Then this house will be filled with glory.

It will be a visible glory. It will be a permanent glory.

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*Such an application seems warranted in view of the message Ezekiel received from he Lord to the people (verses 6-12).

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He will now dwell gloriously in the midst of the children of Israel (verse 7). This visible glory will be seen over Jerusalem, like as it was of old, a cloud by day and a shining, flaming fire by night. "And Jehovah will create over every dwelling place of Mount Zion, and over its convocations a cloud by day and a smoke and the brightness of a flame of fire by night, for over all the glory shall be a covering" (Is. iv:5).

(To be continued D. V.)

The Return of the Lord.

By Prof. W. H. Griffith Thomas, D.D.
Wycliffe College, Toronto.

In the California Christian Advocate of April 11th last, an article appeared on this subject over the name of the Rev. W. Roy Goff which seems to need consideration, in view of its statements about some New Testament passages. The article commences with the statement that, although the majority of people think the Apostles believed and taught that Christ was to come back in visible form in His Second Advent, the reasons for this view are based chiefly on the English, and not on the original Greek. Mr. Goff thereupon discusses the Greek words and phrases which, in his judgment, are clearly opposed to any idea of Christ's visible return. Those who believe that the New Testament teaches such a return are always glad to give special attention to Biblical exegesis, for it is only by a thorough study of the Word of God that we can expect to arrive at the truth. As, therefore, Mr. Goff claims to base his view on a strict interpretation of the original language of the New Testament, his statements call for careful examination.

1. It is perhaps only a small matter, but it is certainly curious that six times over reference is made to the Greek word "optomai," which, however, does not once occur in the New Testament. The word to which Mr. Goff refers is "opsomai," which, though derived from "opto" is used as the future tense of a verb from another root. The inaccuracy is, of course, only slight, but it does not tend favorably to predispose students to learn at the outset that the word

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quoted these six times is not to be found in the New Testament.

2. What is far more serious is Mr. Goff's virtual suggestion that this word "opsomai" (not "optomai") is, perhaps, not once used in regard to bodily sight. He does not exactly say this, but he certainly implies it, when he remarks that the word is used 57 times in the New Testament, "and there is not one instance in which it could not be said that the meaning is that of incorporeal knowledge of spiritual insight." Now I will venture to challenge him to appeal to any Greek scholar whether this is, to put it mildly, an accurate statement of the facts. The word is found in the New Testament to describe both bodily and spiritual sight, and there are some passages where bodily sight is absolutely essential and about as obvious as it can well be. Not only so, but Webster and Wilkinson, in their volume on New Testament synonyms, state that the present tense of the verb with which the future "opsomai" is associated is used of bodily sight. Thayer in his lexicon says the same. Some of the texts in which this physical meaning is found are Matthew xxviii:7, 10; Mark xvi:7; John vi:36. There are other passages which are certainly capable of a similar interpretation and are much more natural when so explained, but these are sufficient to prove the inaccuracy of Mr. Goff's sweeping statement.

3. In further support of the above contention reference may be made to Mr. Goff's comment on 1 Cor. xv:8: "Last of all He was seen of me," on which he says: "This was not with fleshly eyes, for Paul had been blinded as to his fleshly sight." I leave out the possibility that Paul's blindness was due to the appearance of Christ, and will only ask attention to the simple fact that, in the two preceding verses, the very same words, "was seen," are used of appearances of Christ to the disciples after His resurrection, where there is no possible doubt about physical sight. It is a pity that Mr. Goff should have been guilty of such a glaring inaccuracy, because it inevitably reminds readers of the old phrase, which we should be sorry to associate with him, of, "the suppression of the truth is the suggestion of the false." But the fact remains that he has made a glaring

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mistake on a very simple matter. Young preachers are often warned by their professors against taking a text without looking at the context, for fear they should use it as a pretext.

4. Mr. Goff lays great stress (by means of capital letters) on John xvi:10: "Ye see Me no more." But here again it would have been well to have referred to the context, for in verse 16 our Lord says: "Again a little while and ye shall see Me," and in verse 22: "I will see you again." Both of these passages have the verb to which Mr. Goff refers, "opsesthe" and "opsomai," and the best commentators maintain that they refer to our Lord's reappearance in bodily form after the resurrection, and to His manifestations to the disciples during the forty days.

5. Mr. Goff also emphasizes John xvi:7, which he states thus: "It is expedient for you that I go away (become invisible)." But I cannot find that he mentions John xiv:3: "I will come again and will receive you unto myself, that where I am there ye may be also."

6. Mr. Goff makes a very strong point of Acts i:11, saying that the English translation of this text has been "the greatest cause of the modern and, as we think, erroneous teaching of a visible local coming of Christ." He bases this statement on two facts: (1) the word "same" is not in the original text; (2) the Greek words translated, "in like manner as," are nowhere translated with these words. He maintains that the phrase, "in like manner," is due to doctrinal bias on the part of the translators. In regard to the first point, it is, of course, perfectly true that the word "same" is not found; only the words, "this Jesus." And yet the word "this," even without "same," is sufficient to refer back to the One who had just ascended. The modern version known as the Twentieth Century New Testament, which, so far as can be discovered, has no doctrinal bias in favor of our Lord's visible coming. renders the phrase "this very Jesus." The second point is one in which Mr. Goff is absolutely alone and has the leading commentators and translators wholly against him. Thus, the great New Testament grammatical commentator, Meyer, says that the passage means "in the same manner come down from heaven in

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a cloud as He was borne up," and he calls attention to the emphasis on the word "so," not only here, but also in two other passages of exactly the same force (Acts xxvii:25; 2 Tim. iii:8). To the same effect are the words of another able commentator, Hackett, who says that "in what manner" means visibility and in the air, and he adds that "the phrase never means merely certainty, an idea which is contradicted by every passage where the phrase occurs" (Acts vii:28; Matt. xxiii:37; Luke xiii:34; 2 Tim. iii:8). In harmony with these statements are two modern versions of the passage. Thus Moffatt renders the words: "This Jesus . . . . just as you have seen Him depart;" and Weymouth says: "Will come in just the same way." It is clear from this that Mr. Goff's contention about the words "same" and "like manner" will not bear a moment's inspection, and it is simple truth to say that in the face of these great authorities his contentions about the original Greek are sadly wanting in accuracy.

7. Mr. Goff then says that "the Apostles did not expect a visible return of their Lord, for only words designating incorporeal knowledge and spiritual sight were ever used by Jesus in referring to His Second Advent." With reference to the former part of this statement, it is difficult to understand what the Apostles could mean by such passages as Acts iii:20; 1 Thess i:10; Heb. ix:28 and many more. If these passages do not teach a visible return of the Lord, they are utterly meaningless.

8. Mr. Goff makes a great point about the Thessalonian Christians that they, with the Apostle Paul, had no idea of a spectacular coming, because in 2 Thess. ii:3, according to his version, we are to understand that the Lord Jesus Christ was present and, therefore, the Apostle had no need to say anything beyond the expression that the day of the Lord would not come without a falling away first. Mr. Goff renders the text, "the day of the Lord is present," as though it refers to the constant spiritual presence of our Lord. Here again his knowledge of the Greek is evidently faulty, for not only are there other Greek expressions which clearly indicate a perpetual presence, but the Greek word found in 2 Thess. ii:3 really means "has already set in."

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Moffatt in his new version thus renders the phrase: "I beg you, brothers, not to let your minds get easily unsettled or excited by any spirit of prophecy or any declaration or any letter purporting to come from me to the effect that the day of the Lord is already here." Thus, it is clear that Mr. Goff's rendering of the Greek word is inaccurate, and what is even worse, he does not explain what the Apostle meant by the "day of the Lord," indicating a definite time and not a continual period, like the present spiritual dispensation.

I do not now trouble to deal with Mr. Goff's arguments drawn from his view of the various passages he quotes. It will suffice to say that a writer who bases his position on such a misuse of Scripture is unworthy of serious attention. Premillennialists are always ready and glad to give the closest and most careful consideration to any agruments founded upon the words and phrases of Scripture. But Mr. Goff's treatment is really impossible and is only discussed here in case some readers should be misled by what may appear to be Scriptural teaching. As a matter of fact, it would be hardly possible to find an article so full of inaccuracies and serious ignorance of the actual contents of Scripture. If this language is thought to be too strong and sweeping, Mr. Goff may be invited to submit his article and this reply to any reputable Greek scholar, and I am quite content to abide by the result. We may differ in regard to our view of the Lord's Coming, but it is hardly possible to make any serious mistake about the simple grammatical meanings of Greek words and phrases.

Studies in Isaiah.

Chapter ix—Continued.

Having seated Messiah upon His throne, our prophecy follows Him there. His kingdom ever grows: the peace that characterizes it ever extends. Indeed, being divine, this is inevitable, for nothing that is of God can possibly stagnate. Stagnation is the mark of death: growth is the surest evidence of life. Stagnant water we call "dead" water; while the running waters of a spring are termed in Scripture "living." So those "still waters" of Psalm xxiii, beside which the divine Shepherd leads His flock, are not

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"still" in the sense of being "stagnant" or dead; but stilling, quieting, soothing, restful waters; which, by their rippling melody give calm to the fretted spirit. So, as the rosebud is perfect in its loveliness and odor, yet grows and develops into the perfect flower, so the Child Jesus was surely perfect, as a child, and because thus perfect, He **grew** in favor with God and man (Luke ii:52), from perfect childhood to perfect manhood.

So with His kingdom, of its **increase** there is "no end." Now I do believe that this is not without its value to us. That millennial kingdom forms a picture on earth of **our** eternal inheritance; and if there is no limitation of the one, there surely cannot be of the other—if the lesser sphere is said ever to enlarge, what shall limit the increase of the larger?

As has been often noted, everything our Lord touches (as in the epistle to the Hebrews) becomes **eternal**: He is the author of **eternal** salvation; has obtained **eternal** redemption, gives us an **eternal** inheritance, in virtue of the blood of the **eternal** covenant. So the eternity of time (to use an anomalous form of words) into which we shall soon be introduced, involves a sphere to which there is no bound nor limit. We, redeemed as we are, renewed as we shall be, with bodies whose powers will be far beyond our present ken, will still **be** creatures, and as such limited, nor ever able (and what a blessed lack of ability that will be) to compass, or exhaust, the ever fresh unfoldings of divine attractions and glories that forbid all such weariness as is due to those ceaseless revolutions "under the sun," that caused the wisest of men to groan again and again, "Vanity." That groan has at least told us that there is **one** creature whose heart can never be filled or satisfied by the creation in which he has been placed. But there is another, and that the "creation of God," in which there is no limit, and in which Messiah's kingdom shall expand "without end."*

*Is it too bold to deduce from this, that the possibility of constant expansion predicates constant growth, in some sense, even of ourselves by a constant absorbtion of these limitless glories in that sphere? "Made perfect" as we are at first, we may still *grow* in that perfection.

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For do we not remember, too, the word of Gabriel, confirming that of the Lord through our prophet: "He shall be great, and be called the Son of the Highest, and the Lord God shall give Him the throne of his father David: and He shall reign over the house of Jacob forever; and of His kingdom shall there be no end"; that surely means that there shall be no limit to His reign, either in its duration or in its extent. Yet, on the other hand, is not Scripture equally explicit that His reign **does** end? Is it not written, "Then cometh the end, **when he shall have delivered up the kingdom** to God, even the Father" (1 Cor. xv:24.). How can He "deliver" it up, if it never ends? How can it never end if it be delivered up? Does not **that** end it?

Now this is esteemed a satisfactory proof by some, who would have us believe that a more profound knowledge of the original languages than that possessed by any of our translators, or indeed of any Christian scholar, would have shown us that the word rendered "forever and ever" does not carry the unqualified force that we have connected with it; for, as Messiah's kingdom is "forever and ever" and yet is "delivered up" (and so it is assumed ended), so those conditions of the finally impenitent which are also said to be "forever and ever" will also come to an end: that is, Scripture does not teach the eternity of retribution; but that even Judas will be finally saved, and Satan fully restored.

Far too solemn are such themes to be the subjects of mere fleshly controversy, but they call the more insistently for examination as unbiased as is possible. Yet, weighty as the question is, I must be very brief, and it will be enough to point out that there is a vast difference in Scripture between a kingdom coming to "an end" and being "given up" to the one from whom it had been received. In this latter case there is still "no end," for it is still continued under or in Him to whom it has thus been given. Let me explain. Would any reasonable person say that there was no difference between the forcible termination, on the one hand, of all the kingdoms and empires of earth, because of their evidencing only wickedness—only violence and corruption—and on the other, the replacing in God the Father's

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hands, in perfect order, with every evil eliminated, of the kingdom received from Him?

"Yes, most certainly," I hear the answer, "there is a difference in their **condition** when they come to an end, but can you deny that they do equally **end?**"

Yes, even this can justly be denied, unless He to Whom the kingdom is delivered up, Himself dethrones, His perfect King. Does God the Father dethrone Jesus, as the human wielders of earth's government have been overthrown one after another? Or even after He *has* delivered up that perfect kingdom, does the King, Who has ruled in righteousness for a thousand years, **still** reign forever and ever in, and as one with God, Who is all in all?

This is "the day of man" (1 Cor. iv:3 Mar.)—government is in his hands; it is soon to come to its end, and be followed by "the day of the Lord." Will then *man's* rule have ceased entirely in that day in which the Lord alone is to be exalted? (Isaiah ii:17), or do we see in that alone-exalted Lord, a **Man**, and the One in Whom **man** is still reigning, and man's rule has **not** come to an end; as it is written, "For unto the angels hath he not put in subjection the age (i. e., the millennial) to come, whereof we speak, but one in a certain place testified, "What is **man** that thou art mindful of him—thou hast put all things in subjection under his feet," and this is directly applied to Jesus. So that while the rule of man in one sense ends, in another and equally true sense it continues **in** the Son of man, Christ Jesus, Who is both Man and the Lord, Who is "alone exalted in that day."

But that "day of the Lord" is in its turn followed by that eternal day, called "the day of God" (2 Peter iii:12). Does then that Lord of glory cease to reign—in every sense, or **continue** to reign, in God (as man continued to reign in Him), forever and ever? There can be but one answer.

The kingdom of the Son of man—of Jesus, seen as the perfect representative **Man**, is surely limited in time. This kingdom He shares with His saints—"they live and reign with Him a thousand years," and, interpret that as you will, literally or figuratively, it can hardly mean anything else than a certain limited time.

But He is not only Son of **man**, but He is Son of **God**,

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and of His kingdom, in that specific relationship there is "no end," in the most literal and simple force of the words: "Thy throne, O God, is forever and ever."

But it is neither as Son of man, or Son of God that we see that blessed Son in our verse, but rather as Son of David. Thus, we may say he has three thrones—three spheres of rule—first, over Israel as Son of **David**; then, over the whole earth as Son of **Man**; finally, over heaven and earth—all things visible and invisible as Son of **God.**

Now, it will be noted that each of these is an enlargement on its predecessor; as the earth includes Israel's land, so does the universe include the earth; but in no case does the assumption of the wider sphere, on the Lord's part, do away with, or eliminate, or end His rule over the lesser. He first came as David's heir, and as such is rejected by His own, as speaks the second Psalm; but it is **because** of this rejection that God has given Him the far wider sphere of Psalm viii. But not by the Jew only, but by men as a whole has He been rejected, and **because** of this He is Head over all in heaven as well as on earth—and not only in this age, but in the coming one. The point of all this is that He does not lose His throne as David's Heir, because He is given as Adam's Heir a wider sphere of government; nor as Adam's Heir because, as Son of God, His kingdom is enlarged. In this same way His kingdom does not end, even though He gives it up to God the Father, that God (Father, Son, and Holy Ghost) may be ALL IN ALL; He lives and reigns in God, and the Scripture that is directly applied to Him is fulfilled—"Thy throne, O God, is forever and ever." If the words rendered "forever and ever" do not involve endless perpetuity, some other proof of it must be found than the kingdom being delivered up.

"The zeal of Jehovah Tzebaoth will effect this." The word here rendered "zeal" in more frequently rendered "jealousy"; its root signifies to be red-hot as glowing fire, and as Delitsch says, "is one of the deepest of Old Testament ideas, and one of the most fruitful in relation to the work of reconciliation. It is two-sided: the fire of love has for its obverse the fire of wrath." Now, we have a very direct and personal interest in this; it was indeed to Israel that it was said, "For

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Jehovah thy God is a consuming fire, even a jealous God" (Deut. iv:24); but it is one of our own writers who now says to us, "For **our** God also" (as it correctly reads, that is, not only Israel's God, but the Christian's God) "is a consuming fire" (Heb. xii:29).

Through all dispensations God is burning with jealousy for just one object—the glory of His beloved Son in whom is all His delight. Let that poor nation of Israel, so long under the rod for the crucifixion of that Son, but turn **to** Him, and at once the zeal of **wrath** becomes the zeal of **love**, and shall bring it to the head of the nations of the earth. Let one poor, sinful Gentile but give Him, the Lord Jesus, the adoring confidence of his heart, and at once wrath no longer abides on him (John iii:36), but that same zeal of love enwraps **him** as embraces the Son Himself. But on the other hand, let the professed people of God—those nations that have taken the Name of Christ, and call themselves the "Christian nations"—turn **from** His Son, make little of **Him**, derogate **His** Person and **His** work (as alas, they have done) and the zeal of God burns—the hand of God is heavy upon them as indeed it is today, in calamities of war, famine: and pestilence; but all works to His final fixed purpose to bring the Messiah to that Throne, here foretold.

Thus the zeal of Jehovah burns to bring the once-despised Jesus to the rule of heaven and earth—till "every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." "Blessed are all they who put their trust in Him."

Thus have we been brought by divine goodness to the end of one of the sections of our prophet of fire. He closes every section with some form of joyful song, as the ways of God with men shall ever close: "The end of the Lord' is ever "very pitiful and of tender mercy." But, speaking as from that day the prophet wrote this, now long past, many a storm must still break on this poor earth—many a human heart must groan; floods of human tears and human blood must still flow (for that awful river of blood and tears ever widens and deepens as it goes)—before that lovely scene here celebrated in Isaiah's song is actually realized.

We must then return for a time, and, as in the pages of our

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own prophet John, listen to "thunderings, voices and lightnings," so often seen in Revelation, in threats of those judgments that must precede those days of joy. Yet may we remember, for our comfort, that we are 2,500 years beyond the time that Isaiah wrote, and our salvation is nearer—O how much nearer—than when we believed. Thus, after this burst of joy caused by the revelation of Jesus as the true Messiah, we return to the line of the prophecy broken off from the fifth chapter. This is evidenced by the resumption of that sad cry in the twenty-fifth verse of that chapter: "For all this his anger is not turned away, but his hand is stretched out still," and making it a refrain that marks out for us the four strophes into which this part is divided. But if chapter five began in song and ended in sorrow, this part, included in chapters ix:8 to x:4, reverses this order—begins in sorrow and ends in song.

In our introduction we saw that the number "3" has been impressed, evidently with divine intent, on the whole book; not only in its main divisions, but that it permeates the whole structure as a more detailed analysis shows. The first of the three main divisions—chapters 1 to 35 is thus divided:

1. Chapters 1 to 6.
2. Chapters 7 to 12.
3. Chapters 13 to 35.

We are now in the second of these subdivisions, chapters 7 to 12, and again we may discern a threefold division, thus:

1. Chapter 7 to 9.7. Immanuel and The Assyrian.
2. Chapter 9.8 to 10.4. The Assyrian as Jehovah's rod.
3. Chapter 10.5 to 12. Immanuel's exaltation, the Assyrian's doom.

Here, then, we come to the second part,ix:8 to x:4, in which The Assyrian is used as the rod of Jehovah, and this, in its turn is clearly divided for us into four strophes, each ending with the doleful refrain to which we have already alluded. Let us briefly consider each of these strophes.

The first, verse 8 to the 4th of the next chapter, is directed against the pride that refuses to see the hand of Jehovah

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in national calamities, that hand is not heavy against the heathen; but against the people who, externally at least, are His own. It is sent to Jacob and it lights on Israel. What follows then would appear to affect the whole nation—the witness of God upon earth in that day. Ephraim has been devastated—how do they take it? Are they humbled and penitent? Do they search out, and confess that the cause for this infliction is in their own ways? Not at all—they are filled with that "superb courage" that is so highly esteemed among men. They are not depressed; they are not cast down, they are not pessimists, but as optimists, as men of spirit they cry, "What of it! Our cities are in ruins—never mind, we will build them again stronger than ever; they were but of brick, we will rebuild them with stone. Our woodlands are all destroyed it is true; never mind, we will plant the cedar in the place of the valueless sycamore, so shall the misfortune turn to an advantage in disguise."

Ah, human nature, unchanged from that day to this! Nor are there ever lacking, in such times of national chastening, plenty of false prophets to silence the voice of conscience; and prophesy the smooth things that the ear of man loves to hear. God's hand is even to this day the very last thing that is seen in calamities, disasters, sufferings, sorrows, wars, defeats, desolations, famines—the very last. If He be referred to at all, it is but too often to throw on Him the arbitrary and causeless responsiblility for the infliction, and to charge Him with being the unjust Cause of the suffering—our sin has nothing to do with it.

This very day Christendom—the responsible witness for God—groans under the rod of the God and Father of our Lord Jesus Christ; but where—in what nation—is there a national and heartfelt recognition of this being really due to the dishonor we have done to His beloved Son? Where is there a national recognition that this is due to the attacks on every fundamental truth as to the Person and Work of Christ in many a Protestant pulpit; to the spurious "charity" that ceases all protest against the destructive errors and filthy abominations of "Rome," and would again court that

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harlot's embraces; to the blasphemous boldness of the ultra-socialist masses?

No, in this feature at least there can be no question but that the present corresponds all too closely with the time of the "vials" of wrath, in which the dwellers on earth "will not repent." But that is not the spirit to bring about a cessation of the infliction; it is rather cause for further suffering; and, as upon Israel of old, so upon us, His "Hand is stretched out still." F. C. J.

In Defense of Daniel.

A Good Answer to a Destructive Critic.

Several years ago we called attention in our pages to a book written by a Prof. Bade, of the Theological Seminary of California, in which he rehashed the German-made attacks upon the Word of God. Recently this same man has spoken again and this time he launched an attack upon the Book of Daniel. We received a newspaper from San Francisco, which contained his address. We were greatly astonished at the superficialness as well as the ignorance this theological professor displayed, and thought of answering it, when we found that our dear brother, Mr. H. A. Ironside, had given a very good answer in the "Oakland Post" (Cal.). We print his answer in full.

"Some of the greatest scholars hold the views that Dr. Bade condemns. Are they 'ignorant fanatics?' as he charges. Among them are the late Dr. Moorehead, Xenia, O.; Professor Blanchard, Wheaton, Ill.; Dr. Ford C. Ottman, N. Y.; Professor James F. Stifler, Baptist theologian, and Professor Bettex of Germany. Of world renowned preachers and teachers: Right Rev. G. Handley Moule, Bishop of Durham; Rev. E. B. Pusey, whose work on Daniel is monumental; Dr. James M. Gray, Moody Institute; Dr. R. A. Torrey, Los Angeles Institute; Dr. C. I. Scofield, Scofield's Reference Bible; A. C. Gaebelein of *Our Hope* and expository author; Dr. G. Campbell Morgan, learned Congregational preacher, London; Dr. J. Wilbur Chapman, moderator of U. S. Presbyterian General Assembly; also Dr. Mark Matthews, recent moderator of same; Dr. Walter Benwell Hinson and Dr. I. H. Haldeman, Baptist preachers, and others. Then of laymen: The late D. L. Moody; Sir Robert Anderson, L.L. D., whom Professor Bade contemptuously calls "London Police Commissioner"; the venerable Methodist evangelist, W. E. Blackstone;

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late Henry Varley, the Moody of Australia; eloquent Henry Ostrom, still remembered in bay cities, and thousands more. Are these 'ignorant fanatics?'

"As to Dr. Bades's four main assertions, without which his argument fails: First, that 'all scholars' now believe the Book of Daniel a forgery by some unknown romancer in time of Antiochus Epiphanes, or later—long after the real Daniel lived, and are 'aware' it was 'never intended as history or prophecy,' that 'all Jews understood an apocalypse was an imaginary, visionary writing to teach moral, political or religious truths, but no divine revelation.' This is camouflage. The word 'apocalypse' is not Hebrew, but Greek, and means 'unfolding, disclosure, or revelation.' so Dr. Bade really says: 'The Book of Daniel is an unfolding, disclosure or revelation that is not an unfolding, disclosure or revelation! What nonsense!

"I agree that the book is an apocalypse and challenge Professor Bade to prove that Hebrew people did not believe it disclosed the divine plan for Israel and the nations.

"Secondly, why does not Dr. Bade give fuller account of this 'writer' when he can tell almost the year he wrote (or is it assumption?), 'who sets forth past history under the symbol of the image in chapter 2, and four beasts in chapter 7?' The writer was picturing by the image and beasts, he says, 'four empires which had already run their course: Babylonian, Median, Persian, Grecian'—and then he declares the writer's ignorance that no Median empire ever existed, ignoring that Daniel's Book makes it plain as Babylonian, Medo-Persian, Greco-Macedonian and Roman. It is also absurd to say the image's ten toes and the beast's ten horns are ten successive Syrian rulers after Alexander's empire, when these ten kings rise at one time and form a coalition, and when also the Book says 'in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed.'

"Three empires had passed when Jesus Christ came under the fourth or Roman empire, which had been in abeyance (so far as unity is concerned) since barbarian inroads and destruction of Rome, but our civilization is still Roman (the product of Roman law combined with Christian teachings).

"The ten allies' kingdoms may yet be the only solution. Many scholars believe we have now reached the 'ten toes of iron and clay' in the Roman period, and the fruitless combine of the iron of imperialism with the clay of social democracy.

"The mistakes Professor Bade speaks of are not the author's, but his own.

"The next question is 'Daniels' '70-weeks' prophecy,' which Dr. Bade declares 'a wild guess' of this writer, 'that the Kingdom of God would be established about the middle of the second century B. C.'

"The seventy weeks (or sevens) for Daniel's people are 490 years, and start when the 'command went forth to restore and build Jerusalem.' This command is given in Nehemiah chapter 2, and Sir Robert Ander-

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son's logical book 'Daniel in the Critics Den' shows that 483 years (69 weeks to Messiah, Daniel says) expired the day Christ entered Jerusalem prior to his crucifixion.

"The seventieth week is to be fulfilled to 'Daniel's people' after their restoration again (Dr. Bade says 'Daniel in the Critics' Den,' is 'a worthless book written by a London police commissioner.' Why didn't Dr. Bade say 'one of the eminent members of the British bar (an L.L. D. and one of the few K. C. B. Knight Commander of the Bath) whose learning and probity is recognized by church and state. Compared with his erudition, Dr. Bade's pedantry is childish. Of Sir Robert Anderson's 'Outlines of Prophetic Future,' the Lord Bishop of Durham said, 'I regard with profoundest respect its ability and suggestiveness.'

"For Dr. Bade the 'Messiah' of the authorized or the 'Anointed' of the revised version is the High Priest Onias whom some German rationalist suggested to wriggle out of the Messianic prophecy by asserting the 490 years started from Cyrus. This brings the last point—that Dr. Bade not only insults the world's best scholarship, but insults our Lord's endorsement of the Book of Daniel. He said, 'When ye shall see the abomination spoken of by Daniel the prophet, etc.—thus declaring Daniel an inspired prophet and not a 'romancer.'

"I affirm, while it is a mistake to make prophecy refer only to future events, it is as grave a mistake to say with Dr. Bade that is has nothing to do with the future. Isaiah gives the test of prophecy as Jehovah's challenge to predict events which shall come to pass. By this test Daniel is an inspired book, and to call in question its credibility after Christ's testimony, is to deny his deity and divinity and declare him an ignorant Galilean peasant with understanding beneath that of Professor Bade—ignoring furthermore the statement that after his resurrection, 'He began at Moses and all the prophets' (thus including 'Daniel the prophet') 'and expounded the things concerning Himself.'

"The reverent believer will rest with implicit faith on our Lord's testimony as to the authenticity of the Book of Daniel long after Professor Bade and his 'School of Religions' are gone."

We are thankful for this excellent reply. One of the worst things, as well as unpatriotic, is, when men, in these solemn days, attack and belittle the Bible—the message of comfort and cheer now more needed than ever before.

"He comes when waves are tossing
In storm and shade.
With, It is I, He Cometh;
Be not afraid."

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Gleanings in Genesis.

By Arthur W. Pink.

14. Abraham and Lot.

In our last article we followed Abraham from Ur of Chaldea to Haran, and from Haran to Canaan. We saw that after he had arrived in the land to which God called him, a famine arose, and his faith failing him in the hour of crisis, Abraham, accompanied by Lot, sought refuge in Egypt. Our present study reveals some of the **results** of the patriarch's backsliding. While God, in faithfulness and grace, restored His wandering child, yet the **effects** of his departure from the path of faith were manifested soon afterwards and continued to harass him the remainder of his days. The principle of sowing and reaping is of universal application and is true of believers equally as much as unbelievers. Two things Abraham obtained from his sojourn in Egypt, each of which proved a hindrance and curse, though in the end both were overruled by God for His own glory. We refer to them here in the inverse order of their mention in Genesis.

"And Sarai, Abram's wife, took Hagar her maid, **the Egyptian,** after Abram had dwelt ten years in the land of Canaan, and gave her to her husband, Abram, to be his wife" (Gen. xvi:3). During their stay in Egypt, Sarah took unto her the maid, Hagar. The strife, the jealousy, the trouble which Hagar introduced into the patriarch's household is well known, the climax of it all being seen in Ishmael (Hagar's son) "*mocking* Isaac" (Gen. xxi:9) and his subsequent expulsion from Abram's tent.

The second thing which Abraham seems to have obtained in Egypt was great earthly possessions—"And Abram went up out of Egypt, he, and his wife and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold" (Gen. xiii:1, 2). This is the first time we read of Abram's "cattle," and it is deeply significant that shortly afterwards these very flocks and herds became the occasion of **strife** between him and his nephew. It also deserves to be noticed that this is the first mention of "riches" in Scripture, and, as now, so then, they pierced their possessor through with "many sorrows" 1 Tim. vi:10).

"And Lot also, which went with Abram, had flocks, and herds, and tents" (Gen. xiii:5). Till now we hear nothing of Lot since he left Haran, but he appears to have been one of Abram's family and to have gone with him wherever he went. The characters and careers of Abram and Lot present a series of sharp antitheses. Throughout the biographical portions of Scripture we find the Holy Spirit frequently brings together two men of widely different character and placing them in juxtaposition so that we might the better learn the salutary

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lessons He would teach us. Abel and Cain, Moses and Aaron, Samuel and Saul, David and Solomon, are well known examples of this principle. In almost every respect Lot compares unfavorably with Abram. Abram walked by faith, Lot by sight. Abram was generous and magnaminous; Lot greedy and worldly. Abram looked for a city whose builder and maker was God; Lot made his home in a city that was built by man and destroyed by God. Abram was the father of all who believe; Lot was father of those whose name is a perpetual infamy. Abram was made "heir of the world" (Rom. iv:3), while the curtain falls upon Lot with all his possessions destroyed in Sodom, and himself dwelling in a "cave" (Gen. xix:30).

The history of Lot is a peculiarly tragic one and for that reason full of "admonition" for us upon whom the ends of the ages have come. We attempt nothing more than a rapid sketch of it, considering:

1. **Lot's departure from Abram.**

This is described in Genesis 13: "And the land was not able to bear them, that they might dwell together, for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle" (verses 6 and 7). How often "strife" between kinsmen has been brought about by earthly possessions and wealth! The record is very terse, but there can be little doubt as to **who** was to blame. The subsequent conduct of Lot and the Lord's rewarding of Abram indicate plainly that it was Lot who was in the wrong. Nor is the cause far to seek. Lot had brought with him out of Egypt something else besides "herds and flocks"—he had contracted its **spirit** and acquired a taste for its "fleshpots."

"And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethern. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or, if thou depart to the right hand, then I will go to the left" (verses 8, 9). Abram foresaw there was danger of a falling out between himself and his nephew, that what had begun with the servants would probably end with the masters. Depreciating the thought of friction between brethren, he proposed that they should separate. The wisdom which is from above is first pure and then peaceable. In spirit, Abram carried out the letter of the Divine admonition: "As much as lieth in you, live peacably with all men."

The proposal made by Abram to his nephew was exceedingly generous, and in his greed, Lot took full advantage of it. Instead of leaving the choice to Abram, we read: "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then **Lot chose him** all the plain of Jordan; and Lot journeyed east, and they separated themselves the one from the other" (verses 10 and 11). Observe, that Lot **"Lifted up his eyes and beheld."** In other words, he preferred to walk by sight, rather than by faith. How impossible then for Lot

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to remain with Abram! How can two walk together except they be agreed? Abram "endured as seeing Him who is invisible," while Lot's heart was set upon the things of time and sense. Hence, we are told, "they could not dwell together" (verse 6)—it was a moral impossibility.

Lot "lifted up his eyes." This was the commencement, outwardly, at least, of a decline which ended in the utmost shame. Eye-gate is one of the avenues through which temptations assail the soul: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii: 16). Walking by sight is the cause of most of our failures and sorrows. So it was at the beginning: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof" (Gen. iii:6). Mark, too, the confession of Achan: "When I saw among the spoils a goodly Babylonish garment and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and took them" (Joshua vii:21). How significant the order here—I saw, I coveted, I took! So it was with Lot: first he lifted up his eyes and beheld, and then he "chose him." How significant are the closing words of Gen. xiii:10: "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere. . . . Even as the garden of the Lord, like the land of Egypt," which shows us that Lot was still attached to "Egypt" in heart. But how true it is that "the Lord seeth not as man seeth" (1 Sam. xvi:7)! To the worldly eye of Lot all the plain appeared "well watered and as the garden of the Lord," but to the holy eye of Jehovah the cities of the plain were peopled by those who were "wicked and sinners before the Lord exceedingly" (verse 13) "before the Lord," shows us what it was that His eyes dwelt upon. We consider next,

2. Lot's sojourn in Sodom.

"Then Lot chose him all the plain of Jordan; and Lot journeyed eastward: and they separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom" (verses 11 and 12). The various steps in the downward course of Lot are plainly marked out. First, he "lifted up his eyes and beheld." Second, he "chose him all the plain of Jordan." Third, he "separated" himself from Abram. Fourth, he "dwelt in the cities of the plain." Fifth, he "pitched his tent toward Sodom." Sixth, he "dwelt in Sodom" (xiv:12). Finally, we see him an alderman of Sodom, seated in its "gate" (xix:1) and his daughters wedded to men of Sodom. Behold how great a fire a little matter kindleth. From a lifting up of the eyes to behold the land and seek pastureage for his flocks, to becoming an official in the city of wickedness! Like leprosy, sin has often a seemingly small beginning, but how rapid its spread, how loathsome its issue, how dreadful its end! Similar was the course of the apostle Peter: the denial of his Lord was no sudden, isolated act, but the sequel and climax of an antecedant chain. There was first the boasting self-confidence, "Though

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all shall be offended, yet will not I" (Mark xiv:29). Then there was the "sleeping" in the garden when he should have been watching and praying (Mark xiv:37). Then there was the following Christ "afar off" (Matt. xxvi:58). Then there was the seating of himself at the fire in the presence of his Lord's enemies (Matt. xxvi:69). And then, amid these evil associates, came the awful denial and cursing.

And what did Lot gain by his separation from Abram and sojourn in Sodom? Nothing at all. Instead of gaining, he was the loser. The men of Sodom were "wicked and sinners before the Lord exceedingly" and Lot was "vexed with the filthy conversation of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (2 Pet. ii-7, 8). Consider now,

3. Lot's deliverance from Sodom.

In the first place notice how, in His faithfulness and grace, God had given Lot a very definite **warning**. From Genesis xiv we learn that in the battle between the four kings with the five, "And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed" (verses 11, 12). Yet though Lot lost all his goods and seems to have been in imminent danger of losing his life but for the timely intervention of Abram with his armed servants, nevertheless, this experience failed to teach Lot the evil of being associated with the world, for he recovered his freedom and his property only to **return** unto Sodom. Alas! what is man. Even God's providential dealings are insufficient to move his heart.

The contents of Genesis 18 and 19 are so familiar to our readers that no lengthy exposition is needed. The Lord Himself makes known to His "friend" what He is about to do; but no such revelation was vouschafed Lot who was altogether out of communion with Jehovah. The "secret of the Lord" is only with them that "fear Him." The two angels who accompanied the Lord to Abram's tent go forward to Sodom, the Lord Himself remaining behind, and with Him Abram intercedes on behalf of the righteous who may be in the doomed city.

The two angels found Lot sitting in the gate of Sodom and in response to his request that they partake of his hospitality, said, "Nay, but we will abide in the street all night." Their reluctance to enter Lot's dwelling—in marked contrast with their fellowship with Abram—intimates the condition of Lot's soul. Observe, too, that it was "in the heat of the **day**" (Gen. xviii:1) that they visited Abram; whereas, it was "even" (**xix**:1) when they appeared to his nephew. The utter **meanness and selfishness of Lot's character** was quickly exhibited in the contemptible proposal to sacrifice his daughters to the men of Sodom in order to secure his own preservation and peace (xix:8). The **powerlessness of his testimony** appeared in the response made by his "sons-in-law" when he warned them that the Lord was about to destroy the city—"he seemed as one that mocked" (**xix**:14); his **words** had now no weight because of his previous **ways**. The words

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"while he lingered, the men (the angels) laid hold upon his hand" (xix:16) show plainly where his heart was. The summary judgment which overtook his wife and the fearful crime of his daughters was a terrible harvest from his sowing to the flesh.

The deliverance of Lot was a remarkable instance of God's care for His own. Lot was living far below his privileges, and manifestly was out of communion with the Lord, yet he was a "righteous man" (2 Pet. ii:7, 8) and therefore was he snatched as a brand from the burning. Blessed be His name, "He abideth faithful; He cannot deny Himself" (2 Tim. ii:13). Just as a shelter was provided for Noah, just as Israel was protected from the avenging angel, so with Lot. Said the angel to him, "I cannot do anything till thou be come thither" (Gen. xix:22).

We cannot leave this section without noticing the obvious connection between Lot's deliverance from Sodom and Abram's intercession for him. The particular word employed by Abram in his supplications was deeply significant. Said he, "Wilt Thou also destroy the righteous with the wicked?" (Gen. xviii:23, and compare vs. 24, 25, 26, 28), which is the very work which the Holy Spirit employs in 2 Peter ii:8! May we not also see in Abram here a type of our blessed Lord? Lot was delivered from the Kings by Abram's sword and from God's judgment upon Sodom by Abram's supplications. And are not these the instruments (if we may so speak) employed by our Saviour! He delivers His own from the (defilements of) the world by the Word—the sword—see John 13, and when they sin He acts as their Advocate with the Father (1 John ii:1).

It only remains for us now to point out a few of the leading lessons brought out in Genesis 13 and 19. Let us notice:

1. The certain accomplishment of God's purposes.

Mysterious are the ways of Him with whom we have to do. The "strife" which God permitted to arise between the herdmen of Abram and Lot was designed for the carrying out of His own counsel. The declared purpose of God was to separate Abram from the land of his birth and from his own kinsmen, in order to educate him and his in the knowledge and obedience of Jehovah. God called Abram "alone" (Is. li:2), yet at least two of his relatives accompanied him when he left Ur of the Chaldees. But, in the end, God's purpose was realized. Terah, Abram's father, died at Haran. Lot accompanied him into the land of Canaan, but it is obvious that a worldly spirit like his, together with his own separate and large encampment imbued, no doubt, with the spirit of its chief and over which it would be difficult if not impossible for Abram to exercise authority, could not help forward the Divine purpose. In the separation of Lot from Abram, then, we see the departure of the last of his kinsfolk, and now Abram is left "alone" with God! Verily, "There are many devices in a man's heart; nevertheless the counsel of the Lord that shall stand" (Prov. xix:21). Let us consider,

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2. **The magnamity of Abram.**

The proposal which Abram made to his nephew was exceedingly gracious and beautiful. Abram was the senior, and the one to whom God had promised to give the land (Gen. xii:7), yet, he generously waived his rights, and "with all lowliness and meekness, with long suffering," he forebore with Lot in love. Note carefully his words, "Is not **the whole land** before **thee**" (xiii:9). Gladly did Abram surrender every claim and forego every right to put a stop to this strife between "brethren."

In the **waiving of his rights** Abram foreshadowed that One who was made, according to the flesh, "the son of Abraham" (Matt. i:1). He who was in the form of God and thought it not robbery to be equal with God voluntarily waived His rights and took upon Him the form of a servant. All power in heaven and earth was His, yet He suffered Himself to be **led** as a lamb to the slaughter, and tho He had the right to summon twelve legions of angels to come and do His bidding, He waived it and refused to give the command. Tho He did no sin, had no sin, was without sin, and as such death had **no claim** upon Him, yet was He "made sin for us" and became obedient unto death, even the death of the cross. Yes, He "waived His rights" and He has left us an example that we should follow His steps.

3. **The warnings pointed by Lot's failures.**

We mention three without dwelling upon them at any length:

First, **his choice of residence.** Surely this needed lesson is writ large across the story of Lot's life. He preferred the "well-watered" plains above Abram's "altar." He regarded temporal advantages only, and had no regard for his spiritual welfare. Alas! how many believers are there now who, when seeking a location for themselves and family follow his evil example. Seek ye **first** the kingdom of God and His righteousness ought to regulate our every decision.

Second, **his yielding to the spirit of worldliness.** Lot seems to be a type of that class of Christians who aim to make the best of both worlds, who are really occupied more with the things of earth than the things of heaven. Lot was a man who sowed to the flesh, and of the flesh he reaped corruption. Temporal prosperity was what he sought, but in the end he lost even his worldly possessions. His life on earth was a wretched failure, made up entirely of "wood, hay, stubble." There was no witnessing for God and no blessing of God upon his family. Lot is a concrete warning, a danger signal, for all Christians who feel a tendency to be carried away by the things of the world.

Third, **his miserable end.** Wretched, indeed, must have been the closing days of Lot—cowering in a cave, stript of all his earthly possessions, his sons-in-law destroyed in Sodom, his wife turned to a pillar of salt, and he left face to face with the fruit of his own awful sin.

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Current Events and Signs of the Times in the Light of the Word of God.

The Mohammedan World Expects the Return of Christ. While the entire Christian profession is agitated and stirred over the midnight cry, "Behold the Bridegroom cometh," a similar agitation is moving the millions of Mohammedans in Asia and Africa. The following appeared in "The Moslem World:"

"What is now the most burning question in the Orient? The Second Advent of Christ. How many times have I been asked: 'What does your Holy Book say about it?' At present the most widely distributed book in Turkey is a Turkish tract, written by a devout Mohammedan, which is read everywhere with great interest. Its contents are as follows: 'The present War will wage for six years. Then a great power will come and take Constantinople. Following this there will be a rallying of all Moslems and a speedy victory. This, however, will be short, for the Antichrist will come—enemy alike of Christian, Jew, and Moslem. His rule will endure forty days, and will be the most dreadful which the believers have ever experienced. But then will Jesus come, and establish a kingdom of peace for forty years. I have been literally stormed with questions: 'When will Jesus come?' 'What does the Bible teach concerning this?' 'Have you no suspicion, no suggestion, no hint, no feeling that He is near?' "

It is indeed inspiring that this missionary writes of being besieged by Moslem inquiries asking, "When will Jesus come?" "What does the Bible teach concerning this?" What a contrast with the many "Christian" preachers and teachers in this land of ours, who antagonize and even despise this great truth which has taken hold upon these Mohammedans! Surely the men who slight the Bible doctrine of the second coming must be wilfully blind or blinded. A missionary in India, laboring among the Mohammedans gives still stronger information of this significant expectation. Mr. Arthur L. Grey says in "The Substitute":

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"Recently I have talked with several religious teachers among the Mohammedans who said: 'We Mohammedans look for the return of Jesus Christ to this earth, and moreover, when He shall come again all Mohammedans will accept Him, for then He will be greater than Mohammed, because He will be after or later than Mohammed.' As the Moslems are fatalists this may be the one great reason why more of them do not accept Jesus now. They have a notion that this is a part of God's programme for them and that He, in His own good time, will again send Jesus into the world, when all Mohammedans must accept and follow Him."

To this must be added another great fact. Orthodox Judaism is full of expectation. They expected the coming of King Messiah, though they do not believe, like their kin, the decendants of Ishmael, that He is the Lord Jesus Christ. Christians, Jews and Mohammedans all expect the promised return of Christ. It is of startling significance.

An Answered Question. The question, "Who started this horrible world-conflict?" has been positively answered. The entire responsibility rests upon the Kaiser and his Prussian outfit. In the beginning of the war they claimed that Russia was responsible. They also charged England and France with complicity in the instigation of the war. All has now been proven deliberate lies and it has been discovered that Germany planned for many years for just the thing which has been enacted. Prince Lichnowsky, the German ambassador to Great Britain in 1914, has also given the most definite and damaging proofs of Germany's responsibility, which seems to have created in Germany itself a profound impression.

Furthermore it has come to light that many years ago Prussian leaders not only planned for this European war but advocated an invasion of our own country and the conquest of the United States. In 1902 a Professor of the War Academy in Berlin made the statement in an article that "the most dangerous foe of Germany in this generation will prove to be the United States." But the real light upon the Prussian ambitions is shed by the statements which a German officer of the Imperial Staff made in 1901. He wrote then the following:

"Operations against the United States of North America must

be entirely different. With that country, in particular, political friction, manifest in commercial aims, has not been lacking in recent years, and has until now been removed chiefly through acquiescence on our part. However, as this submission has its limit, the question arises as to what means we can develop to carry out our purpose with force in order to combat the encroachments of the United States upon our interests. Our main factor is our fleet. * * * It is evident, then, that a naval war against the United States can not be carried on with success without at the same time inaugurating action on land. * * * It is almost a certainty, however, that a victorious assault on the Atlantic coast, tying up the importing and exporting business of the whole country, would bring about such an annoying situation that the Government would be willing to treat for peace.

"If the German invading force were equipped and ready for transporting the moment the battle fleet is despatched, under average conditions, these corps can begin operations on American soil within at least four weeks. * * * The United States at this time (1901) is not in a position to oppose our troops with an army of equal rank. * * *

"The fact that one or two of her provinces are occupied by the invaders would not alone move the Americans to sue for peace. To accomplish this end the invaders would have to inflict real material damage by injuring the whole country through the successful seizure of many of the Atlantic seaports in which the threads of the entire wealth of the Nation meet. It should be so managed that a line of land operations would be in close juncture with the fleet, through which we would be in a position to seize in a short time many of these important and rich cities, to interrupt their means of supply, disorganize all governmental affairs, assume control of all useful buildings, confiscate all war and transport supplies, and lastly, to impose heavy indemnities. * * *

"As a matter of fact, Germany is the only great power which is in a position to conquer the United States."

This is one of the reasons why our nation has gone into the war. If we had not done so the German warships would probably be bombarding our coasts by this time and the hellish program of murder, pillage and rapine would soon be carried out on our soil. Thank God that these wicked plans have miscarried, that our nation has risen in righteous wrath against these men. And now it is the solemn duty of every one to do all and to give all in this cause and stand by the government, so that the hosts of evil may be speedily defeated. As Christians, we must pray and keep on praying, humbling ourselves, confessing our sins and the sins of the people. Surely God will answer.

The New Theology and Barbarism. Dr. Oliver W. Van Osdell, pastor of the Wealthy Street Baptist Church, Grand Rapids, Mich., writes in the Baptist Temple News concerning the relation of the New Theology to the German Barbarism as follows:

"The new theology has the 'Made in Germany' mark upon it. The pathos of the present distress lies in the fact that not only the politicians and others, but also the preachers and theologians do not see that German theology stands back of German militarism and conditions it. If the churches in England, Scotland and North America had entered the conflict against German rationalism fifty years ago, as loyalty to Christ demanded, this most destructive and hideous of wars could never have occurred; but instead of this they welcomed it and took it to their very hearts as though it were an angel from heaven, and now having 'sown to the wind they reap the whirlwind.' The new theology has led Germany into barbarism, and it will lead any nation into the same demoralization. The new theology belittles our Lord Jesus Christ. It takes away His supernatural birth, His deity, His resurrection and His atonement for sin. These great truths and the power of Christ to regenerate and miraculously change men have Christianized the barbarous and brought the wonderful changes wrought among the heathen. Reverse the order, take away the Bible as the Word of God, tell men they do not need the Blood of Christ and the regeneration of the Holy Spirit, and you lead the civilized back to barbarism. This is no idle fancy, but is being demonstrated before our eyes today. And yet, men who masquerade as scholars and teachers in our universities and theological institutions are blind to the facts before us and engaged to the extent of their ability to take away from men sin's only remedy, and the world's only hope. 'The carnal mind is enmity against God.' It is not subject to the law of 'God neither indeed can be.' How long will it be until our churches arise, and shake off the Germanized teachers of the new theology, who are untaught by history, uninformed in science, ignorant of the Bible, and unregenerated by the Holy Ghost?"

Every word of this is true. As we said in our editorial columns (April) the worst thing which ever came out of Germany, the destructive criticism of the Bible, the denial of the Son of God and His blessed redemption work, is being spared. Every denomination has some of this leaven in it and it is doing its deadly work slowly but surely.

German Kultur in 1871. The Kultur of Germans is shown in the following passage in "Life of Pasteur," dealing with an incident during the Franco-Prussian war:

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"Regnault had left his laboratory tools in his room at the Sevres porcelain manufactory of which he was manager. A Prussian, evidently an expert, had been there. Nothing seemed changed in that abode of science and yet everything was destroyed. The glass tubes of barometers were broken; scales and other instruments had been carefully knocked out of shape with a hammer. In a corner was a heap of ashes, the register's notes, manuscripts, all Regnault's work of the last ten years."

OUR PROPHET, PRIEST, AND KING.

In Luke x:39, Mary *sat* at Jesus' feet and *heard* His word, owning Him as her *Prophet*—the one who had come from the Father's bosom to reveal the Father.

In John xi:32, 33, Mary, in her sorrow, falls at Jesus' feet and weeps, and He weeps with her. Here she owns Him as her *High Priest*, and found He was one who could be touched with a feeling of her infirmities, and comes boldly to Him, who was full of grace and truth, for the grace and help she needed.

In John xii:3, Mary anoints His feet, "and the house was filled with the odour of the ointment." Sweet and diffused as its fragrance was, it was not so sweet as her faith was to the heart of her Lord. So precious was it in His esteem, that He declared its fragrance should be known wherever His gospel came.

Matt. xxvi:12, 13, "She did it for my burial." Her faith understood what even the disciples could not understand. She saw Him slain, as the lamb, for the sins of the people; and looking (I believe) beyond His death and burial to His resurrection, (in v. 7) she anoints Him as *king* in Zion, the character in which we find Him immediatley after entering Jerusalem, exhibiting in weakness what He will hereafter accomplish in resurrection-power and glory.

May our faith recognize our earth-rejected and despised Lord in all these His precious offices: sitting at His feet to learn; weeping at His feet, in the assurance of His sympathy in all our sorrow; and looking forward with joy to that time when He shall be manifested as King of kings, and Lord of lords; and we shall reign with Him in glory.

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"Come Labor On."

By Northcote Deck, M. D., Solomon Islands.

John xi:38.

(1) Lazarus was plainly dead, nay, had been dead four days. He had even now passed into a state of corruption. That was the problem that faced the Saviour after His hot walk from beyond Jordan. Can you not see Him with the attendant disciples, the attendant multitude. There stands the Saviour of the world, in all the majesty of His Person, "stands and stretches out His hands." He, the brightness of His Father's glory, the express image of His Person, stands waiting to be gracious, waiting to do the mighty deed for which He had come. Yes, **He** was ready and waiting, and more, he was longing to work the miracle that would bring such joy; for with a sublime touch, the inspired Word tells how His heart had overflowed in love and sympathy to that lowly family when "Jesus wept."

So there you have the two chief personages of a scene that is typical of the life-given work He came from heaven to do. **But alas there was an obstacle** that seemed insuperable! The dead man was there, needing, oh, how greatly, a speedy miracle. The wonder-working Saviour was there longing, oh how deeply, to work that miracle, but, the grave was "a cave, and a stone lay upon it." That stone intervened between the dead and the living, between the sinner and the Saviour. And, with reverence we say it, He could not, would not remove it. That was not His work. For one of the mysteries of godliness is the self-appointed limit He has set to His own activities. He will not break open a door, a heart. He knocks, He pleads, He waits. He will not force His pardon and peace and power on those who reject Him. So now the stone is the one obstacle that hinders.

Then with pointed emphasis He cried, **"Take YE away the stone."** Of course, at a word from Him, it would have faded into thin air, or have fallen at His feet. But that word He would not speak. It was their work, not His, the taking away the stone. They must do it before He could intervene on behalf of the dead. "Take ye away the stone."

Truly today men are needy enough, and as truly, God is mighty enough, but between the two, keeping many a soul in the darkness of death, hindering many a blessing, stands **many a stone of stumbling.**

Ah! friends, we cry to God to work, when it is for us to work first. We cry to Him to unleash His power, when it is for us first to do all in our power, by prayer and confession, to put away sin from our hearts and our assemblies; to lay aside the weights the church so often carries, that we so often carry; to abandon unholy alliances with the world, and live more like the pilgrims and strangers we are called of God to be; to show more signs of spiritual life in the midst of spiritual death.

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Here are some of the stones that stumble, that obstruct, that condemn. Too often the church is full of unconverted church members, mere **grave stones that fill the church when they should be in the cemetery.** And men wonder and grieve that the church has lost its power, that the Gospel seems impotent. Yet after eighteen centuries the Saviour's power is undiminished. His lustre is undimmed; His love is undaunted. But He **waits** to work, as He waited then, and cries again, "Take ye away the stone."

(2) And now the stone is removed; the last real obstacle is gone. For death is no obstacle to the Prince of Life. And ah! How willing He is to work, how glad to at last be free to intervene, for He cries, "Father I thank Thee."

"And when He had thus said He cried with a loud voice, **'Lazarus come forth'."** Ah! Wonderful Lord! Never man spake like Thee. Here in the presence of such love and power, we are hushed and dumb, we bow and worship. Thou art the Lord, that is Thy name, and Thy Glory Thou canst not, wilt not give to another. For this is indeed Thy Divine perogative, having given Thine own life, now to give life to all the dead that come unto Thee. To whom else should men go? Thou hast the words of eternal life.

How many, many times we have seen Him work just such a miracle in heathen lands, when the stones of stumbling have been removed. How often one's heart has been hushed, one's breathing stilled, as, one by one, cannibals and savages have bowed the knee and the heart, have kissed the Son, and in reverent simple faith have claimed His great deliverance from death. And as He did His mighty deed and gave life to the dead, He seemed to cry, "Lazarus come forth."

Yet how different a gospel is preached today in many pulpits reared in His name. "Man needs no new birth, no further life; already he is divine." So men lay impious hands upon the ark of God, and seek in human impotence to counterfeit the work of Divine Omnipotence. Be not deceived. That day shall declare it, that great day when with infinite pain yet with infinite justice the world's Saviour and Judge must pronounce the final solemn "I never knew you" to all who will not come unto Him that they might have life.

(3) So the stone having been removed, the Lord of glory has spoken the word of life. Haltingly, blindly Lazarus comes forth, alive but not yet free. He cannot be left thus, as are so many converts. Again there is a call for human service. **"Loose him,"** He cried, **"and let him go."** For the man had life, but had not liberty, and truly typifies the spiritual standing of multitudes of the redeemed.

How much loosing is needful in the homelands today, amongst true believers. Even so it is among converts in the mission field, until heathen chiefs protest, "Your God is too 'shy'. Why does He take away so much; all our dances and all our devils. Why do you make the way so hard?" And we have often told them how horses which are hard to catch are often let loose in the fields wearing a halter, from which a long rope trails, so that it is easy to walk up quietly behind, seize

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the rope and so secure the horse before he is aware of it. Even so the sins and habits and superstitions that so often cling, even to true believers, are just so many halters convenient to the adversary, of which he makes full use, and from which they **must** be freed. Oh! May there be many able ministers of the Word who shall seek in the Spirit's power to loose His people from these habitual halters, so that in place of being led into captivity by the evil one, Christ may lead his people, always, in triumph, and so that in place of grave clothes He may give them robes of righteousness.

Note in this graphic narrative how large a share in the miracle Christ yields to the disciples. **They** are to roll away the stone. **They** are to loose the man and let him go. All that He can He gives them. Thus with kingly generosity, He, Who might have done it all with a word, a gesture, Who might have given the priceless boon of this service to adoring angels, loads favor upon favor upon the doubting disciples, as He promotes them partners in His redemptive work. Ah! Surely this is the crowning glory of the Gospel, that were not only a saved from sin, but saved unto service.

Think how, grave-eyed and tender, He must have watched the disciples straining at the stone, must have approved them as they loosed his grave-clothes from off the man. Yet just so, from His Father's right hand in glory He looks down tenderly today; just so He watches with love the feeblest efforts in His service. And never was the call to that service so pressing, so urgent as today. All over the mission field where Christ has been set forth, the Saviour of the World, He has begun to draw men unto Him, so that there comes an increasing cry from the tombs of heathendom, from ungarnered multitudes of men who wait to be loosed from their sins, but who die waiting, for men are slow and late. Ye see, then, your calling brethren, we are saved, not that we should watch others serve, not that we should leave it to others to "take the prey," but that each, the mightiest and the feeblest, should humbly become partakers of His toil, His tears, His sufferings that in the end we might be counted worthy to become partakers also of His glory.

"Come labor on!
No time for rest till glows the western sky,
While the long shadows on our pathway lie,
And a glad sound comes with the setting sun,
'Servants, well done'.

"Come labor on!
The toil is arduous, but reward is sure.
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord with Thee."

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The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR JULY AND AUGUST.

PRAYING TO GOD.

(July 21. Luke xi:1–13, Psa. cxlv:18, 19.)

Golden Text Heb. iv:16.

Daily Readings.

Monday, July 15, Luke xi:1–13. Tuesday, July 16, Psa. xlv:8–19 Wednesday, July 17, Matt. vii:7–14. Thursday, July 18, Acts xii:1–12. Friday, July 19, Isa. lv:1–9. Saturday, July 20, Phil. iv:4–9. Sunday, July 21, Psa. xlvi:1–11.

I. Lesson Outline.

1. A Heart Request (verses 1–2). 2. A Model Prayer (verses 2–4). 3. An Importunate Petition (verses 5–8). 4. A Full Answer (verses 9–13). 5. A Sure Promise (Psalm cxlv:18, 19).

II. The Heart of the Lesson.

As a rule we little realize the importance, privilege and responsibility of prayer. And our lessons comes to stir our hearts and minds and to meet a great need in these days of pressure and stress. Our Lord Himself prayed; spent much time in prayer. This gospel of Luke is well worth our study on this line. If He needed prayer how much more do we. If He enjoyed the seasons of retirement with the Father can we not in some measure approximate His joy?

Our Lord at prayer incites the request upon the part of His disciples to be taught in this matter of prayer. It is even so now; for the heart that truly knows Christ longs to enter fully into the fellowship of prayer with out Lord and Saviour. Nor must we forget the present work of Christ in this respect (Heb. vii:25, John xvii:9). He is ever praying for His own. And then connect with this the urgent entreaty of the Holy Spirit in 1 Tim. ii:1–4 calling us to prayer for all men. With what

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readiness and tenderness and power did our Lord teach these eager ones at that time. And with the same manner is the Holy Spirit now ready to teach every believer who will come to the Lord with the request, "Lord, teach us to pray." How little we know about prayer! Prevailing prayer; importunate believing prayer that obtains from God full and precious answers! How much we need to be taught about this pre-eminent privilege by our Lord Jesus Christ.

As a form to be repeated it is well not to press the so-called Lord's prayer upon Christians now. It belongs rather to the time preceding the cross when we are practically upon Old Testament grounds. As a prayer holding the principles of prayer, there is nothing to be compared with it or to be found anywhere. God as Father, our Father is first worshipped. And the cry of the heart is for the hallowing of that precious name, the coming of His kingdom, and the doing of His will. What an epitome of the full soul worship of God and heart request for His glory! And this has the pre-eminent place in prayer. One is then prepared to make request for all personal needs as well as for those of the rest of God's family and the unsaved world. And to ask for divine shelter from all evil. These are surely the foundation truths and principles of all prayer. And we never get beyond these. Study the prayer in this manner.

As showing the readiness with which God answers prayer, the parable of the importunate friend who obtains the needed loaves is full of precious truth. It is surely midnight spiritually now. How many needy ones are coming with heart hunger and soul thirst, and we are dependent upon the One "who is able to do for us exceeding abundantly above all that we ask or think." Who has said, "If ye shall ask anything in my name, I will do it." Shall we not make test of the truth of the promise and receive blessing ourselves, and become channels of blessing to other souls? "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." What a sure word!

OBEYING GOD.

(July 28. Matt. iv:18–22, John xiv:22–24, Jas. i:22–27.)

Golden Text John xiv:15.

Daily Readings.

Monday, July 22, Matt. iv:17–22. Tuesday, July 23, John xiv:15, 24 Wednesday, July 24, Jas. i:19–27. Thursday, July 25, John xv:8–17. Friday, July 26, Psa. ciii:13–22. Saturday, July 27, Micah vi:1–8. Sunday, July 28, 1 John ii:1–6.

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I. Lesson Outline.

1. A Call to Service; Matt. iv:18–22. 2. A Wondrous Indwelling; John xiv:22–24. 3. A Heart Obedience; Jas. i:22–27.

II. The Heart of the Lesson.

The grouping of the portions for our lesson is suggestive. Yet must we needs go carefully, lest we put our souls under bondage to the law, and so dishonor Christ and hurt ourselves spiritually. Remember that the law of the new man in Christ Jesus is that of the constraining love of Christ, 2 Cor. v:14, 15; Rom. xiii:8–10.

Our first portion gives us the record of the call of four men from their daily work to a following of Him. Comparing this record with that of the other gospels we see that this was not the first time that these men had come to know Christ. Already had John the Baptist pointed Him out as the Lamb of God, and Andrew had followed, and had then brought Peter (John i:40–42). Now it is the call to service. And we have the willing obedience of hearts that believe in the Lord and trust Him. No other service is worth the name. Remember that the Lord did not call all His followers to this special service. Nor does He do so now. It is for Him to say who He will have, and not for us to choose (Eph. iv:8–16). Only He can possibly endow, and fit workers and make us true fishers of men who gather souls to Christ and labor for the true upbuilding of the people of God on their most holy faith.

Our second portion clearly shows us how the true heart faith in Christ will ever result in love. It is the faith which worketh by love. Such a heart is one prepared by the Holy Spirit for the indwelling presence of God. What a solemn, yet blessed truth is this! Of it the Spirit writes in 1 Cor. vi:19, 20, saying: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' Such an indwelling is possible only to the born-again ones. To no others will God come. Only such truly love and obey because they have and do truly believe.

The portion from James finds its heart in verse xxv of that chapter. The pictured attitude is of one who is stooping down in all heart humility and faith, and is searching persistently into the word of the Lord. It is no mere flippant, ceremonial, legal reading of so much per diem. But the heart pondering of a new born soul who finds the word of God the meat and drink of the soul. Such an one is changed more and more into the image of Christ in heart and life (2 Cor. iii:18). And this change evidences itself in a true walk and fruit bearing that would be impossible under the law (Rom. vii:1–4). Pure religion as defined in verses 26, 27 is only possible when the believing, loving heart is thus meditating upon the word of God.

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GROWING STRONGER.

(August 4. Luke ii:42–52, 2 Pet. i:5–8.)

Golden Text Prov. iv:18.

Daily Readings.

Monday, July 29, Luke ii:42–52. Tuesday, July 30, 2 Pet. i:1–8. Wednesday, July 31, Eph. vi:10–20. Thursday, August 1, Col. i:3–11. Friday, August 2, Isa. xl:25–31. Saturday, August 3, Eph. iii:14–21. Sunday, August 4, Phil. iv:10–16.

I. Lesson Outline.

1. The Child Christ Amid the Teachers; Luke ii:42–50. 2. The Child Christ in the Home; Luke ii:51, 52. 3. The Believer's Addition; 2 Pet. i:5–8.

II. The Heart of the Lesson.

No doubt the portions were chosen to illustrate the topic. But remember that in all things and among all His own, Christ has the preeminence. And even in childhood and youth He must be accorded this place. No child or youth was ever yet free from the old nature, or the fruit of it in sin. But Christ ever was, and when we contemplate His growth as Man, we are upon holy ground and must needs tread reverently. Remember that it is the God-man, Emmanuel, who is before us here. How suggestive that His leisure at twelve years found Him in His Father's house inquiring about the Father's word: and speaking of that word from His own heart knowledge of it. Even then was He about His Father's business which had brought Him into the world. Even His mother and Joseph must needs learn then that the lad is in the world for a greater service and work than even they could comprehend. May we not learn how blessed it is to so rear and train our children that their hearts would send them to spend their leisure in the presence of God as did our Lord. Still as the emptied One, the humbled One, our Lord turns away to follow that mother home to a life of subjection and obedience as was fitting indeed. What need to have the hearts of the young regenerated and led into the same path of obedience which our Lord trod at Nazareth. Nor is there anything abnormal or of the prodigy order about His growth and development. Verse 52 is faith's window through which it may gaze reverently upon the scene of our Lord's growth.

The other section of our lesson has to do with the sinners saved by grace. These who possess an old nature, and who, though now washed and cleansed and redeemed, were once sinners lost and ruined. The central word of the fifth verse of this chapter is suggestive, "add." I must have something to add to. A brief study of the preceding

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verses tells us that Peter is writing to the regenerated ones who are partakers of the divine nature, who have obtained like precious faith, and who are exhorted to add "through faith, virtue, knowledge", etc. These things are freely given to us of God in and through Christ Jesus our Lord. Yet faith alone can appropriate them. And so enrich the soul. Such a true spiritual growth yields large fruitage to our God and Father. And results in a spiritual fruitfulness and development in the knowledge of our Lord and Saviour Jesus Christ. Please remember that until the work of grace as portrayed in John i:11–13 has been done by God there can be no addition. And then remember that our additon will need to be in all diligence. We have no time to waste in this matter.

HELPING OTHERS.

(August 11. Luke xi:25–37, Gal. vi:1–10.)

Golden Text Gal. vi:2.

Daily Readings.

Monday, August 5, Luke x:25–37. Tuesday, August 6, Gal. vi:1–10 Wednesday, August 7, Matt. xxiii:34–40. Thursday, August 8, 1 Cor. xiii:1–13. Friday, August 9, 1 John iii:13–22. Saturday, August 10, Rom. xii:1–9. Sunday, August 11, Rom. xii:10–21.

I. Lesson Outline.

1. A Self Righteous Question; Luke x:25–29. 2. A Heart Searching Answer; Luke x:30–37. 3. A Blessed Restoration; Gal. vi:1–5. 4. A Full Harvest; Gal. vi:6–10.

II. The Heart of the Lesson.

Two classes of needy souls are before us in this lesson. The one on the Jericho Road, who would perchance vividly portrays the unsaved in their sad loss and distress apparent to every passerby. And the other amongst the people of God overtaken by some easily besetting sin. So that our lesson title is virtually its heart too. The query which evokes our Lord's teaching upon this matter is that of a man who had been pierced by conviction of the Spirit in his conscience for his wrong and sin; and who would justify himself by saying "who is my neighbor?" Surely the poor bruised, bleeding, robbed, dying man upon the highway was that neighbor. And how many such are there spiritually thus in the ways of men today. The men and women and youth foully dealt with by sin and Satan and left for dead in their ruin. For them there is no help in any ism or in anything of man at all. Only the gospel of Christ can come to them and bind up their wounds and take them out of the Jericho Road to a place of safety and blessing under

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the care of the Holy Spirit. In this work we are privileged to let our Lord use us to the glory of His name. In this sense we have neighbors everywhere. Moreover the despised Samaritan who is doing this work which the priest and levite forbare to do, is neighbor to the self-righteous scribe who is so punctilious about the jots and tittles of his transcribing work that he forgets the spirit of the word he writes. Need we press the illustration further? What does our conscience say about the matter? God's message to us is "Go and do thou likewise."

Although saved by grace the believer who fails to walk in the fulness of heart faith with his Lord lays himself open to sin and evil. Again and again has the story of a soul been written in the words "overtaken in a fault." Let such an erring one come in contact with the spirit that prompted the query "who is my neighbor?" and woe, woe, woe to the poor sinning one. With what heartless spiritual cruelty has the wanderer often been dealt with by the spirit of Pharisaism. with its edict "come near unto me; for I am holier than thou." O, the burning shame of this! The Lord seeks the restoration of such: but mark well who it is that He directs to do it; and how He would have it done. "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Such service can only come from the spiritually minded. And such service of heart, as well as that of communicating (verse 6) is surely sowing for a bountiful and blessed harvest. And we must needs not be weary in this as in all welldoing, for the harvest is sure. But what of the coming harvest of the believer who is sowing to his flesh and carnal ease in these things? What of the servant who fails in the work of restoring the brother or in communicating as directed by our Lord?

"Thou Son of the Blessed, what grace was manifest in Thy condescension! Grace brought Thee down from heaven; grace stripped Thee of Thy glory; grace made Thee poor and despised; grace made Thee bear such burdens of sin, such burdens of sorrow, such burdens of God's curse as are unspeakable. O Son of God! grace was in all They tears; grace came out of Thy side with Thy blood; grace came forth with every word of Thy sweet mouth; grace came out where the whip smote Thee, where the thorns pricked Thee, and where the nails and spear pierced Thee. O blessed Son of God! Here is grace indeed! Unsearchable, unthought of riches of grace! Grace to make angels wonder grace to make sinners happy; grace to astonish devils."—J. BUNYAN.

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Daily Scripture Calendar.

JULY, 1918

July 1. "Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ" (Rom. xvi:5).

Of this brother we shall yet hear more in the heavenly glory. Many will be especially distinguished because of having been the firstfruits of some country or state. Many for their tireless ministry, some for their martyrdom, some as having gone to heaven without dying, and one among these as having led the last soul to Christ. What an honor!

July 2. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. i:26).

Religion is what we *do*. Salvation is what God does. These two need never be confused. There is valuable instruction as to the Christian's life. And there is such a thing as *seeming* religious which may be most faulty. The person may himself be *deceived* supposing himself to be truly religious. If he bridle not his tongue, his religion is vain. The tongue is the greatest instrument for the transmission of impression. It can thus do the greatest evil. May we be saved from evil and idle words!

July 3. "Lord, teach us to pray" (Luke xi:1).

This is not "Lord, teach us *how* to pray." We all have more understanding about prayer than we exercise, though we may know but little. The Lord, perhaps, had gone out for prayer "a great while before day" and the disciples missed Him when they awakened. They discovered Him and stood hushed in silent meditation while He finished His prayer. It was borne in upon their minds that if He, the Sinless One, needed to pray, how much more did they need to pray. So it is with us. "Lord, teach us to pray."

July 4. "For every one that asketh receiveth; and he that seeketh findeth and to him that knocketh it shall be opened" (Luke xi:10).

This is the continuation of the same theme and is the answer to the request of the disciples that He should teach them to pray. This is not all that might be said about prayer. Much blessing fails for want of prayer. To such it may be said, "Everyone that asketh receiveth." It is also true that some who do ask, "ask amiss" (Jas. iv:3). We need to be taught *to* pray and to be taught *how* to pray.

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July 5. "Ye shall ask what ye will" (John xv:7).

But "what ye will" is in view of His mighty qualifying power over the desires of the heart. This is accomplished by abiding in Him and His word abiding in us. There is such an adjustment to His mind that it can be truly said "Ye shall ask what ye will, and it shall be done unto you." The mind of Christ will not pray amiss.

July 6. "We know not what to pray for as we ought" (Rom. viii:26).

We, as the very sons of God, *ought* to know much more than we do. Our position is far beyond our experience or attainments. Especially are we confronted with lack of wisdom when we attempt to intercede. This being a prayer in behalf of others, we know nothing of their real needs, or of the purpose of God in their individual lives. It is most encouraging that our helplessness has been anticipated at this point and the divine supply has been provided in the ministry of the Spirit.

July 7. "He maketh intercession for the saints according to the will of God" (Rom. viii:27).

Effectual prayer depends upon a right relation to the Spirit of God. It is His purpose to "make intercession." According to the plan of God, that is a part of His ministry in the believer. Whatever hinders the work of the Spirit, hinders effectual prayer. Lord, teach us how to yield to Thee that we may pray.

July 8. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi:18).

Prayer in the Spirit will not be unmindful of the saints. It is not within the perspective of any human understanding to recognize the need of all the saints. Most of us are a little concerned about a few friends, saved, or unsaved. It is a divine undertaking, or "prayer in the Spirit," to pray for *all* the saints. How much we would gain if this injunction was heeded and how much we loose by the present failure only eternity can reveal.

July 9. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men" (1 Tim. ii:1).

Here is a world-wide ministry: supplications, prayers, intercessions, and giving of thanks for *all* men. The Lord is now praying for all the saints. He has committed to us, in some measure, the prayer for all men. Again only the infinite Spirit can indite a prayer so far-reaching.

July 10. "For kings, and for all that are in authority" (1 Tim. ii:2).

Kings and rulers of the Apostle's day were most unlikely men. One would naturally be but little inclined to pray for such. Yet "the powers that be are ordained of God" and the fortunes of men are by their hands. How important that His purpose shall be realized!

July 11. "Art not thou?" (2 Chron. xx:6).

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Behold helpless Israel on their faces before Jehovah with the enemy surging in upon them. Multitudes of foes; too many to be numbered. But "art not thou" greater than all the combined foes?

July 12. "Didst not thou?" (2 Chron. xx:7).

Great is the faithfulness of God if we but remember the days that are past. How can we grow in the assurance of His care if we forget all past blessings?

July 13. "Wilt not thou?" (2 Chron. xx:12).

Definite prayer, with expectation toward Him alone, is the key to deliverance. "Oh Lord we ask thee," and He has said "If ye ask anything in my name, I will do it." "Lord, teach us to pray."

July 14. "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee?" (1 Chron. xxix:14).

This is a revelation of the humility of a king of old, who was a man after God's own heart. "Who am I, and what is my people?" Where could they boast? Had not the very gifts they had made first been *given* to them? "Of thine own have we given thee." Where is there a king like unto David?

July 15. "Greet Priscilla and Aquilla my helpers in Christ" (Rom. xvi:3).

"My helpers." Among the gifts for service named in 1 Cor. xii:28 "Helps" appears early in the list. Here is a gift that seems to be "more feeble"; yet how necessary!

July 16. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. vi:14).

Such is the expression of the heart of one who is born again. To all others the same cross is either "foolishness" or a "stumbling-block." Our attitude toward the cross of Christ is an unfailing index of our true relation to God.

July 17. "By whom the world is crucified unto me, and I unto the world" (Gal. vi:14).

Not by the wooden cross: it is, "by whom." Israel was not blessed by the altar: they were blessed by the sacrifice which was on the altar. To us it is not many altars and many sacrifices. It is the "finished work" of the Sacrifice. That cross was our own death and stands as a division between the Christian and the world.

July 18. "As we therefore have opportunity, let us do good unto all men" (Gal. vi:10).

Doubtless the true motive for so doing is that we may witness to them of the Gospel of His Grace. It is most important to attract the attention and win their obligation to us by doing them any good in our power. He alone can make us alert to every "opportunity."

July 19. "Especially unto them who are of the household of faith" (Gal. vi:10).

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This is family loyalty. We have the deepest obligations to our fellow-members in the household of faith. This is not the household of our local church or denomination. The obligation is unto *all* the saints.

July 20. "Grace, wherein he hath abounded toward us in all wisdom and prudence" (Eph. i:7, 8).

We can never cease to marvel that a righteous God can ever do other than consume sinners. Grace is more than love. It is love acting in full recognition of righteousness. Truly He has acted toward us in boundless *wisdom* and *prudence*. His way of Grace reveals all this. May we worship and adore Him!

July 21. "Then they took Jesus and led him away" (John xix:16).

They led their own Saviour to a cross to die for their sins. How different their impression than His! Why was He ever *led* by a sinful man? The man supposed it an evidence of weakness and defeat. He knew it was the only cure for the sin of those who were leading him and "for every man that cometh into the world."

July 22. "And Pilate wrote a title" (John xix:19).

No one in authority among the Jews would write "Jesus of Nazareth the King of the Jews." They were crucifying Him because of this claim. Nevertheless He was the King of the Jews and God called in a heathen government to lift high that important truth at the crucial hour. "His ways are past finding out."

July 23. "Joseph of Arimathea * * * besought Pilate that he might take away the body of Jesus" (John xix:38).

The precious body of Jesus was not touched by unbelieving hands a moment after the necessary redemption had been paid. He *must* fall into the hands of sinners. They must lead Him away; but nothing more. Joseph gave his tomb to Jesus. Yet Jesus went into that tomb for him.

July 24. "If thou let this man go, thou art not Caesar's friend" (John xix:12).

The all-important thing, according to the wisdom of the world, is to be Caesar's friend. We must choose one or the other; we cannot be friends of both. "Ye cannot serve God and mammon." What a priceless opportunity for Pilate to have become, and to have remained, the friend of the King of kings!

July 25. "For these things were done that the Scriptures might be fulfilled" (John xix:36).

Often this phrase occurs in the records of the life and death of Jesus. The Scriptures declare the plan and purpose of God. They must, then, be fulfilled. There is much yet to be fulfilled and it will be fulfilled. He is able now as He has always been.

July 26. "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi:26).

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He has already come out of Zion as to His nationality and birth; but He will most gladly identify Himself without reservation with Israel when He comes again. As Joseph to his brethren, the great King will be known forever as of Israel. The Scriptures must be fulfilled.

July 27. "I have glorified thee on the earth" (John xvii:4).

At that time very few human eyes could see that He had glorified the Father, and but few are conscious of this fact today. It was not the passing glory of the moment. Its radiance has not yet dawned on the earth. His glorifying of the Father will come to its eternal day when the "Sun of Righteousness" shall arise. Yet the Father is *now* glorified by the Son, in the believing heart by the Spirit.

July 28. "I have finished the work which thou gavest me to do" (John xvii:4).

There are blessed revelations in this Gospel of the Son of God concerning His eternal relation to His Father. We overhear Him talking with His Father about themes of agreement within the very Godhead. "The work thou gavest me to do I have finished." What faithfulness, trustworthiness, and obedience!

July 29. "And these things I speak in the world that they may have my joy fulfilled in themselves" (John xvii:13).

All these things which He has said to the Father are concerning our eternal life and glory. What disclosures! Truly they should make our joy full. These are eternal, unchangeable, realities compared to which the most bitter trial in our brief life is as nothing.

July 30. "Our light affliction which is but for a moment" (2 Cor. iv:17).

From the human viewpoint, afflictions never seem light. They are light from the divine viewpoint. How much more it might have been, He only knows. How terrible would have been our lot had He not borne our sins, He only understands. And it is after all "but for a moment." God alone can compare time with eternity. He says it is but for a moment. He knows. By the ministry of the Spirit in us, we may be given the very viewpoint of God and find rest and peace.

July 31. "Our light affliction * * * worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv:17).

The contrasts are strong. "A light affliction": a "weight of glory." "But for a moment": "a far more exceeding and eternal" glory. Our body of humiliation could not endure the "weight of glory"; but the new body, which He is to give us at His coming, is a body of power (1 Cor. xv:43).

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OUR HOPE

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Editorials.

The Love that Passeth Knowledge

The Love of Christ! The heart almost shrinks from attempting to write on the matchless, unfathomable love of our blessed and adorable Lord. All the Saints of God who have spoken and written on the Love of Christ have never told out its fulness and *vastness, its heights and its depths.* "*The Love of Christ* which passeth knowledge" (Ephesians iii:19). And yet *we do know* the Love of Christ. While we cannot fully grasp that mighty, eternal Love, our hearts can enjoy it and we can ever know more of it. And He Himself whose Love is set upon us wants us to drink constantly of the ocean of His never-changing Love and receive new tokens, new glimpses of it. Surely His own blessed Spirit, though one feels so insufficient for such an object, will guide us in our meditation. He is with us and in us to glorify Him and take of the things of Christ to show them unto us. The Love of Christ *the Holy Spirit ever longs to make known* and to impart to our poor and feeble hearts.

The Love of our Lord is an eternal Love. It is not a thing of time. It antedates the foundation of the world.

> "His gracious eye surveyed us
> Ere stars were seen above."

He as the Son of God in the bosom of God was the object of Love. "*Thou lovedst me before the foundation of the world*" (John xvii:24). And then He knew us and His Love was even then set upon us, before we ever were in existence. He knew our sinfulness, our enmity, our vileness, and in Love which passeth knowledge He looked forward

to the time when He would manifest this Love to us His fallen creatures. "Such knowledge is too wonderful for me; it is high I cannot attain unto it" (Psalm cxxxix:6).

It was Love which brought Him down from the Glory which He had with God. What Love to come into this dark, sin-cursed world, a world full of enemies. What Love to leave that bright and glorious home and appear as man, entering as a creature the world He had made. And there was no room for Him in the Inn. It passeth knowledge.

And then that life, which He lived on earth, was lived in that mighty Love.

"A love that led Thee here below
To tread a lonely path in grace,
To pass through sorrow, grief and woe,
The portion of a ruin'd race."

What Love we see in Him, in every step of that lonely path! What compassion, what tenderness in every action, in every word we discover, ever new and fresh. Wherever we look we behold that Love. Loving compassion rested upon the multitudes; with Love He compassed the poor, the sinful, the oppressed, the heartsick and the outcast. Love carried the weak and failing disciples, who had believed on him. A blessed word it is, which stands in the beginning of the thirteenth chapter in the Gospel of John. "Having loved His own which were in the world, He loved them unto the end." His Love for His own was expressed by serving them. He pleased not Himself but had come to minister. He then girded Himself and began to wash the disciples' feet. What humiliation! Yet it was the fruit of Love. All He did was born of Love. His was on earth a constant, a never-tiring, an enduring Love. All the selfishness of His disciples could not quench that Love. Nothing could quench His Love for His own. Nothing will ever quench it. Peter denied Him. "And the Lord turned and looked upon Peter" (Luke xxii:61). Was it a look of reproach? Was it a frown of displeasure which Peter saw in that beloved face? Far from it. Love in its divine perfection shone out of the eyes of the Son of God. And after His resurrection that Love was still the same. There was

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no reproach connected with the restoration of Peter to service. In the greatest tenderness and Love He committed to His disciple, who had so shamefully denied Him, the lambs and sheep so dear to His own loving heart.

Again we say, Oh! Love! thou passeth knowledge! How could man's imagination and invention ever have produced such a loving Person as our Lord, revealing the perfection of divine Love!

But there is greater Love than the Love which we behold in His blessed Life on earth. The greater Love is manifested when He laid down His life. He came into the world to die, to be the propitiation for our sins. He came to take our place on the cross. He came to drink the cup of wrath in our stead and suffer the awful penalty of our sins.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*"

God in Love gave thus His Son, and He gave Himself in Love. From shame to shame, from suffering to suffering, from pain to pain and agony to agony that Love went on to plunge into the deepest sorrow, to reach at last the place where His loving lips had to cry "My God, My God, why hast Thou forsaken me?"

"To death of shame Thy love did reach,
God's holy judgment then to bear;
Ah, Lord, what human tongue can teach
Or tell the love that brought Thee there."

Ah! what human tongue can teach or tell the Love that brought Thee there! It passeth knowledge. But with loving, praising hearts, in worship and adoration we can look up to that cross on which the Prince of Glory died and say with Paul, "He loved me, He gave Himself for me." And again we join with the innumerable hosts of His own redeemed in the Glory song. "Unto Him that loveth us and washed us from our sins in His own blood and hath made us Kings and priests unto God and His Father, to

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Him be Glory and dominion forever. Amen." And, beloved reader, that Love which knew you and us all before we ever existed, that Love which came from Glory for you, that Love which went into the jaws of death, endured the cross and despised the shame, that Love which gave so willingly, gave as we can never give, that Love is still the same. It changes not. His Love knows no fluctuations. That perfect Love cannot grow cold or indifferent. We all had our first love; when first we saw Him with the eyes of faith, how our hearts were enraptured. How soon that Love began to grow cold and decreased instead of increased. Then our walk and service became affected, for thus it must ever be when the heart is not responding to His Love and not in living, loving touch with Himself. Oh! the weeks and months and years of our Christian experience spent without the full enjoyment of His Love and Presence. But has this changed His Love? Has our unfaithfulness, our waywardness, our failure and backsliding affected His Love? No. He is the same loving Lord, the same loving Christ who has borne us and yearned over us, who has prayed for us and kept us. Whenever we turn to Him with broken hearts, confessing our sins, when in shame we hide our faces and tell Him all our failures, we find Him still the same loving Lord as He was when His eyes rested upon Peter. Oh! how He must love us! How He must love us, with that Love which passeth knowledge. What treasures that Love contains! Exhaustless, it is ever flowing full and free towards His own.

How it must grieve Him to see us so indifferent, neither hot nor cold. How it must grieve Him that we enjoy His Love so little that we permit that Love so little to serve us and give Him so little opportunity to manifest His mighty Love towards us. Alas! we even mistrust that Love. When suffering and loss overtake us, when instead of prosperity adversity is our lot, we doubt that Love. Fears and anxieties are nothing less than an impeachment of the Love which passeth knowledge. His Love will never fail. He will see us safe home. Let the forces of the enemy roar, let trials and troubles come, His Love will keep us. His Love is our eternal portion.

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"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And soon He will have us with Himself. The church He loved, for which He gave Himself, the church He sanctified by the washing of water, this church He will present to Himself a glorious church (Eph. v:24–27). Even while on earth He made known His loving purpose, for He prayed, "The Glory which Thou has given me I have given to them."

It is His Love which will make us sharers of His own Glory and Inheritance. What that Love will do then! How we shall drink deeper of that Love, than we ever could drink here! Oh the depths of the Love to be fathomed in all eternity! Oh the length and breadth and height to be measured! It can never, no never, be exhausted.

Oh, child of God, is not thy poor wandering heart beginning to be warmed? Is the warmth of His Love, the Love of Christ, refreshing your soul? Thank God for it. It is but a demonstration of His Love. And do we not want more of it? Do we not need it?

All our indifference, our cold heartedness, our prayerlessness, our self indulgences, our inactivity and all else which mars our Christian lives, is because we do not have the Love of Christ before our hearts. If we were constantly enjoying His Love and this mighty Love would constrain us, what self-sacrificing lives we would live! How we would love one another and in love serve one another. What peace there would be among those of like precious faith. With a better heart-knowledge of the Love of Christ what joy would be ours in all trials and suffering, and with what boldness we would approach the throne of Grace and make constant use of our God-given privilege, prayer.

The Love of Christ would lead us on and on in love for souls, in service untiring, and yet the same Love too will make us long and pray for His coming. Oh God, our Father, grant unto us all and to all Thy people throughout the world

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a greater, a deeper, a more real knowledge of the Love of thine ever blessed Son, the Love of Christ, and fill us, through it, with all the fulness of God. Amen.

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The One Who Satisfies

A Saint wrote long ago, "*In uno quies*"—In One is rest. And that One is the Lord Jesus Christ. He alone can give rest and He only can satisfy the heart of man. To know Him, to rest in Him, to enjoy Him, is the highest and the best attainment of a child of God. Experiences, service, and all other attainments can never satisfy completely; nor can spiritual knowledge. Personal acquaintance and fellowship with the Son of God satisfies and fills the soul with joy and glory. All our springs are in Him. If we look anywhere else, whether it is to man, or within, we shall not enjoy perfect rest, nor be fully satisfied. He is the fountain which never fails; He is the never-changing, loving Lord who supplies all the needs of His trusting people, who sustains in every trial and who fills every want. All restlessness, all care and anxiety flee away in His companionship. All earthly ambitions are forgotten when we rest at His feet. All dissatisfaction with earthly conditions is silenced and forgotten if we drink of Him and feast on His glory. How we need Him and Him only in these days! All about us is failing. Dark days are upon us. In Him we must now find all our delight; to Him we must cling. We shall find how true He is and what power He has to satisfy us wholly. All earthly things, the seen things, the things which are but for a moment, will soon be gone for us who know Him and wait for Him. In the midst of the uncertainty we can say with the Man of God of long ago: "As for me, I shall behold Thy Face in righteousness; I shall be satisfied, when I awake, with Thy Likeness" (Ps. xvii:15). This is the goal. How soon we may reach it! This is our unspeakably glorious destiny, to behold His face, to awake in His likeness, to be transformed into His image. Then we shall be satisfied and He will be satisfied, for it is written, "He shall see of the travail of His soul and shall be satisfied."

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Only in *One* is rest for us; true quiet
For the vexed human heart is from above;
Though far removed from toil, and brawl, and riot,
It cannot rest itself in creature-love.

Earth is all motion and disquiet; only
In *One* above, who changes not nor moves
We find repose; there tranquil, but not lonely,
We rest in *One* who ever, ever loves.

Life is all tempest, o'er time's ocean ranging;
A troubled morning, and an angry even;
Only in *One* is anchorage unchanging,
Only in *One* is the eternal haven.

Creation rocks; all that is made is moving;
The strongest, brightest, goodliest and best;
In *One*, the ever fixed and ever loving,
In *One* I anchor, and in *One* I rest!

✠

Increase Our Faith

"Increase our faith." This was the disciples' request (Luke xvii:5). The literal rendering of the Greek is "Add to us faith"—"give us more faith." As they heard from the lips of the Lord the great truths, the demands He made and the warnings He gave, they felt the need of more faith. Every true Christian has faith, for he is saved by grace through faith. His faith in the Lord Jesus Christ is counted for righteousness and he is therefore justified by faith and has peace with God. Faith is the hand by which the soul lays hold on the Lord Jesus Christ, resulting in salvation and union with Christ. From that moment the walk of faith begins, for the child of God is to walk and to live by faith. There may be "little" faith or "great" faith; "weak" faith or "strong" faith. The weak faith of a true believer; as a Puritan preacher expressed it, does as much justify as a strong faith. He that believeth shall be saved, though the faith may be weak. A little faith is faith, as a spark of fire is fire, a drop of water is water, and a little star is a star. But equally true it is that real faith, though weak and little in its beginning, is a growing faith. A growing, increasing faith is the secret of true

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spirituality. According to our faith will be our peace, our hope, our strength, our joy, our courage and our victory over the world. The more faith a Christian exercises the more happy, holy and useful will he be. As faith increases there will be a closer walk with God, a greater dependence upon Him in all things, more real prayer and waiting before Him, less fear of men and less anxiety. An increasing faith means growth in the grace and knowledge of the Lord Jesus Christ, a greater obedience to His Word, and a higher service.

And faith is a gift of God. "Increase our faith" is a prayer which a child of God should daily prey. It is a sign of spiritual health when we feel the need of more faith Let us pray for a growing faith, for an added faith. We need it in these trying days. The Word of God daily used, read and studied under the guidance of the Spirit of God is the means to increase our faith. God uses His Word to nourish the faith of His people. Neglect of the Bible means a decreasing faith, as the constant use of it will strengthen and increase faith. Let us then pray, "Increase our faith," exercise the faith we have and use His Word which builds us up in our most holy faith.

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What God Demands

The twenty-fifth chapter of the Book of Jeremiah contains a remarkable prophecy, which should claim the attention of the people at this time of world and nation-wide distress. The prophet of God states that "the Lord hath a controversy with the nations" and that "He will plead with all flesh." It is a most solemn prophecy. "For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them" (verses 15, 16). The nations then are given. We find those who were closely identified with Israel's history, but the prophecy takes in *all the nations* on the face of the earth, for "the isles which are beyond the sea" and "the utmost corners of the earth" are mentioned. "And all the

kings of the North, far and near, one with another, *and all the kingdoms of the world, which are upon the face of the earth* and the King of Sheshach shall drink after them" . . . "Thus saith the Lord of Hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the uttermost parts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth, they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Well may we ask, is this the time when the Lord has the controversy with the nations, with all nations? And if it is, then what is God's demand in this solemn hour of distress and perplexity of nations? The question is answered by the prophet Jeremiah. He was the man of God who thundered out the message of repentance to the people. He told them their national sins and urged confession, repentance and return unto the Lord. He was a true patriot: The pacifists of his day, who urged peace, when there was no peace, who prophesied smooth things, were unpatriotic and a curse to the people of God.

The Lord told Jeremiah to speak all He had commanded him; to speak and not to diminish a word (Jer. xxvi:2). And this for the purpose "if so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings." Such is God's demand. May we, His people, respond to true humiliation, confession of our sins. Then He will be gracious unto us.

✠

Trafficking in Unfelt Truths

A godly man and great teacher warned years ago against "trafficking in unfelt truths." He meant that a Christian may believe certain truths, accept them, speak of them, and even teach these truths to others, without knowing the power of these truths in a practical way in his own life. The warning is much needed, for it is the common danger of all believers. Thousands are in this sad condition. It needs a constant watchfulness not to fall into this snare.

It means self-judgment and self-denial. The Apostle Paul knew personally the danger and has told us how he guarded against it. "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be disapproved" (1 Cor. ix:27). Holding certain truths, speaking or preaching about them to others, and not letting them govern the walk and conduct is an evil thing.

Much is said at the present time about the Coming of the Lord. Prophetic truths are being graciously revived. Prophetic Conferences are held in many places and thousands flock to the places where the message concerning the future is given. The midnight cry, "Behold the Bridegroom cometh," is heard on all sides and many believe in His imminent coming. When, years ago, prophetic truths were made known again by the power of the Spirit of God, it led to earnest heart-searching and to separation from that which is evil. Is it so today? Prophetic truths if received in the heart become a powerful incentive to live soberly, righteously and godly in this present age. Faith in the second coming of our Lord, in His imminent coming, must lead to separation from the world, from moral as well as ecclesiastical evil. For a person to profess a belief in the blessed Hope of His Coming and then go on enjoying the world, running after its pleasures and having fellowship with that which is evil in the sight of God, is a betrayal of the truth and an awful stumbling-block to others. May God keep us all from this danger in these last days. The supreme testimony to the truth is a separated life. The great need is to bear such a testimony in the days when the Truth of God is assailed on all sides and the enemy gets ready for the great apostasy.

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Who Dares? Dr. Robert H. Nichols of the Auburn Theological Seminary (Presbyterian), in speaking on the Preachers' War Message recently said the following:

"The question in regard to eternity has been forced upon us. What are we going to say about it? What shall we say in regard to the live

that have been cut off on the battlefields of Europe? If we remain orthodox according to the old standard, there is only one answer—they are eternally lost. Who is there who dares to maintain this kind of a doctrine in the face of the events that are now taking place?"

The professor asks the question "Who dares to maintain this kind of a doctrine?"—the Bible doctrine of the eternal punishment of those who die unsaved. We desire to tell the professor that we dare to do it and to preach it. And we do not stand alone in this. We could fill a number of our pages with the names of hundreds of evangelists and pastors of the Presbyterian, Baptist, Methodist, Reformed and other denominations who all believe and preach what the Bible teaches concerning the eternal state of those who die in their sins.

Before us is another utterance. One of the agents of the "International Bible Student Association" (the Russell cult) advertised his lecture and makes the following statement: "Thousands of America's sons are gone to the battlefield. Many may die there. This lecture gives conclusive proof of future blessings for them *whether they die Christians or not.* This message will bring joy and comfort to every heart." These denials of the doctrines of God's holy Word in the above language by the Presbyterian professor and the Bible Student Association is the camouflage of Satan.

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World Redemption?

A monotheist writer in the *N. Y. Sun* of May 19th asks the question, "Is the great war a world redemption?" and answers it affirmatively. He quotes a blasphemous poem:

"Not pagan, oh! Yet hardly Christian—I,
Who understand not how a God may die.
But my mere human sight envision can
A great salvation when Man dies for Man—

"As now he dies . . . he dies for you, for me;
Redeemer he goes forth to set us free
From condemnation, in unknown ways erased;
By him the falling blow aside is turned!

"Not that One Death in ages gone sufficed—
A thousand-thousand are become the Christ!
Lo, yonder, in the four years harrowed field,
The eager sacrifice in blood is sealed!

"The scarred land yields no tree—to make the cross;
Yet is man 'lifted up'—to save our loss;
For us he dies; and all that we have dreamed
Of right, of Best, through him shall be redeemed.

"You ask, Shall he upon the Third Day rise
And show himself again to longing eyes?
Oh, on the spirit's road to Emmaus,
Ev'n now the vision must be glorious!"

Such an outspoken denial of the Gospel of the Son of God is an insult to God "who so loved the world that He gave His only begotten Son" and to His holy Word which declares that this one great sacrifice on the Cross of Calvary is sufficient for the world's redemption. It is an insult to the millions of evangelical Christians who worship the Lord Jesus Christ as the Son of God and who know Him as their Redeemer. Because He is rejected and dishonored, the Gospel of Grace set aside and sneered at, the world is not redeemed. *If the world would accept Him* and bow before Him, redemption would speedily follow.

This monotheistic teaching, the rejection of the Deity of our Lord, the rejection of His atoning death and of His Word, has had the widest acceptance throughout Germany years before the war. It is rationalism of the worst kind. If our nation falls in line with it, God will not spare us in His coming judgments. Such matter should be excluded from the mails and be forbidden. The same writer says:

"Why should not, on some fine Sunday morning, Cardinal Farley flanked on his right and left by Bishop Greer and some representative New York rabbi, appear at Camp Upton, let us say, and interpret to the boys in khaki the genuine gospel of the one God, proclaimed in flaming words by the Hebrew prophets of old? While our boys are shedding their life blood in the consecrated plains and on the holy hills of the New Galilee over in France and Flanders, we at home must prepare the new world for those who will come back to us.

"The hour has struck, methinks, when all the scholastico-theological quibbling of bygone ages has to be definitely relegated to the religious archives, our distinctive symbols to the museums of creeds."

Here we have it! The "scholastic-theological" quibblings are our faith and the faith of our fathers in the Deity of the Lord Jesus Christ, His sacrificial death and redemption by His precious blood. May God give all true believers courage to testify against these sinister attacks of Satan and hold fast the Truth. The war can never be won by the rejection of the revelation of God's Word and the Gospel of the Son of God.

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More Denial

The *N. Y. Times* of June 17 reports an address by Dr. Benjamin W. Robertson of the Chicago Theological Seminary in which this Chicago professor makes the following statement: "Christ was the Saviour of the world, but the world is not yet saved. Our boys to-day are making up for what is lacking in the Saviour's work." Every true believer is shocked at such a bold statement. That matchless work the Son of God finished on the Cross of Calvary, that work so unfathomable in its depths, by which peace was made, in which God's holiness and righteousness are vindicated and His Love made known to a lost world, is branded as insufficient and man is needed to supply what is lacking! What a sad denial of the all-sufficiency of the Work of the Cross! Such are the enemies of the Cross of Christ and their end will be destruction (Phil. iii:18–19).

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The Need of True Prayer

The *Daily Chronicle* of London, England, contained recently a striking article on "the greater discipline."

"It is on record that when the triumphant German hosts were sweeping on Paris in 1914, and suddenly swerved and gave it up, Lord Roberts was sitting with Lord Kitchener when the telegram announcing their unlooked-for retreat was handed in. Lord Roberts, a firm believer in prayer, exclaimed, 'Only God Almighty could have done this.' 'Somebody must have been praying,' said Lord Kitchener. Neither of them mawkish or canting men, if you please.

"And a day or two ago I cut from a daily newspaper—not given to dilating on such matters, and inserted simply as interesting items of

news on two different pages—the following: 'Victory Depends on Prayer.—General Sir W. Robertson, in a letter regarding the Intercession Service at Queen's Hall, on May 7, says: 'It is only when the whole Empire unites in prayer as well as in work that we can look forward with confidence to a successful conclusion to this tragic War and to a just and righteous peace.' Weighty words from such a man!

"The second paragraph runs: 'General Foch and Prayer.—A Frenchman *who knows General Foch tells me that he is an ardent believer in* the power of prayer. 'We shall be saved by it,' he says, 'and it will *not be the first time in this deadly struggle.*'

"I believe I am right in saying that Lord Jellicoe, Sir David Beatty, and Sir Douglas Haig hold firmly by that belief also.

"All these are men whose very names carry weight with us all. It is worth our while to give heed to them. The knowledge that the whole nation was doing so would quadruple their confidence and that of every man in the fighting lines on land and sea.

"I remember an old story of a particularly disreputable sailorman who, when his ship was in the last extremity, and all the rest were laboring hard to save her, suddenly fell on his knees and began praying. And the captain, finding him at it, kicked him back to duty with a scornful '*Keep your prayers for fine weather!*'

"Foul weather prayers, evoked only by an acute sense of danger, *cannot count for much. And formal Intercession Services do not seem* to me likely to be of much greater avail.

"Unless the nation's prayers for deliverance from peril come spontaneously from hearts earnestly desirous of aligning themselves with God—of cleansing themselves of the old concretions that have clogged them like the barnacles on a ship's bottom—of substituting new Guiding Lamps for the old misleading will-o'-the-wisps—of casting aside the false gods we have followed and turning steadfastly to the True—they are not likely to serve.

"It is no good asking God to fight on our side unless we first make our side fit for Him to fight on.

"As a nation we have a terrible amount of leeway to make up. Are we, as a nation, making any real effort thereto? Until we genuinely do so, *our tribulation may have to go on.*

"We may—we all devoutly hope and believe we shall—hold the Germans, and so beat them. *But we shall not have won what we set out* to win in this War unless at the same time we, as a nation—and that means we as individuals—find our own souls again."

To this interesting and hopeful communication we add another of equal interest:

"Until England falls on her knees before God and acknowledges His omnipotence—until England does that, we shall never win." No more impressive call to the Nation ca-

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well be imagined than is contained in these words. And their pathos is unmistakable. They were embodied in the last letter written by a young officer of little more than nineteen years of age, who fell in battle on March 21, and they were read by Bishop Ryle in Westminster Abbey on Sunday in the presence of the King and Queen. The simplicity and directness of the appeal add to its weight, and our wish is that it should be taken up by authorities in Church and State and forced upon the attention of the Nation."

Let all true believers unite in earnest prayer that there may soon be given to our nation and Allies a true spirit of humiliation and a seeking after the Lord. Let us pray that the infidels known as destructive critics, those who dishonor God, His Word and His blessed Son may be silenced. And let us pray for our President, General Foch, General Pershing and all those in authority (1 Tim. ii:1–3.)

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Bostonian

In our July Notes we quoted the words of a former President of the Northern Baptist Association in which he spoke of "the church of the future," bidding welcome to Unitarians and even Atheists. This "ideal" seems to have already materialized in Boston. The Bishop of the Methodist Church dedicated a new church building recently. We quote from the *N. Y. Times:*

"The Collegiate Church of All Nations, unique among the religious institutions of the city as a place of worship for persons of all races and creeds, was dedicated to-day by Bishop Edwin H. Hughes of the Methodist Episcopal Church. During the week Baptist, Congregational, Episcopal, Methodist, Presbyterian, Swedenborgian, Unitarian, and Universalist clergymen will occupy the pulpit for special services. The new edifice is in a district peopled by many races, and twenty or more are expected to make use of its facilities. They will be permitted to hold services according to their own beliefs and customs in their native tongues and with their own ministers or priests."

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How It Came True

We often take the past volumes of *Our Hope* and read what we wrote years before this world-conflict started. It has been our privilege to give a testimony of the things to come for this age, and now they have come. In 1909 we wrote an editorial which we think is worth repeating:

A Strange Proposition

The following news item is taken from the *New York Herald* of April 4:

"I nominate Theodore Roosevelt for the high office of ambassador extraordinary to all the courts of the world in the interest of universal and perpetual peace," said the Rev. Dr. Robert S. MacArthur yesterday morning to his Current Events class in the Calvary Baptist Church. Dr. MacArthur discussed the question "What shall we do with Colonel Roosevelt?" saying in part:

"No more exalted mission can be named for any man in the world today. The time is coming when spears shall be beaten into ploughshares and swords into pruning hooks. The Court of Arbitration at The Hague has already accomplished wonders. The nations are almost ready to enter into an agreement to settle all disputes in this way.

"Here we have a noble sphere for the varied talents, remarkable skill and wide experience of Colonel Roosevelt. He has the ear of the civilized world in places high and low as no other man ever had. To him doors of palaces and cabinets will readily open."

The time is coming when spears shall be "beaten into plowshares and swords into pruning hooks." No one doubts it, for the Word of God says so. But the Word of God is equally plain about the time when this universal peace will be established. Throughout the Bible it is connected with the visible and glorious Second Coming of the Lord Jesus Christ. To put the fulfillment of the prophecy quoted above into this present age is a serious mistake. It cannot now be fulfilled; wars will continue, nation will lift up sword against nation, and kingdom against kingdom. The Lord said so. There can be no mistake about it. It is too plain to be misunderstood. The disciples had asked the Lord about the signs of His coming and the end of the age (Matt. xxiv:3), and then He predicted the coming wars and an age ending, which does not consist in universal peace and righteousness, but in a great tribulation. The testimony of the entire prophetic Word is on the same

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line. When the Lord returns to this earth He will find it in disorder, unrighteousness and apostasy, and then He, who is God's appointed King will establish His Kingdom, and as the Prince of Peace He will speak peace to the nations and they will learn war no more. An age of peace is coming for this world, but it cannot come before the Second Coming of Christ. To believe that the age is improving, that the church and the nations are going to establish universal peace is unscriptural, and springs from that deplorable blindness concerning God's revealed purposes which is more or less responsible for the ever increasing confusion in Christendom.

But there is also another side to this strange proposition of this Baptist preacher. The Word tells us before the end of this age comes, with its terrifying wars and judgments, that the people will say "*Peace and Safety.*" We must not forget that the god of this age, Satan, is blinding eyes to the real facts of present day conditions and obscures the plainly revealed purposes of God. This he does by assisting in progress and improving this present *evil* age (as the Holy Spirit calls it) so that it does no longer appear as evil, but progressing in goodness and righteousness. The tactics of Satan were foretold in 2 Cor. xi:14–15, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." He will produce a false peace, a mock millennium so as to anticipate the fulfillment of the predictions of God's Word and by this counterfeit lull the great religious world into a deeper sleep of security and self-satisfaction. We may look for this kind of work through the Hague tribunal. But what hypocrisy! While the nations are brought thus together they are also arming themselves, preparing great dreadnaughts, building up aerial navies, and that certainly not for play. May God keep our eyes upon His Word and keep us from being ensnared by the wiles of the devil.

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With the Lord

A number of our friends have of late been taken home to glory. We mention especially one of our dearest friends for many years, *Mr. Gustavus Ober* of Baltimore, Md. Five of his sons are in service. While on the way with his wife to visit a camp he was suddenly called home. Mr. Ober was a noble and most excellent Christian, whose memory can never perish. For many years he maintained the Port Mission of the City of Baltimore, one of the most remarkable Gospel Missions on this continent. Not only did he support this great work generously by his means, but he was also actively engaged in it. For some fifteen years we labored with him from time to time in that mission. It was always an inspiration to us to watch him, the perfect gentleman and prominent business man he was, standing at the end of a Gospel wagon and giving out the Gospel message to the people, or presiding over meetings in which seafaring men gathered, who were freely supplied with Testaments and other literature. The Sunday-school work he carried on was still more remarkable. The Port Mission Sunday-school has been instrumental in leading hundreds of boys and girls to Christ. Many of the boys are now excellent Christian business men. During the last years, Mr. Ober conducted a novel twilight Sunday-school in the street. Chairs were put in front of the Mission buildings and hundreds of little ones gathered to hear the Gospel. He will be greatly missed. We loved him dearly as a brother in the Lord and feel the loss keenly. May the Lord richly bless the loved ones he has left.

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N. Y. Bible Society

The New York Bible Society has just given an order for a third one hundred thousand "Active Service" New Testaments to be presented to the soldiers and sailors. In addition they have ordered three hundred thousand Gospel portions of the New Testament for general distribution. The Society has not been able to furnish the Scriptures fast enough to the camps in the immediate vicinity of New York. Every few days a shipment of several toousand "Active Service" Testaments is made to Port Slocum, Camp Merritt, the Port of Embarkation and Pelham Bay.

The Society recently received a very interesting testimonial from the Port of Embarkation. It was made up of three letters from different branches of the service, each letter signed by several score of names. The letters were written as an expression of appreciation for having received "Active Service" Testaments from the New York Bible Society. About one hundred and fifty names were signed to the letters.

Among many statesmen who have written the Society in regard to the furnishing of Testaments to the soldiers and sailors, Food Commissioner Hoover recently wrote: "The soldier and sailor of our

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country has always turned reverently to the Bible for comfort and inspiration. Your plan of providing a Bible for those who face death for ideals and for country is most admirable."

Mr. James W. Gerard wrote: "Congratulations to you on your great work in furnishing Bibles to the soldiers and sailors going to the front. The Bible is as essential to the soldier's equipment as his rifle."

And Mr. McAdoo sent a letter saying: "This is a noble work and you have my congratulations. The Word of God should be in the heart of every soldier and sailor of America, and you are performing a fine service in distributing the copies of the New Testament."

Help this good work. We understand that their funds are very low. Send your contribution to Dr. G. W. Carter, 66 Bible House, New York City.

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A Priest on "His Riches"

Travelling through the far West the Editor noticed a Catholic Priest in the Pullman car. We engaged him in conversation and handed him a copy of "His Riches" which he promised to read. When he had finished he said to us: "I felt this morning a desire for something which would be of spiritual help to me and God has answered my desire through this little book. It was water for my thirsty soul, for it presents the purest Gospel in such a beautiful way. I want to thank you for it." He asked permission to keep it. We asked him if there would be any objection to the circulation of "His Riches" among Catholics. He said that every good Catholic ought to read it and benefit by it.

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Sending Forth this Message

Though the Y. M. C. A. authorities have seen fit to reject our offer to put 100,000 copies of "His Riches" at their disposal for use among our soldiers, we have been enabled to circulate large quantities through officers, camp-pastors and other religious workers. We heard again of blessing as a result. As a brother said: "This little book exalts the Son of God in such a way that the Holy Spirit can do nothing else than bless it." We shall continue in this good work. We received a request to supply a camp in Porto Rico with the Spanish edition.

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Two Excellent Volumes

Mr. Lewis S. Chafer is the author of two excellent volumes. One is on Evangelism, which we shall published in a new and very much revised edition. It will do good to all who read it and the testimony it contains is greatly needed in these days when a spurious evangelism scatters the counterfeit Gospel. The price of this volume well bound is 75 cents. Will be ready in September.

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The other one is on Salvation, an unfolding of the Gospel of our salvation. Young Christians need this volume and professing church members who have now seen the meaning and power of real salvation ought to read it. It will bring great blessing to many. Price also 75 cents postpaid.

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What About Evolution?

This pamphlet, written by Prof. W. H. Griffith Thomas, is just the thing which should be put into the hands of college students and others who are exposed to the spurious claims of the evolution theory. Though Darwinianism has gone to pieces and no true scientist endorses this hypothesis any longer, a few preachers and college professors still hold on to this exploded theory. Let them read this pamphlet and if they are not wilfully blind their eyes will be opened. Price 10 cents a copy.

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Mountain Lake Conference

The Mountain Lake Park Bible Conference (Maryland) under the direction of the Moody Bible Institute begins July 28. Programs may be obtained from us. The editor will be present a few days to deliver a few addresses.

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California

God willing, the Editor expects to spend the month of *September in Los Angeles. Special meetings* will be addressed by him in the Los Angeles Bible Institute and during the last week of the month in the Glendale Presbyterian Church. Address Dr. T. C. Horton, 556 South Hope Street, Los Angeles, for programs and for accommodations in the Institute Hotel.

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NEW YORK PROPHETIC CONFERENCE

We are planning a Prophetic Conference for our great city. Ever since the most blessed Prophetic Conference held in Chicago the year the war started, a conference which has brought world-wide blessing, we thought of calling a *similar conference for New York.* A number of leading business and professional men are interested in this movement. The time suggested is the Thanksgiving week in November and we are trying to secure Carnegie Hall, the most prominent hall in New York, seating thousands. At this time we desire to ask our readers to join us and the other brethren in prayer for guidance in this important testimony. All details will be announced later.

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The Prophet Ezekiel.

Chapter XLIII (Continued).

V. The Voice from the Temple and the Message to Israel.

Afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard one speaking unto me out of the house; and a man stood by me. And he said unto me, Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, they, nor their kings, with their fornication, and with the carcases of their kings in their high places. In that they set their threshold by my threshold, and their post by my post, and there was only a wall between me and them, they have even defiled my holy name by their abominations that they have committed: and I consumed them in mine anger. Now let them put away their fornication and the carcases of their kings, far from me, and I will dwell in the midst of them for ever. Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and its goings out, and its comings in, and all its forms, and all the ordinances, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house (verses 6-12).

The Glory of the Lord and the Lord of Glory had entered the house, filling it; and now the voice of one is heard out of the house. The speaker is the Lord Himself, who had made His dwelling place in the temple (see also xlvi:20, 24; xlvii:6, 8). The man who stood by Ezekiel did not speak, as some expositors claim. He is only guide to the prophet (xliv:1, 4; xlvi:19, 21). He is probably not the same person, who as the measuring man had accompanied the prophet, for the Hebrew is not "the man" "stood by me," but "a man." This person, no doubt an angel, is silent, waiting till the Lord has spoken and then leads the prophet from place to place.

The first word which the Lord addressed to Ezekiel from the house is significant. "Son of Man, this is the place

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of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever." Of old the Lord dwelt in the midst of the children of Israel. Thus we read in the book of Exodus, the book of redemption: "I will dwell among the children of Israel, and I will be their God, and they shall know that I am Jehovah their God that brought them forth out of the land of Egypt that I may dwell among them" (Ex. xxix:45, 46). And now after the long and sad history of Israel's apostasy, blindness, judgment and dispersion is ended, He comes to make His dwelling place in their midst again and establishes in Jerusalem His throne. Here He will dwell and bless His people. Of this Psalm cxxxii speaks, "This is my rest forever, here will I dwell, for I have desired it." And other prophets announced that the Lord would dwell in Zion in the midst of His people and establish His throne there (Joel iii:17, 21. Zech. ii:10, 11; viii:3, 8). His rest then will be glorious (Is. xi:10). When that time comes and the Lord of Glory has come back to earth again, all the promised blessings for Israel, the nations and for all creation will be realized.

Then His holy name will no longer be defiled and the nation will be ashamed of all their past history of rebellion and abomination.* The prophet is therefore commanded to set before the people the house in its measured pattern, so that they might know what a gracious Lord has prepared for them, what He will yet do for His people. It is to lead them to repentance, to acknowledgment of their guilt and shame over their iniquities. Such will be the case in the day of their restoration when these things will be accomplished.

When this house on the top of the mountain is established all will be most holy. His people will be righteous and holy and all Jerusalem with this sanctuary will be holy unto the Lord (Zech. xiv:20-21). This is "the most Holy" of

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*"The carcass of their kings" may either mean that some of their idolatrous kings had been buried within the bounds of the Solomonic temple, or, the word kings may refer to their idols, which had dominion over them (Is. xxvi:13). The latter may be the right meaning for the high place mentioned.

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Daniel's prophecy (Dan. ix) to be anointed when the last prophetic week of seven years has expired.

III. The Measurement and the Ordinances of the Altar.

And these are the measures of the altar in cubits: The cubit is a cubit and an hand breadth: The bottom was a cubit, and the breadth a cubit, and its border thereof on the edge thereof round about shall be a span: and this was the base of the altar. And from the bottom upon the ground to the lower settle was two cubits, and the breadth a cubit; and from the small settle to the great settle four cubits, and the breadth a cubit. So the altar was four cubits; and from the hearth of God and upward were four horns. And the hearth of God was twelve cubits long, twelve broad, square in the four sides thereof. And the settle was fourteen cubits long and fourteen broad in the four sides thereof; and the border about it half a cubit; and the bottom thereof a cubit about; and its steps shall look toward the east. And he said unto me, Son of man, thus saith the Lord Jehovah: These are the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord Jehovah, a young bullock for a sin offering. And thou shalt take of its blood, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. Thou shalt take the bullock of the sin offering, and it shall be burned in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall purge the altar, as they did purge it with the bullock. When thou hast made an end of purging it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt offer them before Jehovah, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto Jehovah. Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate it. And when these days are expired, it shall be, that upon the eighth day and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord Jehovah (verses 13–27).

The altar which is now described in its measurements was previously mentioned in chapter xl:47. The altar, according to this description, is composed of four square layers (probably stones) one above another, decreasing in extent and increasing in thickness; the top is a square of

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twelve cubits. This is called "the altar hearth" or "the hearth of God." The three words translated in the authorized version by altar are not the same in the original. In verse 13 the word is "mizbeach." This word is used many times in the Hebrew Bible; it means "slaughter-place." In verse 15 two words are used, which are nowhere else found in connection with an altar. The one is "*Harel*," which means "the mountain of God;" and the other "*Ariel*," the meaning of this is different from Ariel in Isa. xxix:1* when it is used for Jerusalem as "the lion of God." Gesenius translanted it "the hearth," and still better is "the hearth of God." Upward from this hearth were four horns. The Septuagint gives the height of these horns as one cubit each. While in Exodus xx:25 steps are prohibited for the altar, this altar has steps which look toward the east. This great burnt offering altar, standing in the center of the inner court before the house, will be the central place of worship in this future temple.

The ordinances of this burnt offering altar in that future day are given to the prophet, the Lord Jehovah addressing Ezekiel as "Son of Man." Burnt offerings will be brought upon it and blood sprinkled. The priests, the Levites of the seed of Zadok†, will minister unto the Lord Jehovah. What is first described is a kind of consecration or dedication of this burnt offering altar, after which the general sacrifices begin (verse 27). First a young bullock is brought for a sin offering and the blood is applied to the altar and the four horns. For seven days these offerings for purging and cleansing continue and with the eighth day the burnt offerings and peace offerings are to be made by the people. But what do these ordinances mean? Here are priests again standing before an altar, bringing bloody sacrifices, burnt offerings, sin offerings and peace offerings. Is this to be taken literally also? Some expositors have stated

*The word "Ariel" as used in Ezekiel has one more letter than the word in Isaiah xxix.

†Zadok means "just." He was the successor of Abiathar in the priesthood—the son of Ahitub of the family of Eleazar (2 Sam. viii:17; 1 Kings ii:27, 35).

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that all this had a meaning in the past and could only be true in connection with the second temple. Others attempt to read into it a spiritual meaning. All, or nearly all commentators think it inconceivable that such sacrifices could ever be brought again in a future temple. Those expositors who combat the premillennial coming of the Lord and the literal restoration of Israel, consider the supposed impossibility of a satisfactory explanation of this part of Ezekiel's visions, the collapse of the premillennial argument.

Sacrifices of bulls and goats were brought by Israel in their past history; the Lord commanded His people to do this. Every Christian knows that these sacrifices foreshadowed the work of Christ, His great sacrifice on the Cross. In themselves these sacrifices Israel brought could not take away sins, nor give rest to the conscience, nor could they make the worshipper perfect. The Epistle to the Hebrews demonstrates this fully.

All these sacrifices had a prospective character, looking forward to the work of the Cross. And when the Lamb of God died, when His blessed lips uttered the never-to-be-forgotten words, "It is finished," and God's hand rent the veil from top to bottom, the prospective character of these sacrifices were forever ended. The new and living way into God's presence, into the Holiest, had been made by His blood. During this age Israel has no temple and all their levitical ordinances can no longer be practised by them. As Hosea declared they are without a sacrifice (Hos. iii:4).

God, during this age, our present age, which began with the rejection of Christ by Israel and ends with His Return, is gathering a heavenly people, the church. The church has for its worship no earthly place, no temple, but worships in spirit and in truth, in a heavenly sanctuary. There are no sacrifices, priests, altars, in connection with the true church, the body of Christ. Christ is all. He is the sacrifice, the priest, and the altar. That the enemy has produced upon Christian ground a ritualism which is aped after the Jewish system and which denies as such the Gospel and Christianity, is well known. They have invented altars, and sacrifices and priests. This is the Judaizing of the church. "the other Gospel which is not another," upon

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which the Spirit of God has pronounced the curse of God (Gal. i). The day is coming when the Lord will deal in judgment with the apostate church which denies His Son and His work, while His true church will be taken to the place which He has prepared.

When the true church is no longer on earth and the apostate church is left behind to plunge into the great apostasy, then the Jews will partially be restored in unbelief. When they get back to the land they will put up another temple in which they bring again bloody sacrifices. These will be an abomination in the sight of God. Let us hear what Isaiah reveals about this time: "Thus saith the Lord, the heaven is my throne and the earth is my footstool: where is the house that ye will build unto me? and where is the place of my rest? For all those things hath mine hand made and all those things have been, saith the Lord. But to this man will I look, that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul *delighteth in their abamination*" (*Isaiah* lxvi:1–3). The entire last chapter of Isaiah shows that the future is in view. The Jews have returned to their land and have resumed their ancient worship. In their midst is also a believing remnant (verse 5) who suffer and are cast out. The Lord looking down from heaven and beholding the sacrifices they bring despises them, for they are an abomination in His sight, because they reject Christ and His sacrifice. This temple worship will be made possible by the coming prince, the little horn of Daniel vii, who will make a covenant with the unbelieving portion of the nation. In the middle of the last seven years (Dan. ix:26) he will break that covenant. Then appears the beast out of the earth (Rev. xiii:11), the false Messiah, and takes his place in that temple, demanding divine worship, claiming to be God (2 Thess. ii).

At the end of the three and one-half years which constitute the great tribulation, the Lord is suddenly manifested.

Of this Isaiah speaks also. The unbelieving Jews sneer at the believing remnant: "Let the Lord be glorified!" The Spirit of God gives them the assurance—"but He shall appear to your joy and they shall be ashamed." "A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to His enemies" (verse 6). These words describe His manifestation. After this comes the restoration of Israel. The apostates who worshipped the Beast will be punished. The temple Ezekiel describes will then be built and Israel is now at last the kingdom of priests and a holy nation (Exod. xix:6). The new covenant promised to them will then be ratified (Jer. xxxi:31–34).

Their great temple will be more than their place of worship; it will be a house of prayer for all nations. Let us listen again to Isaiah's great testimony. "The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath* from polluting it, and taketh hold of my covenant; even them (Gentiles) will I bring to my holy mountain, and make them joyful in my house of prayer; their burot offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord God who gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto Him" (Is. lvi:6–8). All this has nothing to do with the church or the present dispensation of grace. It is a prophecy of the kingdom, the age to come, the dispensation of the fullness of times.

So let us understand that the millennial temple will be the great center of earthly worship during the reign of the King of Kings. In that temple sacrifices will be brought again. The ancient worship of Israel will be resumed and that in a way as Israel never enjoyed it in the past. To deny the literalness of these sacrifices does violence to the

*The sects, like Seventh Day Baptists, Adventists, etc., quote this passage. They are utterly wrong for this has nothing whatever to do with the present age.

Word of God. Ezekiel is not the only prophet who tells us of this. One of the strongest passages is found in Jeremiah. Speaking of the coming reign of Christ, Jeremiah tells us, "In those days shall Judah be saved and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. Neither shall the priests, the Levites want a man before Me to offer burnt offerings, and to kindle meal offerings, and to do sacrifice continualy" (Jer. xxxiii:15-18). Why then should it be an impossible thing that literal sacrifices are brought again?

But what is the meaning and the purpose of these animal sacrifices? The answer is quite simple. While the sacrifices Israel brought once had a prospective meaning, the *sacrifices brought in the millennial temple have a retrospective* meaning. When during this age God's people worship in the appointed way at His table, with the bread and wine as the *memorial of His love, it is a retrospect.* We look back to the Cross. We show forth His death. It is "till He comes." Then this memorial feast ends forever. Never again will the Lord's Supper be kept after the Saints of God have left the earth to be with the Lord in glory. The resumed sacrifices will be the memorial of the Cross and the whole wonderful story of redemption for Israel and the nations of the earth, during the kingdom reign of Christ. And what a memorial it will be! What a meaning these sacrifices will have! They will bring to a living remembrance everything of the past. The retrospect will produce the greatest scene of worship, of praise and adoration *this earth has ever seen. All* the Cross meant and the Cross has accomplished will be recalled and a mighty "Hallelujah Chorus" will fill the earth and the heavens. The sacrifices will constantly remind the peoples of the earth of Him who died for Israel, who paid the redemption price for all creation and whose glory now covers the earth as the waters cover the deep. And above *in the New Jerusalem, where the throne of the Lamb is,* the Saints in glory sing their Hallelujah (Ps. cxlix:5).

(*To be continued D. V.*)

Gleanings in Genesis.

ARTHUR W. PINK.

15.—Abraham and Melchizedek.

Our last article was concerned with Abraham and Lot. We touched upon the first part of Genesis xiii which records the strife that came between their herdmen, the prompt measures taken by the patriarch to put an end to the friction, the generous offer which he made his nephew, and Lot's leaving Abram and journeying to Sodom. In this present paper we continue our study of the career of the father of all that believe, resuming at the point where we left him in our last.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to they seed for ever. And I will make they seed as the dust of the earth: so that if a man can number the dust of the earth, then shall they seed also be numbered. Arise, walk thro' the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. xiii:14–17). Abraham was now alone, and yet not alone, for the Lord was with him and gracious was the revelation that He made of Himself. It was with a true concern for God's glory that Abram had suggested Lot's separating from him. "There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land" (v. 7). Abram could not endure the thought of "strife" between brethren in the presence of the Lord's enemies—would that God's children today were equally reluctant to bring reproach upon the holy name they bear.

God did not allow His child to lose by His magnanimous offer to Lot, made, as we have said, out of consideration for God's glory. To Lot Abram had said, "Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right hand; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan," etc. (vv. 9 and 10); and now Jehovah appears to Abram and says, "Lift up now thine eyes and look" (v. 14). O, what a contrast! Lot "lifted up his eyes" at the dictate of worldly interests; Abram lifted up his to behold the gift of God. Thus does our ever faithful God delight to honor those who honor Him. The student will note there are three passages in Genesis where it is said that Abram "lifted up his eyes." First, here in xiii:14 when he beheld "the land"; second, in xviii:2 when he beheld "three men" one of whom was the Lord Himself; third, in xxii:13 when he beheld the substitute—"a ram caught in a thicket."

Above we have said that Abram was now alone. At last the purpose of God is realized. God "called him alone" (Is. li:2). He had said "Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee" (Acts vii:3), but to this command Abram had rendered but a tardy and partial obedience. Both his father and nephew accompanied him as he left Chaldea, and instead of journeying straight to Canaan, he stopped short at Haran where he "dwelt" until the death of Terah (xi:31, 32). Yet even now the Divine command was not fully obeyed—into the land of God's call Abram came, Lot still with him. But now, at the point we have reached, Lot has taken his departure and Abram (with Sarai) is left alone with God. And is it not deeply significant that not until now did the Lord say, "For all the land which thou seest, to thee will I give it, and to thy seed for ever" (v. 15)! Observe carefully the ascending scale in God's promises to Abram. In Chaldea God promised to "shew" Abram the land (Gen. xii:1). Then, when Abram had actually entered it and arrived at Sichem the Lord promised to "give" the land unto his seed—"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land (xii:7). But now—now that he is at last separated from the last of his "kindred"—God promises to give "all the land" unto Abram himself. Furthermore, it is to be noted that not until now does God say to Abram, "Arise, walk thro' the land in the length of it, and in the breadth of it" (v. 17) which intimated that God would have Abram appropriate His gift. Abram was to "feel at home" in the land as tho' the title deeds of it were already in his hands. Do we not discover in all this a striking illustration of an all important principle in God's dealings with His own people. How often our unbelief limits the outflow of Divine grace! An imperfect and circumscribed obedience prevents our enjoying much that God has for us. As a further illustration compare and contrast Caleb and the inheritance which he obtained for "following the Lord fully" (Gen. xiv:24).

In the words "Arise, walk thro' the land in the length of it and in the breadth of it" (v. 17) another important truth is suggested—appropriation. It was as tho' God had said to Abram, I have called you into this land, I have given it to you and your seed, now enjoy it. He was to travel thro' it, to look upon it as already his—his by faith, for he had God's word for it. As another has said, "He was to act towards it as if he were already in absolute possession." And is not this what God invites His people to do today? We, too, have received a call to separate ourselves from the world. We, too, have been begotten unto an inheritance, an inheritance which is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven." And now we, too, are bidden to "walk thro' the land in the length of it and in the breadth of it." In other words, we are called to the exercise of faith; to look not at the things that are seen, but at the things which are unseen; to set our affection upon things above, and not upon things below. In brief, we are to make our own, to appropriate and enjoy

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the things which God has promised us. It is unbelief which hinders us from enjoying to the full what is already ours in the purpose of God. Mark that word thro' the prophet Obadiah, "But upon mount Zion shall be deliverance, and there shall be holiness; and the House of Jacob shall possess their possessions" (v. 17). In the Millennium Israel will fully "possess their possessions." We say "fully possess" for they have never done so in the past. And why? Because of unbelief. Then let us fear, lest there be in us also an evil heart of unbelief.

"Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord" (xiii:18). The connection between this statement and the immediate context is also full of instruction. "Mamre" signifies fatness and "Hebron" means fellowship. Notice the opening word "then": it was not until Lot had left him and Abram was fully in the will of the Lord that Hebron—fellowship—is now mentioned for the first time! It is disobedience that hinders full fellowship with Jehovah. And, note, too, that Abram "built there an altar unto the Lord." Fellowship resulted in worship! This is over the order: obedience, fatness of soul, fellowship, worship. Confirmatory of these remarks, is it not significant that this very "Hebron" became the inheritance and portion of Caleb who "followed the Lord fully!—"Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day; because that he wholly followed the Lord God of Israel" (Josh. xiv:14).

Genesis xiv opens with a brief account of the first war mentioned in Scripture. It would be beside our purpose to pause and examine in detail what is here recorded of the four and five kings*, our present purpose is to note Abram's connection and dealings with them. The outcome of the conflict was the capture of Lot and his possessions (v. 12). As another has said, "He had laid up treasures for himself on earth, and the thieves had broken through!" One who had escaped brought intelligence to Abram that his nephew had been captured.

It is beautiful to observe the effect of this intelligence upon our patriarch. Abram was not indifferent to his nephew's well-being. There was no root of bitterness in him. There was no callous, "Well, this is none of my doing: he must reap what he has sown." Promptly he goes to the aid of the one in distress. But note it was not in the energy of the flesh that he acted. It was no mere tie of nature that prompted Abram here—"When Abram heard that his brother (not his "nephew") was taken captive." A brother—a spiritual brother—was in need, and so he "armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan" (xiv:14). And has this no voice for us today? Surely the spiritual application is obvious.. How often is a "brother" taken captive by the

*A careful study of the order of mention and the meaning of the various proper names mentioned in Gen. xiv:1–10 will well repay the devout student.

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enemy, and the word comes, "Ye, *which are spiritual restore such an one* in the spirit of meekness, considering thyself, lest thou also be tempted, (Gal. vi:1). But only too often the call falls upon ears that are dull of hearing. Only too often, our prided separation from evil leads to independence and indifference. Alas! that it should be so. How *different from our blessed Lord, who leaves the ninety and nine and goes after the sheep that has strayed, and rests not until it is found and restored!*

"The righteous are bold as a lion" (Prov. xxviii:1). When the news came that Lot was a prisoner in the hands of a mighty warrior, Abram showed no hesitation but immediately set out in pursuit of the victorious army, and taking the initiative was quickly successful in rescuing his nephew. "And he div'ded himself against them, he and his servants, *by night, and smote th.. ., and pursued them unto Hobah, which is* on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and of the kings that were with him, at the valley of Shaveh, which is the kings' dale" (xiv:15-17).

It is just at this point that a very remarkable personage is brought before us, namely, Melchizedek. Much has been said and written about him. Some have thought he was Shem who was a contemporary of Abram's for a hundred years; but this cannot be, for we are distinctly informed concerning Melchizedek that he was "without father, without mother" (Heb. vii:3), which, as we shall see, means that. *Scripture is absolutely silent concerning his genealogy. This then* disposes of the Shem theory, for we do know who his father was. Others have concluded that he was Christ Himself, but this supposition is equally unscriptural for we are told that Melchizedek is "made like unto the Son of God" and that Christ's priesthood is "after the similitude of Melchizedek" (Heb. vii:3, 15), which could not be said if Melchizedek were Christ Himself. Still others have supposed that he was some mysterious celestial being, but that is emphatically negatived by Heb. vii:4 where Melchizedek is expressly called a "man."

In the words "made like unto the Son of God" (Heb. vii:3) we have the key to the mystery which centers around Melchizedek. Melchizedek was a type of Christ, and particularly a type of our Lord's priesthood. There are other points of resemblance which we shall *consider below, but the first point of analogy between Melchizedek* and the Son of God singled out by the Holy Spirit in Hebrews vii is that he is "without father, without mother, without descendent, having neither beginning of days nor end of life." This does not mean that Melchizedek was a supernatural, a Divine being, but that he is presented to us in the Old Testament as without father or mother, etc. In other words, the silence of the Old Testament Scriptures concerning his parentage has a designed significance. The entire omission of any reference to Melchizedek's ancestry, birth or death, was ordered

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by the Holy Spirit (who "moved" Moses both in what he inserted and what he left out of the Genesis narrative) in order to present a perfect type of the Lord Jesus. No information concerning the genealogy of Melchizedek is recorded in Genesis, which is a book that abounds in genealogies. This is an instance where speech is silver and silence is golden. The silence was in order that there might be a nearer approximation between the type and the glorious antitype.

Not only was Melchizedek a type of our Lord in the fact that he is presented to us in Genesis as being "without father, without mother," but also in a number of other important particulars. Melchizedek was a priest—"the priest of the Most High God" (Gen. xiv:18). But not only so, he was a king—"King of Salem"—and therefore a royal-priest. In the person of Melchizedek the offices of priest and king were combined, and thus was he a notable type of our great High Priest who according to the flesh was not of the tribe of Levi, but of the tribe of Judah, the royal tribe (see Heb. vii:14). Not only was Melchizedek a type of the royal-priesthood of Christ by virtue of his office as King of Salem (which means "peace") but his name also had a typical significance. "Melchizedek" means "king of righteousness." Here again there is a wonderful and blessed bringing together of things which out of Christ are divorced. Not only did Melchizedek combine in his person the offices of king and priest, but in his titles he united righteousness and peace. Melchizedek was both king of righteousness and king of peace and thus did he foreshadow the blessed result of the cross-work of our adorable Lord, for it was at the Cross that "mercy and truth met together, and righteousness and peace kissed each other"(Ps. lxxxv:10).

Observe the order of mention in Heb. vii:2, "to whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace." This is ever God's order. God cannot be at peace with guilty rebels until the claims of His throne have been met. Only upon a righteous basis can peace be established. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Is. xxxii:17). This is unfolded at length in the Epistle to the Romans, and particularly in iii:21–26, God's righteousness was "declared" at the Cross where the Lord Jesus made propitiation and fully satisfied every demand of the thrice holy God. There it is that the great "work of righteousness" was accomplished, the effect of which is peace. As it is written, "Having made peace thro' the blood of His Cross" (Col. i:20). The benefits of this accrue to the believer thro' the channel of faith, for "being justified (pronounced righteous) by faith we have peace with God thro' our Lord Jesus Christ" (Rom. v:1). The same order is found again in Rom. xiv:17—"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy, in the Holy Spirit."

In Heb. vii:4 attention is called to the greatness of this man Melchizedek, his "greatness" being recognized and acknowledged by

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Abraham who "gave him tithes." In this also he is a type of the Lord Jesus Christ, our "*great high priest*"—*the only* priest so denominated in the Scriptures. The greatness of our Lord's priesthood inheres *in His intrinsic glory which is in contrast with the feebleness of the* perishable priests of the Levitical order who could not save. Two *things prominently characterized the Levitical priests: first, they were* personally unclean, and therefore needed to "offer for their own sins" *(Heb. vii:27); and second, they were mortal, and therefore death put* an end to their ministrations. Now in contradistinction, not only *is our great High Priest sinless, but He is made "after the power of* an endless life" (Heb. vii:16), and hence it is written concerning Christ, "*Thou art a priest for ever after the order of Melchizedek*" (Heb. vii:21). It is important to remark here that it is as risen and ascended *that the Lord Jesus has received the eternal excellency of the Mel*chizedek title. His never-ending ministry of blessing dates its effectual *beginning from the finished work of the Cross. Here again we note* the accuracy of our type, forgot only is the Genesis narrative silent *concerning the origin of Melchizedek, but it makes no mention of his* death.

Finally, it is to be noted that Melchizedek is termed "priest of the Most High God" (Gen. xiv:18), a title which looks beyond all national relationships. Here is the final contrast between the two orders of priesthood—the Melchizedekian and the Aaronic. Aaron's priestly ministry never transcended the limits of Israel, and he was ever the priest of Jehovah as the God of Israel. But Melchizedek was priest of Jehovah under *His* more comprehensive title of the **Most High God**, "Possessor of heaven and earth" (Gen. xiv:19), and therefore Melchizedek foreshadowed the millennial glory of Christ when "He shall be a priest upon His throne" (Zech. vi:13) and reign in righteousness and peace. As it is written, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii:5, 6). Then shall the Divine Melchizedek rule as King of Righteousness and King of Peace. As it is written again, "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice (righteousness) from henceforth even for ever" (Is. ix:6, 7).

That Melchizedek foreshadowed the millennial glory of Christ is further to be seen from the occasion when he appeared before Abraham. The typical picture is wonderfully complete. Melchizedek met Abraham as he was returning from the slaughter of the kings, having rescued from them his nephew Lot who foreshadows the Jewish remnant

the tribulation period.* Then it was that Melchizedek met Abram and blessed him (xiv:19). Thus it will be when our Lord returns to usher in the Millennium. He will overthrow the Beast and his forces in this same "King's dale," deliver Israel out of their hands and bless the descendants of Abraham, and just as Abram acknowledged the superiority of Melchizedek by paying him tithes, so will Israel acknowledge their Divine Melchizedek and own Him as their Priest and King.

It now only remains for us to consider here the immediate effects upon Abram of the appearing of Melchizedek before him and the blessing he had received from him. "And the King of Sodom said unto Abram, give me the persons, and take the goods to thyself" (Gen. xiv:21). In the King of Sodom's offer we may discover one of the "wiles" of the Devil for we are not ignorant of his "devices." The world is only too ready to offer God's children its subsidies so as to bring them under obligation to itself. But Abram was pre-eminently a man of faith and faith is "the victory that overcometh the world" (1 John v:4).

And Abram said to the King of Sodom, I have lifted up mine hand unto the Lord, the Most High God, the Possessor of heaven and earth.† That I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say I have made Abram rich. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre; let them take their portion" (xiv:22–24). What noble words were these! With quiet dignity our patriarch refuses to be dependent in anywise upon the King of Sodom—what a contrast was Balaam and the offer made him by Balak! He knew that in heaven he had a "better and an enduring substance" (Heb. x:34). The words, "I have lifted up mine hand unto the Lord" (compare Deut. xxxii:40) signify a vow or solemn oath, and seem to show that when he started out in pursuit of Lot's captors he promised the Lord that if He would give him success he would not enrich himself by his campaign; but it is beautiful to note that he did not forget or overlook the claims of those who had accompanied him and shared his perils. In the giving of tithes to Melchizedek, priest of the Most High God, Abram acknowledged God's grace in giving him the victory.

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*In the federation of the kings under Chedorlaomer we have foreshadowed the ten kingdomed Empire over which the Beast will rule, and surely it is more than a coincidence that here we find mentioned nine kings—"four kings with five" (v. 9)—which with Abram and his armed servants make in all ten contesting forces!

†The use of this Divine title here gives the lie to the wicked teaching of the higher critics who erroneously declare that the god of the patriarch and of Israel was a tribal or tutelary god. The God of Abram was no mere local deity but "The Possessor of heaven and earth."

An Important Prophecy

2 Thessalonians ii, 1-12.*

"Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together unto Him, that ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter, as (if it were) by us, as that the day of the Lord is present. Let not any one deceive you in any manner, because it will not be unless the apostasy have come first and the man of sin have been revealed, the son of perdition, who opposes and exalts himself on high against all called God or object of worship; so that he himself sits down in the temple of God, showing himself that he is God. Do ye not remember that, being yet with you, I said these things to you? And now ye know that which restrains, that he should be revealed in his own time. For the mystery of lawlessness already works; only there is He who restrains it until He be gone, and then the lawless one shall be revealed, whom the Lord Jesus shall consume with the breath of his mouth, and shall annul by the brightness of His coming; whose coming is according to the working of Satan in all power and signs and wonders of falsehood, and in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved. And for this reason God sendeth them an energy of error, that they may believe the lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness."

Verses 1-2. He begs them "by the coming of the Lord and our gathering together unto Him" not to be disturbed by the rumours these false teachers were circulating, as if the day of the Lord is present. The authorized version has the misleading translation, "the day of Christ."† There is an important difference between the day of Christ and the day of the Lord. The day of Christ concerns the Church, the saints of God. The day of the Lord concerns the earth—Israel and the nations. The day of Christ begins when He takes His saints in glory and they are with Him. The day of the Lord will bring, as stated before, the visible manifestation of the Lord from heaven. The day of Christ comes

*A chapter from the Annotated Bible by A. C. G.

†Equally incorrect is the translation, "the day of the Lord is at hand." The meaning is "present," that it had actually come. The same Greek word is also used in Rom. viii:37 "things present."

first and the day of the Lord follows at least seven years later. The following passages speak of the day of Christ, and it will be seen that that day is for God's people only: 1 Cor. i:8; 2 Cor. i:14; Phil. i:6–10, ii:16. The day of the Lord does not concern the saints at all; it falls on the world. Before the day of the Lord can come, His saints have to be gathered together unto Him. The promise of 1 Thess. iv:16–18 needs first to be fulfilled. He uses this hope of being gathered to Christ, when He comes for His saints, as a motive why they should not listen to those who said the day of the Lord is present. He reminds them of the fact that their gathering unto Him had not yet taken place. How, then, could the day of the Lord be present? And this opens the way for still more important teaching.

Verses 3–4. The false teachers were deceiving them. Before the day of the Lord can come there must be the falling away, first and the man of sin, the son of perdition, must be revealed. No such conditions need to be fulfilled before the Lord comes for His saints. But before the age closes with the visible manifestation of the Lord in heaven these two solemn things must be on the earth. A falling away from the God-given faith has been going on throughout this Christian age. But that is not *the* apostasy of which the Apostle speaks. The complete apostasy means that the entire faith will be abandoned by Christendom, even as our Lord indicated when He said, "Nevertheless, when the Son of man cometh, shall He find the faith on the earth?" That this present age closes in apostasy is more than once mentioned by the Spirit of God. See 1 Tim. iv:1–3; 2 Tim. iii:1–5; 2 Peter ii; Jude. Evidences to that effect are abundant in our own days. The destructive Bible criticism rejecting inspiration and revelation, the denial of the Person and Work of Christ and of every other article, denials which are rapidly increasing, make the way for this final apostasy. The many cults in which Satanic powers are manifested, under the garb of angels of light, such as Christian Science, Spiritism, Theosophy, etc., are also harbingers of the time of which the Apostle writes. Satan is surely actively at work to bring about this apostasy, and his ministers are transformed as the ministers of righteousness (2 Cor. xi:15), advo-

cating reform, better living, but denying and antagonizing the doctrines of Christ. We shall hear later that this final apostasy is held back from its full manifestation by One who restraineth; only when He is taken out of the way can this predicted apostasy and renunciation of Christianity come with its leader, the man of sin.

Who is the person whom Paul mentions as the man of sin? *It would take many pages to give the views and opinions of* expositors as to who is meant. The Roman Empire, the Roman Emperors, Mohammed, the Pope and the Romish Hierarchy have been given as being the man of sin. During the French revolution many thought it was Napoleon, as some today say the German Emperor is the man of sin. Inasmuch as the great apostasy is not yet here, the person whom Paul describes has also not yet come. First there must be the apostasy before there can be the leader and *head of that apostasy. And before the revelation of Christ* comes from heaven the world, which rejected Christ, will get its Anti-Christ. John mentions the man of sin. "Who is the liar but he that denieth that Jesus is the Christ? He is Anti-Christ that denieth the Father and the Son" (1 John ii:22). It may be learned from this description that he will be the leader of Jewish unbelief and the unbelief of Christendom. Denying that Jesus is the Christ—that is Jewish; denying the Father and the Son, that is rejection of the Christian revelation. He will therefore take the leadership of Jewish and Christian apostasy. The most common interpretation that the Pope and the Papal system is this man of sin is incorrect, for the Pope does not deny that Jesus is the Christ, nor does the Pope claim to be the Christ. That the Pope has certain marks of the Anti-Christ about him no one can deny; but that he is *the* Anti-Christ is not true.*

The final Anti-Christ, *the man of sin, the son of perdition*, is the heading up of the apostasy. He fills up the measure of the apostasy of humanity. He opposeth and exalteth himself against all that is called God or object of worship.

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*Certain Roman Catholic writers have charged Protestantism with being Babylon and Anti-Christian. A so-called Protestant who denies the Virgin birth, the Deity of Christ, surely is no Anti-Christ.

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He takes the place of God on earth. He will be the superman who is expected by the world to make his appearance in the near future. In the book of Revelation his number is given as 666. "For it is a man's number; and the number is six hundred and sixty-six" (Rev. xiii:18). There is no need to speculate on this number. The meaning is very simple. Seven in Scripture, is the complete number, used in connection with what is divine and perfect. Six is incomplete, and is man's number. The number 666 signifies man's day and man's defiance of God under Satan's power reaching its climax. This "superman" takes a seat in the temple of God and sets himself forth that he is God. From this we learn that he claims a religious character. He must therefore not be identified with the little horn in Daniels' prophecy (chapter vii). This little horn is another Satan-possessed person who takes the leadership politically of the coming federation of nations, the revived Roman Empire. He is "the prince that shall come" of Daniel ix:26. The Beast out of the sea in Rev. xiii:1–10 is the revived Roman Empire; the ten horns on that beastly empire correspond to the ten horns on Nebuchadnezzar's prophetic dream image and the ten horns on the fourth beast of Daniel's vision. The little horn, the domineering head of the revived Roman Empire, comes first into prominence and is soon followed by the second beast out of the earth, having two horns like a lamb, but speaking as a dragon. Rev. xiii:11–18 describes this second beast and the work he does, in which he is helped by the first beast. This second beast is the man of sin, the son of perdition. Read Daniel xi:36–39.* This is another description of the same person. He is called a king because, as the false Christ, he will claim kingship among the Jews. He is also called in Revelation "the false prophet." He is the one of whom our Lord spoke in John v:43, "I am come in my Father's name and ye received me not; if another shall come in his own name, him ye will receive."

But what is the meaning of "he sitteth in the temple of God, setting himself forth that he is God?" The temple of

*For a complete exposition of this passage see "The Prophet Daniel," by A. C. G.

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God does not mean the Church. It is a Jewish temple. When the true Church is gone the Jewish people, restored once more to their own land, established there as a nation, though still in unbelief, will erect another temple and institute once more the temple worship (See Isaiah lxvi:1–4). God will despise their worship. The man of sin will sit in that Temple, *demanding worship for the image he will set* up and for himself. This will be during the time of Jacob's trouble, the great tribulation.* The man of sin, the Anti-Christ, will be undoubtedly a Jew. He will be filled with the *energy* and power of Satan. The nearness of the re-establishment of the Jewish people in Palestine in unbelief is an indication that all these prophecies are about to be fulfilled.

Verses 5–8. When the Apostle was with them he had spoken to them about those things. "The mystery of lawlessness (not iniquity) already worketh," he informed the Thessalonians. Sin is lawlessness, and that has been at *work from the beginning, man having forsaken God* and exalted himself in self-will. This works on till it works out into open lawlessness in an out-and-out opposition to God and His Son, culminating in the man of sin, the false Christ, "to give the world its long-sought liberty from divine restraint and bring its vaunted progress to perfection, which under Christianity it has found impossible to attain." The mystery of lawlessness will cease to be a mystery when *the* lawless one, *the* man of sin, is manifested. But what keeps back the manifestation of this lawless one? Who or what is it that restrains it? Who is to be taken out of the way *before the lawless one can be revealed? Many answers* have been given to this question which we do not need to investigate. It is self-evident that that which restraineth must be a power superior to man and Satan and *of a nature totally different to the man of sin.* The restraining one is a power and a person. It is the Holy Spirit of God.† When the Church leaves the earth then this restrain-

*For a closer study of the interesting details we refer our readers to "Exposition of Matthew," "Daniel," and "Exposition of Revelation," all by the author of the "Annotated Bible."

†The Holy Ghost was here below; the Church, be its condition what

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ing power and person, who dwells in the Church and therefore is here on earth, will be taken out of the way. As the result, in due time, the lawless one will be revealed. The Holy Spirit, who came down from heaven on the day of Pentecost to form the Church, the body of Christ, will be withdrawn when that body is complete and taken to glory to be joined to the Head, the Lord Jesus Christ. The light being gone, gross darkness will settle upon the nations, the apostasy will be here, the enemy comes in like a flood and the lawless one appears. Here we have the best evidence that the true Church cannot be on the earth during the final years with which this age closes. No true believer will be in the final apostasy under the lawless one, nor will the Church pass through the great tribulation. How this should fill our hearts with holy joy and our lips with praises!

Before he speaks of the lawless one with his lying wonders, he tells us at once of his fate. The Lord Jesus, in His visible manifestation, will consume him with the breath of His mouth and annul him with the brightness of His coming (see Isaiah xi:1–5 and Rev. xix:11–21).

Verses 9–12. This lawless one, the Anti-Christ, will come in the energy of Satan with all power and signs and wonders of falsehood and in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved. And for this reason God sendeth them an energy of error, that they may believe the lie, that they all might be judged who believed not the truth, but had pleasure in unrighteousness. This shows us what

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it might, was still on earth, and God maintained the barrier. And as the porter had opened the door to Jesus in spite of all obstacles, so He sustains everything, however great the energy and progress of evil. The evil is bridled: God is the source of authority on earth. There is one who hinders until he be taken out of the way. Now, when the Church (the Church, that is, as composed of the true members of Christ) is gone, and consequently the Holy Ghost as the Comforter is no longer dwelling here below, then the apostasy takes place, the time to remove the hindrance is come, the evil is unbridled, and at length (without saying how much time it will take) the evil assumes a definite shape in him who is its head. The beast comes up from the abyss. Satan—not God—gives him his authority; and in the second beast all the energy of Satan is present. The man of sin is there.—Synopsis.

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is coming upon the so-called "Christian nations," with their boast of progress and civilization. This is the future of the destructive critics, the Bible-rejecting, Gospel-neglecting masses of Christendom, as well as of apostate Judaism.

"Scientific infidelity now avouches with a sneer that we never see a miracle, and Hume's argument against all evidence in favor of such is its contradiction of universal experience. But it is soon to be matter of extensive experience that miracles there are; only in a very opposite interest to that of Christianity. These things are even now showing themselves in a more or less tentative and doubtful way; they are yet to throw off all reserve and challenge the faith of the world. 'Powers and signs a[illegible]rs' are the three-fold designation of miracles in [illegible] 'wonders,' which excite attention and admiratio[illegible] things that have *meaning and doctrine*; 'powers,' [illegible] are *evidently beyond human*. These *have borne witness in past time to the truth—never proved it, apart from the truth itself with* which they were connected; and this is the mistake of so many at all times that a real miracle—something that could be rightly spoken of as all these—is an absolute guarantee of the message that it brings. Thus they are ready at any time to follow what is thus supported. Yet, if there are heavenly beings—'angels that excel in strength'—it is evident that, if permitted, and if evil enough to attempt it, they could at any time lead us thus according to their mind. Now that is the very thing which God has declared He will permit, when the time shall have arrived. When men have shown that they desire the truth no longer and the patient, long-suffering God has at last no justification further, that will have come to pass for the professing Christian world which we recognize as coming to pass in the history of individuals: God will say again, 'Ephraim is joined to his idols; let him alone.' And then will rise up one 'whose coming is *according to the energy of Satan, with all power and signs and wonders of falsehood*'—*no longer in the interests of truth, but of a lie—and in all deceit of unrighteousness for* those that perish; because they received not the love of the truth, that they might be saved.'

"Dangerous would it be, as well as foolish, to assert that

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this is of the past, and not the future; that [illegible] fulfilled in Romanism, or in any like way. Has the power of Rome, whatever its pretension to fabulous miracle may be, exhibited itself after this fashion? No doubt, there is a class at all times ready to be duped in this way, as we see in the rapid progress of such transparent absurdities as, for instance, 'Christian Science'; but in all this there is only the feeble anticipation of a delusion which will yet carry away the multitudes of unbelieving profession. The arch-deceiver is not in the Vatican, nor elsewhere at the present time; he is to be revealed in his time. And yet we may indeed discern the foreshadows of this tremendous iniquity and realize that his way is being prepared in many events and movements that are taking place under our eyes."*

Then the rejectors of the truth will receive their judgment. No one can even imagine what will be the fate of the millions who received not the love of the truth, but had pleasure in unrighteousness. Horrible as the events are today, that coming time of Anti-Christ, the time when the lawless one reigns, energized by Satan, will be far worse. As it has been said, "Sin will be allowed to be its own terrible witness against itself, a witness at which eternity will shudder."

The Times of the Gentiles.

By Alfred H. Burton, B.A., M.D.†

There can be no doubt that the conviction is rapidly growing among serious students of the prophetic Scripture that we are approaching the end of the "Times of the Gentiles." Some even go the length of affirming that the "Times of the Gentiles" terminated when the British drove out the Turks and entered Jerusalem. I feel that the moment is opportune for uttering a word of warning, for I have met with not a few who are in danger of losing faith

*Numerical Bible.

†This is a needed word of caution. Our readers will remember our repeated warnings on the same line. These speculations as to the duration of the times of the Gentiles are very harmful.—Editor.

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in the reliability of Holy Scripture if the year 1918 does not witness the end of these Times.

I write in no controversial spirit, but simply to draw the attention of my fellow-believers to certain facts, and to encourage further definite enquiry. It is admitted that there are signs in abundance to indicate the near termination of those Times. These are too self-evident to require enumeration; but I read in today's daily Press of the extraordinary development of the Euphrates irrigation scheme, whereby *300,000 acres have been brought under cultivation since the British occupation in May, 1917, "giving promise of the greatest harvest in the memory of man, possibly the greatest since the days of Nebuchadnezzar."*

It may be admitted that the "Times of the Gentiles" began with Nebuchadnezzar about B. C. 604. But *nowhere do we read in Scripture how long those Times were to last.* Some will at once reply, they are to last 2,520 years. But where is this stated in Scripture? I shall be referred to Lev. xxvi:18, where I read, "I will punish you seven times more for your sins"—and it is asserted that "times" mean day-years, consequently 7x360=2520.

Let me suggest that *intensity* of punishment, and not *duration*, is the thought of the passage. This is proved by verses 21, 24, 28, where further and further *degrees* of punishment are threatened. But this has nothing to do with duration of punishment. It will be asked: Are there no prophetic "times" in Scripture, and are these "times" not used in a symbolic sense? Undoubtedly. But these are "times" of *years*—not day-years.

There is one very definite prophetic period spoken of in a variety of terms—days, months, times, weeks. If these be carefully studied and compared, I believe the only conclusion can be that a prophetic "time" is a year of 360 literal days.

Forty-two months.....	Rev. xi:2
1,260 days.....	Rev. xi:3
1,260 days.....	Rev. xii:6
3½ times.....	Rev. xii:14
3½ times.....	Dan. vii:25
½ week.....	Dan. ix:27

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These expressions all refer to the last half of Daniel's seventieth week.

The only prophetic dates that God has given us are the seventy weeks of Dan. ix, which started about B. C. 445. As is well known, a break in their continuity occurred after the sixty-ninth. The seventieth week of seven years has not yet begun. During this parenthesis, God is calling out the Church from among Jews and Gentiles. This parenthesis which began at Pentecost will terminate at the Rapture. After that, the seventieth week will commence by a covenant being made by the Roman Emperor ("the prince that shall come"), with the Jews.

We are not told at what exact point of time the seventieth week begins, but most probably very soon after the removal of the church. The 1,260 days are the last half of that week—they are literal days and not day-years.

We nowhere read of a period of 2,520, either of days, or years.

The Times of the Gentiles will not cease until the destruction of the Beast and his armies (Rev. 19), when the Redeemer comes to Zion.

Consequently the occupation of Jerusalem by the British and the driving out of the Turks is not the fulfilment of the Times of the Gentiles. The holy city will yet be trodden under foot by the Gentiles during the yet future forty-two months (Rev. xi:2).

"Afterward"

"God's ways are equal: storm or calm,
Seasons of peril and of rest,
The hurting dart, the healing balm,
Are all apportioned as is best.
In judgment oft misunderstood,
In ways mysterious and obscure,
He brings from evil lasting good,
And makes the final gladness sure.
While Justice takes its course with strength,
Love bids our faith and hope increase:
He'll give the chastened world at length
His afterward of peace.

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"When the dread forces of the gale
His sterner purposes perform,
And human skill can naught avail
Against the fury of the storm,
Let loving hearts trust in Him still,
Through all the dark and devious way;
For who would thwart His blessed will,
Which leads through night to joyous day?
Be still beneath his tender care;
For He will make the tempest cease,
And bring from out the anguish here
An afterward of peace.

"Look up, O Earth; no storm can last
Beyond the limits God hath set.
When its appointed work is past,
In joy thou shalt thy grief forget.
Where sorrow's plowshare hath swept through,
Thy fairest flowers of life shall spring,
For God shall grant thee life anew,
And all thy wastes shall laugh and sing.
Hope thou in Him; His plan for thee
Shall end in triumph and release.
Fear not, for thou shalt surely see
His afterward of peace."

From the Battlefield

Several poor wrecks of men were being carried by British stretcher-bearers from one of the European battlefields. As the sad procession passed on its way to the hospital one of the stricken men began to sing Mrs. Cousins' well-known hymn:

"The sands of time are sinking;
The dawn of heaven breaks."

He got as far as the following verse:

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustred by His love;
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land."

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These were the dear fellow's last words. The next moment his spirit was free, and he was "with Christ, which is far better" (Phil. i:23). Happy man!

Reader, whether civilian or soldier, it is good to know the Saviour, and the atoning power of His precious blood. This gives confidence, and even rapture, in the presence of death. Nothing else can give confidence. Benevolent deeds, however excellent; religious exercises, however earnestly wrought; devotedness to King and Country, however intense: contribute nothing whatever wherewith one can meet the inexorable enemy Death. But the Lord Jesus "suffered once for sins, the Just for the unjust, that He might bring us to God" (1 Peter iii:18), and in the hour of His bitter grief He vanquished the power of Satan and of death, and He now sits enthroned at God's right hand, publicly victorious over every foe. The man who knows and confides in Him is saved, and is placed beyond the fear of death, and even the possibility of judgment. Christ and His great Calvary work was the confidence of the dying soldier of whom we have spoken. Reader, is He yours?

These are critical days for us all. The Gospel era is rapidly drawing to a close. Satan is most industriously seeking to deceive men as to the true ground of salvation. With God nothing counts but Christ, and the precious blood He shed. Appropriate Him as your own personal Saviour, we entreat you. Be saved while you may.

Current Events and Signs of the Times in the Light of the Word of God.

The Advent of Revolution. Frederic Harrison in the "Fortnightly Review" (London) for March, says the following:

"Would that men could see that we are living not only in the crisis of the greatest war that has ever afflicted mankind, but also in the Advent of Revolution, at once material, moral and spiritual; wider,

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I believe, and deeper than any which in some thousands of years has transformed civilization on earth. We are on the eve of what must prove to be a revolution of our habits and thoughts. Now in a state of revolution, things move, change, appear and disappear with lightning velocity. Things which we imagine to be trifles suddenly swell up into incalculable forces. Changes, which in normal times would hardly be worked through in generations, spring up completed in months or weeks. New things which were Utopian dreams of yesterday are truisms and facts to-day. A state of revolution is a social earthquake, in which neither things nor persons remain what they were. All are inverted . . . There are moments when the war seems the less important crisis—when we feel that our system is challenged, that new ideals, revised values of life, are thrust upon our notice. How are we going to meet them? There may be scant time to ponder on our answer."

This contains much truth and is a warning of what must ere long come upon our age. Things cannot remain what they were before this war started. The Word of God tells us what the trend of the coming things is going to be.

Man Worship. The following is a report which has come from a missionary in Brazil:

"Antao and Valentino (two colporteurs working under his direction) are now nearing the end of their long journey of 12,000 miles on foot, driving two animals laden with 2,000 Gospels and several thousand tracts. They penetrated a hitherto unreached region, where they found a notorious ex-Roman priest who is being worshipped as a god and to whom pilgrimages are being made from all the surrounding country. He practically rules that part of Brazil, though Rome has discarded him, yet many thousands would die for him.

And to this we add what Mr. Kenneth J. Saunders of the Y. M. C. A. in India reports. He lately visited the theosophical headquarters in Adyar, India. This is what he found and saw there.

A beautiful shady room in which the central object is a shrine containing colossal marble figures of Madame Blavatsky and Colonel Olcott, the latter in a very American frock coat. "These dreadful people are the central objects of worship; before them is a vast copper vessel upon which the sacred lotus floats and above them burns a dim lamp. Round about them are the lesser figures of the world's other prophets—Confucius, Gautama, Mohammed and Christ. Above them is a frieze in which the Cross, the Crescent and the *lingam* stand by side

These evidences of man-worship with the rejection o

Him who alone is worthy of the worship of the creature are harbingers of the soon coming of Him "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as god sitteth in the temple of God shewing himself that he is god."

The Suffering of the Children. No one can realize the sufferings of the little ones in Belgium and in the conquered part of France. It is pitiful beyond description. Dr. Esther Lovejoy of the Red Cross has sent a report which tells the sad tale. What the Hun hordes are doing is terrible. We quote from the Doctor's report:

"In the French territory occupied by the German armies there were, before the war began, more than 6,000,000 people. Not more than 350,000 of these have been sent back through Switzerland into France or returned through other routes. Many of them were young girls, just rounding the corner into womanhood. Germans send back boys under 14, for the older boys can work. They keep all girls over 14 or who look as if they were over 16.

"The older boys become slaves, those who do not die of starvation and overwork, but they do not become Germans. The girls are lost to France forever.

"Men may be defeated, but they are not conquered. Women through the strongest of all human emotions and attributes, the mother instinct, can be conquered, and the Germans know this. So they keep the girls over 16 with the mothers of but one child for their military value, as mothers to the next German army.

"The rest of the children come back through Evian; thirteen thousand and more of them came through while I was there. Once there was a whole orphan asylum, carloads of children sent through alone.

"Usually they come with their mothers, a woman and two or three children; sometimes with their old grandparents. There are hundreds and hundreds who are simply brought along with people who are not akin to them, their own parents having been lost—killed or vanished—early in the war.

"Northern France inside the German lines must contain thousands of these homeless, wandering little children of no military or labor value to the German invaders, having no one who feels responsibility for them or to whom they can go, and so being allowed to roam about like little tramps except for an occasional roundup, when a batch of them is shipped back into France through Evian.

"That is an awful thing. If war had no worse horrors than the thousands of homeless, vagrant children who have no place to go except where there is war, no outlook on life except that it is a game of kill

or be killed, it would be bad enough. But to my mind even worse *is the plight of the children who have been born to war, who never* knew what peace is like.

"We piece together the picture of the life of these little ones inside the *German lines from the stories they tell, they and their elders, but* more from the look in their faces when they find themselves in a world where the sound of guns is a long way off and where, wonder of wonders, people actually speak French aloud without first looking around to see if the Boches are listening.

"For the strongest impression one gathers from the repatriated of the life of the native civilian in the strange No Man's Land behind the German front is of a country where the people's own mother tongue is 'verboten,' but where nevertheless they all speak it and teach it to their little ones; a land where little children are taught from infancy to be sly and deceitful, to do furtively and by stealth the things that are their proper birthright but which are 'verboten' by the oppressor; above all, a land where hatred is sucked in with the mother's milk, where every stranger is an enemy to be feared, where the awful threat, 'if you don't behave the Boche will get you,' is not the invoking of a story book bogey man but a real life and death terror, tangible, present, always lurking in the shadow just beyond.

"These children do not play; they do not know how to play. That is the sickening first evidence we get at Evian of their stunted, dwarfed, blasted little lives.

"*There has been no chance to play over where they came from*; play was dangerous; it might annoy the Boche. Besides, children play instinctively only when they are happy, and these children, *born in sorrow and unhappiness, have never been happy in their lives.* Think of it, that there are thousands and tens of thousands of little children in France—sunny, smiling France—who have never been happy, *who do not know what happiness means!*

"It is not only mentally that these children show the effects of their environment from birth. All have suffered a war blight; they are undersized, ill nourished and subject to all sorts of diseases.

"One of the most pathetic sights is to see the older children, those who remember France as it was before the war, when they get to Evian, back into France once more, where they can run about and play and sing and shout as they used to do. They are shy and awkward about it at first, but they soon recover their spirits and gayety.

"But the little ones, those born behind the German lines or who were not old enough to walk and talk when the war began—to see them watch the others is heart breaking. Their first emotion is fear—fear that the Boche will seize them for speaking in French aloud."

Of the suffering of those behind the lines in the fairest part of France, Dr. Lovejoy says:

"Many families living even several kilometers back of the French

lines have had to be broken up and the youngest children sent further away. It is so hard for a two-year-old to remember to keep his little gas mask on, especially in the hot suffocating summer! And now that the fiends are perfuming their gas so it bears the odors of spring wild flowers, how are the little ones to know that they need the masks? I have never heard or read of anything more beastly than that, but it is what the Boche is doing.

"Do you wonder I want to go back to help those unfortunates, back to my dirty, vermin infected, sick, fearsome and stunted little repatries?

Who does not weep in reading such an account must be hardened, but what must our Lord feel, He who said, "Suffer the little children to come unto Me and forbid them not for such is the Kingdom of Heaven"? And He also said "But who shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea (Matt. xviii:6). And that millstone will be put around the neck of this Prussian Babylon which is solely responsible for the suffering of these little ones (Jer. li-64 and Rev. xviii:21).

The Submarines on Our Side. It is now plain why Germany sent before the war a submarine boat to our shores. It was meant as a warning what she can do in the event of war. And now her undersea boats are here to do their vile, murderous work in the slaughter of men, women and children. The nation seems to have sold her all to the devil to do the devil's work, defying the laws of God and the laws of men. It is the outlaw of all nations, more barbaric than any nation in the history of the world. The mystery of lawlessness seems come to a head in Prussianism. They reckon with man-power only; the god they worship is the "god of forces" (Dan. xi:36, etc.). And we must look to the God of righteousness and justice. He will triumph in the end. One shudders in thinking of what will happen when God in His inexorable law of restitution will deal with this outlaw.

Dark Clouds Hanging over the Jews. Jerusalem is in British hands. The grip of the Turk in Palestine is a thing of the past. Zionistic hopes are revived and it is possible

that in the near future their restoration to the land and their return in unbelief will be accomplished. But that does not solve the Jewish question.

Germany hates the Jews. We call the attention to some forgotten facts. Twenty years or more ago a German preacher by name of Stoecker instituted in Berlin Anti-Semitism and later another one by the name of Ahlwardt continued the wicked persecutions. In Anti-Semitism the German government has been next to Russia. What can the Jews expect from these things in the conquered territory? The "Jewish Chronicle" calls attention to this:

> The Jewish race has indeed passed through some strange and wonderful experiences since the fateful August of 1914. Who thought then that the *Pale of Settlement would be first set free, and then almost* completely torn from Russia and put under German overlordship? Yet that is what has happened. And tomorrow, who knows what may become of that strip of Europe stretching from the Baltic to the Black Sea, *in which is centred so large an aggregation of our people, the scene* of so much Jewish anxiety and so much of Jewish hope! But suppose the settlement between Russia and Germany stands. The chief effect upon the Jews involved will undoubtedly be the substitution of the *pseudo-scientific Anti-Semitism of Germany for the age-long tyranny* of Tzardom, extinguishing, at the same time, the new-born hope of complete liberty in Russia. Nobody can tell what intensification of German Anti-Semitism will result from the virtual turn-over to Germany *of some five or six millions of Jews.*

If Germany should be successful in holding this territory then the Jews may well prepare for the worst. It is the shadow of their coming great tribulation.

The Kaiser's Preparations. The following is a most interesting extract from Dr. Charles D. Ussher's *An American Physician in Turkey:*

> "In 1913, on my way to the meeting of the Medical Missionary Association of Turkey in Jerusalem, I visited Jaffa. From Jaffa I saw in the distance a high tower, and, on inquiring what it was, was informed that it was the tower of the German hospice on the Mount of Olives. I gained access to the building and found it a magnificent and palatial structure covering several acres of ground. There was in it a large throne room with a raised dais and behind this a beautiful mosaic picture of Frederick Barbarossa with his beard grown through

the table as in the legend. On the right-hand wall was the portrait of the Empress of Germany and on the left-hand wall the royal arms of Prussia. There was a powerful searchlight in the tower which commanded a view of the Mediterranean, the Dead Sea and the River Jordan. It was whispered to me that there were cannon in the basement, smuggled in as 'machinery,' and from the tower was pointed out to me a double row of wire entanglements about the building.

"Surprised and puzzled by all this, I said: 'Tell me truly. I cannot believe that so elaborate and costly a building is meant simply as an inn for pilgrims. Who built it? What is its ultimate purpose?'

"They informed me that it had been built and paid for by Kaiser Wilhelm and dedicated by the Crown Prince a few months previously. When again I inquired its ultimate purpose, I was told it was to be 'first, the palace of the German Governor of Palestine.'

"'And then?' I queried: 'and then?'

"'And then of the Kaiser himself, from which he will rule his world kingdom.'

"I laughed at this point and got no further information.

"I considered their final statement so absurd that I did not even discuss it with my English friends in Jerusalem, and ridiculed it in my letters home—of which fact I have been reminded since I came to America. I thought differently about the incident two years later when I read Rohrbach's 'German World Policies,' in which he argues that the Turks and Germans are the same race and ought to be together, and in which he outlines Germany's plan for Turkey. From perusal of this and of Bernhardi's 'Britain as a Vassal of Germany,' 'J' Accuse,' by a German, and Van Houtte's 'The Pan-Germanic Crime,' I was persuaded that the cry 'Berlin to Bagdad' did not mean a railroad, but Prussian rule from Berlin to Bagdad as a preliminiary to world rule.

"In July, 1914, a Turkish Vali told one of our American missionaries in Harput that a general European war was about to begin. The Turkish army was mobilizing even then."

When all things are put together at last it will be found that this unspeakable character, William II Hohenzollern, deliberately planned for all the terrible deeds which have been committed during these four years of terror and consummated wickedness.

✠

Teach me to do Thy will; for Thou art my God; Thy spirit is good; lead me into the land of uprightness. (Psalm cxliii:10).

Doubt Him not, although He leadeth
Other ways than hope had said;
All the grace thy spirit needeth
Dwells in Him. Be not afraid!

The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR AUGUST AND SEPTEMBER.

WORKING IN THE CHURCH.

(Aug. 18. Acts ii:41-47, iv:32-35, vi:2-4.)

Golden Text Psa. c:4.

Daily Readings.

Monday August 12, 1 Cor. xii:1-11. Tuesday, August 13, 1 Cor. xii:12-20. Wednesday, August 14, 1 Cor. xii:21-31. Thursday, August 15, 1 Cor. xiv:1-19. Friday, August 16, Acts ii:37-47. Saturday, August 17, Acts iv:23-37. Sunday, August 18, Acts vi:1-15.

I. Lesson Outline.

1. God's Marvellous Work (Acts ii:47-47). 2. The Fullness of the Spirit (Acts iv:32-35). 3. The Daily Ministration (Acts vi:2-4).

II. The Heart of the Lesson.

It may be well to remember that God's definition of the church is first of all of the entire company of all the born again ones from Pentecost to His coming again to receive us into Himself. Next that of all the saved in any one place. Do not forget that denominations and sects and parties are of men and the enemy and never of God (1 Cor. iii:1-17, Eph. iv). Remember too that "it is God that worketh in you both to will and to do of his good pleasure." And read carefully 1 Cor. xii in this connection.

Our first portion clearly shows us how Christ through the Spirit so wrought faith and grace into the hearts of His whilom enemies and murderers and rejectors of all these wondrous things are true of them. Added to the body of Christ by the Spirit (the only way any one can ever enter into the church). These saved souls go on in the "apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Their heart love is manifest in the community of goods so necessary in those early days of the Church's history. And the spirit of which should ever characterize the church of God; while at the same time they lived in everything to the honor and praise of God. Do you wonder at the record of verse 47, last clause?

Our second portion makes clear the way in which the Holy Spirit in renewed fullness uses the yielded bodies of the people of God for

the work of Christ to His honor and glory. Remember the connection here. Peter and John had just returned from the sanhedrim where they had been called upon to suffer for Christ and to witness for Him. At once the whole company of the believers give themselves to prayer. And our portion records the answer of the Lord from the glory unto them. There was great power for testimony, and there was great grace for the fullness of help and blessing unto all the saints. In these last days of manifold weakness and grave departure from the truth, there can be proportionately great power and great grace poured upon us, if we will but tread in the path of obedience and of waiting upon the Lord in prayer, seeking for His glory alone. Until we do, we but block the channels through which the Lord would pour out a blessing, and we limit and hinder Him in His desire and purpose to work in us and through us.

In our last portion we have the record of how the Spirit of God through the yielded people of God worked to the confusion and defeat of the enemy. Satan's first attempt was to silence the testimony by threatening and persecuting the witnesses of the Lord. This signally failed, for the testimony only came forth with greater power and clearness (Acts iii:1,iv:37). Then he sought to bring in trouble among the saints, first by members of their own company who still loved money more than God. But so terrible was the judgment that Satan was defeated. Then he sought to embitter the saints against each other as here. Again the Spirit of God used these men of God to foil the Devil's purpose and make the work of the Lord go forward by leaps and bounds.

SPEAKING FOR CHRIST.

(Aug. 25. Luke xii:8-12, Acts i:1-8.)

Golden Text Luke xii:8.

Daily Readings.

Monday, August 19, Judges ixii-21. Tuesday, August 20, 1 Sam. iii:1-21. Wednesday, August 21, Luke xii:1-12. Thursday, August 22, Luke xii:13-28. Friday, August 23, Luke xii:29-40. Saturday, August 24, Luke xii:41-59. Sunday, August 25, Acts i:1-8.

I. Lesson Outline.

1. A True Confession (Luke xii:8-12). 2. A Needed Tarrying (Acts i:1-5). 3. Empowered Witnesses (Acts i:6-8).

II. The Heart of the Lesson.

Heart faith in Christ, that through grace brings us into the relationship of sons by regeneration (John i:11-13) finds its fitting sequel in a true confession of Christ. That is a significant and precious word; to say with God about Christ; to say what God says about Him. Such an owning of Him as Savior and Lord is needed among men today. It is in this world where Satan is Prince and god that we have the privilege of taking our stand for and with Christ. Denial of Him by any true Christian is cowardly and base, whether it is done with an "I don't

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know the man," or in the silence that fails to commit us to Himself and His cause.

Yet remember that confession puts us with Him as opposed to the world and we thus condemn the world as such as Noah did when he began to build the ark at the command of God. Nor will the world take that kindly: persecution will come in some way to us (2 Tim. iii:13). Yet are we to look onward to the coming day when the Lord shall own us.

The opening verse of the first of Acts presents us with a risen Lord and Savior who is manifesting Himself in many ways to the men He is about to send forth into the world as His witnesses. Surely this is significant of what is ever necessary. (Note Gal. i:15-24). Christ must needs be revealed *to us* for our salvation; and then *in us* for testimony and service. Added to this is the word of the Lord to these workers concerning the coming kingdom of Christ. This is vitally connected *with our testimony now, for the time is at hand. Apart from this we* shall be unintelligent as to our Father's ways and purposes, and so in a measure fail in our work.

The eager curiosity of the followers of Christ, who would fain have Him settle the questions concerning the coming of the kingdom, is met by the Lord in a very gracious way. Coming the kingdom is; but is is not for them to know the times or the seasons. This precludes all date-fixing; while it only intensifies the waiting of the believer for the return of the Lord. Until that glad day shall arrive we are yet in this scene and must needs have power for a true witness unto Christ. So that our life and walk may be altogether for the honor and glory of God. *Yet such a confession and service must needs be in the power of* the Spirit. Otherwise it avails nothing at all. So these beloved disciples of Christ must needs wait the coming of the Spirit upon the day of Pentecost that they may be fully qualified for real definite confession and service. *We too have the same need; but we do not have to wait for* the Spirit now, for "by one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit" is the record now. And moreover it is said in that same chapter, "the spirit is given to *every man to profit withal*" (e. g., *every man in Christ*) (1 Cor. xii: 13, 7). Then "be filled with the Spirit" (Eph. v:18) is the definite word now.

CHRISTIAN GIVING.

(Sept. 1. Luke vi:30-38, xxi:1-4.)

Golden Text Acts xx:35.

Daily Readings.

Monday, August 26, Exod. xxv:1-22. Tuesday, August 27, 1 Chron. xxix:1-22. *Wednesday, August 28, Acts iv:32-v:11.* Thursday, August 29, Acts xxviii:1-11. Friday, August 30, 2 Cor. viii:1-15. Saturday, August 31, Luke vi:20-38. Sunday, September 1, Luke xxi:1-4.

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I. Lesson Outline.

1. True Giving (Luke vi:30-34). 2. Genuine Love (Luke vi:35-38). 3. A Heart Offering (Luke xxi:1-4).

II. The Heart of the Lesson.

Remember the gift pre-eminent, unspeakable in Christ Jesus; and then our enrichment through Him in the gift of Himself (2 Cor. viii:9; Gal. ii:20). Then, when faith lays hold of Christ and His love is poured out into our hearts by the Holy Spirit, it is possible to give according to His grace as in our measure. So did the believers in Macedonia of whom 2 Cor. viii speaks to us. Such giving is God-like and pleases the Lord, while it challenges the faith of men toward a God who can thus work in the selfish human heart today.

Born of God, a partaker of the divine nature by regeneration, we have the privilege through the Spirit, to be imitators of God in a true sense in this matter of giving. And pray how is He giving? Surely to all men; even to the unthankful and the evil. What they do with the gifts is a matter of their responsibility, and for all of these things they must give an account unto God. So in our own giving, it must needs be intelligent. Yet it must be loving and generous. Nor may we seek to pry into the use which the receptives of our bounty may put our gifts. Giving in His name for His honor and glory my responsibility ends with the gift, and theirs begin. And pray what a privilege to be used as the divine channels for the help and blessing of others in this world of need and distress as at present.

Above all let us not lose the important heart fact of all true giving. In our bounty, whether more or less, we must needs lose sight of the material persons and things that are before us, and looking beyond and above see that we are giving to the Lord Jesus Himself. This fact will sanctify the very act and make it a hallowed privilege indeed. And this will enable us to give liberally and gladly and yet with all humility. Otherwise we have but the beautiful corpse of giving.

Over against the treasury our Lord is sitting even today, and as you and I and others come to that treasury of His and give to Him thus, He watches with eager eye and heart. It matters much to Him what we put in and how we put it into His treasury. Paul voices the great desire of God saying, "Not because I desire a gift, but I desire fruit that may abound to your account" (Phil. iv:17). Our God has really no need of our gifts; but we need to give. And He would fain have abounding fruit in this matter. Nor must we forget that our relationship to Him in this is to be measured by the standard of 1 Cor. vi:19 cf. too Phil. iv:18 l.c. O, what a word! O, what a privilege to thus please and honor Him! Surely one would wish to be evermore freely giving upon every occasion to the Lord Jesus Christ. But remember the balances of the sanctuary do not estimate the value of the gift so much by what is put in for the Lord, as by what is left out for self and selfish purposes. That is why the widow's two mites weighed

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more than much gold cast in that day. For there was nothing left for all when she gave.

CONQUERING EVIL.

(Sept. 8, 1 Kings xxi:1-29, Eph. v:6-21.)

Golden Text Eph. v:11.

Daily Readings.

Monday, September 2, 1 Sam. xvi:32-52. *Tuesday*, September 3. 1 Sam. xxiv:1-22. Wednesday, September 4, 2 Sam. ix:1-13. Thursday, September 5, 1 Kings xxi:1-16. Friday, September 6, 1 Kings xxi:17-29. Saturday, September 7, Eph. v:1-14. Sunday, September 8, Eph. v:15-33.

I. Lesson Outline.

1. A Foul Deed (1 Kings (xxi:1-14). 2. A Righteous Curse (1 Kings xxi:15-26). 3. A Heart Penitence (1 Kings xxi:27-29). 4. A Blessed Walk (Eph. v:6-21).

II. The Heart of the Lesson.

The story with which our lesson opens is one, that in principle is so true of the way of the natural man; we find it repeated today. The unregenerate heart is apt to stop short of nothing in order to accomplish its purpose. And it ever rejoices when its end is attained, let who will suffer. It is too often that "might makes right." But the doom of all such evil has been spoken by the Lord, and the end of wickedness is at hand. Elijah is God's messenger to this covetous and wicked King, who is about to enter upon the enjoyment of the inheritance gotten by the shedding of innocent blood. What a doom! And how absolutely and literally fulfilled (2 Kings ix:10).

But mark well the marvellous grace and mercy of God even to an Ahab when penitent. What an interpretation of the silence of God during man's day of wickedness! If God could keep silence while men were nailing His Son to the Cross! If He can keep silence while men are rejecting Him now! If he does not rend the heavens and come in judgment ere the day of grace ends! Then we can understand the words in 2 Pet. iii:3-10. O, what grace! What mercy, what love unspeakable for us!

The latter portion of our lesson takes us into that epistle where we are viewed as being in Christ, in the heavenlies, in the reckoning of God. And God shows us definitely what kind of a walk is possible through grace for every child of God. It may be characterized as in verse 8 of this chapter. Light in nature is life giving and transforming as well as enlightening; and all this is true of us in Christ, and the translated child of God is being transformed by the true Light. His walk is in the light away from the deeds of darkness, and as reproving them. And only in the light do we have the fruit of the Spirit.

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Moreover this walk is to be a circumspect one, especially in these days of increasing departure and drift from the Lord. Only the power of the Spirit through the word can hold us. And this Spirit law of growth grips our heart and life and holds all for Christ and unto Christ day by day. Such a walk is to be one of diligent redemption of every opportunity for testimony and service in this present moment. Every one is to be bought up out of the market of privilege ere it has passed us by for eternity. And we are privileged to send it on ahead of us to the glory, freighted with service and fruit to God. Such a life and walk and service leads evermore to fulness of heart praise and thanksgiving to God. Real and blessed making of melody in the heart to Him. What a happy and delightful way of service! What a place of blessing and privilege and also of power over the evil that is all around us, endeavoring to entice us from the Lord. The glad, happy, thankful child of God is encompassed with grace and walled in to God by praise. And the enemy can do nothing. Weigh well the coveted portion of an earthly inheritance with the heavenly one of a true child of God. Yea, with the present earthly blessing and Spirit enrichment; and who would not have such a portion. Yet all this in Christ is the gift of grace to poor helpless guilty sinners who will but receive the gift of God.

WINNING THE WORLD TO CHRIST.

(Sept. 15. Matt. v:13-16, xxviii:18-20, Acts xvi:6-15, Neh. i:1-11.)

Golden Text, Mark xvi:15.

Daily Readings.

Monday, September 9, Luke xxiv:36-53. Tuesday, September 10, Acts i:1-14. Wednesday September 11, 2 Tim. iv:1-22. Thursday September 12, Matt. v:1-16. Friday, September 13, Matt. xxviii:1-20. Saturday, September 14, Acts xvi:6-15. Sunday, September 15, Neh. i:1-11.

I. Lesson Outline

1. God's Lights (Matt. v:13-16). 2. God's Messengers (Matt. xxviii:18-20. 3. A Needy World (Acts xvi:6-15). 4. A Worker's Prayer (Neh. i:1-11).

II. The Heart of the Lesson.

The title of our lesson is hardly scriptural. God's purpose at the present is to "take out of the Gentiles a people for His name." And after that to return and through Israel to bring the nations to the place of blessing (Acts xv:14-17). Not the world for Christ, but Christ for the world. Keep this in mind and the truths of our lesson become intelligible and show a unity that is helpful. Otherwise you will have a wretched theological muddle.

Believers are regarded by the Spirit as the lights of God amid the spiritual darkness. So we have it before us in Matt. v:13-16, Phil. ii:16, 17. The very statement supposes a darkness that needs illuminating. And this can never be effected by scientific lectures or talks,

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ar by civic righteousness, or methods of reform, etc., ad infinitum. Only solely, continually by the preaching of the gospel of Christ Jesus in its simplicity and fulness, we are to hold forth the word of life; nothing else at all. The gospel alone is the power of God to salvation.

The commission for service that is next before us in our portion (Rom. i:917) is one given by our risen Lord, who now has all power and who sends forth those believers and all believers today, with the full gospel of His grace. The good news is to be told out whether men will hear or whether they will forbear. But our responsibility is to tell them *faithfully*. Yet are we *sure* that our gospel is the savor of life unto life to some and the savor of death unto death to others. Don't get the mirage of present world conversion in your mind. It is illusive, delusive, destructive. Keep God's purpose of securing the body of Christ, the church, in mind as you go. And never lose sight of the imminence of the coming of the Lord Jesus Christ.

Many a needy field for service is ready for the worker. But in this plan and in this work we must evermore be guided by our Lord and Savior, as Paul was led through Asia to the seaport of Troas whence he could hear the Macedonian cry that is going up even today everywhere. Remember that doors which God opened will be truly opened and that no man can shut them, while the doors we try to open will surely bring failure to us and dishonor to the Lord. How true now as then that eager hungry hearts are everywhere thirsting for the precious truth. And how ready the Lord is to prosper any real effort to bring souls to Christ Jesus today. What God now needs is that men and women of God everywhere shall be yielded up to Him to permit Him to have His own way with them; to have the whole life keyed to the words of Paul, "What wilt Thou have me to do?"

Daily Scripture Calendar.

August, 1918

August 1. "Their eyes stand out with fatness; they have more than heart could wish" (Psa. lxxiii:7).

The wicked are not now punished by any lack of temporal things. They are allowed to succeed or fail on their merits in the great human struggle. Often they strangely succeed; "For the children of this world are in their generation wiser than the children of light." Though they are "already condemned" the day of God's judgments for them is delayed. Christians need to think much of the actual estate of the unsaved and be encouraged anew to pray for them and plead with them.

August 2. "Therefore being justified by faith" (Rom. v:1).

Not hoping, or trying to be justified: Being fully and completely justified through the great provision of our God, which we can only receive by faith in Him. Oh, the eternal wonder of all that is now ours

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in a complete righteous with God, which is forever! "His mercy endureth for ever."

August 3. "We have peace with God" (Rom. v:1).

There is an imparted peace which is the "fruit of the Spirit." It is an experience of the soul and may diminish or increase. *Peace with* God is unchanging and unexperienced. It is a *fact* in the attitude of God toward His child whom He has redeemed. It is the basis of a perfect and eternal rest in the soul. It will be our portion through all eternity. And then we will understand and be able to give Him a larger adoration.

August 4. "Through our Lord Jesus Christ" (Rom. v:1).

"He is our peace." What He has done for us has satisfied the righteous demands of God. We will forever be blessed with an unclouded standing with God and always be reminded of the measureless love of our Saviour.

August 5. "By manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. iv:2).

Truth manifested is truth expressed in the terms of daily living. It is of such a character as to appeal to every conscience. It might not appeal to every one's tastes; but conscience, in the sight of God, must consent to that which has been manifested to be right. Many are led to Christ by the consistent life of some child of God.

August 6. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (Rom. xiv:4).

When can we learn that the Father loves, knows and cares for each of His own children? If they do wrong no one knows it better than He and no one will act more swiftly or more wisely for their correction. May we be given grace to trust Him for the blessing of others as well as for ourselves.

August 7. "So then every one of us shall give account of himself before God" (Rom. xiv:12).

If He will actualize this great fact unto us we will be more occupied with our own evident weaknesses and shortcomings. He will not be willing to consider anyone else but ourselves when we meet Him face to face. Oh, the blessedness and yet the import of that moment when we are alone with the One who loved us unto His death!

August 8. "Let us not therefore judge one another any [illegible]" (Rom. xiv:13).

An abrupt change in the careless habit of judging each other is here asked for. The Spirit can, and will, quicken our minds to a new carefulness. It must be sought for and claimed from Him else it will be but another failure of our ever-failing flesh.

August 9. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. xv:1).

Evidently we can bear their infirmities (not their sins) by living so as *not to offend or mislead them.* We are called to great freedom and liberty, only liberty must be qualified by that which is expedient. We may "have the mind of Christ" and when we "bear one another's burdens" we are said to "fulfill the law of Christ." "For me to live is Christ." God alone is sufficient for such a life as this.

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August 10. "And I myself also am persuaded of you, my brethren, that ye also are full of goodness" (Rom. xv:14).

Even Christ will find something to praise in each one of us. There is doubtless some unique and individual quality in each child of God which is not found in any other. Each one receives a particular thought of His and each one is *individually* precious in His sight. Ought we not to magnify the good in every child of God?

August 11. "But speak the things that become sound doctrine" (Titus ii:1).

When in the history of the world did this injunction more fittingly apply? It becomes more and more imperative for the Christian to be clearly taught and to be exact in the Word of God, else he will not only hinder many, but be himself be tossed to and fro by every wind of doctrine. We have a perfect Teacher and Guide. God incline Thou us to walk by the Spirit.

August 12. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider" (Isa. i:3).

This is a picture of Israel's day of apostasy. It is ever so. The people who should know and care are dull and careless. An ox or an ass knows the hand and place of his feeding. Apostate people are not awake to the importance of purity in doctrine. May God keep His own true to Him in these dark days. May we be inclined to refuse every false and misleading doctrine. They are about us on every hand.

August 13. "Cease to do evil; learn to do well" (Isa. i:17).

Apostate Israel must "cease to do evil." They were possessed with the instruction from their God. They might "learn to do well." This is a matter of attention. We learn by study and care. The Word of God must not be neglected if we remain true to Him. We should be ever learning from Him.

August 14. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious" (1 Pet. ii:2, 3).

We can choose the Word of God for our study and meditation. It is strength giving to those who are saved. It could be of no value as food to those who have not come under the gracious saving power of God. We should be unlike the world in this respect that we live by the Word of God.

August 15. "Abound more and more." "Increase more and more" (1 Thess. iv:1, 10).

The *normal Christian life continues to grow. One of its great foes* is self-satisfaction. There is always a new altitude just before us if our vision is clear. To be self-centered is to admit a dimness of spiritual vision.

August 16. "That ye study to be quiet" (1 Thess. iv:11).

This refers to more than a quiet hour for meditation. It is a question of quietness of spirit, which means quietness of manner and freedom from mental confusion. This is one of several things which we are "to study"; but He alone can impart peace, the "fruit of the Spirit."

August 17. "And the Lord direct your hearts into the love of God, and into patient waiting for Christ" (2 Thess. iii:5).

It is quite unnatural to love an invisible God. The unsaved do not do it. *It may become very difficult for the Christian to patiently wait* for Christ to come again when he sees the darkness deepening and evil increasing. The Lord must direct the heart into such attitudes. Our part is to trust Him to do it.

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August 18. "But godliness with contentment is great gain" (1 Tim. vi:6).

Contentment is simply satisfaction with what God has been pleased to supply "and having food and raiment let us be therewith content". This is the divine ideal for us. Easily satisfied with temporal things, but ever craving a deeper spiritual blessing and knowledge of Himself.

August 19. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. vi:9).

How many a child of God has found that he could not set his heart on the riches of this world! Such lusting has proven foolish and hurtful. It is the very pool in which the souls of the unsaved go down. If God proposes and gives increase we may accept the stewardship He may appoint; but this is different from lusting for riches. The heart should be occupied with Him. Let us "seek those things which are above, where Christ sitteth on the right hand of God."

August 20. "Fight the good fight of faith" (1 Tim. iv:12).

The fight of faith is more than being obedient or active: it is fighting by the faith principle. It is to keep ourselves dependent upon Him. It is to be "strong in the Lord and the power of his might." What ceaseless attention is demanded that we keep looking only to Him?

August 21. "But rejoice, inasmuch as ye are partakers of Christ's suffering" (1 Pet. iv:13).

This is a particular kind of suffering. Christ's sufferings were physical, sacrificial and sympathetic. Only the last of these is open to the believer for fellowship. As He suffered in heart-desire for lost men, so may we suffer with Him for lost men. "The fruit of the Spirit is love."

August 22. "That when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. iv:13).

To some degree, He shares the glory of His cross with those who have had part in His sufferings. What eternal joy to have led one soul to Christ! What an investment for eternity of our present time and strength.

August 23. "For yet a little while, and he that shall come will come, and will not tarry" (Heb. x:37).

Only a little while, be it days, weeks, months, or years. He *will* come. He cannot fail in His promises, though He tarry long. the days of suffering and waiting will all be forgotten in the eternal glory of His presence. And He is waiting too!

August 24. "And they said among themselves, who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great" (Mark xvi:3, 4).

Every stone has been rolled away in our path to the crucified, dead, and living Christ. This stone was "very great." Yet how great was the offense of our sins in the eyes of a holy God. Many a sin-burdened heart has cried "who will roll away the stone?" and has rejoiced to find that through His marvelous grace and divine power the stone is already rolled away. Only believe that the way is now open to God.

August 25. "Art thou a master of Israel, and knowest not these things?" (John iii:10).

How much men may know of some things and yet know so little o other things! The simple gospel of the unmerited favor of God as

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provided and offered to a lost world is almost unknown. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

August 26. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice" (John iv:36).

We do not serve to pay an old debt. We are saved by grace as a free gift. We are given the privilege of service and for service there is eternal reward or "wages." The wages are in the coin of heaven and the values of eternity. What rejoicing! He that soweth and he that reapeth are to *rejoice together.*

August 27. "Jesus wept" (John xi:35).

He gave His deepest teaching about the resurrection to Martha; but He gave His tears of sympathy to Mary. Lazarus was dear unto Christ. Such is His personal Love. We may believe that His heart is unchanged. *He is the same Jesus that wept with Mary at the tomb of her brother.* He is the "same yesterday, to-day, and forever."

August 28. "And they remembered his words" (Luke xxiv:8).

Evidently He had spoken to these women of His death and resurrection; but they, like His disciples, remembered it not. To them, He was the Messiah-King of Israel. How could He ever die? But light began to dawn on their darkness and gloom when they remembered His words. In this present terrible night of sin, His words are the only light that can illumine us.

August 29. "And their words seemed to them as idle tales, and they believed them not" (Luke xxiv:11).

The women at the sepulchre in the early morning had remembered His words; but His own disciples were unbelieving. Their Messiah-King was dead and they had no hope. They had entered more deeply than the women into the hope of the earthly kingdom. They could not remember or understand that He had often spoken of His death. Lord, grant that we may know and believe every word Thou has spoken to us!

August 30. "But we trusted that it had been he which should have redeemed Israel" (Luke xxiv:21).

This is the confession which reveals the cause of all the confusion of the disciples concerning His death. They saw no purpose, or value to His death. This has always been strangely true of the world in its attitude toward the death of Christ. "Unto the Jews a stumbling *block, and unto the Greeks foolishness." Only the Spirit of God can* open the eyes that are blind.

August 31. "Then opened He their understanding that they might understand the Scriptures" (Luke xxiv:45).

Oh blessed ministry of our risen Lord! This we need more than the riches of the earth. Thou didst open the heart of Lydia. Thou canst open *my heart. Let me not fail of this blessing. And for Thine Own* Name's sake. Amen.

OUR HOPE

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Editorials.

Glory Now and Forever

"To Him be glory both now and forever" (2 Pet. iii:18). Thus Peter closes his precious epistles in which he does what the Lord told him, "When thou art converted strengthen thy brethren." In his two letters the Lord Jesus Christ is blessedly the center, as He is in every portion of the written Word. His blood and His resurrection are first mentioned (1 Pet. i:2–3) and next His appearing (i:7). These are the great mountain peaks of redemption. The cross, the empty tomb, the coming glory. Peter speaks of Him as the Lamb without blemish and without spot, as the Shepherd and Bishop of our souls, as the Chief Shepherd, as the coming Lord. And how he reveals Him by the Spirit of God as the great exemplar whose footsteps His people should follow. Then he closes with the inspired outburst of praise, "To Him be glory both now and forever."

He alone is worthy. All God's saints acknowledge this, putting themselves in the dust and giving all the glory and the praise to Him. "Thou art worthy" is the opening stanza of the new song, the never ending glory song. His will be a glory forever for He is a Priest forever, and a King forever, and He shall reign forever. He will be praised forever. His greatest glory will be His own redeemed ones with Him forever, transformed in His image, the sharers of His glory. A father some time ago took his little one for an evening walk. The child noticing a star which twinkled as if it were gold, said to the father, "Daddy, did God have a son in service whom He lost?" We do not know the father's answer. Yes, God has a Son in service. He is His only Begotten. He so loved the world that He gave Him. He gave Him to suffer and to die. But He did not lose His Son, but through Him who was dead and is alive forevermore, He gets the many sons, whom the leader

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and captain of our salvation brings to glory everlasting. And therefore it will be glory for Him forever. Never can the praise of the Lamb of God die out. It will last from eternity to eternity. His glory can never be dimmed.

But let us notice what Peter writes, "To Him be glory *both now* and forever." While all eternity can never hush His praise nor end His glory, it is *now* that His people should give Him glory. He is worthy of it now as He is worthy of it in the coming eternal age. He is worthy of all our affections, of all we are and have. Purchased by His precious blood, the unspeakable redemption price, we are not our own, but called to live for Him, who died for us. The chief business of us as true believers must then be ambitiousness to please Him and to glorify Him now in all our ways. Constantly we should ask in all we do, in our daily task, be it great or small, Will it glorify my Lord? All must be done for His glory. As another one has said, "Will you not this day make it your prayer? Lord, help me to glorify Thee. I am poor; help me to glorify Thee by contentment. I am sick; help me to give Thee honor by patience. I have talents; help me to extol Thee by spending them for Thee. I have time; Lord, help me to redeem it, that I may serve Thee. I have a heart to feel; Lord, let that heart feel no love but Thine, and glow with no flame but affection for Thee. I have a head to think; Lord, help me to think *of* Thee and *for* Thee. Thou hast put me in this world for something; Lord, show me what that is, and help me to work out my life-purpose. I cannot do much; but as the widow put in her two mites, which were all her living, so, Lord, I cast my time and eternity too into Thy treasury. I am all Thine; take me, and enable me to glorify Thee *now*, in all that I say, in all that I do, and with all that I have."

In doing this there is satisfaction for our souls. And more than that. Living for His glory, glorifying Him will produce the fruit of holiness and a fruitful service. So let us give Him glory now as we shall sing His praise in all eternity.

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Like the Rain

Rain is frequently mentioned in the Word of God and used figuratively in different ways. It is used as a picture of adversity and judgment (Ezek. xxxviii:22) and of the outpouring of divine wrath upon the ungodly (Job xx:23). It is also used as a symbol of oppression: "A poor man that oppresseth the poor is like a sweeping rain which leaveth no food" (Prov. xxviii:3). And again says Solomon: "A continual dropping in a very rainy day and a contentious woman are alike" (Prov. xxvii:15). But on the other hand rain is often used in Holy Scriptures as the emblem of good, the symbol of earthly and spiritual blessings. It is a picture of the Word of God. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my Word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it" (Is. lv:10-11).

In the seventy-second Psalm our Lord Jesus Christ is compared in His second coming to the rain. This beautiful Kingdom psalm stands at the close of the second main division of the book of Psalms (Psa. xlii-lxxii). Like the second book of the Bible, Exodus, these psalms describe a suffering, groaning people, prophetically the remnant of Israel during the coming great tribulation. And as Exodus ends with the glory of the Lord displayed in the midst of His people, so the second division of the Psalms ends with the vision of the Kingdom, when the Lord has returned and His glory covereth the earth.

"O God, give Thy judgments unto the King
And Thy righteousness unto the King's Son.
Thus shall He judge Thy people with righteousness
And of thine afflicted with judgment.
The mountains shall bring forth peace to the people,
And the hills in righteousness.
He shall judge the afflicted of the people,
Save the sons of the poor,
And crush the oppressor!
So that they fear Thee while the sun endureth,

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> And as long as the moon unto all generations.
> He shall come down like rain upon the mown grass,
> As showers that water the earth." (Verse 1-6, corrected trans.)

"He shall come down like rain upon the mown grass, as showers that water the earth." It is a beautiful expression and a picture of the great blessings which are in store for man and for the earth when Creation's Lord and Redeemer comes again. It answers the unscriptural view that the Second Coming of Christ will usher in the end of the world, the destruction of the earth and the end of all things. The blessings the seventy-second Psalm promises, blessings of peace for all the nations, their conversion and gathering into the kingdom, which includes the ends of the earth, as well as the temporal blessings, are still unrealized. Nor will they come during this age. His Second Coming will bring about all which is promised in this psalm and many other Scriptures.

When He comes He will come down like rain. The showers of blessing to refresh and to bring forth new life will come. David in his last words spoke of this also.

> "He shall be as the light of the morning
> When the sun ariseth,
> A morning without clouds—
> From the sunshine and from the rain
> The green grass springs from the earth." (2 Sam. xxiii:4.)

Think of the parched meadows. No rain has fallen for many weeks. The grass is withering away. The shrubs and trees drop their leaves. Death seems to be impending. Joel describes such a scene. "The field it wasteth, the land mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth. . . . The seed is rotten under their clods; the garners are laid desolate; the barns are broken down, for the corn is withered. How the beasts do groan! The herds of cattle are perplexed, because they have no pasture; yea the flocks of sheep are made desolate" (Joel i:10, 17, 18). But all at once the rain comes down. Showers upon showers fall upon the thirsty ground. What a transformation follows! What a wonderful reviving these showers of blessing bring at once. And thus will it be when He comes

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down to earth again. The earth, before He comes, will be in the most dire need. Like the mown grass with its roots exposed to the summer heat, like the parched fields with threatening death on all sides, such will be the condition of the earth and its inhabitants when the present age ends. But then He comes like rain upon the mown grass and brings the promised showers of blessing. What blessings there will be! Blessings for Israel, blessings for all the nations of the earth and blessings for groaning creation. Then righteousness and praise will spring forth before all the nations and the living waters flow forth from Jerusalem. "The wilderness and the solitary place shall be glad and the desert shall rejoice and blossom like the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Is. xxxv:1–2). "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Is. iv:13).

"The Curse is gone!
The Blessing comes instead;
And now, where'er we go,
On hallowed ground we tread.
The canopy of love
Is stretched above our head;
The soil no longer curst,
Is like a garden spread;
The wilderness re-blooms
With verdure overlaid.
The reign of right
Supplants the sway of wrong;
The reign of promised peace
To earth has come: the long,
Long era of the blest!
With now unloosed tongue
The nations utter praise;
Earth's broken harp is strung,
Creation now is glad,
And sings its ancient song."

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The Star of Hope

Crossing recently the great Western Mountain Range, a furious storm raged at night and seemed to be getting worse towards morning. In watching the elements in their terrifying display we saw the darkest cloud bank hovering in the eastern sky, which began to show the first faint glimmer of the breaking of the day. And as we watched the storm and that inky cloud suddenly something happened. A bright light all at once burst through a rift of the stormcloud. It was the glorious morning star, the harbinger of the coming morning. For a few seconds that star flashed its brilliant light. Then once more darkness, seemingly greater, prevailed. But only a little while later the storm had disappeared. The sun rose in all its splendor. The clouds were gone. The birds were singing. Every tree, every shrub and every flower seemed to join in. It was a wonderful morning which had come.

The storm and the dawn of the morning heralded by the morning star taught us once more the blessed facts of Himself Who is the Morningstar, the star of Hope, for His waiting people. The night is on. The storm is raging, and such a storm as our age and previous ages never knew. But we also know "the night is far spent, the day is at hand." As His children we can watch the storm with perfect peace and calm in our souls. We know some day, out of that darkness the light of the Morningstar will suddenly break upon us, His people. He will come for His Saints and take them home to the Father's house. And so we watch and wait. While we labor and toil on, serve Him in whatever place He has put us, our hearts must ever look for Him. The more we wait **for** Him, the more we will wait **on** Him, and the better servants we shall be. It is a blessed life to be able to say each day, "My soul waiteth for the Lord, more than they that watch for the morning: I say, more than they that watch for the morning" (Ps. cxxx:6). The morning cometh! It cannot be far away.

"O Hope all Hope surpassing,
Forevermore to be,
O Christ, the Church's Bridegroom,

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In Paradise with Thee—
For soon shall break the day
And shadows flee away."

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Comfort in Afflictions and Sorrows

Sorrows upon sorrows fill the earth in our days. If all the groans and moans which leave human lips could be heard at one time, it would be like the roaring of the stormy ocean. If all the tears which flow now could be brought together they would make a mighty river. And oh! the streams of blood! The millions of graves! And besides this, millions of cripples, of widows and of orphans. The mind staggers, the brain reels when we think of it. Yet no human being can grasp the depths of woe nor realize the awfulness of the great world-sorrow.

Many of God's children who know Him and His love suffer and pass through the deep waters. Others will have to pass the same way. Fiery trials, afflictions and sorrows are in store for many of the Saints of God. Great are the burdens which so many bear. But oh! the blessedness which is ours to know the comfort of God wherewith He comforts His people. He who is omniscient and omnipresent knows all. He beholds all that is going on. He hears every groan. The tears of His people are counted and treasured by Him (Ps. lvi:8). Every grief and every pain His children have He knows. Are the waters deep? He is there with His power to keep. Is the fire of trial hot? He has promised us that it shall not burn or consume us. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee" (Isaiah xliii:2). Blessed Comfort! All our cares we can bring to Him and roll our burdens upon the Lord; He careth for us and is the great burden-bearer!

So many of our beloved readers have asked our prayers for the boys who have gone to the front. We mention them daily by name before the throne of Grace. And a blessed privilege it is the ministry of intercession. But

let us think less of the creature's intercessory prayer and more of the great Intercessor, who carries the names of all His redeemed ones upon His heart and upon His shoulders, like the high priests of olden times. His prayers never fail. Again we say—blessed comfort! Yet there is more. He sympathizes with us in all our afflictions and sorrows, for He has known it all when He was down here and lived in obedience the servant's life. He is therefore touched with the feeling of our infirmities for He was in all things tempted as we are, apart from sin.

Years ago Charles Spurgeon wrote a little comment on the text, "The King also himself passed over the brook Kidron" (2 Sam. xv:23).

"David passed that gloomy brook when flying with his mourning company from his traitor son. The man after God's own heart was not exempt from trouble—nay, his life was full of it. He was both the Lord's Anointed, and the Lord's Afflicted. Why then should we expect to escape? At sorrow's gates the noblest of our race have waited with ashes on their heads; wherefore then should we complain as though some strange thing had happened unto us.

"The King of kings himself was not favored with a more cheerful or royal road. He passed over the filthy ditch of Kidron, through which the filth of Jerusalem flowed. God had one Son without sin, but not a single child without the rod. It is a great joy to believe that He has been tempted in all points like as we are. What is our Kidron to-day? It is a faithless friend, a sad bereavement, a slanderous reproach, a dark foreboding? The King has passed over all these. Is it bodily pain, poverty, persecution, or contempt? Over each of these Kidrons the King has gone before us. 'In all our afflictions He was afflicted.' The idea of strangeness in our trials must be banished at once and forever, for He, who is the Head of all saints, knows by experience the grief which we think so peculiar.

"Notwithstanding the abasement of David, he yet returned in triumph to his city, and David's Lord arose victorious from the grave; let us then be of good courage, for we also shall win the day. We shall yet with joy draw water out of

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the wells of salvation, though now for a season we have to pass by the noxious streams of sin and sorrow. Courage, soldiers of the Cross; the King Himself triumphed after going over Kidron, and so shall you."

And thus in afflictions, whatever they may be, we can trust Him. We know He does all things well. We know that all things work together for our good. And finally the comfort of future glory, the glory which now is so near. He will bring us all home. Then when earth's mists have rolled away, when we shall know as we are known, we shall understand all the sorrows and afflictions which were our lot. Every tear will then be wiped away. Every groan will be stopped and be changed into joy. What a change that will be!

"O heavy eyes! Look up, look up,
See far above thee the bright hope!
Look through the mist, and see beyond
The fairest day that ever dawned.
Be still, be still, my throbbing heart.
The Strong One will His strength impart;
Firm clasp His hand who claspeth thine
No power shall e'er that clasp untwine.
In calmest day or roughest night,
Still lean upon His loving might;
He knows alike thy joy and woe,
And will He let His loved one go?

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Israel's Promises

How our beloved brother Paul loved his brethren, his kinsmen, according to the flesh! How he yearned over them with a heart full of heaviness and sorrow! How he prayed for them! It was the love of Christ which produced this in his soul and the knowledge of the place which Israel holds in the purposes of God. To them pertaineth, he wrote "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises" (Rom. ix:4).

The promises which Israel has are more than promises of a national restoration to their land. This is made prominent in our days on account of the soon coming reoccupation of the land of Palestine by the Jews. When the war ends

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with victory, for which we hope and pray, the Jewish people will realize their Zionistic aims. But that is not the fulfilment of the promises.

But besides the promises of restoration and earthly blessings which will all be realized with the coming of the King, our Lord, Israel has the promises of spiritual blessings. The new covenant promised in Jeremiah xxxi:31–37 has not yet been made with them. They do not now possess the blessings promised there. Generally this new covenant is altogether applied to the church. But while it is true that we possess the blessings of the new covenant we must not forget the fact it is a covenant yet to be made with the house of Israel, and with the house of Judah. Other spiritual blessings are promised in Ezekiel xxxvi:25–27.

Prominent is the promise of the gift of the Spirit of God for that nation. Of this John the Baptist spoke when he announced the kingdom of heaven to be at hand. That Kingdom which was then offered to the nation is the promised literal Kingdom, and not the church or the present dispensation. The Lord Jesus came to His own first as a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers (Rom. xv:8). The message given concerning that Kingdom was exclusively addressed to Israel. John the Baptist announced that He that cometh after him would baptize them with the Holy Spirit and with fire. The fire does not mean the Spirit of God, but the fire of judgment in the day of His return (Matt. iii:12). Before His ascension our Lord repeated the promise of the coming baptism with the Holy Spirit; but He does not mention the fire (Acts i:5). And when they had asked Him, concerning that Kingdom promised to Israel, in which they so firmly believed and the powers of which they had seen displayed in the earthly ministry of the Lord, "Wilt Thou at this time restore the Kingdom to Israel?" He gave them an answer and a promise. "It is not for you to know the times and the seasons which the Father hath put in His own power" (Acts i:7). "Ye shall receive power after that the Holy Spirit is come upon you." On the day of Pentecost the Spirit of God came down from heaven. The Baptism with the Holy Spirit

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took place. It was not a national baptism, such as is promised to all Israel. The baptism was for a different purpose. The assembled believers were baptised by the One Spirit into one body. That body is the church, which therefore was born on the day of Pentecost. Yet to the people Israel the event of the Coming of the Spirit of God with its outward manifestation was a sign and a witness that the rejected King is the Christ and that He is on the right hand of God. When Peter preached he called attention to the national promise of the gift of the Spirit in the book of Joel. But the inspired witness does not say that Joel ii:28–32 was fulfilled, for it was not fulfilled on the day of Pentecost. The next time Peter preached to the people he called them to repentance with the promise that the Kingdom blessings promised to Israel, the times of refreshing and the restoration of all things, would come if they obeyed, and that He who had ascended on high would return (Acts iii:19). Therefore the Kingdom offer first announced by John the Baptist, preached by the Lord and His disciples, was once more made to the nation and that by an Apostle filled with the Spirit. In stoning Stephen the nation had fully rejected the second gracious offer. Israel then died nationally and became the homeless wanderer among the nations.

When God's purpose of this age is accomplished then once more the Gospel of the Kingdom will be preached, a remnant of Israel will be gathered, and finally the spiritual blessings will be the abiding portion of the restored nation. Joel ii:28–32 will then be fulfilled. How much confusion would have been avoided among good people if they had divided the Word of truth rightly and learned from what precedes and follows the above promise of the Spirit that it has nothing to do with the church. In Isaiah xxxii:15–18 there is another promise of the Spirit of Israel. And through Ezekiel the Lord makes known that after the defeat of Gog and Magog He will no more hide His face from them, "for I have poured out My Spirit upon the house of Israel."

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Israel's Land

We often meet a supposed difficulty in connection with the restoration of the Jews to their land. Those who do not believe in a literal restoration of God's ancient people to their God-given land say, "If the twelve million Jews, besides the ten tribes are to go back to Palestine, how can so small a land sustain them?"

A post-millennial paper had the following editorial comment a few weeks ago:

"The capture of Jerusalem from the Turks and the breaking of their power over the ancient Land of Promise has revived the hope that Palestine may once more become the home of a thriving people. But lest this expectation should be exaggerated the sober view of Viscount Bryce concerning the economic possibilities must be given consideration. He calls attention to the fact that even the kingdom of Solomon was a small country—not larger than Massachusetts—that an addition of 300,000 to the present population would exhaust the present resources for comfortable support and that even with the use of irrigation and modern methods not more than 300,000 more people could be accommodated."

These objectors lose sight of the fact that the land which God promised to the seed of Abraham is many times larger than the Palestine of today. In Genesis xv:18 we read of the covenant promise to the father of that illustrious nation: "In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." This immense territory from the Nile to the fertile plains of Mesopotamia is the land which Israel will possess in the future. They never possessed it in the past. Nor will they possess it till the King comes back. With all their wealth the Jews will never be able to buy it. Neither will the nations succeed in giving this great stretch of land to the Jews. It will be the King's gracious gift to His people in the day of His power and glory. Fifty or more million people can be easily sustained in this vast territory. The millennial conditions of blessing and fruitfulness must also be reckoned with.

Yet it is of much interest that British troops are now covering all of Mesopotamia. They have also in their possession

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Egypt, the Sinai peninsula, southern Palestine and the regions beyond. It is a significant preparation of what is yet to come.

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From Amara

We received last month a most interesting communication from Amara in Mesopotamia. A Y. M. C. A. secretary informs us that the workers and chaplains of the British forces united in an evangelistic campaign. The result was that 300 young men accepted the Lord Jesus Christ as their Saviour. We thank God for this evidence of the saving power of the Gospel. Many of the Y. M. C. A. workers are true to the Gospel and positively reject the perverted Gospel and evil teachings of so many others. Read about the latter in Alexander Marshall's contribution in this issue.

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The Creed of the Apostasy.

Our readers do not need to be reminded of the teachings of the Bible as to the end of the present age. It terminates religiously in a universal apostasy, in a complete rejection of the Truth of God. While true believers, conferences and other bodies restate their belief in an infallible Bible and in the Gospel of God, the Laodicean "church" has begun to formulate its creed. It is the creed of the predicted coming apostasy.

A few months ago the University of Chicago Press published a book entitled "*A Guide to the Study of the Christian Religion*". The volume contains essays of thirteen leading professors. Among them Dr. Faunce of Browne University; Dr. George Cross of Rochester University; Dr. F. A. Christie of Meadville Theological Seminary. Let us see what these leaders of "religious thought" teach.

About the Bible. Prof. Gates of the Disciples Divinity School of the Chicago University writes: "In the light of the new historical criticism, of archaeological discoveries and of studies in comparative religion, it was discovered that the sacred book of the Hebrews had grown up as the sacred

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books of all other religious peoples, and were a record and a reflection of their civilization and religious evolution. In other words the Bible itself was discovered to be a natural, instead of a supernatural book, and to reflect the scientific knowledge of ancient people rather than anticipate that of the modern world" (p. 448).

Dr. J. M. Powis Smith says of the Religion of the Old Testament: "It was not a thing apart; it was a religion among religions; it was one of the great family of religions" (p. 140.) Then he continues: "No matter how much one may learn of Israel we cannot rest content with that. We cannot shirk the task of making a religion for ourselves. Ready-made religion, from whatever age it may come to us, will not fit our spiritual needs, however well it may have fitted the age it originated. The twentieth century world needs a twentieth century religion, and it is part of its task to make that religion for itself" (p. 157).

And here is the well-known Dr. George B. Foster: "Biblical infallibility is now abandoned; the idea that the source and certainty of the preacher's messages are rooted in God's dictation and donation of truth is no longer tenable" (p. 747).

As to the Deity of our Lord. Dr. Shirley J. Case, whose silly comments on Revelation were recently so fully dealt with in our pages, in speaking of the gnostics and belief as to Christ says: "They adopted the *myth* of the God-man" (p. 312). Prof. Gerald B. Smith makes the following statement: "We find today a growing appreciation of the life of Jesus in this world and a lessening emphasis on such matters as the Virgin birth or the supernatural nature" (p. 530).

As to the Atonement. The same Prof. Smith declares: "To insist dogmatically as an a priori principle that without the shedding of blood there is no remission of sins, is both foolish and futile in an age which has abandoned the conception of bloody sacrifice, and which is loudly demanding the abolishment of capital punishment(!)" (p. 519).

As to the Gospel, says Dr. Th. G. Soarse, head of the department of Practical Theology: "Conversion is really a natural phenomenon of adolescence based on the growing and expanding of the personal self" (p. 670). "We no longer

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think of salvation as dependent upon the acceptance of certain redemption facts" (p. 633).

What about Mission Work This Prof. Soarse soars as follows: "The Christian world (!) no longer looks upon a heathen world perishing in ignorance of the Gospel, but upon a more Christian world exposed to all the influences of our conscience and diplomacy with accompaniments of vice, chicanery, fraud, tyranny" (p. 630).

The Second Coming of Christ, that cardinal New Testament doctrine (as well as Old Testament) is disposed of in the following way: "The early Christians selected and treasured in their doctrine these traits which enabled them to believe Him to be the Messiah who would soon come on the clouds in glory. But time has proved that eschatological expectation to have been mistaken" (p. 529).

Many more extracts could be given. Here there is a formulated creed of the coming apostasy. The Bible has no more authority than the writings of Zoroaster, Confucius or the Zend-Avesta. The Bible is not an inspired, supernatural book. A new religion is needed, one which is suited to the progress (?) of the twentieth century. The Deity of Christ is a myth; atonement is "foolish," and the operation of the Holy Spirit in producing the new birth is only a "natural phenomenon."

Such is the apostasy. It is bound to come to the front in the near future and be successful for a few years, till the coming Christ will sweep away in a mighty judgment these cobwebs of lies.

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The Same in Methodism

Ever since we published the recent statements of a Methodist preacher, who denies the resurrection of our Lord, loyal Methodist brethren have written us about this matter. We grieve with these over the apostate tendencies in this denomination which used to be foremost in the defence of the Bible and in the preaching of the Gospel. We quote as an additional evidence of the apostasy in Methodism from the "Eastern Methodist," edited by a Methodist preacher, who is loyal to the Truth:

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Extract from a student's letter, written May 21, 1918, to her cousin:

"I guess I had better tell you a little about the school I am attending. It is the School of Christian Work at above address (1175 Madison Avenue, New York City), and it is run in conjunction with and in the same building as the New York Methodist Deaconess Home. . . . It is a small school. This year there are eleven girls with five instructors, including the principal, Rev. F. E. Johnson. It is certainly very homey, and the school life is great. . . ."

After speaking of her work, entertainment and studies she says:

"I came here through the influence of my pastor, who supposed, of course, that I should receive fine, orthodox training, but imagine my horror and that of my parents and pastor when I found that 'modern theology' was strongly taught here. You probably know what this modernism is, but I knew nothing about it till coming here, and I surely believe I was led here to see the magnitude of present-day apostasy. Oh, John, it is awful. The Virgin birth, blood atonement and bodily resurrection are denied. The verbal inspiration and second coming are scoffed at, the miracles are denied. These modernists also say that hell and a personal devil are a myth and that heaven is not a place, but a state. In the midst of such teaching it has been a fight to stand firm, but I thank God I feel my faith is stronger now than when I came in September. Next year I expect to go, either to the Moody Bible Institute or Pentecostal Collegiate Institute, in Rhode Island, at either of which I shall get orthodox training. I'll work or do anything next year rather than come back here. I only stayed so long as I have to get to know modern theology, so that I can steer clear of it again and warn others against it. There are four of us that stand firm, and it is a hard fight. Mr. Johnson told us a short time ago that if we wanted to adhere to orthodox ideas we had better leave the Methodist Church, as recognized official Methodism is modernism. In New York that is certainly true, and elsewhere, too, I am told. I ask an interest in your prayers that I may be ever firm and ready to do His will.

Lovingly,

_____ _____"

N. B.—The minister who sent me the above said: "My wife's cousin had a similar experience at Lucy Rider Meyer's School, Chicago, last year."

Twenty-five years ago the entire Church would have been horrified at this, and up in arms against it. Not so now. The *Advocate* has its "muffler" on; and the resident Bishop is silent; in fact, he has to be, for these things are the result of the un-Methodistic and anti-Biblical

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teaching to be found in the new Course of Study for our young preachers, that the Board of Bishops has approved. Our colleges, seminaries, Sunday schools, and now our deaconess' schools given over to the faith-wrecking, soul-destroying propaganda of German rationalism, or the so-called "new theology." Oh, the shame and disgrace of it all! But the most humiliating thing about the matter is the fact that those in authority appear to put a premium upon the diabolical business, and ostracize those who dare to protest against it, and give them the cold, and sometimes the black, hand.

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The Way of Cain

He was a very nice, amiable gentleman, everybody liked him and he had a cordial word for each person he met. His words were sweet, his voice finely modulated. In one word, he was a perfect gentleman. When an occasion offered the opportunity he spoke of our Creator and our Lord; he seemed to have a reverence for religious things. A phrase now and then gave the impression that he might be a real child of God. He also kept the Lord's Day conscientiously and went to church.

One day we handed him the pamphlet "His Riches," telling him that this message was put into the hands of thousands of boys everywhere. He was profuse in his thanks; a gracious smile spread over his face. He began reading at once. When he had finished hs said, "I do not agree with all of it. It must be a strange father who can forsake His own Son in the hour of death. No, I do not believe it." Alas! The fine, perfect, polished, moral and religious gentleman! In a few words he proved that he was unsaved, that He knew not his lost condition and he had no need of a Saviour. He was going the way of Cain, the way followed by the vast majority of professing Christians.

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The Need of Humiliation

The Presidential call to a national day of humiliation and prayer on May 30th was only partially observed in our land. We hope similar days will be appointed. An interesting comment on this action of our government appeared in the "Toronto Globe."

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The action of the Government is at once the opening of another door of opportunity and a challenge to the collective Christianity of Canada to accept with profounder seriousness and a fresher energy this call to the great business of prayer. It is a matter of congratulation that the Government has used the word humiliation. The objections against its use have been utterly trivial, if not altogether fantastic. We cannot afford to be proud like Germany, and what Germany thinks of us does not matter one iota. For every thinking man must realize that Canada has plenty of sins to confess in national humiliation, and that our arrogance and covetousness and irreverence, our Sabbath breaking and religious indifference, our sins political and our sins commercial, the profiteering and graft, the extravagance and luxury and pleasure-seeking have brought down God's judgments upon us, and deserve His wrath and indignation. We dare not as a nation, any more than as individual souls, come to God with any claim of our good record and complacently protrude our merits and our deservings. Sin, self-judgment, repentance, honest self-valuation in the sight of God, will make us one and all present our supplications before our God in the attitude of confession and humiliation as we say: "We have sinned against Thee. Yea, we and our fathers have sinned."

This has the right ring in it. If such a humiliation and acknowledgement of sins takes place God's gracious power will certainly be displayed in our behalf.

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The Prophet Ezekiel

One complete exposition of the Book of Ezekiel will be published this month. The articles which appeared in "Our Hope" have been carefully revised. New matter has been added and several drawings, showing the construction of the temple and the position of the tribes surrounding the millennial sanctuary, have been inserted. We know of no satisfactory exposition of Ezekiel written from the pre-millennial viewpoint. The exposition fills therefore a real need and every student of Prophecy should have this volume in the library.

The volume has about 400 pages and is in good binding, printed on a good paper. With the extremely high prices in paper and binding any publisher would charge at least $2.50 for such a volume. We make the price only $1.50, including postage. This leaves a small margin for our office expenses.

Will you help us in this publication? If so, let 500 or more of our readers order this volume **at once** and pay for it promptly. This would be a very great help at this time. As soon as we are able we shall send free copies to several hundred College and Seminary libraries. These libraries not only welcome the gift of books but often ask us to supply them with our publications.

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Prophetic Studies

Another volume will be published next month. This volume contains prophetic studies, lectures and addresses, by the Editor. They cover a wide range of the field of prophecy concerning this age, its end, the church and the tribulation, the conversion of the world, the future of the Jews, the Antichrist, etc. A number of these lectures have been delivered before large audiences all over this land and hundreds have requested their publication. We know, under God, this volume will bring blessing to many. The book will be printed on good paper and well bound in cloth. Price $1 postpaid. Ready early in October.

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Current Events

The "Current Events" Department has been omitted on account of other important matter printed in this issue. We hope, D. V., to resume "Current Events" with the October number.

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A Helpful Book

We have just read a small volume on the Second Coming of our Lord written by Dr. J. Stuart Holden, editor of the "London Christian." It is a most excellent presentation of this great doctrine, written in a very pleasing style. It is well suited to give to those Christians who have little knowledge of premillennial truths. The reader will find the chapter on "What will take Place?" printed in this issue of "Our Hope." Price 50 cents postpaid. Get a copy and pass it on to somebody who needs it.

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Oral Ministry

The meetings for Bible Study and Gospel preaching planned by the Editor are as follows: **Colorado Springs, Col.,** the second half of August. **Los Angeles, Cal.,** for the entire month of September. Programs and all other information may be had by addressing Dr. T. C. Horton, 536 So. Hope Street. We cordially invite all our California readers to meet us again in Los Angeles. The meetings will be held for three weeks in the Los Angeles Bible Institute and the last week in September is promised to the Glendale, Cal., Presbyterian Church.

The Editor will be one of the speakers of the Prophetic Conference in **Pittsburgh, Pa.,** October 8–10.

The entire Fall will be devoted to meetings in **Texas** and **Louisiana.** We have nearly a dozen invitations from cities and towns in these two states and at this time we cannot say which places we shall be enabled to visit. We ask again for the prayers of our beloved readers that we may be guided to the right places at the right time, that we may be kept, and above all, that His Name and His Truth may be exalted and blessings be given.

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Distribution Work

Again we have received letters telling of blessings received through the Gospel Message which we circulate among the soldiers. The last shipment sent to France reached its destination in good time and was gratefully acknowledged by the Secretary of the Paris headquarters. A brother writes from the West Indies, where he circulates the pamphlets: "An officer in the prison where I hold meetings every Sunday told me what a help 'His Riches' had been to him, and a Revenue officer, who is in a dying condition said he never read anything that helped him so much." We also have shipped 5,000 copies of the Spanish translation of 'His Riches' to the big army cantonment at San Juan, Porto Rico. This on request of the Y. M. C. A. Secretary, who attends personally to the distribution among the Spanish-speaking boys. We also sent him several hundred copies of 'The Work of Christ' and "The Prophet Daniel" in Spanish for Christians.

If any of our readers wish copies in any quantity for free distribution we will be glad to supply them. All we ask is a conscientious use of them. And others may share in this good work by supporting it financially. We are dependent on the fellowship of our readers.

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One of a Number

Here is a specimen letter of interest. Dated "With the Colors in France:"

Dear Brother: I use this term of salutation, though I have never seen you and never heard your name mentioned, but after reading "His Riches" I feel sure that such a work has come from the pen of one who knows something from experience of the love of Him who died for us.

I received "His Riches" several days ago, through the Y. M. C. A. of the American Expeditionary Force, and just read it this evening. I can truly say it has been a blessing to me and I pray that God may use it to bring this joy unspeakable to some other souls. Have been in the United States Army for seven months and the Lord has been my strength and comfort continually. With a good Christian mother and sweetheart back in Old Michigan praying for me I feel I have much to live for. May God bless you and your work.

Sincerely yours, G. B. G.

We are glad to be of help to those who have gone to the front. Let us remember them in daily prayer. We believe the thousands of copies we have circulated will bring a cheer and comfort to many boys who know the Lord and lead others to Him.

NEW YORK PROPHETIC CONFERENCE.

The time set apart to hold this important conference, the Lord willing, is Dec. 3-6, inclusive. We are not yet able to announce definitely the place where the sessions will be held nor the speakers and the program. For all this we wait on the Lord. A call, signed by a goodly number of brethren will be issued next month. Please remember this forthcoming Conference before the Throne of Grace.

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The Prophet Ezekiel

Chapter XLIV.

I. The Outer Eastern Gate and the Prince.

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. (verses 1-3).

In the previous chapter the prophet was in the inner court (xliii:5). It was there he heard the voice of the Lord and received the message and saw the great altar and its ordinances. From the inner court he is led back by the man to the eastern gate. This gate he finds no longer open. As they arrived it was shut. The last time that gate was seen it was open, and the glory of the Lord entered through this eastern gateway. The reason why this gate is to be shut is stated by the Lord in His address to Ezekiel. "Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore shall it be shut." The Lord who entered with His glory is the Son of God, the Lord Jesus Christ. And here His full glory is made known. He is the Lord, the God of Israel, He "whose goings forth have been from of old, from everlasting" (Micah v:2). The gate is now to serve another purpose. "It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same." Who is this prince? Some say that this prince is the Lord Himself. Our Lord is repeatedly called a prince (Isaiah ix:6, 7; lv:4*; Dan. ix:25; Rev. i:5). In chapters xxxiv and xxxvii Messiah, Christ, is meant by the One Shepherd "My servant

*The Hebrew word translated "leader" is "prince."

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David," who will be King and Prince over them. But now in the closing chapters of this book a prince is mentioned seventeen times. But not once is he spoken of as "David" or "my servant David." This prince is not the Messiah, our Lord; nor is he the high priest as others claim. The best evidence that this prince is not Christ is learned from the ordinances he is to observe as revealed in chapter xlvi, where we read that he is to worship himself and that he must bring burnt offerings and peace offerings; we also read of this prince having sons. All this shows that the prince is not identical with the Lord. Who is he then? He is the viceregent of the King, a future prince of the house of David, who will represent the Lord on earth. David's throne will be established in Jerusalem. The Lord Jesus Christ will reign supreme over all; His throne is above the earth in the New Jerusalem. He will visit the earth and manifest His glory as King of kings and Lord of lords. This probably will be during the great celebrations of the feast of Tabernacles, when the nations send their representatives to Jerusalem to worship the King, the Lord of Hosts (Zech. xiv:16). Upon David's throne will sit this prince of David as viceregent. The enemy anticipating this has counterfeited this vice regency in the spurious claims of the Roman pope.

This prince, as the vice regent, has to enter by the way of the porch of the eastern gateway, and he must also go out the same way (See also xlvi:2-8.)

II. Concerning the Strangers and the Levites in Relation to the Temple Worship.

Then brought he me the way of the north gate before the house and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations. In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute

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it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel. And the Levites that are gone away from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, not to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

Brought again through the north gate of the inner court, the prophet is face to face with the glory of the Lord which filled the house of the Lord, and Ezekiel fell on his face. Then the Lord addressed him. He is to mark well what he sees and what he hears concerning the ordinances and the laws of the house of the Lord. The temple is now repeatedly called the house of the Lord, the place where His glory dwells, exalted above the hills, to which the nations shall come (Isaiah ii:2). Israel in this message is reminded of the past. They were a rebellious house. This was the burden of the opening messages of the prophet (chapter ii, etc.). But now all must be and will be different. The abominations of the past, the pollution of His house and all else will now be put away. "Let it suffice you of all your abominations." They will no longer be tolerated, nor will converted Israel backslide again. He reminds them of their sinful past and of the demands of holiness for His house; all abominations and failures will cease. Uncircumcised in heart and in flesh shall not enter into the sanctuary of the Lord. Zechariah bears the same testimony. "In that day there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. xiv:21). His people will then

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be holy; their new birth has taken place, the uncircumcised, stony, heart is taken away and His Spirit is poured out upon them (chapter xxxvi:25–27).

Verses 10–14 concern the Levites; they are to bear their iniquity and be degraded as to their office. What Levites are meant, and when did they go away from the Lord? It cannot mean past generations of Levites. The offence must have been committed by them before the Lord appeared in glory. It must be explained by what happened among the people before the Lord came, during the days of the false Messiah. At that time Israel will go far astray from the Lord and turn again to idols. In this apostasy the Levites have a share. "They ministered unto them before their idols and caused the house of Israel to fall into iniquity." When the Lord comes, when their sins are forgiven and they are cleansed, the Lord will deal accordingly with these Levites as announced in these verses. They shall bear their iniquity for their unfaithfulness. "They shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy; but they shall bear their shame, and their abominations which they have committed." Yet there will be service for them. "But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein."

III. Concerning the Priests, the sons of Zadok, and their Duties.

But the priests the Levites, the sons of Zodok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

And it shall come to pass, that when they enter in at the gates of the inner court, and they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat. And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy

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chambers, and they shall put on other garments; and they shall not sanctify the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Neither shall any priest drink wine, when they enter into the inner court. Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths. And they shall come at no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God. And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession. They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. And the first of all the first fruits of all things and every oblation of all of every sort of your oblations, shall be the priests': ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house. The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast. (verses 15-31).

The sons of Zadok kept the charge, they were faithful when the children of Israel went astray, and the Lord is now announcing the reward for their faithfulness. The earthly priesthood as it was once is re-established and vested in the sons of Zadok. These are to come near unto Jehovah and offer in His presence. How they are to come in, the garments they shall wear, is made known to the prophet. They are not to shave their heads, "neither shall any priest drink wine, when they enter into the inner court." They are forbidden to take for wives a widow or one that has been put away. Maidens of Israel or a priest's widow they could marry. All this will be literally fulfilled and done when this new and true worship is instituted in the coming age. It has nothing whatever to do with our age. No such special class of an earthly priesthood exists during this age of grace. All believers constitute a holy and a royal priesthood; the priests of ritualistic Christendom are an invention. But

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when the Lord has restored Israel to their land and this great place of worship stands, priestly ministrations will be resumed. Neither will this be a denial of Him who is priest forever after the order of Melchizedec. While the spurious, man-made priesthood of this Christian age denies the Lord and His finished work, the future priesthood ministering in the millennial temple will glorify Him.

These priests will also be teachers and exercise judicial authority (verses 23–24). The law of defilement will also be enforced, though there will be less possibility of such defilement, for death during the millennium will not be the rule as it is now, but a rare and exceptional occurrence. Finally we read of the inheritance of the priests who minister before the Lord. "I am their inheritance, and ye shall give them no possession in Israel; I am their possession." While many of these appointments in priestly ministry during the millennium are obscure to us who enjoy the heavenly things, we may rest assured that the Lord in His own time "in that day" will bring about the accomplishment of all He has spoken.

Studies in Isaiah.

Chapter IX—(Continued).

This brings us to the second strophe contained in verses 13 to 17, in which that outstretched Hand of Jehovah falls again heavily on the people, who, although stricken, turn not in genuine repentance to the Hand that has smitten, confessing that their sin necessitated, and that love has prompted the blow; but they again harden their hearts, and again, "despise the chastening of the Lord," I render freely:

Verse 13. "For the people turn not to their Smiter
Jehovah Tzebaoth they seek not.
14. Therefore He lops from Israel
Head and tail; palm and rush, in a day.
15. The man filled with days and respect—
He is the head.
The prophet—the teacher of lies—
He is the tail.
16. For the leaders of this people

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Do but lead them all astray;
While their followers, deceived,
Are themselves soon swallowed up.

17. Because of this Jehovah joys not—
Takes no pleasure in their youth—
Has no mercy on their orphans,
No compassion on their widows.
For all in heart are liars,
And all in work are wicked,
And all in mouth blasphemers.
So his wrath turns not away;
So his hand is outstretched still."

Thus the blow falls again, and this time on the leaders—those who, on the one hand are most highly esteemed in **civil** life, and who have been accorded positions of honor on account of their age: and, on the other, on the **spiritual** leaders, called lying prophets: the two political divisions of mankind that will head up in the last days in the "beast" and "false prophet." The former are likened to the majestic palm-branch, and to the "head" of an animal, in a dignity that Jehovah Himself recognizes, in some sort, as really their due; but as to those who assume a position of spiritual superiority over the people, on these He throws utter contempt, they are but as the mire-rush or as the **"tail;"** for as a dog fawns on its master with wagging tail so do these pretended prophets seek only to please their hearers by prophesying the smooth things their itching ears demand. There would appear nothing so despicable in the eye of God as that same religious pretension of which our Lord has also said, **"which thing I hate."** But the leaders in both spheres—civil and spiritual—are **misleaders;** the blind are leading the blind, and both come to the same end.

There is something peculiarly terrible and perplexing in the Father of mercies, denying Himself the property of mercy even toward the innocent and helpless: looking on apparently unmoved while little children and helpless widows are involved in some universal calamity. There is no discrimination, all suffer alike; for all are component parts of the nation, and it is the **nation,** as such, not the individual that is in view, when God is thus dealing with the earth in government. Of course the nation is composed

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of individuals, but the individual suffering is, in such cases, no evidence of wrath or judgment upon that individual. God is not making personal selections in that way.

So, today, Christendom is but Israel "writ large," as we may say; and have we not heard on all sides the questions: "Why does not God stop this slaughter? If any mere man, having the slightest sentiment of humanity, had the power, would he not put a stop to the suffering of the innocent, and let the inflictions fall on those who deserved them? What have the little children of all the countries involved done, that **they** should be thus slain?" It is an old, old question due to the utter absence apparently of all moral discriminiation in the providential government of the earth. The best of men, as Job, when in his bitter trial, wailed, "If the scourge slay suddenly"—that is, if some widespread calamity is sent on men, is there any discrimination? Nay. "He mocks at the trial of the innocent": there is no sympathy, no pity. There is, apparently, when the soul is on the rack of suffering, only mocking laughter in the very shining of the sun, the rippling of the waters, the singing of the birds—these very sounds, that in other times would soothe and cheer, seem but mockeries of the grief. Then Job adds, "The earth is given over into the hand of the wicked." Could any infidel speak more bitterly? And yet how true it appears to be.

Not only the best, but the wisest of men too have confessed their inability to solve the problem of a God, both almighty and benevolent, governing, and yet that government frequently not evidencing discriminative power and goodness, as Solomon sighs: "There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." Ah, the providential government of this earth, is like those "wheels" that Ezekiel saw (and which indeed may picture it): "so high that" it is "dreadful" (Ezek: i:18).

The light of the **whole** revelation that God, in His goodness, has given us must be patiently and prayerfully pondered, for it solves the problem, in showing the relative positions of the Lord of Glory, the Son of God, Jesus, the Son of man, the true King of this earth, on the one hand:

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and of him who is, by creation, the highest of all created intelligencies, yet now a rebel, and usurper of this earth's government, now called the Devil, on the other. All earth's discords, injustices, inequalities and calamities are in perfect harmony with the true King rejected and Satan's throne being still here: while to our unspeakable comfort, One who loves us over-rules all things, so that they work together, notwithstanding all the confusion, for our truest good in conforming us to the image of His Son.

The next strophe—verses 18 to 21—takes us another step in that path of sorrow that Israel is, at this time treading. She is left alone—given up! It is as if a fire were left to work as it would in a mass of inflammable matter, without any to hinder.

18. "For wickedness burns as a fire,
It feeds on briers and thorns;
It kindles the forest-thickets,
Then mounts in a column of smoke.
19. By the wrath of Jehovah Tzebaoth
The land is utterly charred.
The people themselves are the fuel*
For none spareth his brother.
20. They hew on the right and are hungry;
They devour on the left—unsated.
21. Manasseh feeds on Ephraim,
Ephraim devours Mannasseh:
United, they fall on Judah.
But yet His wrath turns not away!
But yet His hand is outstretched still!"

The word rendered "wickedness" has in it the idea of a wilfull turning away from known truth. It is not applied to mere ignorant wrong-doing. Where truth is thus wilfully rejected, there, sooner or later, the rejectors are given up and left to themselves. Then unchecked and unhindered, that fire of the perverse human will burns, and, as it burns, provides its own fuel; in the pictorial language of prophecy, the "thorns and briers," that express so graphically man's fallen state, keep the fire ever burning.

This suggests to us a solution of another sad problem in the drama of the ages: the eternity of punishment. As long as ungodliness is in the lake of fire so long shall that

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fire continue to burn. Eternity of character necessitates eternity of penalty; this is not due to a few short years of life, as people sometimes allege, **this** life indeed determines the **seriousness** of the infliction—the many or the few stripes, and, in this respect there are as many divergencies in heaven or hell as there are individuals; but the **continuance** of dwelling depends on the **continuance** of character in accord with that dwelling.

But Jehovah leaves His people to themselves: alas, thus given up, the conflagration rages. The tie with Him being broken, none other is respected; brother spares not brother—civil war prevails, man's sword is turned against his own kin, and the poor earth, answering to the miserable condition of the man upon it, becomes like a charred cinder. No real victory is ever attained by fratricidal strife: there is nothing but poverty and loss in both defeat and victory. Famine follows, as the handmaid of such war. If brethren do unite, it is not against a common enemy, but against a third brother, here Judah.

O how sadly true is our old proverb, "History repeats itself." Indeed it does, and some of us have bewailed the repetition of this shameful history of Israel in the modern dissensions of those who once refused every discriminative name and permitted only the family inclusive one of "brethren." But in what is called Christendom, the two spheres, political and spiritual, are no longer severed altogether any more than in the Jewish theocracy—the State is called a "**Christian**" State, and is united with the Church, at least in a common profession of faith in the one God and Father of our Lord Jesus. Again then we see the history of Israel repeated, in this mutually destructive conflict. Christians are slaying Christians in the political sphere—brethren are cutting off brethren in the spiritual, and there is, as a consequence, almost a famine of literal bread in the one—almost a famine of true spiritual bread in the other—and again we all must mourn: "For all this His anger is not turned away, but His hand is stretched out still:" for there is little true penitence, and therefore no restoration. And for this poor earth there is still worse to come when the divine Hinderer is gone; strong delusion takes the place of the

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sweet Gospel that is still proclaimed. The physical horrors of the present day shall be exceeded by the spiritual horrors of that (2 Thess. ii).

Chapter X.

This chapter x should surely not be altogether severed from the foregoing, for this sad section cannot be altogether ended as long as that doleful refrain is heard of His wrath not turned away, of His hand still outstretched in smiting, and again we must hear it, but for the last time in verse 5:

1. "Woe to decreers of evil decrees:
   To scribes inscribing perverseness.*
2. Who turn from judgment the needy
   And rob my poor of their right.
   For widows are ever their prey,
   Nor shrink they from plundering orphans.
3. O what will ye do when I visit:
   In the storm that comes from afar?
   To whom will ye flee then for help?
   With whom deposit your glory?
4. (Nothing then left ye) save to bow down
   Amid the mass of the captives;
   Or to be numbered with slain ones.
   For all this his anger is not turned away
   But his hand is ever outstretched."

This final strophe touches the most fundamental evil of all. Here the very foundations are destroyed, for when the lawmakers make unrighteous laws, the very fabric of society is torn to shreds; the foundation of the social edifice itself is destroyed. Where can the afflicted and the oppressed now turn for relief? To the Courts of Justice? Nay, widows and orphans in their helplessness offer the most likely opportunities for the Judges' rapacity. It is not Jehovah then who inflicts penalty on these innocent sufferers, but the wickedness of man himself.

The whole strophe reminds one forcibly of the Lord's

*Heb. **amal,** from which comes the name "Amalek," means that wearying, profitless toil from which our Lord invites us when He cries: "Come unto Me all ye who labour, and are heavy laden." Is it not well for us that He "will have war with Amalek from generation to generation" (Ex. xvii:16).

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condemnation of the governing classes in Israel in His day—Scribes, Pharisees, Lawyers—who too, when they could, "devoured widows' houses." Nor are more modern instances lacking of spiritual guides: "priests," as they falsely call themselves, fattening on the superstitions they foster, and reaping a revenue from such deceptions as the sale of "masses" for the delivery of the souls of the dead from purgatory! Is it loyalty or true love to those it deludes, to be in friendship or even neutral towards such a system—such teaching of lies? We may well grieve that the leaders in Christendom do not merely "let alone that woman Jezebel" (Rev:ii:20) but are turning to her embraces.

But our prophecy goes on: What must be the consequence? Can such a condition of things be permitted to be permanent? Surely He who is higher than the highest regardeth. "What will ye do then, when the inevitable storm bursts on you from afar? Where will ye find refuge from it? Where can ye deposit all your accumulations of wealth, so as to call for them again when that storm has passed? Nothing shall be left you then, but, if your life be spared, to bend your back with the other prisoners; or, if not, to lie amid the heaps of slain."

This is but a picture in Israel of that judgment that overhangs the earth today, but there is still another blow to fall from the "outstretched hand" on that devoted nation, the agent of which is to be the Assyrian, whom we shall have now to consider. (To be continued, D. V.)

Gleanings in Genesis.

By Arthur W. Pink.

Abraham's Vision (Gen. xv).

The connecting link between our present portion of Scripture and the one which we took for the basis of meditation in our last article is found in the opening words of the chapter—"After these things the Word of the Lord came unto Abram in a vision." "Chedorlaomer, the King of Elam, had united his forces to those of three other Kings in a league of conquest. Their military prowess seemed irresistible. The Rephaim, the Zuzim, the Emim, the Horites, the Amalekites and Amorites were each defeated in turn (Gen. xiv:5–7). Five Kings with their forces now combined and went forth to engage the armies

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of Chedorlaomer, but they also were overthrown, and in consequence the cities of Sodom and Gomorrah were sacked and Lot was taken prisoner. Then it was that Abram went forth at the head of his three hundred and eighteen armed servants and by a surprise night attack gained a signal victory. Chedorlaomer was slain, Lot was delivered, and the booty taken from Sodom and Gomorrah was recovered.

And now came the reaction, mental and physical. Abram had good reason to conclude that the remaining followers of the powerful King of Elam would not abandon the enterprise which had only been frustrated by a surprise attack at night—made by an insignificant force—but instead, would return and avenge their reverse. In defeating Chedorlaomer and his allies, Abram had made some bitter and influential foes. It was not likely that they would rest content until the memory of their reverse had been wiped out with blood. They who had been strong enough to capture the cities of Sodom and Gomorrah were too powerful to be set at defiance by Abram and his little colony. Thus alarmed and apprehensive Abram now receives a special word of reassurance: "After these things the Word of the Lord came unto Abram in a vision, saying, **Fear not, Abram, I am thy shield.**" Thus in tender grace did Jehovah quiet the troubled heart of the one whom He was pleased to call His "friend."

But further. In the remaining part of this opening verse—"I am . . . thy exceeding great **Reward**"—we have another word which looks back to the previous chapter; and a precious word it is. After Abram had defeated Chedorlaomer, and after he had been blessed and refreshed by Malchizedek, the King of Sodom offered to reward Abram by suggesting he take the recovered "goods" unto himself (xiv:21). But he who "looked for a city which hath foundations whose builder and maker is God" declined to accept anything from this worldling, saying, "I have lifted up mine hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, **I have made Abram rich**" (xiv:22, 23). Noble reply! And now we behold the **sequel**. God never permits His own to lose for honoring **Him** and seeking **His** glory. Abram had refused the spoil of Sodom, but God more than makes it up to him. Just as when our patriarch had shown his magnanimity to Lot by saying: "Is not the **whole** land before **thee** . . . if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand then I will go to the left," and the Lord appeared unto Abram and said, "Lift up now **thine** eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For **all** the land which thou seest, to thee will I give it, and to thy seed forever" (xiii:9 14, 15); so it was here. The refusal to be enriched by the king of Sodom is now compensated, more than compensated by a revelation from God which would greatly increase the joy of His servant. How important is the principle which here receives such lovely exemplification! How much are the Lord's people losing to-day because of **their**

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acceptance of the world's favors! Unto how few can the Lord now reveal Himself as He did here to Abram!

"I am thy shield and thy exceeding great Reward." We would fain tarry and extract some of the sweetness of these words. This is a special promise applicable to those who are "strangers and pilgrims on the earth." It is God's word to those who "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt" for they have "respect unto the recompense of the reward" (Heb. xi:25, 26). Unto such God promises to be their Shield, their Defense, the One behind Whom faith shelters and trusts; as well as their Reward, their exceeding great Reward. So it was with our blessed Lord Himself. Refusing to accept from Satan the kingdoms of the world and their glory, He could say, "The Lord is the portion of Mine inheritance and of My cup" (Ps. xvi:5).

"And Abram said, Lord God, What will Thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me Thou hast given no seed; and, lo, one born in my house is mine heir" (vv. 2, 3). In hearing the words, "I am thy Shield and thy exceeding great Reward," Abram's mind seems to have turned toward his inheritance and the fact that he had no seed of his own to enter into the promises of God. What Abram longed for was a son, for he rightly judged that to go childless was to lose the inheritance. In other words, the patriarch here recognizes that heirship is based upon sonship, and thus we have foreshadowed a truth of vital importance, a truth which is fully revealed in the Scriptures of the New Testament. There we read, "The Spirit Himself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. viii:16, 17). And again: "Having predestinated us unto the adoption of children by Jesus Christ to Himself . . . in whom also we have obtained an inheritance" (Eph. i:5, 11).

We do not consider that in asking "What will thou give me," etc., that Abram was giving expression to unbelief, on the contrary we regard his words as the language of faith. Observe there was no rebuke given him by the Lord; instead, we are told, "And, behold, the Word of the Lord came unto him saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be" (vv. 4 and 5). It is to be noted that in Gen. xiii:15 God compared Abram's seed to the dust of the earth, but here, where Christ is contemplated (as well as a numerous offspring), the word is, "Look now toward heaven" and his seed is likened to the "stars."

And now we come to those words which have been so precious unto multitudes: "And he believed in the Lord; and He counted it to him or righteousness" (v. 6). A full exposition of this verse would lead us far beyond the limits of our present space, so we content ourselves

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with a few brief comments, referring the reader to Romans iv for God's own exposition.

Literally rendered our verse reads, "And he **stayed himself upon** the Lord; and He counted it to him for righteousness." At the time God promised Abram that his heir should be one who came forth from his own bowels Abram's body was "as good as dead" (Heb. xi:12), nevertheless, he "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able to also perform" (Rom. iv: 20, 21). Abram reasoned not about the **natural** impossibility that lay in the way of the realization of the promise, but believed that God would act just as He had said. God had spoken and that was enough. His own body might be dead and Sarah long past the age of child-bearing, nevertheless he was fully assured that God had power even to quicken the dead. And this faith was reckoned or counted unto him for righteousness; not that faith is accepted by God in lieu of righteousness as an equivalent for righteousness, else would faith be a meritorious thing, but that faith is the **recipient** of that righteousness by which we are justified. The force of the preposition is "unto" rather than "instead of"—it was "counted to him **unto** righteousness." Abram's case was a representative one. To-day justification (to be declared righteous) is by faith, but with this important difference that whereas Abram believed God **would** give him a son through the quickening of his body, we believe that God **has** given us His Son, and through His death and quickening from the dead a Saviour is ours through faith.

Just here we would pause to consider what seems to have proven a real difficulty to expositors and commentators. Was not Abram a "believer" years before the point of time contemplated in Gen. xv:6? Not a few have suggested that prior to this incident Abram was in a condition similar to that of Cornelius before Peter preached to him. But are we not expressly told that it was "**By faith**" (Heb. xi:8) he had left Ur of the Chaldees and went out "not knowing whither he went"! Yet, why are we **here** told that "he believed in the Lord; and He counted it to him for righteousness"? Surely the answer is not far to seek. It is true that in the New Testament the Holy Spirit informs us that Abram was a believer when he left Chaldea, but his faith is **not there** (*i. e.*, Heb. xi:8) mentioned **in connection with his Justification.** Instead, in the Epistles to the Romans and Galatians the incident which the Holy Spirit singles out as the occasion when Abram's faith was counted for righteousness is the one in Genesis xv now before us. And why? Because in Genesis xv Abram's faith is directly connected with God's promise respecting his "seed," which "seed" was **Christ** (see Gal. iii:16)! The faith which was "**counted for righteousness**" was the faith which believed what God had said concerning the promised Seed. It was **this** instance of Abram's faith which the Holy Spirit was pleased to select as the **model** for believing unto justification. There is no Justification apart from Christ—"**Through this Man** is preached unto you for the forgiveness of sins. And by **Him** all that **believe** are **justified** from

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all things" (Acts xiii:38, 39). Therefore we say it was not that Abram here "believed God" for the first time, but that here God was pleased to openly attest his righteousness for the first time, and that for the reason stated above. Though Christians may believe God with respect to the common concerns of this life, such faith, while it evidences they have been justified is not the faith by which they were justified—the faith which justifies has to do directly with the person and work of our Lord Jesus Christ. This was the character of Abram's faith in Genesis xv; he believed the promise of God which pointed to Christ. Hence it is in Genesis xv and not in Genesis xii we read, "And He counted it to him for righteousness." How perfect are the ways of God!

"And He said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" (v. 7). Abram now ventures to ask for a sign by which he may know that by his posterity, he shall inherit the land. "And he said, Lord God, whereby shall I know that I shall inherit it?" (v. 8). We do not regard this question from Abram as arising from unbelief, but that having just been granted (v. 5) a sign or view of a numerous offspring he now desires a further sign or pledge by way of explanation. And now the Lord answers by putting Christ, in type, before him.

"And He said unto him, Take Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another, but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away" (vv. 9–11). The typical picture is wonderfully complete. "Take Me," observe, for the sacrifice belongs to, is for God. It has been pointed out by another that each of the three animals named here were tame ones, not wild and needing to be captured by Abram; instead, they were the willing servants of man's need. Each one foreshadowed a distinctive aspect of Christ's perfections and work. The heifer of three years seems to have pointed to the freshness of His vigor; the goat, gave the sin-offering aspect; the ram is the animal that in the Levitical offerings was connected specially with consecration. The birds told of One from Heaven. The "three years," thrice repeated, perhaps suggested the time of our Lord's Sacrifice, offered after "three years" of service! Note that death passed upon them all, for without shedding of blood is no remission and where no remission is there can be no inheritance. The "dividing" of the animals indicated that this Sacrifice was to form the basis for a covenant—cf. Jer. xxxiv:18, 19. The "driving away" of the fowls seems to have shown forth the energy of faith.

"And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years" (vv. 12, 13). A profound truth is here taught us in type. Abram now learns that the inheritance can be reached only

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through **suffering!** His heirs would have to pass through the furnace before they entered into that which God had prepared for them. In the "deep sleep" and the "horror of great darkness" Abram, as it were, entered in spirit into death, as that through which all his seed would have to pass ere they experienced God's deliverance after the death of the Paschal Lamb. First the suffering, the four hundred years' "affliction," and then the inheritance. How this reminds us again of Rom. viii:17! "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we **suffer** with Him, that we may be also glorified together." And again: "We must through much tribulation enter into the Kingdom of God" (Acts xiv:22). Thus it was with our blessed Lord—first the "sufferings" and then "the glory." We call attention to the wonderful and perfect **order** of the typical teaching there: first the Sacrifice (v. 9); second, "thy seed"—sons (v. 13); third, suffering—"affliction" (v. 13); fourth, entering into the "Inheritance—"come hither again" (v. 16). How **complete** the typical picture!

"And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him" (v. 12). By this **deep** sleep we learn how God was showing the patriarch, symbolically, that not during his **natural** life would he inherit the land; instead, he must go down into the grave and inherit it **together with** the Promised Seed. In his awaking from this "deep sleep" Abram received a veiled promise of **resurrection** from the dead and the horror of great darkness as of the grave (cf. Heb. ii:15) from which he was recalled again to the light of day. In a word, the way to blessing, to the inheritance, was through death and resurrection.

"And He said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full" (vv. 13–16). These verses contain **a sevenfold prophecy** which received a literal and complete fulfillment. It had reference to the sojourn of Abram's descendants in the land of Egypt, their bondage there, and their deliverance and return to Canaan. We can do little more now than outline the divisions of this compound prophecy. First, Abram's descendants were to be strangers in a land not theirs (v. 13). Second, in that strange land they were to "serve" (v. 13). Third, they were to be "afflicted" four hundred years (v. 13)—note that Ex. xii:40 views the **entire** "sojourning" of the Children of Israel in Egypt. They "dwelt" in Egypt four hundred and thirty years, but were "afflicted" for only four hundred years of that time. Fourth, the nation whom Abram's descendants "served" God would "judge" (v. 14). Fifth, Abram's offspring were to come out of Egypt with "great substance" (v. 14), cf. Ps. cv:37. Sixth, Abram himself was to be spared these

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afflictions—he should die in peace and be buried in a good old age (v. 15). Seventh, in the "fourth generation" Abram's descendants would return again to Canaan (v. 16). We take it that our readers are sufficiently well acquainted with the book of Exodus to know how wonderfully this prophecy was fulfilled, but we would point out here how accurately the **seventh** item was realized. By comparing Exodus vi:16–26 we find that it **was** exactly in the **"fourth** generation" that the Children of Israel left Egypt and returned to Canaan. In this particular example the first generation was Levi, the son of Jacob, who entered Egypt at the time his father and brethren did (Ex. vi:16). The second generation was Kohath (Ex. vi16) who was a son of Levi. The third generation was Amran, son of Kohath (Ex. vi:18). And the **fourth** generation brings us to Moses and Aaron who were the sons of Amran (Ex. vi:20) and these were the ones who led Israel out of Egypt!

"And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces" (v. 17). Much is suggested here which we have to pass by. The "smoking furnace" and the "burning lamp" symbolized the two leading features of the **history** of Abram's descendants. For the "furnace" see Jer. xi: 3, 4, etc.; for the "burning lamp" see 2 Sam. xxii:29; Ps. cxix:105; Is. lxii:1, etc. Note a "smoking furnace **and** a burning lamp". Did not this teach Abram that in Israel's sufferings God would be **with them;** and that in all their afflictions, He would be afflicted, too?

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates" (v. 18). The Covenant which God here made with Abram was based upon death, typically, the death of Christ. This Covenant, based on sacrifice, was made by the Lord Himself; it concerned the Land; and was absolutely unconditional. It has never yet been completely fulfilled. Note carefully its wording—"Unto thy seed **have I given** this land." Contrast these words with Gen. xiii:15—"For all the land which thou seest to thee **will I give it.**" But now a sacrifice had been offered, blood had been shed, the purchase price had been paid, and hence the change from "I will" to "I have."

In these articles we are not attempting complete expositions. They are little more than "Notes"—"Gleanings"—and our prime endeavor is to indicate some of the broad outlines of truth in the hope that our readers will be led to fill in the details by their own personal studies. In concluding this paper it deserves to be noted that Genesis xv is a chapter in which quite a number of important terms and expressions occur for the first time. The following is not a complete list, but includes some of the more important examples. Here for the first time we find that notable expression, "The word of the Lord came unto" (v. 1). Here is the first reference to a "vision" (v. 1). Here for the first time we read the words "Fear not" (v. 1) which, with their equivalent "Be not afraid," occur in Scriptures almost one hundred and eighty times. Here is the first mention of God as a "Shield" (v. 1). Here

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is the first occurrence of the Divine title "Adonai Jehovah"—Lord God (v. 2). Here for the first time we find the words "Believed," "counted" or reckoned, and "righteousness." May writer and reader search the Scriptures daily and diligently so that each shall say, "I rejoice at Thy Word, as one that findeth great spoil" (Ps. cxix:162).

What is to Take Place?*

By J. Stuart Holden,
Editor of London "Christian."

Nothing is of greater interest than the consideration of what is to take place when the Lord Himself descends from Heaven, as He may do at any moment, and brings this age to an end. And for this, as for all things else connected with this great subject, our only source of information is the Word of God. A popular idea has been fostered, I am afraid, by constant repetition of those words in the Creed which do not profess to be a full statement of the truth in regard to the Lord's coming—that when He comes, it will be "to judge the quick and the dead." The commonest belief is that there is to be a general judgment, which will form a sort of prelude to the end of all things. That altogether erroneous idea is contradicted by the present study I ask you to make with me in His Word. There are some also who think that it is too late in the day to expect a fulfilment of these things now; that if they had been capable of literal fulfilment it would have happened centuries ago; and that all the prophecies concerning the Advent are merely symbolical of obscure spiritual experiences which are even now current. The answer to such contention is that the world waited four thousand years between the first prophecy of Christ's incarnation and His actual birth; and that the Church has only waited His Second Coming for less than two thousand! That objection certainly falls to the ground on a very superficial consideration of the facts.

Let me say at the outset that it is impossible for any wise man to be dogmatic or final in his declaration of the pro-

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*A chapter from the new volume "Will the Christ Return?" Price 50 cents, postpaid.

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gramme of events which will be begun by the Coming of Christ. For His Return is to be only the first of a series of happenings in which the entire Church and the whole world—from the beginning of time—is variously involved. I offer to you, however, my own conviction in regard to them, based upon such study of the Scriptures as I am capable of—conviction which is confirmed by similar conclusions which have been come to by thousands of believers throughout the world. At clearest, however, we see only "through a glass darkly." At fullest, we have but the broad outlines of future happenings given to us by the Holy Ghost. Of these we may be reasonably certain. The details are purposely left obscure, to quicken the faith, the hope, and the love of God's people.

You will notice in regard to these great happenings, that mankind has been divided into three classes. The Apostle Paul, in giving direction to the Corinthian Christians as to their conduct, thus comprehends the whole of humanity: "The Jews, the Gentiles, and the Church of God" (1 Cor. x:32). And you will notice what an intimate bearing that division has upon the general declaration of the Divine programme made by James on a notable occasion in the history of the Early Church: "Men and brethren, Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name. And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord" (Acts xv:14-17). There we have three great events proclaimed: the gathering out of the Church; the restoration and conversion of Israel; and salvation tidings subsequently spread through the whole world, that those who are neither of the Church nor of the Jewish race might seek after God. It is important to bear this in mind in any endeavor to read the prophetic Scriptures, for by nothing so surely as by this data can we take the bearings of the present hour.

Now, what will happen on that day, the exact appointment of which even Christ Himself did not know when He

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walked among men, when in the twinkling of an eye the promise long waited for is fulfilled, and Christ comes? Since He will come *for* His people, it is entirely probably that the world will not see Him. There will first take place the resurrection of the sleeping saints: "The dead in Christ shall rise first" (1 Thess. iv:16). "Then we which are alive," that is, I believe, alive toward Him, quick in our obedience, active in His service—"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 Thess. iv:17). It is for that great event that we are waiting and looking. This is the hope we cherish in our hearts as we go about our work—*perhaps to-day!* It is all too wonderful for language. To go to sleep with the thought that the darkness of midnight may suddenly be illumined by His glorious Appearing! To look out upon every fresh day, with its thronging claims and duties, and to realize that it may hold a glorious meeting with the Lord Christ! This is the living hope of His people, which purifies every motive and aim, and transmutes even the dullest things into the fine gold of the Kingdom.

What is to happen to those who are translated in that day into the Heavenlies? Beyond the surprise and glad joy of seeing Him face to face, their first experience will be of judgment—the judgment of the works of His own people. "We shall all stand before the judgment-seat of Christ" (Rom. xiv: 10). Mark you, in that judgment there will be no question about the salvation of the soul. There is, and there will be, no condemnation in that sense to them that are in Him. The inwardness of the fear which that judgment evokes is lest men find themselves with saved souls but with lost lives. For there the work of life will be tested as to its quality, its motive, its faithfulness to the pattern. There the rewards of faithful service will be given by the Master to those of His servants who have earned them. "My reward is with me to give to every man according as his work shall be" (Rev. xxii:12). At His judgment-seat the gold, silver, and precious stones will shine in their beauty; but the wood, hay, and stubble will be burned up. Have you ever thought of what He has promised in the way of rewards? For faithfulness unto death—a crown of life (Rev. ii:10); for love of Himself

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—a crown of righteousness (2 Tim. iv:8); for diligence in His service—a crown of glory that fadeth not away (1 Pet. v:4). In all probability these rewards will be in the nature of opportunity for future service. We gather so much from Christ's parables of the talents and the pounds. To those who have been faithful in the discharge of small duties will be committed responsibilities immeasurably greater, for by their faithfulness they have acquired aptitudes and capacities for eternal service.

And beyond the Judgment of Works will come that great event which is called the Marriage Supper of the Lamb—obviously of unparalleled joy, when the mutual love of the Lord and His people is satisfied in unclouded communion, and where harmony reigns without discord.

What will happen simultaneously upon the earth? For, remember, it is probably only a little flock who will be thus translated. There will be left behind, of course, the great mass of people in the world, and a great majority of those also in the outward Church, those who now have merely a name to live but are actually dead, those whose faith is nothing more than mental assent to the Truth. They will doubtless cry to Him: "Master, open to us," for amongst them will be many who are familiar with His teaching, who have even themselves taught in His Name, and have actually degraded His table—eating and drinking in His presence—when their hearts were unchanged toward Him. What will happen to all these? Firstly, we are told there will be great tribulation such as the world has never hitherto known. Daniel the prophet foresaw this, and Christ Himself declared it in terms which are arresting in their vivid and unmistakable meaning (Dan. xii; Matt. xxiv). The living Church being taken away, the influence of the Holy Spirit, so far as He now works through individuals, will also be removed. Of course, the Bible will be left, and some will be startled into true repentance and faith by the great Event. They will at least have their memory of the Gospel preached to them in former days, and the Holy Ghost will still work through His Word. But faith will have a difficult task in those days, and any who enter the Kingdom will do so through great opposition.

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At the end of that period—which many affirm will last for seven years—there will arise a personal Antichrist, who is termed in the New Testament "the Man of Sin." The Apostle John declares that there have already been many Antichrists, and that we may recognize the last days by reason of the prevalence of the spirit that is actively opposed to Him (1 John ii:18). But that spirit, already rampant in our day, will be incarnate in a living man, whose power is derived directly from the Dragon, whose influence is almost universal, who will be specially active in persecution of the Jewish nation, and whose activities will be partly political, partly religious, and possibly altogether military. Without doubt he will attain to great ascendency and power in those days of tribulation.

At the same time there will be great Jewish activity—of which indeed we see the beginning here and now. The Jewish national life will be built up in its own land, which in a remarkable way appears likely to pass into its possession very soon. During that period some will come into saving union with Christ, both Jews and Gentiles, but will be subject to violent persecution. For the prevalent spirit in the days of the tribulation will be altogether against Christ, and throughout the world the influence of the Man of Sin will be paramount. It is of all such that the word in the Book of the Revelation is spoken: "These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. vii:14). Of course some of their number will fall asleep in Christ during that period to be raised later when He comes forth to establish His earthly reign.

For at the expiry of that time Christ will return to the earth, not for, but *with* His people. He will come bringing "ten thousand of His saints . . . to execute judgment" (Jude 14, 15). It is then that His feet shall actually rest upon the Mount of Olives (Zech. xiv:4). Then the whole of the Jewish nation, as a nation, will be converted—not in the personal sense in which we use that word now, but converted as a nation to the government and rule of Christ, Whom it will then recognize as its long-promised Messiah. They shall look upon Him Whom they have pierced, and,

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as a nation, shall "be born in a day" (Zech. xii:10). At that time those who have been united by faith to Christ during the tribulation period, and have fallen asleep, will be raised; and Antichrist will be destroyed by the brightness of Christ's Coming. Thus those who have possibly sealed their testimony by their blood, under the power of the man of Sin, will be raised to see his destruction. So shall the Lord avenge His own elect.

Then shall be gathered before Christ all the nations of the earth for judgment; when it would almost seem, from the Gospels, that the criterion of judgment will be their treatment of the Jews. Doubtless other phases of national conduct, that is, of national attitude toward God's law, will also be brought under Divine review. We need not concern ourselves therefore in the popular purpose of crushing our present enemies out of existence. For Germany has to stand before Christ, just as Great Britain has one day to stand before Him Who has been appointed the Judge of all men, and of all nations.

After the judgment of the nations, and issuing from it, will be set up Christ's millennial reign. During that period of a thousand years Satan is to be bound. What a time it will be! No more temptation! No more of the malignant work of the devil in the world! No longer will his power be exerted upon the souls of those who have fought against him since first they were quickened into life by the touch of Jesus Christ! And during that time the same blessed Gospel as that by which we now are saved—The Gospel of the Cross and the precious cleansing Blood—will be preached throughout all the world by the Jews, who are to become the great heralds of Christ unto earth's darkest places and farthest ends. Christ's sovereignty and sway will be universal. No sin, no sorrow, no death, no crying, no separation, and none of the limitations to which we are subject now! The earth, which is beautiful now, albeit stained and scarred with sin, and marred by many a graveyard, will be renewed by the Lord's Presence, and its curse will be forever removed.

At the expiry of a thousand years, it is expressly declared that Satan will be loosed for a little time (Rev. xx:7).

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Do we know why? Probably it will be easy, under such preaching as there will be in those days, for people to believe in Christ. They will not have to overcome the difficulties we all experience in this present age; and there will certainly be wide-spread profession of allegiance. And all such professed faith in Him will have to be tested. Its reality will have to be put to the touchstone of temptation. And for a little season Satan will be unbound therefore. But his time then—as now—is short.

Then is to take place what is perhaps the most momentous of all events foretold in the Book—the general resurrection. "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the Book of Life was cast into the lake of fire." (Rev. xx:12, 15). That is the dread event toward which all these others lead up. There every man must give account of himself to God; and the criteron of Judgment there will not be of works, of motives, of sincerity; but of personal treatment of the Son of God. The question which will search every man will be as to his reception or rejection of the Lord Jesus. Was He crucified or crowned in his life? And according to the answer—in which all prevarication will be impossible—will be declared the eternal destiny of each one.

At the close of that great judgment, Satan is to be bound again and will be cast into the lake of fire and finally destroyed. And then God is "All and in all." Eternal joy begins for the entire redeemed universe. Those whose allegiance to the Lord Christ has been true and sincere and energetic, who by faith have washed their robes and made them white in His Blood, who acknowledge His kingship for time and eternity, shall enter upon the ageless life in which His servants shall serve Him, and shall see His face, and His Name shall be in their foreheads; where they need no candle nor light of the sun, for the Lord God giveth them light; and they shall reign with Him forever! What a recompense for all earth's trials and conflicts! Truly

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the sufferings of this present time are not worthy to be compared with that glory!

If these things are so, then what manner of persons ought we to be in all holy conversation and godliness! If we are to take share in these great events, does it not behove us to search ourselves as to our preparation and fitness? And is it not highest wisdom on the part of every one here to face the issue—What am I looking for? Are we looking for Him Who is to come, and for translation to be with Him? Do we expect to be made like Him when we see Him as He is? Are we waiting for that day which will bring compensation for all out sorrows and woes? Is the thought of His Coming our Joy? Or, shall we still be left here when He comes, with nothing before us but judgment, because we have rejected Him? With nothing ahead but the wrath of the Lamb, from which we shall vainly seek to hide? With no prospect by the second death? Here are the plain issues. Should we not begin to search our hearts, that we may know with assurance just how we stand in regard to Him both now and then? For the time is at hand.

The Soul of the Soldier.

By Alex. Marshall.

The terrible war now raging is causing men and women to ask the question: "Does death in battle save?" Some strenuously assert that the views held by our fathers on future punishment need to be revised. Those who speak of salvation by self-sacrifice on behalf of one's country are teaching a doctrine that is "Satanic in its origin, anti-Christian and pagan in its nature, absurd in its application, cruel and destructive in its import, and entirely outside of truth."

A book published recently, entitled "God and the Soldier," written by two well-known Edinburgh ministers—Norman MacLean, D. D., and J. R. P. Sclater, D. D.—has caused a sensation. Dr. Sclater was "Director of Religious Services on behalf of the Y.M.C.A.," and Dr. Maclean was "Preacher and Lecturer with the Scottish Churches' Huts." The book consists of addresses given at "the Front." It is not

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to be wondered at that a reviewer in the Life of Faith has expressed his surprise that such representative ministers should preach such

Unscriptural Doctrines

to the soldiers. We endorse his summary:

"If the views expressed in this volume are typical of the views held by any large number of men in the Churches represented by the authors, there are stormy days ahead, not only for the Churches in Scotland, but for the Churches throughout the whole land. *That ministers and clergymen are believing and declaring these views we are fully convinced, but not all of them have the courage or the ability to set them forth so boldly and clearly.*"

If the Y. M. C. A. allows such errors in fundamentals to be proclaimed to the "men at the Front" under their care it is time the matter was looked into, and if the "Scottish Churches" disregard the heretical views taught by their distinguished representative it is time that Evangelical Christians in the denominations should buckle on their armor and "contend earnestly for the faith once delivered to the saints" (Jude 3).

With much of the book we are in agreement, but the chapters entitled "Immortality" and "The Last Issue" are exceedingly unscriptural, dangerous, and misleading. The writers allow what they call "human nature" to decide what is right and what is wrong in doctrine.

The Love of God.

Regarding the unchangeable love of God, the question is asked:

> "And how are we to square that great teaching with a doctrine that banishes erring lads, struck down by a German bullet, eternally from the divine presence? The fact is, it is a circle that cannot be squared. Love does not shut doors; the gates of its city are open continually."

Is it necessary to "square" the circle? Why appeal to sentiment? Why not appeal to Scripture? If by the expres-

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sion "the gates of its (love's) city are open continually" is meant that there is salvation after death for Christ neglecters or rejectors, the Scriptures nowhere teach such a doctrine.

Human Nature.

Again we quote—

"The view of the Reformed Church does not square with the facts of human nature. It proceeds upon a hypothesis of black and white, whereas most of us are grey."

Is fallen "human nature," apart from the teaching of God's Holy Word and Spirit, capable of forming a correct judgment in such a matter? The Word of God teaches that there are but *two* classes, *journeying on two roads*, to two destinies. As to the "grey" class, the "middling" people, God does not recognize such. "He that is not with Me is against Me" (Luke xi:23).

In answering the question, "What does really happen to the soldier who dies in battle?" we are told that:

"To consign the overwhelming majority of mankind to such a Hell would only argue a malicious God. . . . They lived in grime, how could they be but grimy? Are they to be damned for the grime they did not create? But no grime of man's creation can hide the God-like in them."

What a misrepresentation of the views of Evangelical Christians! Speaking of the bravery of soldiers, the writer adds:

"It is inconceivable, whatever infallible theologians may say, that Hell can be the portion of these. . . . There is so much good in them that Hell cannot be their portion, and so much evil that Heaven cannot receive them. What, then, can be their lot?"

Here is a complete denial of the teaching of God's word regarding man's state by nature. The Scriptures are ignored which declare that "The wicked shall be turned into Hell, and all the nations that forget God" (Psa. ix:17). "These shall go away into *everlasting punishment*" (Matt. xxv:46). Why is it "inconceivable" that those who *refuse Christ* as their Savior will be punished eternally?

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The Ground of Condemnation.

Speaking of men "living in grime," the question is asked, "Are they damned for the grime they did not create?" We are amazed that a Presbyterian "Doctor of Divinity" should ask such a foolish question. The Lord Jesus says: "He that believeth not is condemned already, *because he hath not believed* in the Name of the only begotten Son of God" (John iii:18). The ground of the sinner's condemnation is the fact that, though God at an infinite cost has provided a full and free salvation, multitudes despise or neglect it.

That many men, remembering Gospel truths taught at a mother's knee, in Sunday school or elsewhere, have looked and lived, in the trenches or on the battlefield, we rejoice to believe. That many others, like the dying thief, have accepted Christ at the eleventh hour we also freely admit, but that any one who "*believeth not*" can have salvation in this life, or the life to come, we utterly reject as unscriptural. Does God's Word not declare that "He that *believeth not* shall not see life, but the wrath of God *abideth* on him?" (John iii:36).

A Presbyterian Purgatory.

"The revolution made by war in the social organization brings in its train a revolution in the realm of the soul. *The Church must find a third category.* It must propound not only a doctrine of Heaven and of Hell, but also *a doctrine of an intermediate state.*"

Indeed! The "Church" has no liberty to "propound" *new* doctrines. In writing to the Corinthians the apostle Paul asks: "What! came the Word of God out *from you?* or came it *unto* you only?" (1 Cor. xiv:36). The Word of God has been given to us, and we are to listen, believe, and obey. All believers ought to be able to say, "I esteem all Thy precepts concerning all things to be right, and I hate every false way" (Psa. cxix:128). God's Word does not speak of any purgatorial state.

Universalism Pure and Simple.

"Man must be free as here to fall away from the road that leads to splendor; free also to lift his eyes Heavenward *in the midst of Hell;* free even there to say, 'I will arise and

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go to my Father,' and in the long, long end God will win. *The eternal harmony will at last be broken by the crying of not even one lost soul.*"

This is Universalism pure and simple. "Man is to be free to lift his eyes Heavenward in the midst of Hell," we are told. The Lord Jesus speaks of one who did so (see Luke xvi), and Abraham said to him that there was a "great gulf fixed." That absolutely prohibits this new Universalism.

Prayers for the Dead

are commended. No Scriptures are given, because there is none to support the heresy. There are assertions and reasonings in abundance, but no Scripture.

"If prayer be the mightiest weapon placed in our hands, we dare not restrict its power merely to the aid of the living. For the dead are on the same great stream of life as we are, and they, too, need the shepherding and the shielding of God."

Where does the Scripture say that there is any hope of salvation beyond the grave? And where are prayers for the dead enjoined?

"Multitudes to-day pray for their dead, and *the Church must give expression to this yearning of their souls.*"

"The Church must give expression!" Who says so? An Edinburgh Doctor of Divinity! Who empowers him to issue new "commandments?" We thought that the Word of God was the sole court of appeal. "To the law and the testimony, if they speak not according to *this Word*, it is because there is no light in them" (Isa. viii:20). His concluding "argument" on behalf of the Romish theory of "prayers for the dead" is found in this remarkable statement:

Man the Umpire.

"Whatever the theorisings of the *theologians* may say, *the heart of man settles this matter.*"

We have had enough "theorisings" of the two Edinburgh theologians! God's Holy Word declares that "The heart is deceitful above all things, and desperately wicked" (Jer. xvii:9), and that "He that trusteth in his own heart is a fool" (Prov. xxviii:26); and yet Scottish theologians

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are to be found to-day who, through lack of Scripture precept for the doctrine of "prayers for the dead," declare that "the heart of man settles" the question whether or not we should pray for the departed!

How important to have "the Word of Christ dwelling in us richly," so as to be enabled to test the sayings and teachings of men by God's Holy Word. And above all, let us do whatever we can to spread the Gospel among our gallant soldiers and sailors, that they may be saved and satisfied with Christ as their portion for time and Eternity.

The Lesson of Prussia's Moral Shipwreck*

As you enter upon your second half-century of service as an organized Church, there is a special reason why you should give yourselves with greater earnestness than ever to your work of declaring God's truth to men, and that is that the world's need of the gospel has been made clearer in our day than it has ever been before; it has been shown to our generation as it never was shown to any other that "a high and Christless civilization is like a wild beast." "Things seen are mightier than things heard." As Wilfred Ward says, we had read of the warrior ideal in the pages of Nietzsche. But we now see how it works out in practice. We now see in action in a highly educated people the pagan code which Christianity thought she had driven out of Germany fifteen hundred years ago. But the pagan instinct never was rooted out of Prussia. We must not forget that the Prussians were worshippers of Odin as late as the fourteenth century, when the rest of the German empire had long been nominally Christian, and that "Christianity never obtained the complete ascendancy over them which it gained in its earlier conquests." **There**, consequently, the pagan code still has its roots, and there it has been kept in a more active condition than in any other part of Europe. And it is

*From a sermon by Dr. W. W. Moore, President of the Union Seminary (So. Presbyterian), Richmond, Va., preached at the semi-centennial of the Central Presbyterian Church, Washington, D. C.

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Prussia that has led "the revolt of young Germany against Christian ideals by an avowed reversion to the warrior ideals of the old Goths, which Christianity displaced in the fifth century. The warrior's courage is steeled by the banishment of pity. Christian altruism is decried as weakening. Thor and Odin are quite seriously summoned back again by the militant youth of the country. Germany made a mistake, they consider, in ever accepting Christianity. Now she means to repair that mistake." They have made the issue perfectly plain: It is the hammer of Thor versus the gospel of the Nazarene. Heine, himself a German, said some ninety years ago that "the day will come when the old stone gods will arise from the silent ruins and rub the dust of a thousand years from their eyes. Thor, with his giant hammer, will at last spring up and shatter to pieces the Gothic cathedrals." We have seen that prophecy fulfilled. Professor Cramb, a warm admirer of German genius, says that the "faith of young Germany in 1913, the prevalent bent of mind at the universities and in the army and among the more cultured," is summed up in the form of new beatitudes, which have effectually replaced those in the Sermon on the Mount.

"Ye have heard how in old times it was said, 'Blessed are the meek, for they shall inherit the earth;' but I say unto you, blessed are the valiant, for they shall make the earth their throne. Ye have heard men say, 'Blessed are the poor in spirit'; but I say unto you, blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, 'Blessed are the peacemakers'; but I say unto you, blessed are the warmakers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve."

And for young Germany the great exemplar of that religion in modern times is Napoleon. In a word, as Nietzsche puts it, "Corsica has conquered Galilee."

Adam Roder, the German publicist, says, "The Pan-German view of the world is consciously aimed at the rooting out of the Christian religion and the system of ethics derived from it."

Now, what have been the results of this repudiation of

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Christianity by the leaders of Germany? They are results which have staggered humanity. For awhile we refused to credit these results. We could not believe that they had sunk to the level of heartless barbarians who had determined to win world dominion regardless of the laws of God and man, regardless of truth, honor and mercy. Even when they broke their oath and spoke contemptuously of their solemn treaty as a scrap of paper, some of us were slow to realize the moral catastrophe that had befallen them. But when they pounded Belgium into a bloody ruin and carried thousands of her people away into slavery; when they committed hideous crimes against hundreds of women and young girls; when they deliberately slew helpless noncombatants, lining up ninety of them, for instance at Dinant, old men and young women, girls and boys, little children and babes in their mothers' arms, and shot them down in cold blood; when their Zeppelins and airplanes rained death-dealing bombs on peaceful towns, blowing men, women and little school children to pieces, and on hospitals full of sick and wounded, with the great Red Cross painted conspicuously on their roofs; when they made treacherous and murderous use of asphyxiating gases; when they resorted to wholesale assassination on the high seas with their submarines, sinking unarmed merchant vessels and their passengers without warning and with no chance for their lives; when they sent to the bottom of the sea 1,153 unsuspecting passengers on the Lusitania, we saw at last what befalls the character of a nation when it rejects Christianity with its ideals of truth, and honor, and human brotherhood and good will, and substitutes for it the theory of brute force. And we had to admit sorrowfully that, whatever might be true of the honor and kindliness of many individuals among the people of Germany, the dominant element among them had been "dehumanized by the trained gladiators of her court and atrophied of the sense of right and wrong by her state-paid professors."

These are the fruits of Prussia's repudiation of Christianity. Surely never has the world's need of Christianity been made plainer than it has been made to us in the last four years. We have seen as never before what it means to the world

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for one of its leading nations to reject the Christian religion and its system of ethics; that is, we have seen, as never before, the desperate need of the world for a religion of redemption and righteousness, of love and truth and justice. It is this that makes the task of the Church more urgent than ever.

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Come, and make all things new,
Build up this ruined earth,
Restore our faded Paradise,
Creation's second birth.

Come, and bring thy reign
Of everlasting peace,
Come, take thy kingdom to thyself,
Great King of righteousness.

The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR SEPTEMBER AND OCTOBER.

FRUITS OF THE CHRISTIAN LIFE.

(September 22. Matt. xxv:14–30, v:1–12.)

Golden Text 1 Cor. iii:21, 23.

Daily Readings.

Monday, September 16, Matt. xxv:14–30. Tuesday, September 17, Matt. v:3–10. Wednesday, September 18, Psa. i:1–6. Thursday, September 19, John xvi:22–28. Friday, September 20, Phil. iv:4–9. Saturday, September 21, John xv:1–8. Sunday, September 22, 2 Tim. iv:1–8.

I. Lesson Outline.

1. Responsibility and Service (xxv:14–18). 2. Reward and Judgment (xxv:19–30). 3. The Blessed Life and Walk (v:1–12).

II. The Heart of the Lesson.

Keep in mind in the study of this lesson that Matthew writes specifically of Christ as King, and therefore we have the predominance

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of the Kingdom and the King all through the Gospel. Also bear in mind that the great theme of chapters xxiv and xxv is "the putting down of evil at the consummation of the age" (F. W. Grant). The parable which forms the first portion of our lesson tells of the things that have been committed to our trust, and of the way in which the trust is discharged. There are many things which must be passed by and only the more prominent ones noted.

The Lord measures the gifts according to the ability of the servant, so that none are required to render a greater service than is possible for them. And the gift is as of money in addition to the ability for service. And what the Lord asks for is faithfulness in the use of the gift whatever it may be; not necessarily success as measured by the worldly standards. And yet faithfulness ever brings true success as adjudged by Him. The use of that which He gives will surely bring increase. Remember that the rewards pertain to the kingdom rule and authority, and not necessarily to the salvation of the soul of the worker. This will help us to understand the Lord's dealing with the unfaithful servant. The very language of the one who hid his Lord's money proves him to be an unbeliever at heart: never having been regenerated by the Holy Spirit. Nor is this strange: for in chapter vii:21–23, we have the record of some very busy people whom the Lord declares that He *never knew at all.* Therefore they were never converted or born again; never were His sheep in any manner. Regeneration stands apart from all works and service of any kind. And once accomplished it settles forever the question of sonship and salvation.

Our latter portion in the lesson has to do with the principles of the kingdom as announced by the King in chapters v–vii, inclusive. He there declares the true happiness and blessing spiritually of all who ultimately enter the kingdom. These are God-given spiritual blessings; nor is it in the power of the flesh, even the religious flesh, to put them on. Many today are seeking, a la Thomas a Kempis, to do this; with the result of being engulfed in legalism and despondency, or puffed up with spiritual pride and egotism. One word settles the whole matter for the believer: "In Him dwelleth all the fulness of the Godhead bodily, and ye are *complete in Him,* who is the head of all principality and power" (Col. ii:9, 10). Remember that it is "God which worketh in you both to will and to do of His good pleasure." And only that which God works in can any believer possibly work out in the power of the Holy Spirit. Look away to Jesus. The first beatitude is fundamental, and this is characteristic of the truly regenerate. Upon this follows the spiritual growth or addition as marked out in all the rest of these precious facts of the spiritual diamond of a soul born of God, and from above.

REVIEW.

WHAT IT MEANS TO BE A CHRISTIAN.

(September 29. 1 John iii:1–24.)

Golden Text 1 John iii:18.

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Daily Readings.

Monday, September 23, 1 John iii:1–24. Tuesday, September 24, John i:35–51; Acts viii:25–39. Wednesday, September 25, Luke xi:1–13; Matt.iv:18–22. Thursday, September 26, Luke ii:42–52; x:25–37. Friday, September 27, Acts ii:41–47; Luke xii:8–12. Saturday, September 28, Luke vi:30–38; Eph. v:6–21. Sunday, September 29, Matt. v:13–16; xxv:14–30.

I. Lesson Outline.

The lessons for the quarter gather about the title as a heart of truth; and are best taught by keeping this leading truth in mind.

II. The Heart of the Lesson.

Looking at the lessons through the title chosen for review we have some specially helpful truth presented to us. We begin with faith or "by grace are ye saved through faith" (Eph. ii:8). So it is of God that we become the children of God in the power of the Spirit. Then follows the lesson which speaks of the proper food for this spiritual babe. It must have "the sincere milk of the Word that it may grow thereby" (1 Pet. ii:1, etc.) Hence the gift of the Spirit who takes of the things of Christ to show them unto us day by day. So are we fed and so we grow, and are blessed and made a blessing.

Yet more does the babe need. In the world, while not of it, the child of God finds Himself in a strange land whose Prince and people are at enmity with his Lord. And for this and many other things he needs access to his God and Father in prayer. And this our next lesson speaks of clearly (Heb. iv:16).

We are next brought to consider that the child of God is of necessity an obedient one, else his walk and fellowship with God are marred and the Spirit is given freely in order that we may walk in simple and full obedience to our Lord and Savior every day. This is the way of development in spiritual energy and strength and power to the honor and glory of God, and to the fitting of one's self for true and better service. Proper spiritual food and due exercise are the laws of spiritual growth for the servant of Christ. Linked up with such a life and walk is the natural divine sequel in the spiritual helpfulness and blessing to our fellow men and fellow saints. And we thus find our highest joy and blessing.

Keep in mind that the church is the body of Christ composed of all the born again ones from Pentecost unto His coming to receive us unto Himself. That in this body we each have our place and service in the grace of God and the power of the Holy Ghost. Owning the one Head and Lord, Jesus Christ, our Saviour. Confession of Christ is equally a most precious privilege of the believer; and gladly does the Spirit filled heart speak of Him. Yet when aught intervenes between us and Christ, the temptation is to deny Him. How much we need the fulness of the Holy Spirit to walk in faith and love with our Lord and Savior continually.

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Another blessed privilege of the new life in Christ Jesus is that of giving. Remember that our giving is not to objects or persons; but to the Lord Himself. What joy to return to the Lord that which is well pleasing to Him, and rejoices His heart (Phil. iv:16-18). Here too is our place of victory over evil. Not in boasting of the eradication of the old nature, but by faith reckoning ourselves to be dead indeed unto sin; and alive unto God through Jesus Christ our Lord. So denying sin the use of our members in any way (Rom. viii:13). Our next lesson should be rather worded bringing Christ to the world. We have this privilege by word and deed to bring the Savior of the sinner to men; and to bring sinners to the Saviuor for salvation and blessing. The last lesson of the quarter presents the coming reward for service at the return of our Lord, and our gathering together unto Him. Then is our place in the kingdom determined by our service and faithfulness to our Lord and Saviuor while here in this present scene.

ABRAM LEAVING HOME.

(Oct. 6. Gen. xii:1-9.)

Golden Text Gen. xii:2.

Daily Readings.

Mon., Sept. 30, Gen. xii:1-9. Tues., Oct. 1, Gen. xvii:1-8. Wed., Oct. 2, Acts vii:1-8. Thur., Oct. 3, Heb. xi:1-10. Fri., Oct. 4, Mark x: 35-45. Sat., Oct. 5, Acts xiii:1-13. Sun., Oct. 6, Isa. xli:8-16.

I. Lesson Outline.

1. The Call of God (verses 1-3). 2. The Obedience of Faith (verses 4-6). 3. The Place of Blessing (verses 7, 8). 4. A Sad Departure (verses 9-12.)

II. The Heart of the Lesson.

It would be well to remember that Ur of the Chaldees, where Abram dwelt when God called Him, was a city of great culture and refinement and learning; and yet withal a heathen city. God could not bless Abram in such a place, nor have any fellowship whatever with him there. Of necessity Abram must go out, even as today faith in Christ demands an exodus "outside the camp bearing His reproach" (Heb. xiii:13). Here also is the place of full blessing and fellowship and privilege and definite real service to the Lord. Hence the call of the Lord is definite "Get thee out . . . " (Gen. xii:1). "Wherefore come out . . . " (2 Cor. vi:17, 18.)

The only possible path of faith under such circumstances is that of simple, full, definite, absolute obedience. "So Abram departed . . ." And this is what is the only fitting sequel today: to depart, to go out where the Lord is truly calling us to Himself. This call does not permit of temporizing, or of half hearted obedience. Nor can we offer a bit of sacrifice as a propitiation to God for disobedience, or a salve to our conscience in this matter. Did the call come from any one else we might hesitate, but the God who redeemed us and who made us and keeps us

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has the supreme right to challenge our faith and obedience to the fullest extent.

We need not wonder that the moment Abram was in the place to which God called him that the blessing of verse 7 became his. The personal revelation and fellowship of the Lord is the reward of the obedience of faith today (John xiv:21, 23); was not spoken in vain. And our walk in the light is one in the place of obedience where we truly have our fellowship with God in Christ Jesus our Lord. Such an one God can safely name as His friend; as His child, and show that linked up with such a place in grace is that of heirship in like manner. To Abram it was that of the land and of the earthly blessing. To us that of the heavenly and greater land and blessing (1 Pet. i:3, etc., Eph. i:3, etc.).

Yet even so great and good a man as Abram was still in the flesh and the old Adam had not been eradicated, else he had not gone down to Egypt. Nor did Abram lose his place of blessing and privilege as God's friend and child by going down into Egypt. Nay, like the backslider today; still God's child, though a disobedient and naughty one, so to speak. And in need of the very chastening which God never fails to minister for the benefit of the soul and for the glory of the Lord. God did not allow Abram to stay away from Himself in the land of Egypt at all.

ABRAM HELPING LOT.

(Oct. 13. Gen. xiii:5-11, xiv:14-16.)

Golden Text Prov. xvii:17.

Daily Readings.

Mon., Oct. 7, Gen. xii:5-11, xiv:14-16. Tues., Oct. 8, Gen. xiii:12-18. Wed., Oct. 9, Gen. xviii:16-23. Thur., Oct. 10, Gen. xviii:23-33. Fri., Oct. 11, Rom. xii:9-21. Sat., Oct. 12, Matt. xv:1-9. Sun., Oct. 13, Tim. v:1-8.

I. Lesson Outline.

1. Magnanimous Offer (Gen. xiii:5-9). 2. A Selfish Choice (Gen. xiii:10, 11). 3. A Friend in Need (Gen. xiv:14-16).

II. The Heart of the Lesson.

In our study of this portion it would be well to remember that God is not spoken of as having called Lot out of Ur. He simply followed after Abram and so was unprepared for the great test of faith. Moreover God had said to Abram, "out of thy country, and from thy kindred and from thy father's house." The separation had to be complete ere the fulness of blessing came. So it was that Lot's self-seeking issued in the fulness of blessing to Abram himself.

What a contrast between the magnanimity of the man who knew God and could trust Him to care for and keep him, and the man who was self centered, self seeking, and would fain rely upon his own selfish efforts to keep and help him in the time of his stress and pressure!

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This is ever the way of the natural man. Only as we truly know the Lord are we able to walk with Him by faith in the path of trustful obedience and consecration. How lonely the path at times is to the people of God. Even one's own kindred cannot walk with us there always. Later on we see how the Lord could and did care for the one who would thus fain fully trust Him always. The self-centered man must needs have the best of the present things, even though there is a Sodom and Gomorrah in the portion. Too often the child of God deems that he can enjoy the fulness of the portion of this life and yet keep himself unsported from its evil. Beware of Lot's choice and portion, for it entails Lot's ultimate disasterous ruin and heart breaking reaping of the sowing to the flesh. Let us not miss, at this point, the divine word of commendation and blessing of the Lord to Abram. The covenant promise gave him all the land for an heritage. And after that God had judged Sodom and Gomorrah; it would at last be a portion fit to have. The limits even took in the portion which Lot so unbelievingly and selfishly grasped for his own.

But life in Sodom entailed the sharing of the troubles and trials and difficulties and portion of Sodom. Having his part in its life and walk and citizenship Lot must need must have his place in the defeat and captivity of the people of the city. How clearly the Lord seems to call this man to stop vexing his righteous soul with the filthy deeds and works of the Sodomites and come away from it all. But Lot is too badly entangled in the life of the place to think of going away from it. But Abram, the man of God, and his colleagues go to the rescue. And the Lord prospers their work to the deliverance of Lot and all the people of the cities and the recovery of all the spoil. Read the whole chapter and note well the part which Melchizedek, the King of Salem, the Priest of the Most High God, plays in the scene. And then compare all that we have here with the words of the Holy Spirit concerning this person as a beautiful type of Christ. The whole of the scene is prophetic of the future of Abram's seed; and awaits its fulfilment when the Lord shall return to build up the tabernacle of David that is fallen down, to restore Israel, and to bring in everlasting righteousness and peace and joy through the Holy Spirit. May He hasten the day of His coming; and end the night of earth.

"What is this that He saith, A LITTLE WHILE" (Jno. xvi:18)

Christ's "little whiles" seem very long. Only for the way Peter explains it, we could not at all understand them (2 Pet. iii:8). Nevertheless, they are very precious words. As measured by the eternity before us, all trials here are short. A little while, we know not how soon, He will come again; we be like Him, and all littles become magnificents.

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Daily Scripture Calendar.

September, 1918.

September 1. "Jesus saith unto her, Give me to drink" (John iv:7).

Doubtless the Lord Jesus wished to engage this sinful woman in conversation; but He also craved a drink. He was perfectly human. "He took upon him the form of a servant, and was made in the likeness of men" (Phil. ii:7). He was weary from walking in a world His own hands had made. He was hungry though He was the "bread of life." He was thirsty; yet He was the Source of all Living Water.

September 2. "Jesus answered and said unto her, If thou knowest the gift of God, who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John iv:10).

This is the same Jesus Who but a moment before had said: "Give me to drink." He was Deity. What a Saviour! He is so like us that He knows the weakness and need of our human frame. He is so unlike us that He can and will transform us and lift us to the highest heaven.

September 3. "He asked his disciples, saying, Whom do men say that I the Son of man am?" (Matt. xvi:13).

This is the inquiry of a human heart that is feeling rejection. He had faithfully offered Himself to His nation as their King. They were in no way inclined to receive Him. Oh, the manifold sorrow of the Son of God!

September 4. "He needed not that any should testify of man: for he knew what was in man" (John ii:25).

The Omniscient Son of God knew the secrets of every heart then, as He does to-day. He knew the sins of a whole lost world and with fullest understanding He bore them. The same Jesus could ask, "Whom do men say that I the Son of man am?"

September 5. "My God, my God, why hast thou forsaken me?" (Matt. xxvii:46).

This is the cry from the human heart of the Eternal One Who became obedient unto death. When He became a sin-offering for the world, on the human side, He could say "Why?" Yet He was the Eternal One to Whom the cry was addressed.

September 6. "God was in Christ, reconciling the world unto himself" (2 Cor. v:19).

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He was with God, He was God from the beginning, even on that cross. He knew as no other the necessity of that sacrifice and had known and anticipated it from before the foundation of the world.

September 7. "And the devil said unto him, If thou be the Son of God, command this stone that it be made bread" (Luke iv:3).

Though He were hungry in His human body; yet, possessing all power, *He would not, by a miracle, supply that need. He remained* perfectly human and hungry. He was in all points tempted like as we are, apart from a sin nature, which He never had. He is able to succor them that are tempted.

September 8. "Ye worship ye know not what" (John iv:22).

How blind the worship of those to whom no revelation has come! It must ever be the greatest object the mind has known. A mountain. The sun of great men of days gone by. Even God is not revealed to *any heart apart from His Son.* "*No man knoweth the Father save* the Son, and he to whomsoever the Son will reveal him." How perfectly we may worship the Father through His Son!

September 9. "The woman saith unto him, I know that Messias *cometh, which is called Christ: when he is come,* he will tell us all things" (John iv:25).

What expectation! He will tell us all things. The Christ was anticipated by even a sinful Samaritan woman and He filled all her hope. She needed but to discover, as she did, to whom she was speaking.

September 10. "Jesus saith unto her, I that speak unto *thee am he*" (John iv:26).

It is "I AM" of your expectation that is speaking unto thee. She departed to give her testimony. "Who art thou, Lord?" "And he that was healed wist not who it was." What eternal joy is ours when we have really come to know Him whom to know aright is eternal life!

September 11. "I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works" (Ps. ix:1).

This was a great undertaking for David. How much greater the task for the believer under grace to live out *all* His wondrous works! Only can we work out such a salvation as God worketh in, both to will and to do of His good pleasure. This He does in every yielded heart.

September 12. "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased" (Ps. iv:7).

Here is a glimpse into the heart of King David. He knew overflowing joy more than the world in its feasts. He also knew it was *imparted* from God. "These things have I spoken unto you, that my *joy might remain in you and that your joy might be full.*" What does not the world stand ready to give for the shadow of joy! Celestial joy is God's present gift to His children through Jesus Christ.

September 13. "For by thee I have run through a troop; and by my God have I leaped over a wall" (Ps. xviii:29).

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Not only did David experience imparted joy, but he experienced imparted strength from God. He knew he had done what he otherwise could not have done but for the power of God. Every Christian should be able to witness the same confession. All power is given unto Him and He is our indwelling-life. His blessings are boundless.

September 14. "He maketh my feet like hind's feet, and setteth me upon high places" (Ps. xviii:33).

This is David's testimony to the keeping power of God. The cloven hoof never slips. With it the hind scales to the highest cliff. David loved to honor the Lord. He knew it was no human stability. "Yea he shall be holden up; for God is able to make him stand."

September 15. "Thou hast also given me the shield of thy salvation" (Ps. xviii:35).

Those whom the Lord saves are safe indeed. "If God be for us who can be against us!" So certainly have we become His own inheritance that He must undertake to defend us by His infinite power. David knew the protecting power of God over one on whom He had caused His saving grace to rest.

September 16. "Thy gentleness hath made me great" (Ps. xviii:35).

What transforming power there is in forgiveness! In the righteous judgments of God, David might have been blasted forever. Yet he was forgiven and restored. It is the goodness of God that leadeth to repentance. His marvellous gentleness is possible because His wrath has fallen on Another. Truly, Thy gentleness hath made me great.

September 17. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach" (Acts i:1).

What Jesus began to do and teach is still continuing. It is His *unfinished* work, which is based on His *finished* work on the cross. He must wait to take His throne and reign until all enemies are conquered. What a glory will be His! And what grace is bestowed upon us that we can have any part in the "work of the Lord"! May we be faithful.

September 18. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts iv:13).

We are all ignorant; but He can use such. It is imperative that we be so related to His power and grace that what He is may be reproduced in us. This is only gained by abiding in Him and learning of Him. An unyielded life is more a hindrance than an ignorant mind.

September 19. "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark iii:14).

Nothing is so important as being *with* Him. He chose twelve that they might be *with* Him and in that fellowship they might go forth to preach. All the ministry of the Word should be from an unbroken communion with Christ else it is without real blessing. God help us to abide in Him!

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September 20. "And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?" (Mark v:31).

What is the meaningless jostling of a curious throng compared with that touch of a dying soul that designs thus to draw on His eternal vitality and life? What a priceless glimpse into the heart of Jesus! "Who touched me?" So it was and is to-day when any heart is really cast on Him. He could not fail to detect the slightest turning of any sin-sick soul toward Himself.

September 21. "Jesus answered and said unto him. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John iii:3).

Individual life originates in birth, and this is as true of the things spiritual as of the things physical. To be born again is to have received a new deposit of life which we did not have before. It is to have partaken of the divine nature. It is not "a change of heart." The old remains to the end to be controlled by the power of the Spirit. It is rather the reception of something wholly new. Such is the blessedness of our new estate through His mercy and grace.

September 22. "Wherefore remember, that ye being in time past Gentiles" (Eph. ii:11); "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii:13).

Salvation means a wonderful change in fact as well as in feeling; in actual life possessed as well as in daily living. "Ye were Gentiles," "but now in Christ." No longer Gentiles, but in the new heavenly humanity with its headship in Christ. A new species. A new generation. A peculiar people. Wherein there is neither Jew or Gentile, "but Christ is all, and in all." Oh, the wonder, the eternal marvel, of our new creation in Christ Jesus!

September 23. "At that time ye were without Christ" (Eph. ii:12); "But now in Christ Jesus" (Eph. ii:13).

"Without Christ," or "In Christ." Oh, the tragedy of a soul out of Christ! And such were we. We were condemned, lost and undone. "But now"! Never again to be condemned. We are saved and eternally safe in Him. All praise and eternal thanksgiving to our adorable Saviour!

September 24. "And strangers from the covenants of promise, having no hope" (Eph. ii:12); "But now in Christ Jesus," etc. (Eph. ii:13).

There were no covenants and promises for the Gentiles. Little did we know of the horror of our actual estate. We would claim nothing. We merited nothing but eternal judgment and wrath. "But now"! we are "made nigh," not by our own resources, but "by the blood of Christ." Behold what God hath done!

September 25. "Without God in the world" (Eph. ii:12); "But now" (Eph. ii:13).

We were alive, but not alive unto God. Our god was the "god of this world." He energized us as he does all the children of disobedience. We were "in the world" as a part of its Satanic system which is doomed to destruction. "But now"! We have been "made nigh by the blood of Christ." "Amazing grace, how sweet the sound that saved a wretch like me."

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September 26. "He must needs go through Samaria" (John iv:3).

Not that it was the only road. It was rather the unusual road, for in this journey the Jews crossed the Jordan twice to avoid going through Samaria. But there was a sinful woman to be saved. Oh, Christ of God, it was doubtless said of Thee in heaven, "He must needs go by the strange road through a virgin's womb to a cruel cross"! There was a helpless sinner to be saved and I was that sinner.

September 27. "There cometh a woman of Samaria to draw water" (John iv:7).

How many Gentiles since then have come to a Jewish well to draw water! "Salvation is of the Jews." Some day that blinded nation will know the eternal honor which has been bestowed upon them that Jesus should have been born as one of that nation. He is the fountain of living waters. We may all drink unto eternal life; but it is a Jewish well.

September 28. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints" (Jude xiv).

For four thousand years the Spirit of God reserved the word spoken by Enoch and committed its writing to Jude. It is the first great prophecy by man, and the last, for it is the last word of God's Book. How much it appears on all the pages! It is the consummation of the ages. "This same Jesus * * * shall so come in like manner as ye have seen him go into heaven."

September 29. "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude xv).

In His first advent He was meek and submissive as a lamb. When He comes again, He will be the mighty Judge of all the earth. He will judge in righteousness and He will convince the ungodly of their sin. No voice will ever be heard in protest. No one will say He is unjust. What they may not have seen here, they will see there before His Presence. Their sin will be seen in the light of God. What a crushing revelation!

September 30. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD" (Isa. liv:17).

This day is characterized by inventions for wholesale destruction. It represents the superlative power of man. Israel shall be saved even from the wrath of men who would destroy them. God can do this fully; not that they are righteous and worthy, but this is the heritage of the servants of the LORD, "and their righteousness is of me, saith the LORD." Most blessed also is the estate of the Church. For Christ has been *made* unto us righteousness.

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OUR HOPE

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Editorials.

The Coming Answer

"Show me Thy glory." That was Moses prayer. He could not see the face and the full glory of the Lord. Hidden by Jehovah in the cleft of the rock, His hand covering Moses' eyes, the Lord passed by and only the back of Jehovah, and not His face, the great man of God beheld (Exod. xxxiii:22). Still his face shown so that he had to cover it with a veil. How different it is now. "We all with unveiled face behold as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord"(2 Cor. iii:18). With His own disciples we can say, "We beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth"(John i:14). The glory of the Lord Jesus Christ is the glory of God. In His light we see the light. "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him" (John i:18). This is faith's vision in the Word of God. Here we behold the glory of His essential Deity, His glory in incarnation, the glory of His perfect humanity, His moral glory and His glory in His wonderful work on the cross. Then there is His resurrection glory and His glory in exaltation, seated at God's right hand. All this is precious to faith. To behold Him in His manifold glory is what gives power, joy, peace and comfort.

And still God's people pray "Show me Thy glory." Not alone do we pray thus to know Him and His glory better, but we pray "Show me Thy glory," because He has promised to His blood-bought people that they shall behold His glory, not on earth but in the Father's house. For this

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He prayed: "Father, I will that they also whom Thou hast given me be with me where I am to behold my glory, which Thou has given me" (John xvii:24). Knowing and believing this promise each of His own can pray, "Show me Thy glory." Countless multitudes have longed for it in the past, and multitudes of believers pray for the manifestation of His glory. "Even so, come Lord Jesus," is now the prayer of the flock of God as never before. Some day the answer will come. It will be in a moment, in the twinkling of an eye, and we shall see Him as He is and behold His glory in the place He has prepared for us. What a change when His prayer and our prayers are answered and He takes us home! What glory we shall then behold. Keep on praying! Keep on hoping! Keep on looking for that blessed hope, the answer to His prayer. But it takes the energy of the Holy Spirit to keep His people in this attitude.

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If any Man Serve Me.

It is a most precious word which our blessed Lord spoke as to His servants, which is recorded in the twelfth chapter of John's Gospel: "If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will My Father honor" (John xii:26). To be a servant of the Lord Jesus Christ—what a dignity! And this is the high and holy calling of all who are washed in His Blood and who are indwelt by the Spirit of God. "Ye serve the Lord Christ" (Col. iii:24) must be true of every child of God. The great question is *how* we serve Him, how we yield ourselves to Him and walk in obedience to His blessed will. Few of His people serve Him wholly. Few make it the supreme purpose of their walk to serve Him whole-souled and to inquire daily, "Lord, what wilt thou have me to do?" The first thing our Lord mentions of a servant is that he must follow Him. "If any man serve Me let him follow Me." It has been said, as the soldier follows the general, as a servant follows his master, as a scholar follows his teacher, as the sheep follows the shepherd, so the believer must follow Christ. This means nearness, close companionship.

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It means faith and obedience. It means to follow His steps and suffer with Him. "For even hereunto were ye called, because Christ suffered for us, leaving us an example, that ye should follow His steps" (1 Pet. ii:21). As we walk thus we are at His disposal, He can lead us, trust us and use us in His service. It needs self-denial, self-surrender and constant self-judgment. To continue in true service for Him needs constant watchfulness and prayer. Such service will not have the applause of the "religious world." It receives nothing from that side but ridicule, opposition and even persecution.

And then the two blessed promises He gives to us if we follow Him as servants: "Where I am there also my servant shall be." Coming from such lips, from such a Lord what a promise this is. No Saint can fully grasp its meaning of glory. It includes all what the Spirit of God in the Epistles makes known as to the believer's inheritance in Christ. Where He is, our Lord and Master, there we His servants shall be. Forever with the Lord. Whatever He has in glory the servant will share with Him. And according to our service shall be our reward in glory and an enjoyment of that never ending glory. What an incentive to give our all to Him and for the little while be spent for Him, who is worthy of all honor and glory. Then the second promise: "If any man serve Me him will My Father honor." It applies in a certain sense to the present life. He who serves the Lord Jesus and honors Him receives even now the acknowledgement of the Father. He honors those who honor His Son. Yet it is in the future when gathered home to glory that the Father will honor the servants of His Son. No pen can describe what that will be. Our names shall then be confessed before the angels, and the Father Himself shall see that we get honor and glory for our faithful service. We have something to look forward to. And this is the glory of heaven! To be with Christ and to be honored by the Father. Oh! let us serve Him. Let us bear His reproach, be nothing, share His rejection! It becomes a blessed privilege which we welcome with praise when we consider the promises He has given to us His servants.

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Weep with Them that Weep

"Weep with them that weep" (Rom. xii:15). Our Lord did this. When His friend Lazarus had died, and He saw Mary and the Jews weeping, then He also wept. "Jesus wept" (John xi:25). Only two words. What sympathy and compassion they reveal! How much weeping He must have done in secret, when alone in the desert or on the mountain top. As He looked upon the sufferings of His creatures, beheld their condition, He was constantly moved with compassion. He is the same still. He is the merciful high priest touched with the feeling of our infirmities.

And we must be followers of Him in this also. How much grief, sorrow and weeping there is in this sin-cursed earth today. In our own land thousands are now stricken with grief, mourning over the loss of their loved ones. Thousands more will ere long join this host of weepers. And then the uncertainty, the anxiety and worry. This is the time of weeping. As believers we owe these grief stricken ones our sympathy. We must weep with them that weep. In the prayer of intercession we must pray for them and ask the Lord that their sorrow may be turned into a blessing and that many through their tears may find the Lord as their Savior.

Yet in spite of sorrows and tears the world goes on making merry. When the threatening sword of judgment hung over Jerusalem and the nation, the prophet Ezekiel asked the question: "Should we then make mirth?" (Ezek. xxi:10). Then as now the blinded, self-secure people continued in pleasures and sensuality. Some day this world will be face to face with the threatened wrath, their joy will cease and weeping and gnashing of teeth will follow.

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Joy in the Morning

"Weeping may endure for a night, but joy cometh in the morning" (Ps. xxx:5). This is the night and it is the time of weeping. But it will not always be night. A morning is coming, and that coming morning will brush all our tears away and bring to God's waiting people perfect joy and perfect rest from all their labors and trials. That

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morning for which we wait, for which we pray and long is the morning of His Coming. He who has saved us by His death on the Cross from the eternal night which our sins deserved, will come on that promised morning to take us home to everlasting glory. It is our blessed privilege to live in constant expectation of that morning. In the midst of present trials let us think of the soon coming day when trials are no more. While we weep tears over our loss, the tears of pain and affliction, let us think of the day when His own hand will wipe away every tear from our faces. Then shall we also know all the mystery of our sufferings, and our tears wept down here during the night will sparkle like precious jewels, for we shall find out that all these things worked together for good. During the remainder of the night let us think of the morning.

"O let us hear the Master daily saying,
Behold I come! Awake, arise, prepare!
For but a little, and there sounds the summons,
Ascend, my Saints, to meet Me in the air!

"Then end at once our weary years of watching;
Cometh the vision and the vernal day;
Cometh the Master to His waiting household,
The sunlight bursts, the shadows flee away."

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Unused Riches

Some time ago an old man living in New Jersey discovered about 5,000 dollars in a family Bible. The bank notes were scattered throughout the book. In 1874 the aunt of this man had died and one clause of her will was as follows:

To my beloved nephew, Steven Marsh, I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just and lawful debts are paid.

The estate amounted to a few hundred dollars, which were soon spent, and for about 35 years his chief support has been a small pension from the Government. He lived on in poverty and all the time within his reach there was the precious Bible containing thousands of dollars, sufficient for all his wants. He passed that Bible by. His eyes

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rested on it, perhaps his hands handled the old leather-bound Bible with its brass clasps, but he did not open it once. At last while packing his trunk to move to his son, where he intended to spend his few remaining years, he discovered the unknown riches, which were in his possession. What thoughts of regret must have come to his mind. If he only had opened that Bible years ago, he then might have used the money to great advantage. Instead of it the treasure laid idle for 40 years. And he might have had it and enjoyed it all that time.

This is a sad story. But there is something infinitely sadder than the experience of this man. It is the neglect of the Bible by God's people. Our God has given to His people a wonderful treasure in His own Word. In this Book of books the riches of the wisdom and knowledge of God are stored up. Here the riches of His Love and Grace are made known and the highest wisdom man is capable of possessing is told out. All the child of God needs spiritually is to be found in its pages; all wants are there supplied. And yet these riches, put at our disposal by a loving Father, are unknown and unused riches. Instead of being enjoyed, used, and in using them multiplied, they are neglected. Many of God's people are dragging along in spiritually impoverished state, when they might have all their need supplied and constantly increase in the knowledge of God. Occasionally we receive letters from aged Christians, including preachers. They tell us how they deplore the fact that they did not know certain truths thirty and forty years ago. "How different my Christian life and experience as well as my service might have been," is what an old Christian wrote to us recently. And all this time these riches were in the Bible, they might have enjoyed them. Oh! the neglected Bible! May we arise and possess our possessions.

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Royal Words of Hope

There are two little words in prophecy which may be called the royal words of Hope for Israel and the world. We mean the words **"until"** and **"then."** They present in themselves arguments which post millennialism

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cannot answer. The word **"until"** tells us in a number of passages of the limit of Israel's and Jerusalem's present condition, and when that is reached the Lord will surely have mercy upon Zion and **then** blessing will come upon the nations and the world.

Jeremiah, who is a wonderful type of our Lord, in his lamentations over Jerusalem says: "Fear and a snare is come upon us, desolation and destruction. Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down and ceaseth not, without any intermission, **till** the Lord look down and behold from heaven" (Lam. iii:47-50). And as His people were then in dispersion, so are they now, till the Lord look down upon them once more. But the Gentile rule and power over them will continue to a certain time, as Daniel says to Nebuchadnezzar: "Thou sawest (the image representing the times of the Gentiles) **till** that a stone was cut out without hands, which smote the image on its feet, that were of iron and clay, and brake them to pieces" (Dan. ii:34). In this time, when His people are in dispersion and Gentiles rule, a continual overturning takes place, but it will have an end. "I will overturn, overturn, overturn it, and it shall be no more, **until** He come whose right it is; and I will give it to him" (Ez. xxi:27).

Daniel speaks of the last great overturning: "I beheld, and the same horn made war with the saints, and prevailed against them, **until** the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the Kingdom" (Dan. vii: 22). Concerning His people, He says through Hosea: "I will go and return to my place (rejected by them when He came into the earth, He leaves them) **till** they acknowledge their offence and seek my face; in their affliction they will seek me early" (Hosea v:15). This little word of Hope and assurance is found in Isaiah. The Spirit through this prophet speaks of the palaces of the people to be forsaken; but the mournful condition of the land is not permanent "**until** the Spirit be poured upon us from on high and the wilderness be a fruitful field, and the fruitful field be counted as a forest" (Is. xxxii:15). In the New Testament we

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find it three times: twice our Lord uses it and once the Holy Spirit through the Apostle Paul. In the first place our Lord tells us that Jerusalem can **never** remain in the hands of the Gentiles forever. The condition of Jerusalem as it is now and as it has been since its fall, is to be changed. He foretold the fall of Jerusalem, and He promised its restoration. As literal as the fall came true so literal will be its restoration. Though Jerusalem has been taken from the Turk it is still in Gentile hands. Listen to His own infallible words: "Jerusalem shall be trodden down of the Gentiles, **until** the times of the Gentiles be fulfilled" (Luke xxi:24). The times of the Gentiles will find a sudden end by the stone falling out of heaven and striking the image: that is the Return of the Son of Man in power and glory. Then our Lord tells us that their house will be left desolate. Without a king they were to have a desolate house, but it is not to be so for all the ages to come, but only for an age—the present age. "Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, **till** ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii: 38-39). And in Romans xi we hear of the conversion of all Israel in the day of the return of the rejected Redeemer and Deliverer. "Blindness in part has happened to Israel **until** the fulness of the Gentiles has come in, and so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob."

The little word **"then"** has a equally important meaning. It tells us of an appointed time and is closely connected with **"until"**. We can confine ourselves to but a few of the many Scripture passages, which might be quoted. We find the word in the Second Psalm, which speaks of the end of the times of the Gentiles. Nations will counsel together against God and His Anointed. When this is the case **"then** shall He speak unto them in His wrath." In the li Psalm, which dispensationally tells us of Israel's great repentance on account of "bloodguiltness," we read at the end, "**Then** shalt thou be pleased with the sacrifices of righteousness. . . . . **Then** shall they offer bullocks upon thine altar." When the Spirit is poured out upon Israel "**Then** judgment shall dwell

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in the wilderness and righteousness remain in the fruitful field" (Is. xxxii:16). The thirty-fifth of Isaiah—that much spiritualized chapter—gives us the picture of the times when the Kingdom has come. "**Then** the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. **Then** shall the lame man leap as an hart and the tongue of the dumb sing" (Is. xxxv:5-6). "**Then** shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward" (Is. lviii:8). "**Then** shalt thou see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Is. lx:5). "**Then** shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy and will comfort them and make them rejoice from their sorrow" (Jer. xxxi:13). "**Then** will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." "**Then** the nations that are left round about you shall know that I the Lord build the ruined places" (Ez. xxxvi: 25-36). "**Then** shall Jerusalem be holy, and there shall no strangers pass through her any more" (Joel iii:17). Marvelous, divine harmony of the entire prophetic word! And how soon it may all be fulfilled! Israel's widowhood is drawing to a close. Her sad wanderings will soon be ended. And while our gracious Lord still tarries, let us not alone study and enjoy the divine promises made to His earthly people; but let us lovingly remember them before our Lord, Israel's coming King.

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Till the Son of Man Be Come

There is a verse in the Gospel of Matthew which has puzzled many students of the word of God. It is found in chapter x:23: "*Ye shall not have gone over the cities of Israel till the Son of Man be come*". What does it mean? Those expositors who do not see the dispensational and prophetic character of the Gospel of Matthew are unable to give an intelligent explanation of this statement. If "the Kingdom" preached by John the Baptist, by the

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Lord and by His disciples, during the first part of His earthly ministry means "the church" or the "Christian dispensation," then the above words of our Lord to His disciples are very mysterious. But "the Kingdom of heaven" preached in the beginning of Matthew is not the church nor the present dispensation. It is the literal Kingdom promised to His people Israel. This at once clears up the above statement.

The Coming of the Son of Man of which our Lord speaks is His Second Coming. To deny this would be folly. The testimony which His Jewish disciples gave in the cities of Israel was a testimony of the promised Kingdom. According to the words of our Lord this testimony of Jewish believers is to continue till He comes again. The testimony of the disciples was interrupted by the rejection of the message they brought to the cities of Israel. The testimony therefore was an unfinished one. After the Lord Jesus had died and rose from the dead the same offer of the kingdom was made to Israel, only to be rejected again. This the Lord had announced in His parable of the marriage feast (Matt. xxii:1-9). The record of this repeated offer of the Kingdom is found in the Book of Acts. After the rejection of this offer the present age began. This age was not revealed in the Old Testament. Its great purpose, the calling out of the church from among the Gentiles, is nowhere mentioned by the prophets. It was hidden. During this present dispensation no Jewish testimony of the Kingdom promised to Israel is given. Israel is set aside nationally, blindness in part is their lot until the fulness of the Gentiles is come in. When the church is complete and the rapture of the Saints has taken place, then, and not before, the Lord begins to deal again with Israel. The real end of this age is seven years, the last prophetic week of Daniel's prophecy (chapter ix). During these final seven years Jewish believers will take up the **unfinished testimony** to the nation and preach the same gospel of the Kingdom, which John the Baptist heralded and which the Lord and His disciples preached exclusively to the lost sheep of the house of Israel. "The Kingdom of heaven is at hand" will again be the message. The disciples which our Lord sent forth are typical of similar disciples, the Jewish remnant, during the tribulation

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period. The twenty-fourth chapter of Matthew is a continuation of the tenth chapter, inasmuch as the first part of chapter xxiv shows the unfinished testimony of chapter x finished and completed. Sir Robert Anderson in his book "Misunderstood Texts," puts it in a very terse way when he says on Matthew x:23:

"This statement must apparently be dismissed as a hopeless enigma, or rejected as a sheer blunder. But to the Christian who has learned to recognize the dispensational and prophetic character of the First Gospel, its meaning is clear. 'The hope of the Church'—to use Bengel's phrase—is not 'the coming of the Son of Man' to earth in fulfilment of Messianic prophecy, but the coming of the Lord Jesus Christ to call up to heaven His people of the heavenly election of the present dispensation. And this dispensation, and the distinctive truths relating to it, were 'mysteries' unrevealed until the earthly people were set aside. But these, and other similar words, will be received and acted on by Hebrew disciples in days to come, just as they would have been received and acted on by the disciples of the Lord's earthly ministry if the Christian dispensation had not intervened."

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Satan's Power

In speaking of the Devil our Lord described this sinister person as the murderer from the beginning and as a liar and the father of it (John viii:44). All murders and all lies have their source in this person. And how he now displays his power! The evidence of his existence and his dreadful character is now manifest as never before in the history of the world. His stronghold is the empire which has cast through its leaders all righteousness and morality to the winds and put itself fully on the side of the powers of darkness by their deeds of unspeakable wickedness. The fourth empire, the Roman, was seen by Daniel as an undescribable beast; a nondescript of horror. "Dreadful and terrible, and strong exceedingly; and it had great iron teeth. It devoured and break in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that

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were before it and it had ten horns" (Dan. vii:7). How well this fits the German Empire, except the ten horns which have not yet appeared. The work of destruction, cold-blooded murders by the thousands, the deception, the lying and all the other atrocities which go with it, show the Satanic powers which stand behind the beastly leaders of that government. If we could see the invisible things we certainly would see the hosts of demons enlisted on the side of the German forces, goading them on in the perpetration of their hellish deeds. As our own spiritual warfare as believers is not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against the wicked spirits in heavenly places (Eph. vi:12), so in this war the principalities and powers of Satan's kingdom the wicked spirits are fully active and must be fought.

But how can we fight them? There are also unseen powers and principalities of a holy and righteous nature, who stand ever ready at God's call to overthrow the powers of darkness. This truth was known to Elisha. When the city was besieged by an immense army he said confidently, "Fear not, for they that be with us are more than they that be with them." Then Elisha prayed and his servants' eyes were opened. "And he saw, and, behold the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi:15–18). These were the heveanly hosts enlisted on the side of the people of God. When they acted the victory was won and the powers of darkness defeated. But to insure this supernatural help against the supernatural powers of Satan something is needed from our side. If the Lord with His hosts is to be fully on our side, we must acknowledge Him and cast ourselves upon Him. We must seek His face in true humiliation, confession of sins and believing prayer. If we turn thus to Him and trust Him, then the battle is the Lord's and He will fight for us. "For the Lord your God goeth with you, to fight for you against your enemies, to save you" (Deut. xx:4). While more men are called for and needed as well as more money, the need is for more prayer, more true humiliation, turning away from sin and seeking after the Lord. This will bring the victory. Against true prayer the demon forces cannot stand.

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We believe this great truth and need is being gradually recognized in England, Canada, France and in our own country. We want more days set apart for prayer and humiliation before God. It seems God is waiting for this. Let all believers do what is now so much needed—pray! pray!! pray!!! If it begins with us and we seek His face as never before with real confession and humiliation then the answer will soon come. There are evidences of providence which show that the Lord is on our side and this ought to be recognized in all humility and with thanksgiving.

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Prophet Ezekiel

Our exposition of Ezekiel is now published in book form. It is one of the few commentaries of this great book which have been written from the pre-millennial viewpoint. Post-millennial expositors have completely failed in making plain these visions and prophecies. The volume was written in view of the present-day world condition. Of especial interest are the comments on chapters xxxvi–xlviii. Two plates are also inserted giving simple drawings of the millennial temple and the division of the land. The volume is printed on good paper and is well bound. The price is only $1.50 postpaid.

Annotated Bible

We are unable to finish the new volume this fall. This volume contains the Books of Job and the Psalms. It has required more time than we anticipated. We trust that under God this new volume will be very helpful to all Bible Students.

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Studies in Prophecies

"Studies in Prophecies" by the Editor contains the simple restatements of prophetic truths. So much has been written on prophecy of late which is not up to the mark, and others have put out unscriptural theories, that these studies are timely. From the contents we mention, "The Present Age: its Beginning, Progress and its End"; 'The Church and the Tribulation'; "Who Will be Caught Up when the Lord Comes?"; "The History of Satan"; "Gog and Magog," etc. The volume will be ready this fall. Bound in cloth. Price $1.

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Special Offers

Beginning with next month, the Lord willing, we shall print again a list of special Bible and Book offers in different combinations. On account of the very high paper prices and the equally high cost of bookbinding we

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will not be able to make most offers as low as in previous years. We shall do the very best we can so as to make a larger circulation of good, scriptural books and pamphlets possible through our readers.

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The Book of Ezra

Few Christians know the many helpful things found in the **Book of Ezra.** We have just published our Study pamphlet on Ezra. Price 20 cents postpaid. It will be sent to all subscribers of the Bible Study Course. Many have neglected to renew their subscriptions. We cannot afford to send out these pamphlets unless you have sent in another dollar for the next five pamphlets.

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New York Prophetic Conference

As we have to go to press with this issue the last week of August, on account of the Editor's absence in California, we cannot print the call and invitation to this Conference. It will be signed by a number of New York preachers of various denominations and leading business men of the City and State of New York. This call in full will be published in our November issue. The time has been changed to Nov. 26, 27 and 28 (Thanksgiving week). Carnegie Hall, seating 3,500, has been secured. Already inquiries are coming in and we expect hundreds from other places.

We earnestly beseech all our readers all over this land to pray for this Conference that it may be a time of great blessing for our metropolis and that the ministry may be under the power of the Holy Spirit.

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Oral Ministry

The Editor left for **Colorado Springs** Aug. 21 where he conducted another Bible Conference during the closing days of August. He spent the entire month of September in **Los Angeles** speaking again to large audiences in the Bible Institute Auditorium and in the Glendale Presbyterian Church.

We are unable to announce definitely the places we hope to visit during October and November. We may have to postpone the proposed visit to Texas for various reasons. One of them is the New York Prophetic Conference, which demands a great deal of preparation and personal attention. As never before the Editor feels the need of prayer and divine guidance in this ministry. In case he remains east he expects to hold meetings in places in New York and other Eastern States. Brethern pray for us.

The Prophet Ezekiel.

Chapter xlv.

I. The Holy Portion of the Land for the Sanctuary, the Priests, the Levites, the City and the Prince.

Moreover when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary. And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes (verses 1–8).

The land possessed will be divided by lot for the inheritance of the people. The special territorial division for the different tribes is recorded in the last two chapters. They are to bring an oblation of the land which the Lord so graciously restored unto them. The word "oblation" is literally an "heave-offering," because when anything was offered to Jehovah the offerer raised the hand. The dimensions of the holy portion of the land are, in length 25,000, and in breadth

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10,000. But what? The Hebrew has no definite measure. The authorized version supplies the word "reeds," which seems to be correct in view of the statement in chapter xlii:16.* This is a very large territory, a square of some sixty miles on each side. The topography of Palestine will be entirely changed in the coming age, as we pointed out before. The land is to be greatly enlarged, while the temple-mountain will be highly exalted. These changes will make all possible which we read in these closing chapters. We must take these chapters in faith, knowing that the omnipotent Lord will accomplish all in his own time. In the center of this large area, the holy portion of the Lord, will be the sanctuary; the measurement is given in verse 2. Around this the priests have their portion; there they will have their houses. The estate of the Levites comes next; the measurement is given, and that they shall have for possession twenty chambers. The Septuagint has "cities to dwell in," habitations where they will reside. This is undoubtedly the correct meaning. Then the measurement of the city is given, which is for the whole house of Israel. Finally the portion of the Prince is recorded. "And the Prince shall have his portion on the one side and on the other side of the holy oblation, and of the possession of the city over against the holy oblation, and over against the possession of the city, from the west side westward, and from the east side eastward; and in length answering to one of the portions of the tribes from the west border unto the east border." From this we learn that the estate of the Prince consists of two halves, the one on the west and the other on the east of the holy portion. He stands as the head and ruler in closest connection with the sanctuary. It is all a new order and will be brought about when the Lord has come back, and when Israel is restored to the land. They never possessed such a holy portion in the land, nor such a sanctuary. A spiritual application as to the Church is impossible to make; the literal interpretation is the only possible one which can be made.

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*Read our comment on this verse.

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III. Exhortation Addressed to the Princes.

Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh* (verses 9–12).

The princes who used to oppress the people, shall no longer oppress (verse 8). They are to execute judgment and justice. Every measure is to be just. The time has come when righteousness reigns. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor" (Ps. lxxii:4). No longer will the poor be down-trodden.

IV. The Oblation for the Prince and His Offerings.

This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley: Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God. All the people of the land shall give this oblation for the prince in Israel. And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel (verses 13–17).

What the ruling Prince, the vice-regent upon the throne of David, is to receive from the people is stated in verses 13-16. The part of the Prince is to give burnt offerings, meat offerings, drink offerings, at the different feasts and solemnities, to make reconciliation for the House of Israel. No doubt all this has a retrospective value and meaning. These sacrifices and offerings commemorate the one great

*The sixtieth part of a talent, about fifty shekels.

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sacrifice, which is constantly and vividly kept in full view by these ceremonies.

V. The Two Great Feasts: Passover and the Feast of Tabernacles.

> Thus saith the Lord God; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering. And seven days of the feast he shall prepare a burnt offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering. And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil (verses 18–25).

First stands the cleansing of the sanctuary on the first day of the first month. The cleansing of the sanctuary therefore commences the year. And this offering of a young bullock without blemish shows forth Christ in His wonderful, unblemished devotedness as He suffered once for sin. The same sacrifice will be repeated on the seventh day, and it is then especially for everyone that erreth and for him that is simple. The precious blood of the Lamb of God is thus constantly kept in remembrance. Two great feasts will be celebrated, the Passover and the Feast of Tabernacles. These are the feasts of the Millennium. Very significantly the feast of weeks, that is Pentecost, is no longer mentioned. Dispensationally the Feast of Pentecost typifies the coming of the Spirit of God, to baptize believing Jews and Gentiles into one body. Pentecost ushered in this present age, and during its course the Holy Spirit is on earth fulfiling His mission in calling from Jews and Gentiles a people for His name. When this age closes with the great predicted

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events transpiring, the Spirit of God has finished the work for which He came. The body of Christ is taken home to glory and united with the Head. It is true the Holy Spirit will yet be poured out upon all flesh (Joel ii:28) but the dispensational aspect of Pentecost is fulfilled and can have no such meaning in millennial times.*

And how appropriate it is that only Passover and the Feast of Tabernacles are celebrated by Israel when the Lord has come. Passover was first kept in Egypt; its precious meaning is well known to all Christians. Redemption by blood, so fully realized in the work of the spotless Lamb of God, is blessedly seen in the Passover, while the Feast of Unleavened Bread reveals the purpose of redemption—redemption unto holiness. Israel observed this feast in the wilderness. They celebrated it when they had come into the land; then under Hezekiah and Josiah it was recovered. During their long dispersion Israel has not forgotten this feast. Though with judicial blindness upon them, eyes that cannot see and ears that cannot hear, the people keep once a year the Passover. Longingly the orthodox Jew looks towards the land of promise and repeats each Passover night the pious wish "This day here; next year in Jerusalem." When the nation is regathered and the Kingdom is established in their midst they will keep this Feast anew. What meaning it will then have! What memories cluster around it! How all their history will be recalled by that Feast—started in Egypt and consummated in the Kingdom! But the observance apart from the unleavened bread is different. The Prince and all the people on the fourteenth day of the first month are identified as they never were before, in a single bullock for a sin offering, while every day for seven days the Prince prepares a complete burnt offering, a sign of perfect consecration to the Lord. What praise the Lord, the Lamb of God enthroned in glory, and His glory covering the earth, will receive in these yearly memorial feasts!

*The Feasts of Jehovah—Passover: The Cross and its work. First Fruits: Resurrection of Christ. Pentecost: The Gift of the Spirit and the calling of the Church. Feast of Trumpets: The Regathering of Israel. Day of Atonement: Israel's Cleansing. Feast of Tabernacles: The Millennium.

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The Feast of Tabernacles is the second great feast. It was kept by Israel when the harvest and the vintage had taken place. It foreshadows the Millennium, when the harvest and the vintage (Rev. xiv) the end of the age is passed and the new age, the age of glory, has come; the great ingathering has taken place and the prophetic meaning of the Feast of Tabernacles will be realized. Zechariah xiv:16-21 tells us of its Millennial celebration.

Isaiah.

Chapter X (continued) "The Assyrian."

"The discourse (chapter x:5 to xii:6) subdivides into three principal parts, and each of them into three subdivisions, so that three forms the underlying number"—this is taken from Dr. Nagelsbach, in Lange, whose testimony is the more valuable since he did not apparently attach any deep significance to what he thus noted.

Well, then, in this three by three we may well expect again to find "God fully manifested," and how can that be save in the work of redemption of sinful man through His beloved Son? Nor shall we be disappointed—may we enjoy it together.

The first of these sub-sections may be divided and entitled thus:

1. Verses 5 to 11—The Assyrian sows the seed of his own doom.
2. Verses 12 to 15—By denying that he is merely an instrument in Jehovah's Hand.
3. Verses 16 to 19—His doom!

We will consider them briefly, and render:

5. Ho, Assyrian, the rod of mine anger;
   My fury, the staff that they wield in their hand.
6. I'll send him against a nation polluted—
   I'll give him a charge 'gainst the folk of mine ire.
   To spoil spoil—
   To prey prey—*
   To tread down the people under his feet:
   To make them to be as the mire of the street.

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*Heb.: "lishlol, shalal": "laboz baz." I have tried, following Delitsch, to preserve the evident play on the sound of words.

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7. Ah, but that is not his intention:
   That is not the thought of his heart.
   His heart conceives his own exaltation:
   To destroy and cut off of nations not few.
8. For he saith: "My princes, are they not royal?
9. Is not Calno as [conquered] Calchemish?
   Is not Hamath as Arvad [subdued]?
   Is not Samaria as [fallen] Damascus?
10. As my hand hath reached to these kingdoms of idols—
    Of idols whose number are far in excess
    Of those in which Jerusalem trusteth,
    With those of Samaria added thereto,
11. What hinders my doing to Salem's few idols,
    As to Samaria, and hers, I have done?

This may not be the time or place for an extended examination as to the various individuals prominent in the last days of this age, but, for anything like a clear view of that most critical epoch in human affairs, we must at least endeavor to discern this Assyrian.

Were we to confine our thoughts solely to this one prophet, we might conclude that there was but **one** personality really sufficiently prominent in those days as to be mentioned in the divine word; called "The Assyrian"; but other Scriptures assure us of others, whom, for the present, we must leave.

The past history, though it provides, as is so often the case in both Old and New Testaments, most valuable forecasts of the final fulfilment of the prophecy, cannot possibly exhaust that prophecy. No one can surely claim that Jehovah's wrath against His people Israel ceased absolutely and definitively in the destruction of Sennacherib's army, although that destruction may afford a very graphic picture of the final one. Nor did such a song as here follows, in chapter xii, the final deliverance, follow that partial one—for the real accomplishment of all this we must look forward to a day still future.

Many of us have been accustomed for many years to find the "Assyrian" of that future in the power that makes the last assault on restored Israel in Ezekiel xxxviii, evidently Russia; and such an interpretation has much to commend it. For, in the first place, the geographical position of Russia, and her then allies, corresponds closely in a large part

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of her extended domain with the ancient Assyria, as being to the north and east of Jerusalem. Then again the Assyrian is, as far as Isaiah tells us, the **last** enemy destroyed, and with this agrees Ezekiel, who says that after this the "house of Israel shall know that I am the Lord **from that day and forward.**" This has led us to conclude that Russia and the Assyrian are identical.

But this is not altogether without its difficulties. We have, as far as I am aware, no hint anywhere else in Scripture of Russia being used of God in the last days for the chastening of the Jew. She may have shared in persecuting them with all the other nations of Christendom, in the past, and that persecution may even have been more acute in Russia than elsewhere, but that is not what we have here in Isaiah: it is an oppressor specifically **used of God** to chastise His people **when in their own land,** while in Ezekiel, Jehovah is not only **not** "sending" and **not** using the hostile power; but from the very beginning of his "evil" thought of invasion of the land, is "against" him, that could never be said while the instrument was being sent and used.

Again, in Ezekiel the incursion occurs **after** the return of all the people, and when they are living in apparent security; in a "land of unwalled villages" as it is called in chapter xxxviii. In Isaiah, on the other hand, that return does not take place till after the incursion of the Assyrian (see chapter xi); and this would seem to be quite enough to make us pause before identifying them. May not the World-power of Isaiah's day stand for the World-power of any day, and particularly of the last days, even though it be not then literally Assyria, but "the beast from the sea" (Rev. xiii), that is the revived Roman Empire which then holds the place of Assyria? The prophet naturally spoke (ever under the inspiration of the Holy Spirit) of what his readers would understand: nor could he therefore say anything of a western empire that had no existence at all at the time. He looks out upon the world, sees it with one dominant Power which is opposed to God and His people Israel, and takes its head as representing the World-ruler of the last days to which his prophecy extends. Nor it is of vital importance whether it be the Babylon-

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ian, Assyrian or Roman—there is one—the real "prince of this world" who is behind each and all these human pieces on the chessboard of time, and links them all together, even from the day of Nimrod who founded both Babel and Asshur, and whose spirit pervades these world powers to the very end.

Thus the "Assyrian" of Isaiah's day may well be the "Beast from the sea" of the day of the Apocalypse. This too is confirmed by this clear and sure truth that when the Lord is revealed for the deliverance of His people, He finds **the Assyrian** oppressing them in the Old Testament, and **the Beast** in the New.

In Isaiah's day the Assyrian received a commission from Jehovah to inflict His judgments—he is an utterly ungodly man, a good representative of the proud "prince of this world," but Jehovah makes use of him, for there is no creature who can escape being made to serve Him, in one way or another, either as a vessel unto honor or as a vessel to dishonor.

But it is a dangerous commission, for he who inflicts judgment must be very careful as to his own condition: he who casts the "first stone" must be himself "without sin:" he who sees the mote in his brother's eye, must have his own eye examined first, to be sure that there is no beam in it: those who "put away the wicked person from among" themselves, must first humble themselves, and "purge out" the leaven of being "puffed up" (see 1 Cor. v:12 and 2). It is the same principle all through, as in the simple word: **"Judge not that ye be not judged."** The time shall come when His people, being all righteous, shall "execute vengeance upon the Gentiles, and punishment upon the peoples —bind their kings with chains, and their nobles with fetters of iron," but that will be when it can be added of that whole nation "this honor have all His **saints.**" Ps. cxlix:9.

The Assyrian is quite unconscious of being only an instrument of Jehovah—thinks he is simply carrying out his own plans for his own glory. He will be Lord of lords and King of kings. It is the lust for world dominion that has constantly been evidenced by world conquerors, from a Nimrod in earth's early day to a Charlemagne, a Bonaparte, and in our

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own, a Hohenzollern. In all there has been a striking desire to revive the old Roman empire, although no attempt has as yet been successful. But one day out of the tossing waters of some such world-conflict as the present, will arise the last beast who shall, in this political position (I question if it correspond geographically at all) occupy the place of Assyria of the prophet's day.

Note that the Assyrian of old is not content with even exalting his own god over those of other nations: he does not merely contend that the deities of Assyria are superior to those of Calno or Carchemish, but that he himself has proved his personal superiority over them all: "As I have done to Samaria and her idol-deities shall I not do". In a word, he too "exalts himself above all that is called God." In that trinity of evil of the last days—Dragon, Beast, False Prophet—that same trait is in all three, the spirit who at the first would exalt his "throne above the stars of God and be like the most High," controlling the others.

The path from Calno to Jerusalem, in more senses than one, is ever travelled by all the aspirants to world-empire: a series of victories leads the conqueror to esteem himself invincible and then—his downfall! Sooner or later every man breaks down under the strain of victory:

> "The man whom God designs to bless
> He never curses with success."

Second section: The Assyrian denies being a mere instrument of Jehovah.

12. And it shall be when Adonai hath finished
The whole of His work—His strange work on Mount Zion—
Hath punished Jerusalem to its full limit,
Then will I turn on the fruit of the stout heart—
On the king of Assyria, the blows of my rod;
So shall the pride of his high looks be lowered.

13. For he saith by the strength of my hand have I done it
'Tis my wisdom hath wrought it, for prudent am I.
'Tis I who've removed the bounds of the nations—
'Tis I who have plundered their stores at my will.
Yea, as a bull, thrown down all their rulers.

14. As one might discover the nest of a bird,
My hand hath discovered the wealth of the nations,

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And as he might sweep up the eggs thus forsaken,
So have I swept the wealth of the world,
Nor dared they move wing, or peck me,* or chirp.
15. Shall the axe vaunt 'gainst him that hews with it?
Shall the saw make, 'gainst its wielder, its boast?
As though a rod should swing its uplifter!
As though a staff should lift up what's not-wood!

Jehovah's judgment on His earthly people is not unlimited—it has its end: He "hath not cast away His people whom He foreknew," and His mercies shall return to them, and here we have that return. Jerusalem shall "receive of the Lord's Hand the full measure of her guilt—yea, double for all her sins" (chapter xl:2); but she shall not be given over unto death, for just as it seems to be all over with her forever, her Lord shall interpose, the days of unparalleled tribulation stopped, and He looks at the instrument that He has been using for her chastening, alters the direction of the strokes of His rod, and the fruit of the pride of the Assyrian becomes the object of the blows. For thus his heart speaks: "I, even I have done it! My wisdom far superior to that of others has swept the earth, and none has had a word to say, even as to their own dwelling. I have shuffled the nations about as I chose; if they had anything of value I made it mine: 'Might is right' with me. There is no one to whom I give account, and no one can any more withstand me than a little bird can defend its nest from the depredating school-boy—it dare neither strike with wing, nor beak, nor even protest with one feeble chirp."†

Then Jehovah answers in keen irony: Here is an axe boasting that it has cut down the tree, not the man who wields it! Here is a saw boasting that it has been due to its own clever swinging to and fro that it has done the work! Really one would suppose to listen to this boaster that it is the rod that swings the man, not the reverse; or that it is

*The Hebrew word "*abbir*" may mean either "a valiant one," as Judges v:22; or "bull" as Ps. l:13. As the speaker is the Assyrian, and as the emblem of Assyrian royalty was the bull, I have adopted the latter.

†Literally "opened the mouth;" but as this would evidently be in efence of its nest, the free rendering is not unjustified.

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the staff that lifts up something that is not wood. A staff surely needs something that is not mere wood to move it, so if a staff does move, it is evidence of something "not wood"—far higher than wood—behind it—so if this boastful Assyrian ever moves, and is of any effect, it is evidence of a power as much higher than himself behind him as a man is higher than wood.

Ah, pride is the one common family likeness of a very large family, nor can we distinguish the personalities of the last days from one another by that feature alone—they all have it. Because there are significant correspondences between the Pope and "the man of sin, the son of perdition" (2 Thess. ii), multitudes have jumped to the conclusion that they are one and the same individual, aided much by the "Protestant" desire to find the Pope in every evil character in the Scriptures. But it will not do. That "man of sin" shall not be revealed at all till after the departure of the divine "Hinderer," the Spirit of God (2 Thess. ii:6–8), and the Pope—lofty enough as are his claims, and well as he may be taken as a foreshadowing of the Antichrist of the end, yet does not go nearly as far, as he who shall "exalt himself above all that is called "God", and who shall "not regard the God of his fathers, nor the desire of women" (Christ), for, professedly, at least, to God and Christ the Pope adheres.

Third section: the doom of the Assyrian.

16. Therefore Adonai Jehovah Tzebaoth
Will send on his fat ones a wasting disease;
Under his glory He'll kindle a burning—
A burning as burneth a firebrand of fire.*

17. So the Light of Israel becometh a fire—
So Israel's Holy One turns to a flame;
And it burneth, yea devoureth
Assyria's briers—Assyria's thorns
In a day!

*"In accordance with Isaiah's masterly art of painting in tones, the whole passage is so expressed that we can hear the crackling, and sputtering, and hissing of the fire, as it seizes upon everything within its reach" (Delitsch). The Hebrew of this last line reads: "v'tachat k'bohdu yehqad yeqoad keqohd."

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18. Thus the glory of his forest, the beauty of his garden
Are all consumed utterly e'en to the soul and flesh†
And it is with th' Assyrian as when a sick man fainteth **all away!**
19. Till the remnant of his forest trees
Are so few a boy may write them!

Here is the final doom of the Assyrian—his host melts away. He, with his host may appear as a stately forest, or a lovely garden; but really he is but "thorns and briers" which Adonai (the supreme Lord of all) Jehovah (that supremacy linked with Israel) Tzebaoth (for whom He takes up arms), the very Light of His beloved Israel, like that cloud that covered His people in the Red Sea, becomes of quite an opposite character toward their enemies; a very flame that consumes them utterly. Thus the Assyrian becomes as a dying man that faints till the watchers think the end has come. But not quite, for still a few trees are left in his grand forest, but so few that a boy could write them down.

Was this fulfilled when the army of Sennacherib lost 185,000 men in a single night? So Delitsch and others assure us. But we ask, how is it then that even to this very day we see the Jew, far from being delivered from his Lord's wrath, scattered all over the earth, and for whom that earth, purchased at the price of Blood of infinite value, is but an "Aceldama" for their national burial? For our Scripture distinctly tells us that this final judgment on the mighty World-power shall only be when the "Lord hath performed His whole work on Mount Zion and Jerusalem" —who can possibly deny that that is, even to this very day, still in the future, although it is indeed approaching nearer and ever nearer; till, as I write, the fainting Christian revives, and those now living are once more awakened to a serious hope of **themselves** being alive and remaining alive till He come for them, end His work for heaven, and recommence that for the earth.

—F. C. J.

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†That is; utterly, both "within and without."

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"Will the Church Enter the Great Tribulation?"

A reply to a pamphlet by John Henry Troy, entitled "The Church and the Great Tribulation."

It is not to be wondered at that many Christians at the present time of crises in the world's history are examining anew some questions which many of us had supposed were definitely settled for careful students of the Word of God years ago. One of the questions that will not down is that which I have chosen as a heading for this paper. It is not the old inquiry exactly, "Will the Church go through the Great Tribulation?" but rather "Will the Church enter the Great Tribulation?" Perhaps it should rather be, is it rightly to express what is in the hearts of many, "Has the Church entered the Great Tribulation?" In other words has the Great Tribulation already begun, and are we even now living in the days of the predicted breaking of the seals, and possibly even the sounding of the angelic trumpets of doom?

Among many who incline to this latter view is the author of a little pamphlet entitled "The Church and the Great Tribulation." Upon reading it over carefully one rejoices to recognise in the author a brother who undoubtedly looks for the Savior and who feels that he has a special message to the people of God today. But a careful comparison of his paper with the Word of God makes it necessary to take issue with him on a number of interpretations. His viewpoint is that "The Scriptures teach that the Church on earth will pass through stages of the Great Tribulation, and that the promise of escape therefrom refers only to the last stage of world-judgment." And in support of this he presses certain things which seem to the present writer arather determined effort to establish a theory than willingness to let Scripture speak for itself.

Ere attempting to note his special interpretations *seriatum* I desire to remind the inquiring reader of certain clear, definite teachings of the Word of God in regard to both the Church and the Great Tribulation, as also to the special

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parenthetical character of the dispensation in which we live.

The truth of the Church was unrevealed in Old Testament times. There is not a line in the Law, the Prophets and the Psalms which anywhere intimates the union of Jew and Gentile in one body, which is the special work of the Holy Spirit in the present age. The "Scriptures of the prophets" referred to as making known this mystery in Rom. xvi:25, *26* are the prophetic writings of the New Testament, not of the Old.

Secondly, the rapture of the church is also unrevealed in the Old Testament. This mystery is but part of the great mystery referred to above, and shows us how the church's history on earth will be closed.

Thirdly, to the Philadelphian assembly, the definite promise is given "I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii:*10*). In this all true believers share for it cannot be that the body of Christ shall be divided and part of His members go through the hour of trial which the rest escape.

The last point I desire to especially press upon my reader's attention is this: the tribulation period cannot begin *in any sense* until the Lamb breaks the seals of the seven-sealed book, as recorded in Rev. v. But be it carefully observed, the Lamb does not take the book until after the 24 elders are crowned in heaven. No one will be crowned until after the manifestation before the judgment-seat of Christ. The judgment seat will not be set up until after the rapture. Therefore, the rapture must take place before a single seal is broken or the tribulation in any sense begun. For proof note that the Lord says "Behold I come quickly and *my reward* is with *me* (Rev. xxii:12). The *crowns* are victor-wreaths, not diadems, and the elders are seen *crowned.* These are clearly rewards. And Paul says "there is laid up for me a *crown* of righteousness which the Lord, the righteous Judge shall give me *in that day*, and not to me only, but unto all them also that love His appearing" (2 Tim. iv:8). It is clear from this that all rewards, or crowns will be given at one time and that time is at the rapture. No

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one will get a crown before Paul gets his. All will be given at that day. Therefore the tribulation cannot begin till the saints of the present dispensation, and of past ages, are resurrected or changed, and manifested before the judgment seat of Christ.

Now to look at Mr. Troy's pamphlet: In Argument I he endeavors to show that "the hour of trial" of Rev. iii:10 is not the tribulation period, but only the end of it—"the hour of His judgment" (Rev. xiv:6,7). This he holds the Church will escape, but not the preliminary judgments. He is misled by the use of the word "hour" in each passage, as also in Rev. xviii:10. But surely this is slim evidence indeed in face of what we have already noticed. The present hour is the hour when God in grace is sending out the gospel (see John v:25). The hour of the gospel will soon end. Then the hour of trial will come for all who have rejected it.

Argument II deals with the "trumpet question," and the writer endeavors to show that the seventh trumpet of Rev. xi:15 is identical with "the last trumpet" of 1 Cor. xv: 51-53 and "the trump of God" of 1 Thess. iv:13-18. Again he is misled by similarity in words. The last trumpet of 1 Cor. xv is the trump of God of 1 Thess. iv:16. Of that there can be no question. But the seventh trumpet is distinctly the seventh *angel's* trumpet. It is not the trump of God at all, but a trumpet committed to one of His exalted messengers. The *last* trumpet is, I think we have reason to believe, a military figure. It was the signal to march. For us it will be the signal to leave this scene.

The seventh trumpet does *not* introduce the "hour of judgment" in the Revelation. On the contrary it closes that hour by ushering in the Kingdom, and carries us on to another hour of judgment at the end when the dead will be judged as in Rev. xx. Therefore to identify the "trump of God" of the rapture with the "seventh angel's trumpet" is to carry the church *clear through the tribulation* and identify the rapture with the appearing.

Argument III confounds "the mystery of God" which will be finished at the sounding of the seventh trumpet with the great mystery of Christ and the Church which is now made

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known and is not waiting to be "finished." The mystery to be *finished* is the secret of God's long toleration of evil throughout the ages since the fall. This will be clearly unfolded when the Kingdom is established.

The Fourth Argument is that of proportion. Mr. Troy *thinks the teaching of the rapture prior to the tribulation* an "attempt to pour the Atlantic of 1 Thess. iv:13-18 into the thimble of Rev. iv:1." But we see no such difficulty when we remember that the Book of Revelation is a book of judgment: The Son of man judging in the midst of the assemblies *as long as they are here*, in chapters i to iii; Judgment on apostate Christendom and apostate Judaism in chapters iv to xix; the world judged by the same Son of Man during his glorious reign in the first part of chapter xx and the final issues in the balance of the book. The rapture *as such* has no place here, for it is all blessing—not judgment at all; and the judgment seat that follows has to do only with the heavenly people, not with anything of an earthly order.

And as to proportion, what about the ocean of truth elsewhere revealed as to the appearing, compared with the "thimble" of the vision of chapter xix? But this, too, is all perfect as is every part of God's Word. Who shall dictate to the Holy One *how* He is to present His truth? He has said "My thoughts are not your thoughts, neither are my ways your ways."

It would seem that Mr. Troy overlooks the fact altogether that the book he is dealing with is a *Revelation*, not a *Reiteration*. Therefore, we need not be surprised if some great truths already revealed are not particularly dwelt upon in this closing book, but rather that it consists of an additional revelation supplying prophetic details hitherto unrevealed.

He tells us that "Rev. xiv:1-5 . . . is the only passage in Revelation which even approximates the fulfilment of 1 Thess. iv:13-18," but he overlooks the fact that the 144,000 is evidently the same company which had been sealed in Rev. vii. They were sealed ere the great tribulation began. They are seen with the Lamb on Mt. Zion, triumphant and rejoicing just as it is about to close. Why assume this to be a different company? Why suppose it to be "symbolical of the church in its completed form"?

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Why imagine that "the Zion referred to is not on earth," but that it is a spiritual Zion in heaven? It is all unwarranted guesswork. We know from Scripture that the remnant of Israel are to be sealed prior to the tribulation and that they will be gathered to Zion and will there surround the Lamb at His appearing. Why then torture the 14th of Revelation into teaching something different, when it perfectly fits in with the general testimony as to Israel?

Nor is "the company mentioned in the second half of Rev. vii" "the church gathering in heaven out of the Great Tribulation" (page 11). It is an innumerable throng out of all nations saved **for the earth,** which becomes the nucleus with the 144,000 of Israel of the millennial kingdom. They are not said to be in heaven. If they were, there would be need for the Lamb to spread His tabernacle over them.

The reference on the same page and the one following to the Song of Songs is all confusion and shows how little the author has himself apprehended the new song. It is the song of redemption—not a bridal song—and can certainly be entered into by the redeemed remnant as well as by the glorified heavenly saints.

The rest of the argument is but special pleading and would never have been written were the truth as to the church understood.

The Fifth Argument is hardly worth considering. It is based on the assumption that the everlasting Gospel is a "gospel of fear and bondage"—what nonsense!—and that it succeeds the present gospel of grace, which will be preached only as long as the church is here. This "gospel of grace," he tells us, "will accompany the gospel of the kingdom right up to the hour of trial." Then the church will leave the scene and the everlasting gospel be preached. The "hour of trial" is, for him, only the final phase of the great tribulation.

This is all badly mixed. The gospel of grace, **as such,** ceases to be preached when the gospel of the kingdom in its proper full sense begins again to go forth. The everlasting gospel is the announcement that the judge is about to appear to set all right. This is not a gospel of fear and bondage, but good news indeed to a war-torn earth, declaring that

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all is about to be set right and calling on men, for the last time, to "fear God and give glory to Him."

Argument Sixth—"The closed temple" is altogether fanciful and misleading. No sober reading of Rev. xv:8 would give any hint of the theory it is used to uphold. The church is not the ark. Christ is the ark. Therefore, Mr. Troy's theory falls at once to the ground.

The Seventh and last argument has already been anticipated, but requires some further consideration, owing to the author's effort to show that the twenty-four elders do not represent saints at all, but "signify the process of Law and Grace, both of which one ordained of God and proceed from God" (page 22).

This is an arbitrary statement absolutely unsupported by any Scriptural proof.

The elders are persons. They are robed as priests, enthroned as kings and crowned as victors. In what sense do they symbolize any **process** whatsoever? It is a wild dream of a mind unsubject to Scripture. None but saints will be priests, kings and crowned victors in heaven. They cannot be angels for angels hold no such offices. Angels are never crowned. Crowns or victor's wreaths are for triumphant saints who have fought the good fight here on earth.

Mr. Troy's theory is fanciful, unscriptural and illogical. It is a subtle way of teaching "My Lord delayeth His coming." Therefore it is to be refused as contrary to sound doctrine and certainly subversive of that blessed hope.

The rest of the paper it is unnecessary to notice. It is a strange jumble of queer interpretations and special pleading, and has no claim upon the time of one who desires to be taught by Scripture.

The church's sojourn on earth will soon close at "the coming of our Lord Jesus Christ and our gathering together unto Him." Then, and not till then, will the Lamb take the seven-sealed books and the judgment hour begin.

H. A. IRONSIDE.

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The Names of the Millennial Kingdom of God.

By W. J. Erdman.

The Kingdom to come on the earth has various names in the Sacred Scriptures because of special relations and characteristics.

I. The Millennial Kingdom will be "*the Kingdom of God.*"

It is His will that will be done, His power that will be wielded, His name that will be exalted, His glory that will be manifested by the Lord Jesus. The subject might be illustrated by a diagram of seven concentric circles, each corresponding to a name, the outer one entitled "The Kingdom of God" as including all the others, and the reason and end of all, and pervading all with its presence and power.

From the beginning of the promises, predictions and preparations of Redemption to the end of varied fulfilment, the Kingdom of God is always in view, until on the new earth under the new heavens it appears with "God all in all."

The one universal Kingdom of God embracing all worlds is from everlasting to everlasting; it has been, is now, and ever shall be, but on this earth it is yet to be established as in a once-revolted province of an empire.

Everything done today by the Church and the gospel is "unto the kingdom of God" (Col. iv:11). Its future coming at the "appearing" of Christ is the end in view; to "advance" it, as the popular cry is today, is properly to labor to complete out of all nations the number of the elect Church which at Christ's coming is to be manifested as His co-heir and joint-ruler.

Its throne is *now in the heavens*, on it Christ Jesus is now seated and exercises all power in heaven and on earth *for His Church*, but it is not His own throne properly speaking; on that He is to be seated when He comes again and shares His sovereignty *with His Church*. "To him that overcometh will

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I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne" (Rev. iii:21).

There He is waiting in grace until the hour strikes for Him to come in judgment (Ps. cx; Heb. x:12, 13). And when on His own Millennial throne the aim and goal of His rule will be to subdue all things in order to the establishment of the *final and perfected* form of the Kingdom of God as foreshown in the last visions of the Apocalypse. The millennial form is transitional to the final post-millennial, but throughout all preceding typical and imperfect forms the one everlasting Kingdom of God is still essentially and potentially present.

As Messianic it is characterized by the subduing of enemies at the opening and close of the Millennium. "Then cometh the end when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power," just as David handed over to Solomon the kingdom when "the Lord put them under the soles of his feet," and there was "neither adversary nor evil occurrent" (1 Kings v:3, 4; 1 Cor. xv:24).

As millennial it will be *on the earth*, a visible organized sovereignty ("thy kingdom come, thy will be done on earth"); at present it is in the heavens, and to such heavenly and glorified form only angels and glorified saints can belong, for of such heavenly form it is meant that "flesh and blood cannot inherit the kingdom of God." In the days of the Messiah both the heavenly and the earthly sides will be made manifest; the glorified rulers conjoint, with Christ related to the one, and regenerated Israel and the Nations to the other (John i:51). This double aspect harmonizes the different statements concerning it and rightly relates the truth touching "Jew, Gentile and the Church of God." Under this great name, righteous men were waiting for the kingdom of the Messiah (Mark xv:43; Luke ii:25, 38); under this name John and Jesus heralded its coming; under this name, when certain ones drawing nigh with Jesus to Jerusalem, thought the kingdom of God would immediately appear, He spoke of it as still future and *not to come until He returned in glory* (Luke xix:11–27); under this name Jesus spoke of it at the last passover as the kingdom "appointed" to Him, but not

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to come until that "appointed" to the Twelve had also come (Luke xxii:14–30); under this name He spoke of it for the "forty days" and related it to His Coming again (Acts i:1–11); under this name Paul heralded it everywhere and so associated with Christ and His future Coming, so that even the *Thessalonian mob* echoed the teaching of his discourses and of his epistles to the Church there, in charging that he said, "There is an other king, one Jesus" (Acts xvii:7).

As the expected "Kingdom of God," it may here be also said, that as such it would be none other than "the Kingdom of Jehovah," the God of Israel. "For the kingdom shall be the Lord's, and He shall be the governor among the nations" (Ps. xxii:28; Obad. xxi; Zech. xiv:9).

But both prophecy and fulfilment show it would be that of Jehovah become Man; the Kingdom of the Lord in that it is the Kingdom of Christ. In the earlier and in the later prophetic psalm the names are found together.

"The kings of the earth set themselves
And the rulers take counsel together
Against Jehovah and His Christ."

"Jehovah said to me, Thou art my Son,
This day have I begotten thee."

"The kingdoms of the world are become
The kingdoms of our Jehovah and of His Christ,
And He shall reign forever and ever."

Ps. ii:12; Rev. xi:15–18.

II. The Millennial Kingdom will be "*the kingdom of Heaven.*"

This name, literally "the kingdom of the heavens," is doubtless derived from the peculiar use of "heaven" and "heavens" in the book of Daniel, making them the synonym of God, as in the phrase "the heavens do rule" (iv:26). God is often spoken of as "the God of heaven" (ii:18, 37, 44); so that the ruling of the heavens becomes equivalent to "the kingdom of God," and when John the Baptist announced "the kingdom of heaven is at hand," he was understood as heralding the coming of the kingdom of God. As declared

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in Daniel it already existed in the heavens, but now it was to appear among men, and to be set up when Israel had become a people prepared to enter it by faith in Jesus of Nazareth as both Saviour and King.

Though the name "kingdom of heaven" is found exclusively in Matthew, it is one and the same with the "kingdom of God" in Mark and Luke, being found in passages exactly alike in all three gospels.

Matthew being the gospel concerning the King and written according to the formula "in order that it might be fulfilled," implies in all an acquaintance on the part of the reader or hearer not only with the other prophets but especially with Daniel. The wise men from the East and other hints betoken it.

So the one and the same kingdom was proclaimed under the two names of "heaven" and of "God," the Ruler and the place of the Ruler ("heaven is my throne") being interchangeable terms.

Another proof of the equivalence of the two names is in the fact that "the mysteries of the kingdom of heaven" in Matthew xiii are spoken of as "the mystery of the kingdom of God;" in Mark iv:11 and in Matt. xix:23, 24 the two names are interchanged in the same passage. "The heavens do rule" now in the power given to the Lord Jesus on the throne of the Father in heaven; but this is not "the Church or Christendom as something in mystery." Both names "of heaven," "of God" stand for the future Kingdom of the Messiah, once at hand and then and still postponed through Israel's unbelief until He come again. In the meantime certain "mysteries" pertaining to the Kingdom as preceding and preparatory to it are in historic fulfilment, but they are not the Kingdom itself; and "theChurch" is not the Kingdom, but in its *true members* the "Body" of the elect heirs and coregents who shall reign with Christ when He sets up His reign over all nations.

III. The millennial kingdom will be "*the kingdom of the Father.*"

As the kingdom of God, whose Son shall in the latter days be His vicegerent, such name would be implied. The

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prayer "thy kingdom come" is addressed to "Our Father," and when "delivered up to God" it is to Him as Father.

In the accounts of the last Passover the names are interchanged and are therefore equivalents. "Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God," writes Mark; "new *with you* in my Father's kingdom," writes Matthew; "until the kingdom of God *shall come*," writes Luke. But as the Kingdom of the Father it is now, at this time like the Kingdom of God *in the heavens* (Rev. iii:21). It has as such its peculiar heavenly and glorified relations, but in due time it will be made manifest on the earth; "the kingdom under the whole heaven" (Dan. viii:27).

IV. The Kingdom will be "*the kingdom of the Son of God.*"

This name belongs to it in its special relations to the saints as heavenly and glorified, and is found only in one passage, Col. i:13: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." It is also the *only* Scripture affirming believers are already in the Kingdom, and is undoubtedly to be understood in the same sense that they are said to be now "in heavenly places" (Eph. ii:5, 6).

Another such cannot be found. It is clearly anticipative of the Advent when at last actually the deliverance in every sense and the translation shall take place, and the saints be manifested with Christ in glory.

A kindred passage, 2 Pet. i:1–11, containing a testimony to the *divine Sonship* of Jesus drawn from the Transfiguration implies "the kingdom of the Son," though introduced by "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

V. The Millennial Kingdom will be "*the kingdom of the Son of Man.*"

As such it is related to man, to the race, to Israel and the Nations.

The Son of Man, once seen in shame and humiliation, now appears in glory and exaltation. The glory of the Son of God will be inseparable from that of the Son of Man. Of

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this sovereignty of the Son of Man, the psalmist sang, "Thou hast put all things under His feet" (Ps. 8), and to it the apostle responded, "We see not yet all things put under Him," (Heb. ii:6); and because He is waiting for the completion of the number of the elect "brethren" of whose flesh and blood He partook, and who are to reign with Him over the future habitable earth (Heb. ii:5–18).

In vision Daniel saw Him coming in the clouds of heaven to receive the dominion and kingdom over all peoples, nations and languages (vii:13, 14); and Ezekiel beheld Him on the Cherubic Throne of Glory to restore life and form to dead Israel that Israel might become the Head and Heart of the race, the now dismembered world of nations (Deut. xxxii: 8, 9; Ezek. i:26, xxxvii:1–28; Matt. xvi:28, xix:28, xx:21, xxvi:64; Rev. xv:3).

VI. The Millennial Kingdom will be "*the Kingdom of the Christ.*"

Under this name it has relations and characteristics both heavenly and earthly, divine and human. As heavenly it is the equivalent of that of the Son of God, as earthly that of the Son of Man, as divine it is said to be "the kingdom of Christ and of God" (Eph. v:5), as human it is the kingdom of that Jesus whom a repentant Israel will at last be glad to welcome with that "Blessed be He that cometh in the name of the Lord" (Ps. ii; Acts iii:17–21; Matt. xxiii:37–39).

He is "the Lord Jesus Christ who shall judge the quick and the dead at *His appearing and His kingdom;*" and the Anointed of Jehovah, the king on the holy hill of Zion, who shall "break the nations with a rod of iron and dash them in pieces like a potter's vessel," for it is "*angry*," raging "actions which are punished before the kingdoms of this world become the kingdoms of our Lord and of His *Christ;*" He descends from heaven with His "called and chosen and faithful" as the "Word of God, king of kings and Lord of Lords," and yet is He "Jesus Christ, the faithful witness, the first begotten of the dead and the prince of the kings of the earth," once "*born* in the city of David, a Saviour, Christ the Lord," (2 Tim. iv:1; Ps. ii; Rev. i:5, xi:15, xvii:14, xix:16; Luke ii:11; 1 Tim. i:17, vi:15. Thus to both the heavenly and the earthly phases of the one and everlasting kingdom, to

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both the glorified Church and regenerate Israel and the subdued Gentiles is this name Christ, Messiah, Anointed, related with most blessed significance. It is of "the Christ" and of Jesus (Rev. i:9).

VII. The Millennial Kingdom will be "*the kingdom of David.*"

It will be of David and of David's greater Son. The name David means "beloved;" but the anti-typical David is "the Beloved" in Whom not only has God accepted us (Eph. i:6) but into "the kingdom of *the Son of his love* he has translated us" (Col. i:13). The lower things are the shadows of the higher. Of even David's throne of old, the marvelous language is used, "Then Solomon sat on the *throne of the Lord,*" and "upon the throne of *the kingdom* of the Lord over Israel," (1 Chron. xxviii:5, xxix:22).

Most truly is it therefore predicted of Israel in parallel phrase of their divine-human King: "Afterward shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and his goodness in the latter days" (Hos. iii:5).

And most evident too is it that this "kingdom of David" is as the kingdom of Jehovah also the kingdom of God, of heaven, of the Father, of the Son of God, of the Son of Man, of the Messiah, but with its own peculiar relation to that everlasting covenant made with David long centuries ago:

> "I have made a covenant with my chosen,
> I have sworn unto David my servant,
> Thy seed will I establish forever,
> And build up thy throne to all generations.'
>
> Ps. lxxxix:3; 2 Sam. vii:16; 2 Chron. xvii:17.

In view of that promise David sang:

> "Jehovah said to my Lord,
> Sit enthroned on my right,
> Till I make those that hate Thee
> A stool for thy feet."
>
> Ps. cx:1 (De W.)

And in accord with that covenant Isaiah foretold of the child and Son on David's throne whose name should be called "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace;" and in due time the angel

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Gabriel repeats promise and prediction to the Virgin Mary: "He shall be great and shall be called Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever" (Isa. ix:6, 7; Luke i:32, 33).

When Jesus made His royal entry into Jerusalem, "the city of the great king," the joyous acclaim of the multitude rang out in words that prove how glorious were the Messianic hopes that clustered around this name of the Kingdom "Hosanna! Blessed is he that cometh in the name of the Lord! Blessed be *the kingdom of our father David* that cometh in the name of the Lord! Hosanna in the highest" (Mark xi:10); and when Peter on the day of Pentecost preaches to that same fickle multitude it is of David's throne he speaks as the throne on which the Lord Jesus is to sit when He returns to subdue His enemies, though meanwhile on the throne of the Majesty on high to give repentance to Israel and forgiveness of sins, (Acts ii:29–33, v:31); and lastly, in the visions of the Apocalypse when the time has come to claim His own possessions, and put all enemies and usurpers under His feet, the book of the title-deed to the inheritance and sovereignty of the world is given to Him as "the Lion of the tribe of Judah, *the Root of David;*" David's Lord and David's Son (Rev. v:1–5; Ps. lxxii:110).

It follows from a consideration of all these names of The Millennial Kingdom, that there are not many kingdoms, but only one under all; and also that if one has come on the earth then all have come, but if not, then the kingdom of God in all these aspects, phases and relations is *still future*, the prayer "thy kingdom come" as unanswered yet as that other, "Come, Lord Jesus."

VIII. To these names of the Kingdom significant of the personal relations of the King, may be added those of a national and world-wide import. Such names imply how, like the gospel "beginning at Jerusalem," the power and the glory of the Kingdom shall extend in ever-widening circles to the ends of the earth.

1. *It will be "the Kingdom of Jerusalem."* "And thou, O tower of the flock, to hill of the daughter of Zion, unto thee

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shall it come; yea, the former dominion shall come, the kingdom of the daughter of Jerusalem" (Micah iv:8).

"At that time they shall call Jerusalem the throne of the Lord" (Jer. iii:17; Is. xxiv:23; Ezek. xlviii:35). "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem, behold! thy king cometh unto thee" (Zech. ix:9).

2. *It will be "the Kingdom of Israel."*

It is written that for forty days the risen Lord spake to the disciples of "the things pertaining to the kingdom of God;" and on the renewal of the promise of the gift of the Holy Spirit, which in the prophetic Scriptures is associated with the coming of the Messianic kingdom, the disciples naturally asked, "Lord, wilt thou at this time restore again *the kingdom of Israel?*" Our Lord in His answer and in that of the "two men in white apparel" as He ascended on high, intimated such restoration would not take place until He returned in glory. The final, full outpouring of the Holy Spirit on Israel awaits that time of refreshing and restitution, (Acts i:1–11, iii:17–21; Is. xxxii:1–20).

As king of Israel, Nathaniel confessed the Lord Jesus (John i:59); as king of Israel, He was hailed by the multitude and mocked on the cross; while to His "good confession" before Pontius Pilate, the latter unconsciously made sure the testimony in affirming what had been written must stay written. "This is Jesus of Nazareth the King of the Jews" (1 Tim. vi:13–15).

And when on the one hand at His Coming these words shall be fulfilled, "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the Gentiles," (Haggai ii:21, 22); when judgment and wrath have done their "strange work;" on the other hand, world-wide blessings shall flow through Israel to all nations, heaven and earth shall sing, and the whole earth be full of His glory (Ps. lcvi:145).

✠

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

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Gleanings in Genesis.

By Arthur W. Pink.

17. Abram and Hagar (Gen. xvi).

It is difficult to imagine a greater contrast than what is presented in our present chapter from the one reviewed in our last article. In Genesis xv Abram is seen as the man of faith, in chapter xvi as the man of unbelief. In Genesis xv he "believed in the Lord," in Genesis xvi he "hearkened to the voice of Sarai. "There he walks after the Spirit, here he acts in the energy of the flesh. Sad inconsistency! But One could say, "I do always these things that please Him" (John viii:29).

"Now Sarai, Abram's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing. I pray thee, go in unto my maid, it may be that I may obtain children by her" (Gen. xvi:1, 2). In this suggestion of Sarai's we witness a fresh **testing** of Abram. Again and again our patriarch was tried—tried, may we not say, at every point. First, his faith had to overcome the **ties of nature**: God's call was for him to leave his country and his kindred. Then, shortly after he had actually arrived in Canaan, his faith was tried by **stress of circumstances**—there was a famine in the land. Next, he had to meet a trial respecting a **brother**: Abram feared that the friction between his herdsmen and the herdsmen of his nephew might lead to "strife" between brethren, and how he met this by his magnanimous offer to Lot we have already seen in an earlier paper. Later, there was a testing of Abram's **courage**, as well as his **love** for his nephew. Lot had been captured by a powerful warrior, but Abram hastens to his rescue and delivers him. Subsequently, there was a testing of his **cupidity**. The King of Sodom offered to "reward" him for overcoming Chedorlaomer. And now he is tested by a suggestion from his wife. Would he take matters out of the hand of God and act in the energy of the flesh with reference to the obtaining of a son and heir. Thus, at six different points (to this stage in his history) was the character of Abram tested. We might summarize them thus: There was the trying of the **fervor** of his faith—did he love God more than home and kindred. There was the trying of the **sufficiency** of his faith—was he looking to the living God to supply all his need, or was he depending on propitious circumstances? There was the trying of the **humility** of his faith—would he assert his "rights," or yield to Lot? There was the trying of the **boldness** of his faith—would he dare attempt the rescue of his nephew from the hands of a powerful warrior? There was the trying of the **dignity** of his faith—would he bemean himself by accepting honors from the King of Sodom? There was the trying of the **patience** of his faith—would he wait for God to fulfil His

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word in His own good time and way, or would he take matters into his own hand?

It is most instructive to note the **setting** of these various trials and temptations. Arrived in the land Abram was faced with a famine, and **Egypt** was at hand to lure the patriarch with its promise of relief from his anxiety. After his departure from Egypt and return to the path of God's will, the very next thing we read of is the **strife** between the herdsmen. Again: no sooner had Abram rescued Lot from his captors and been blessed by Melchizedek than he was tempted to dishonor God and bemean himself by a reward from the **King of Sodom**. And, immediately after Abram had received the wonderful revelation and promise of God recorded in Genesis xv, we read of this subtle temptation enanating from his wife.

It seems to be a general principle in the ways of God with His own to first bless and enrich and then to **test** the recipient. Elisha ardently desired to receive Elijah's mantle. His wish was granted; and the next thing we read of him is the facing of Jordan—the mantle had to be used at once! Solomon prayed for wisdom, and his prayer was heard, and at once his gift was called into exercise by the case of the two mothers each claiming the living child as hers. Thus it was, too, with our blessed Lord; no sooner had the Holy Spirit descended upon Him in the form of a dove than we read, "And **immediately** the Spirit driveth Him into the wilderness" (Mark i:12), where He was tempted of the devil. It is highly necessary for **us** to take the lesson to heart—it is when we have received some special mark of the Lord's favor, or immediately after we have enjoyed some unusual season of communion with him, that we most need to be on our guard!

The evil suggestion that Sarai made to Abram was a testing of the **patience** of his faith. God had said to Abram, "I will make of thee a great nation, and I will bless thee and make thy name great" (Gen. xii:2). He had said, further, "Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, **So shall thy seed be**" (xv:5), yet ten years had passed since the first of these promises and still Abram was **childless**. When the Lord repeated His promise "Abram believed in the Lord" (xv:6), and now he was left to **wait** for the fulfillment of it. But waiting is just what the natural heart finds it so hard to endure. Rather than **wait** man prefers to take the management of his affiars into his own hands and use human expediencies to give effect to the Divine promise. It was thus with Jacob; the portion of the first-born had been given to him and not to Esau, but instead of waiting for God to secure the inheritance for him, he sought to obtain it himself by his own dishonorable scheming. It was the same with Moses; God had declared that the descendants of Abram should be afflicted for 400 years in a strange country, and but 360 years had passed when Moses saw an Egyptian smiting a Hebrew, and taking matters into his own hands he smote and slew the Egyptian. It is one thing to "commit" our way unto the Lord, but it is quite another to **trust also** in Him" and wait till He brings it to pass.

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"And Abram hearkened to the voice of Sarai" (verse 2). The father of mankind sinned by hearkening to his wife, and here the father of the faithful follows his example. These things are recorded for our learning. How often it is that a man's foes are those of his own household! How often those who are nearest to us by nature are snares and hindrances in the spiritual life! Hence, how deeply important to heed the Divine admonition and "Be not unequally yoked together."

"And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife" (verse 3). Galatians iv:22–26 is the inspired commentary upon the doctrinal principles involved in this act and in Abram's response to it. The dispensational **significance** of Abram's fall has often been expounded by others so that it's unnecessary for us to dwell upon it here at any length. In refusing to wait upon the Lord, and in summoning to his aid this Egyptian maid for the fulfilling of the Divine promise, Abram took a step which only "gendered to bondage," just as now the believer does if having begun in the Spirit he seeks to be made perfect by the flesh.

The **outcome** of Abram's yielding to the specious temptation from his wife was quickly evidenced. "And he went in unto Hagar, and she conceived; and when she saw that she had conceived, **her mistress was despised in her eyes"** (verse 4). The consequence was just what might have been expected. The Egyptian maid was elated at the honor (?) conferred upon her, and Sarai falls in her estimation. And now, when it is too late, Sarai repents and comlpains to her husband—"And Sarai said unto Abram, My wrong **be upon thee.** I have given my maid into thy bosom; and when she saw that she had conceived, I **was** despised in her eyes; **the Lord judge between me and thee"** (verse 5). How true to human nature (fallen human nature)—to throw the blame of wrong-doing upon another! Man ever seeks to shelve his responsibility and charge either God or Satan with what he terms his "misfortunes."

"But Abram said unto Sarai, Behold, thy maid is in **thy** hand; do to her **as** it pleaseth thee" (verse 6). Abram refuses to accept the responsibility of Sarai's "wrong" and leaves her to deal with the evil which **was** the fruitage of her own sowing. But observe how one evil leads to another; in wronging his wife, Abram now surrenders to her his position as **head** of the household.

"And when Sarai dealt hardly with her, she fled from her face" (verse 6). Was it to this Solomon had reference when he said, "It is better to dwell **in the wilderness,** than with a contentious and an angry woman" (Prov. xxi:19)? Hagar, too, had to learn that the way of the transgressor is hard. "And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur" (verse 7). What **grace** was this, **Divine** grace, for we need not stop to prove that the "Angel of the Lord" (mentioned here for the first time) was God Himself in theophanic manifestation. The **place** where

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He found this poor Egyptian maid attracts our attention. It was "by a fountain of water in the wilderness," termed in verse 14 "the well." This is the first time we read of the "well" in Scripture. We pause to look at several other passages in the Old Testament where the "well" is mentioned, for the purpose of noting how beautifully they pointed to the One Who giveth the living water, that water of which those who drink shall never thirst" and which is in them a well of water springing up into "everlasting life (John iv).

Ere turning to a few of those Scriptures, where the "well" is mentioned we pause to note first what is said of it here in Genesis xvi. Three things are to be observed concerning **this** "well." First, it was located in the "wilderness." Second, the well itself was "by the fountain"—mark the repetition of these words in verse 7. And third, it was at this well that God revealed Himself to Hagar. Surely the symbols are easily interpreted. It is not amid the gaities or the luxuries of the world that Christ is to be found. It is not while the soul is enjoying "the pleasures of sin for a season" that the Saviour is met with. It is in the **wilderness**, that is, it is as we withdraw from the attractions of earth and are in that state of soul which answers to the "wilderness" that the Lord meets with the sinner, and **where** is it that the needy one finds the Saviour? Where, but "by the fountain of water"—type of the written Word! Should these lines catch the eye of some sin-sick and troubled heart that is earnestly seeking the Lord Jesus, turn, we beseech thee, away from man, and "search the Scriptures", for they are they which testify of Him. Finally, note that it was here at the "well" that God was **revealed**—"and she called the name of the Lord that spake unto her, Thou God seest me; for she said, Have I also here looked after Him that seeth me? Wherefore the well was called Beer-lahai-roi—the well of Him that liveth and seeth me" (verses 13, 14). So Christ—of whom the "well" speaks—"He that hath seen Me hath seen the Father." It is in Him that God is fully revealed.

The next Scripture in which the "well" is found is Gen. xxi:19, again in connection with Hagar: "And God opened her eyes, and she saw a well of water." How plain is the type! "No man can come to Me, except the Father which hath sent Me draw him" (John vi:44). And not only so, but none can **see** Christ with the eyes of the heart until they are opened by God. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not **revealed it unto thee** (*i. e.*, that Jesus was the Christ, the Son of the living God), but My Father which is in heaven" (Matt. xvi:17). As it was here with Hagar—"God **opened her eyes, and she saw** a well"—so also was it with Lydia, "**whose heart the Lord opened**, that she attended unto the things which were spoken of Paul" (Acts xvi:14), and as it was with Lydia so is it with all who believe.

"Then Jacob went on his journey, and came into the land of the people of the East. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; **for out of that well they watered the flocks**" (Gen. xxix:1, 2). Comment here is needless.

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The "well" is the place where the **sheep** were watered and refreshed. So, again, with the Antitype. Not only does our Lord give life—His own life—but He **refreshes** our parched souls day by day.

"And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, **Spring up, O well: sing ye unto it**" (Num. xxi:16, 17). What a word is this! It reminds us of Gen. xxii:8 compared with Isaiah liii:7. In the former passage the promise is that "God will provide Himself a lamb," and in the latter, the Lamb is definitely identified—"**He** was led as a lamb to the slaughter." And so here. The "well" is **personified**—"Sing ye unto it"! Note, too, that the well was here made the **gathering center** of Israel. O, may **we**, as we gather around our blessed Lord, "sing" unto Him that loved us, and washed us from our sins in His own blood.

"Now Jonathan and Ahimaaz stayed by En-rogel, for they might not be seen to come into the city; and a wench went and told them; and they went and told King David. Nevertheless, a lad saw them, and told Absalom; but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known" (2 Sam. xvii:17–19). Thus the "well" was a place of **protection** for Jonathan and his servant. They were **securely hidden** in the well. How this reminds us of that word, "Your life is **hid with Christ** in God" (Col. iii:3)!

Summarizing the typical teaching of the Scriptures we have little more than glanced at, we learn: First, that the "well" is to be found "by the fountain of water," which, to interpret, signifies, that Christ is to be found in the written Word. Second, that it is at the well God revealed Himself, just as in Christ God is now fully told out. Third, it was not until God opened the eyes of Hagar, that she "saw" the well. So it is not until the eyes of our heart are opened by God the Spirit that we are enabled to see Christ as the One we need and as the Fairest among ten thousand. Fourth, that it is at the well the "sheep" are "watered." So it is in communion with Christ our souls are refreshed. Fifth, that the well was the place where Israel were gathered together by the Word of Jehovah through Moses. So Christ is now the appointed Gathering-Center when we come together for worship. Sixth, unto the well Israel were bidden to "sing." So throughout time and eternity our adorable Lord will be the Object and Subject of our praises. Seventh, the well was the place where Jonathan and his servant found protection from their enemies. So in Christ we find shelter from every foe and refuge from every storm.

"And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said into her, **Return** to thy mistress, and **submit** thyself under

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her hands" (verses 7–9). "Grace reigns through righteousness." It was grace that sought her, it was righteousness that thus counselled her. Grace is never exercised at the expense of righteousness. Grace upholds rather than ignores our responsibilities toward God and toward our neighbor. The grace of God that bringeth salvation, teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world (Titus ii:12). Note two things here in connection with Hagar. First, the angel of the Lord addresses her as "Sarai's maid," thus disallowing her marriage (?) with Abram; and second, she is bidden to "return" to her mistress. The day would come when God Himself would open the door, and send Hagar out of Abram's house (xxi:12–14), but till then she must "submit" herself to the authority of Sarai. For another thirteen years she must patiently endure her lot and perform her duty. In the meantime, the Lord cheers Hagar's heart with a promise (see verse 10). Is there a word here for any of our readers? Is there one who has fled from the post of duty? Then to such the Lord's word is, "Return . . . submit." If we have done wrong, no matter what the temptation or provocation may have been, the only way to Divine blessing, to peace and happiness, is to retrace our footsteps (as far as this is possible) in repentance and submission.

"And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him" (verses 11, 12). This prophecy seems to have had reference more to his posterity than to Ishmael himself. It is well known how accurately its terms have been fulfilled in the Arabs who, in all ages, have been a wild and warlike people, and who, though surrounded by nations that have each been conquered in turn, yet have themselves been unsubdued by the great Powers unto this day.

"And she called the name of the Lord that spake unto her, Thou God seest me; for she said, Have I also here looked after Him that seeth me. Wherefore, the well was called, The well of Him that liveth and seeth me" (verses 13, 14). May the Lord Himself find us at the "well" as He did Hagar of old, and may it be ours as it was hers to hear and see Him.

"He comes in power!
The King—of Kings the King—
All righteousness and peace
In His right hand to bring
Into the great abyss
Each rebel crown to fling;
Time's ages of misrule
To end; that now may spring
Order and law and light
Beneath His holy wing."

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Current Events and Signs of the Times in the Light of the Word of God.

A Just Word and Rebuke. President Wilson in one of his recent addresses placed lynchers squarely on the side of Germany. In a stirring denunciation of mob rule, and a plea to all Americans "to make an end of this disgraceful evil," he declared that any man who even so much as countenanced mob action is a betrayor of American democracy and adopts "the standards of the enemies of his country whom he affects to despise."

The president's statement, addressed to "My fellow countrymen," was inspired by the numerous lynchings of which suspected pro-Germans were the victims. It is understood, however, that the lynching of Robert P. Praeger at Collinsville, Ill., last April was responsible, more than any other, for the President's appeal.

Every lynching, the President points out, is a blow at the heart of law and justice and directly opposed to the principles for which America stands.

"How shall we," he asks, "commend Democracy to the acceptance of other peoples, if we disgrace our own by proving that it is, after all, no protection to the weak?

The President stresses the point that America, as a nation, is engaged in fighting mob rule on a vast scale—fighting lawless passion born of the very fact that Germany has outlawed herself in the courts of the world by making lynchers of her armies, and individual lynchers in America were emulating Germany's example, the President asserts.

Declaring that mob rule cannot live where the community does not countenance it, the President calls upon the official and civil population to co-operate, "not passively, merely, but actively and watchfully," to see that the laws of the nation are kept inviolate and to show an "utter contempt

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for the things that have made this war hideous among the wars of history."

Opposition to Zionism. While Jews all over the world enthusiastically support Zionism and hope for an early realization of their national hope, the so-called reform Jews and their rabbis opposed strenuously a repossession of Palestine. The Central Conference of American rabbis adopted recently a resolution opposing the efforts to reassert Jewish nationality. The resolution makes the following declaration:

> We are opposed to the idea that Palestine should be considered the homeland of the Jews. Jews in America are part of the American nation. The ideal of the Jew is not the establishment of a Jewish state; not the reassertion of Jewish nationality which has long been outgrown. We believe that our survival as a people is dependent upon the assertion and the maintenance of our historic religious role and not upon the acceptance of Palestine as a homeland of the Jewish people. The mission of the Jew is to witness to God all over the world.

Such a spirit is not unknown in their past history. When the way was opened through divine providence to return from the Babylonian captivity the great majority preferred to remain in Babylon. In spite of this opposition Palestine will soon become the home of the Jewish people.

Jewish University for Palestine. At the conference of the English Zionist Federation, months ago the public announcement was made of the purchase of a site for the future Jewish University of Jerusalem. The need and possibility of such an institution was called to the attention of Sir John Gray Hill in July, 1913. On what proved to be his last visit to Jerusalem he came in touch with leaders of the Jewish National Movement in Palestine, and the basis of the negotiations was then laid which ultimately led to a successful conclusion. Immediately after the deliverance of Jerusalem, the negotiations were resumed.

Among the many purposes which the University is intended to serve, are: First, the restoration of the country to its normal life. To this end Palestine will need doctors, engineers, architects, biologists, chemists, botanists and

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geologists. Second, the work to be achieved by the university for the inhabitants of the Jewish national home has to be considered. Its part will be all-important. It will be both the reflective and the directive force in the Jewish national life—bridging the various elements and co-ordinating the various kindred institutions. Third, the university with its press and extension system, "radiating its light and attracting its force from a Jewish environment," can revitalize Jewry the world over.

The Cornerstone of the Jewish University Laid. The ceremony of planting the foundation stones of the Hebrew University on Mount Scopus, Jerusalem, took place, according to information reaching Reuter's, Limited. Those present included, besides the members of the Zionist Commission: The allied Commander in Chief, the Military Governor of Jerusalem, representatives of the French and Italian military detachments in Palestine, the Mufti (expounder of the Koran and the law), the Anglican Bishop of Jerusalem, representatives of the Armenian and Greek Churches, and the Mayor and Vice-Mayor of Jerusalem. About 6,000 persons witnessed the ceremony.

The site is on the eastern slope of Mount Scopus, overlooking the valley of the Jordan, and from which the Dead Sea is visible.

Dr. Weismann, head of the Zionist Commission, stated that the Hebrew University, although intended primarily for Jews, would welcome the members of every race and creed. While expected to maintain the highest scientific level, it, at the same time, would be accessible to all classes, and the workingman would find there the possibility of gaining an education in his leisure hours.

Messages of congratulation were received from A. J. Balfour, British Secretary of State for Foreign Affairs, and from the French Government.

Mormon Propaganda. Never before has wicked, obnoxious Mormonism been as active as now. Mormon doctrines are circulated through the daily papers in the same way as the late "Pastor Russell" disseminated his evil doctrines.

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Polygamy is also being agitated. The *Missionary Review* says:

Many reports are coming in of the great increase of Mormon propaganda in these war days. Most people are too busy thinking of other things to realize the great peril involved, but Senator Myers has rendered a public service in introducing into the Senate a resolution providing for an anti-polygamy amendment to the Constitution of the United States. When Utah was admitted into the Union in 1896 by the proclamation of President Grover Cleveland it was on the condition that polygamy and all polygamous practices would cease. Utah gave her solemn word and covenant that this would be done. But Utah has failed to keep her promise. She never intended to, for she was and is still dominated by the Mormon Church. The one outstanding fundamental in the belief of that church is polygamy.

Mormonism is indeed a system of slavery for woman. Her married life is full of jealousy, bitterness, disappointment and hardship. She is the slave of her husband and an object of jealousy by her fellow wives.

The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR OCTOBER AND NOVEMBER.

ABRAHAM GIVING ISAAC TO GOD.

(October 20. Gen. xxii:1–14.)

Golden Text 1 Sam. i:11.

Daily Readings.

Monday, October 14, Gen. xxi:1–12. Tuesday, October 15, Gen. xxii:1–14. Wednesday, October 16, Gen. xv:4–6, xxii:15–19. Thursday, October 17, Matt. x:37–42. Friday, October 18, 1 Sam. i:9–18. Saturday, October 19, 1 Sam. i:19–28. Sunday, October 20, Luke xiv:25–35.

I. Lesson Outline.

1. A Divine Command (vv. 1, 2). 2. An Absolute Obedience (vv. 3–10). 3. A Provided Sacrifice (vv. 11–14).

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II. Heart of the Lesson.

For many years Abraham had been walking with God in the land of promise. And the Lord had revealed many precious things unto him; and had given him many sure words of promise. Among the blessings bestowed upon him by God was Isaac, his well beloved son. Remember, too, that all the promises God gave to Abraham could be fulfilled only through Isaac and his descendants. So that if Isaac were to die without children the promises would come to nothing. This is the way the truth is set before us by the Spirit in Heb. xi:17–19. This will help us understand the test of Abraham's faith by the Lord.

Our lesson opens with this testing of Abraham by God (the word should be test, not tempt (Jas. i:13, 14)). God was asking for the very best that Abraham had, the son about whom his heart's affections clung. Failure here would have shown God that Abraham held Isaac to be dearer and better than Himself; and God ever asks first place in our hearts. What might *our* Isaac be in this respect? And is not God calling for us to follow Abraham in this path of surrender of all to the Lord?

Abraham's instant obedience shows how well this man of God had come to know and trust the Lord. These years of fellowship with God had been seasons of development and growth in the faith. And had prepared him to obey at this juncture of his experience. Note how Abraham does not even consult with Sarah about this matter; but at once sets out to do what the Lord had asked of him. No word of it is breathed to the beloved son. And when Isaac questioned his father the answer gives us to see how Abraham's faith was counting upon God to make some way of escape from the trial that would leave the promise of God intact. Everything here is full of typical interest as showing forth the greater One, God's only Son, who would after this go to the cross where the sacrifice would actually be made. And where there was no hand to stay the hand of God in giving His Son for us.

The full loving obedience of Abraham called for the staying command of God out of heaven; and revealed why the testing had been sent. "Now I know that thou fearest Me, seeing thou hast not withheld thy son, thy only son, from Me." What a blessed word of commendation to him from his God and Savior! In the context of our lesson our Lord so speaks the second time unto him confirming anew the promises already made, and giving him an oath of assurance (vv. 15–18).

It is to this transaction as also to that of Gen. xv:1, etc., that our Lord speaks of when He told the Jews that Abraham had seen His day. There seems to be no question but that at Mount Moriah Abraham, by faith, saw the cross of Christ, God's altar bearing the sacrificial victim, God's only Son. The very Ram offered in the place of Isaac would figure forth this precious truth. And then we gather from the Spirit's word in Heb. xi:17–19 that even the resurrection itself was laid hold of by Abraham in faith. And may it not be that from that

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mountain peak of faith he beheld the resurrection of Christ from among the dead. Nor could any of these precious things have been revealed to Abraham apart from this which God thus sent to him. Through Moriah's altar he learned of God as Jehovah Jireh.

ISAAC AND REBEKAH.

(October 27. Gen. xxiv:1–67.)

Golden Text Prov. iii:3, 4.

Daily Readings.

Monday, October 21, Gen. xxiv:57–67. Tuesday, October 22, Gen. ii:18–24. Wednesday, October 23, Eph. v:22–32. Thursday, October 24, 1 Cor. vii:10–17. Friday, October 25, Matt. xix:3–9. Saturday, October 26, John iv:5–19. Sunday, October 27, Prov. xxxi:10–31.

I. Lesson Outline.

1. A Wise Injunction (vv.1–9). 2. An Earnest Prayer (vv. 10–14). 3. A Divinely Prospered Errand (vv. 15–53). 4. A Happy Home Going (vv. 54–67).

II. Heart of tfe Lesson.

This chapter of our lesson is the longest one of Genesis and vividly pictures truth concerning Christ and the church which is His Body and Bride. As a mere bit of history it is a most interesting story full of precious instruction; the matter of the Lord's leading in regard to the marriage of His own people. A vivid word of warning against the being unequally yoked together with unbelievers in any way.

But it is especially helpful as a prophetic picture of the truth concerning Christ and the church. Here we find Abraham a type of the Father who is searching out a companion for the Second Man, the Lord from heaven. Even as God has provided a companion for the first man Adam (Gen. ii). Upon this mission the Spirit of God comes forth from the glory on the day of pentecost; as here typified by Eliezer the steward of Abraham's house, in the journey to Abraham's kindred to secure a bride for Isaac. Upon this journey he takes some of the wealth of Isaac to bestow upon the one who would come to him as the bride. And his whole word and testimony is concerning the son of the master who had sent him. Even as the Spirit comes and speaks today. So He attracts the heart to Christ and gives us to know Him better continually.

The winning of the heart of Rebekah is characteristic of the way in which the Spirit wins the heart of the whilom sinner to Christ. And through His blessed teaching we learn to love Him whom we have never seen, and to rejoice in Him with joy unspeakable and full of glory. And as Eliezer decked Rebekah with the gifts from Isaac, even so in a special fulness does the Spirit reveal to us what is our

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possession in Christ Jesus (Col. ii:9, 10; 1 Cor. i:30; Eph. i:3, etc.) The analogy is striking and may be followed up in a detail that will yield rich food for the heart fixed upon Christ.

The home coming of Rebekah is also significant. Upon her consent and that of her family to the wish of Abraham's servant they request a delay. "Let the damsel abide with us (margin: a year, or at the least ten months)" A most natural request indeed. But the servant will not brook any delay, and must be off that very day on the homeward journey. It is surely not pressing the type too far to see the truth that the moment the Holy Spirit secures the completed bride of Christ He takes her away to present her to her Lord. Coincident with this is the bidding shout that calls the people of Christ into His presence, and the Lord has His body and bride in the glory. This too is pictured as the time when the hinderer is removed that the apostasy may come and the man of sin be revealed. Here too comes the rejection of the whole professing mass of religionists by the Lord. All these are coincident, and are at hand.

The returning servant with the bride finds the bridegroom has come forth to meet her. And how the whole scene portrays the coming day of our meeting with our Lord in the air (1 Thess. iv:16, 17). What a moment for Him! What fulness of joy to His heart! What blessing untold to His people at that moment! Hallelujah!

APPETITE AND GREED.

(Nov. 3. Gen. xxv:27–34.)

Golden Text Dan. i:8.

Daily Readings.

Monday, Oct. 28, Gen. xxv:27–34. Tues., Oct. 29, Rom. xiv: 13–23. Wed., Oct. 30, 1 Cor. viii:1–13. Thurs., Oct. 31, 1 Cor. x:23–33. Fri., Nov. 1, Heb. xii:14–17. Sat., Nov. 2, Num. xi:4–13. Sun., Nov. 3, Luke xiv:25–35.

I. Lesson Outline.

1. A Sad Preference (vv. 27, 28). 2. A Sharp Deal (vv. 29–31). 3. A Careless Heir (vv. 32–34).

II. The Heart of the Lesson.

Let us rather adhere to the practical teaching of the word here and not wrest it to our hurt and harm, even under the guise of the application of it to temperance. Remember that real temperance is total abstinence from everything that injures and hurts, and the moderate use of even the good and necessary things.

Remember too that the choice of God with regard to Jacob shows clearly what sovereign grace can do in the matter of saving and blessing even such a man as Jacob. Nor is it that Esau was set aside so that he could not be saved. But that he was not the channel of blessing

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God would have to convey His grace to the world. If God be God then must He be sovereign in grace as in all else.

By birth Jacob could not have the birthright. Yet God had said that he should have it. And both Isaac and Rebekah knew of the purpose of God in this matter. And yet so good a man as Isaac yielded to his natural desires contrary to what the Lord had told him. This serves to bring in the sad picture of the opening verses of our lesson—a divided family. One having little or no fellowship together in the Lord. How different it might have been had Isaac but listened to the Lord and walked in His way. May we not learn a lesson as parents with children to ever put God and His will foremost in all our family walk and life. Had Isaac acted aright there would have been no scheming tricks on Jacob's part and that of Rebekah.

With what readiness does the natural man condemn Jacob for his covetousness and sharp dealing with Esau. But remember that God writes this purposely to show, among other things, that if grace can lay hold of and save Jacob, then can He save any one, no matter who they may be or what their sin. Remember too that in condemning him we may only be condemning ourselves (Rom. ii:1). The same old nature prompts to the same covetousness in overreaching to-day among men. It is ever a convenient way with the natural man to ward off the need of personal salvation by holding up the mistakes of the saved man of the Bible to shield themselves from conviction for sin. It is a clever way with the old flesh to thus dodge personal responsibility (John xxi:20–22).

The worst one in God's sight is not the man who overreached his brother, but the man who so lightly regarded the birthright that he willingly parted with it all for a mess of pottage that furnished his body with one meal. This analogy is pressed by the Spirit to show us the folly of the natural man who to-day is bartering away his eternal blessing and eternal heritage for the world's mess of pottage that satisfies but the lust of the flesh or the lust of the mind at best. Beware lest thou awake too late and find no room for changing the mind of the Lord concerning thy fate. Esau begged an indulgent father to change his mind when it was too late. Remember that now is the accepted time, that now is the day of salvation. Be not deceived and overreached by the enemy in this matter.

JACOB DECEIVES HIS FATHER.

(Nov. 10. Gen. xxvii:18–29.)

Golden Text, Eph. iv:25.

Daily Readings.

Mon., Nov. 4, Gen. xxvii:18–29. Tues., Nov. 5, Gen. xxvii:1–10. Wed., Nov. 6, Gen. xxvii:11–17. Thur., Nov. 7, Gen. xxvii:30–45. Fri., Nov. 8, Gen. xxxvii:29–36. Sat., Nov. 9, Acts v:1–11. Sun., Nov. 10, Eph. iv:20–32.

I. Lesson Outline.

1. A Foul Deception (vv. 18–20). 2. A Wary Father (vv. 21–24). 3. A Filched Blessing (vv. 25–29).

II. The Heart of the Lesson.

When one starts in the way of sin it is impossible for us to stop in our own power and return to the way of righteousness. Even the very ones who should be a help to us in these things sometimes only help us on in the course of sin. So was it with Jacob; the very mother who should have deterred him from this deception helps him on in sin. Our only safe path is that of full heart faith in Christ to the saving of our souls; and then in the obedience of a true heart love that walks in fellowship with the Lord day by day.

What a sad picture in the opening verses of our lesson. The fearful deception of an old blind bedridden father in the attempt to still further overreach a brother in robbing him of the blessing that should have been his. What a lack of faith on the part of Rebekah and Jacob in the God who had surely promised the blessing to Jacob; and the place of pre-eminence to this younger son. What sad persistence on the part of Isaac who knew the Lord's will, and would fain bless the elder son despite God's absolute word concerning Jacob. True Jacob obtained what God had promised; but in securing it in his own way he brought to himself life-long suffering.

Isaac seems only partially convinced as to the professed identity of this deceiver. But the touch of the hand on the skin covered wrists and the smell of the borrowed clothing are too convincing, and he must needs bless the one who stands before him. May it not be well to remember the word concerning this? "Be not deceived; God is not mocked" There is no deception of Him, for "all things are naked and opened to the eyes of Him with whom we have to do." We cannot possibly filch away a blessing from the Lord in this way. Yet simple faith always secures fulness of grace and blessing from the Lord. And this brings an enjoyment that is denied absolutely to the heart that secures anything as Jacob obtained this blessing.

Yet ponder the prophetic blessing of Jacob and his descendants. There is the temporal blessing of the fertility of the land which has not yet been fulfilled, but awaits the return of the Lord (cf. Amos ix:16, etc., and other scriptures). And then there is the spiritual word about the kingdom blessing of that people that can only be fulfilled when the Lord their Messiah is upon the throne of His father David. Every item is a germ promise which is amplified by the Holy Spirit in the later prophets. Israel is destined to a place of pre-eminence and of blessing in the earth, a place that will make her a divine channel of blessing to the whole world. Even amid all the deception and failure of Jacob and Isaac, God has His definite purpose set forth most fully and blessedly. How precious to see and to know this beloved!

JACOB FLEEING FROM HIS ANGRY BROTHER.

(Nov. 17. Gen. xxviii:10-22).

Golden Text, Psa. ciii:10.

Daily Readings.

Mon., Nov. 11, Gen. xxviii:10-22. Tues., Nov. 12, Gen. xxvii:26-xxviii:9. Wed., Nov. 13, Gen. xxix:1-20. Thur., Nov. 14, Exod. ii:11-22. Fri., Nov. 15, Jonah i:1-12. Sat., Nov. 16, Psa. cxxxix:1-12. Sun., Nov. 17, Psa. cxxxix:14-24.

I. Lesson Outline.

1. A Weary Pilgrim (vv. 10, 11.) 2. A Heavenly Vision (vv. 12-15). 3. A Startled Sinner (vv. 16-22).

II. The Heart of the Lesson.

The sequel to the deception of Jacob as in our last lesson is the anger of the aroused brother Esau and the threat to kill the deceiver at an opportune moment. With characteristic diplomacy Rebekah hides from Isaac the true condition of things and arranges for Jacob's departure from home to her own brother for safety. And so under pretence of seeking a wife from among his mother's people, Jacob really fled away from the wrath of Esau. How entangling are the webs of deceit and falsehood and wrongdoing.

God directs that path purposely and brings him to the certain place where the weary man can rest for the night. Can you picture him? Away from home: desolate, homesick, weary and with no place of rest save the strange land with a stone for a pillow! How like his descendants! Is it not also the very picture of one who is away from the Lord and who is seeking to flee from the consequences of his sin and evil? Unknown to him God is in the place. But God is everywhere; and the sinner has to learn that even as Jacob did that night. Here God vouchsafes a most wonderful and prophetic vision of this man Jacob. The ladder is none other than Christ as we gather from our Lord's own words to Nathaniel in John i:51. The vision in particular awaits fulfilment at the return of our Lord Jesus Christ from heaven and the setting up of His throne and kingdom at that time now so near at hand. The Lord is there in all His mercy and grace. No word of reproach or reproof is uttered by Him to the offender at the foot of the ladder. Only the vision of ministering angels ascending and descending. And then the gracious word of promise that means blessing to Jacob himself and fulness of blessing to all his seed; and through him to all the earth for eternity. What a blessed scene! What a precious message of the Lord to this unworthy one! But remember that the Lord seeks just such unworthy ones to bless them at this present time and that the blessing is of the unmerited grace and favor of the Lord unto us. So is it that the Lord sets the foot of the ladder at the very place where the sinner is asleep in his guilt and sin.

A much terrified Jacob arises in the morning. God, his father's God, whom he left back at the old house tent, is in the very place in which he slept. How dreadful that place! All is terror and fear. No faith or love as yet, for Jacob has not been born again as yet. Then surely such a God must be propitiated, and the religious flesh solemnly dedicates an altar and seeks to drive a bargain with God. But do not think too harshly of Jacob. That is exactly what the religious flesh everywhere is doing at the present time. It thinks to propitiate God by its good works and thus buy His favor and blessing. Jacob had to learn differently through years of sad experience. And when he next comes to Bethel it is as a changed man. But why put off these important matters so long.

Daily Scripture Calendar.

October, 1918

October 1. "Rejoice evermore" (1 Thess. v:16).

The child of God has every reason to rejoice. He is saved and safe in the eternal life and grace of God. He is an heir to the full inheritance of the riches of the One Who created all things. His depressing past has been covered in the atoning blood of God's Lamb and will be remembered no more forever. Yet the presence of unconfessed sin will dim all joy and turn the eternal riches of grace into unrealities and fill the heart with gloom. The experience of joy depends upon being right with God.

October 2. "That I have great heaviness and continual sorrow in my heart" (Rom. ix:2).

The same Apostle who could say "rejoice evermore" confesses to "great heaviness and continual sorrow" in his heart. There is a sorrow which is born of the consciousness of sin. It is the grieving of the Spirit. But there is another sorrow which is a burden for souls and is experienced only by those in whom the gracious love of God is imparted by the Spirit. Because love would bestow its best, it suffers most over failure and sin. Such is God's love and it is unchanged when it appears as a fruit of the Spirit in the life of the believer.

October 3. "As sorrowful yet always rejoicing" (2 Cor. vii:10).

From the human standpoint, this is a contradiction and an impossibility. It is a divine characteristic to be both sorrowful and rejoicing at the same time. The joy is the imparted "joy of the Lord" and the sorrow is a divine compassion for souls. We are not to be first joyous and then sad. That is human. We are to be sorrowful, *yet always* rejoicing. That is divine.

October 4. "In all things approving ourselves as the ministers of God" (2 Cor. vi:4).

Every Christian is under divine appointment as a "minister of God," and his ministry is not in some portion of his time or department of his life. In "*all things*" he must be approved. Anticipating this, God has provided the All-sufficient Spirit. The divine ideal is a God-wrought life which is manifested in "all things."

October 5. "In much patience" (2 Cor. vi:4).

If our ministry is approved by *much* patience, how few are well pleasing to Him. There is no temper which He cannot control, and no child of God should be without the consciousness of the enabling and restraining power of God. The last named of the fruits of the Spirit in Gal. v:22-23 is "self-control." "*Much patience*" is according to the divine expectation and provision.

October 6. "In afflictions" (2 Cor. vi:4).

God's ministers are not always to be free from afflictions. The manner in which afflictions are borne may approve or disapprove us as the ministers of God. In "*all things*," even afflictions, to be approved of God. Moses chose the afflictions of the people of God, looking on to the eternal reward and rejoicing in the will of God, rather than the pleasures of sin for a season.

October 7. "In necessities" (2 Cor. vi:4).

"Necessities" in the believers' life are all those things which enter into his present limitation. The daily toil, the weariness, the failing strength as age advances. The needs of the body and the desires of the heart. The manner in which these things are faced may approve or disapprove us as the minister's of God. Truly our ministry is in "all things." It is related to every aspect of our complex life.

October 8. "In distresses" (2 Cor. vi:4).

"Distresses" are not the same as "afflictions" which may be our sorrow concerning others. Distresses are personal and often of the body as well as of the mind. Or they may arise from our personal circumstances. May God make us conscious of the fact that right in these vital things we are being approved or disapproved as the ministers of God. His glory, to some degree, depends upon the way we endure our distresses. There is all divine provision for victory, not always out of distresses; but a victory in them.

October 9. "In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings" (2 Cor. vi:5).

The remaining forces from without that test the ministers of God, or the children of God, are gathered up in these six words. Some of the words were more meaningful in the days of the Apostle than now. Might not the child of God learn to prize more dearly that for which he had to suffer so much? Was not the suffering indirectly a priceless blessing? Rejoice, inasmuch as ye are partakers of Christ's sufferings.

October 10. "By pureness" (2 Cor. vi:6).

Here the Apostle turns to things which are inward. The word "purity" refers to transparency. It means the removal of the hidden and innermost sin. God can approve nothing less than this in His

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child. He has a right to expect it since He has given us the resource in the Spirit. We must walk in the Spirit.

October 11. "By knowledge" (2 Cor. vi:6).

God has given us His Word with the purpose that its truth should be known. The things *revealed* are found in this Book and we have "received * * * the Spirit which is of God; that we might know *the things that are freely given to us of God.*" There is *no excuse* for ignorance of God's Book. The divine Teacher is provided and opportunities are manifold. Do we realize that in the very practical matter of systematic study and right divisions of the Word we show ourselves "approved unto God," workmen that "needeth not to be ashamed?"

October 12. "By longsuffering" (2 Cor. vi:6).

Both patience and long suffering are fruits of the Spirit (Gal. v:22, 23). There is doubtless a difference between them. Patience is the grace that is produced by the divine absence of manifestation of temper, while longsuffering is the grace that is produced by the divinely provided absence of weakness, weariness and willingness to surrender. Long suffering is from God. It is only His love that suffers long and then is kind. Such grace God would impart to us by His Spirit.

October 13. "By kindness" (2 Cor. vi:6).

The root of this sweet word is found in the expression of kinship or love for those of our own family and flesh. "Kindness" means entering sympathetically into the situation of others as though they were of our own kind. It is saying from the heart, "Your trouble is like my trouble, your mistake is like my mistake, your sin is like my sin." Thus God has identified Himself with us; for it was "His kindness toward us through Jesus Christ" by which we are saved. True kindness is always Godlike and is approved by Him.

October 14. "By the Holy Ghost" (2 Cor. vi:6).

Approving ourselves in all things as ministers of God by the Holy Ghost is the most natural test that can be applied to us. Certainly we depend only on the Spirit for any power to live. Our victory in "*all things*" or *anything* is through Him alone. By Him we can be approved unto God, [illegible]t from His power we must *always* fail and be disapproved. [illegible]riceless the secret of a walk with the Spirid

October 15. "By love unfeigned" (2 Cor. vi:6).

The direct production of divine love in the heart by the Spirit is one of the great themes of the Word of God. This is "Christian love." It is never the Christian's love. It is the "fruit of the Spirit." It is the "love of God shed abroad in our hearts by (out from) the Holy Spirit which is given unto us." Such love is never "put on" or successfully imitated. It is love *unfeigned.*

October 16. "By the word of truth" (2 Cor. vi:7).

This is more than knowing the truth: it is giving out the truth. The child of God can be approved as a minister of God only as he is "apt to teach." He cannot give out what he does not possess. So the knowledge of the truth must precede its ministry. What a service is open to the one who knows the Word and can give it as food to the hungry on every hand! Such a ministry is worth infinitely more than the effort required to know the word of truth

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October 17. "By the power of God" (2 Cor. vi:7).

Why should we be unaccustomed to the supernatural? A miracle should be the unbroken experience of every child of God. Any evidence of the power of God discloses a miracle and our very walk should be wrought by Him. The world needs much to see in us what they cannot explain apart from the presence of the Lord. Thus may they come to know and believe (John xvii:21-23).

October 18. "By the armor of righteousness on the right hand and on the left" (2 Cor. vi:7).

An armor is a protection to the one who wears it; but it is a problem to the one who attacks it. He must discover a weak place for the thrust of his spear. The world can understand righteousness though it cannot appreciate grace. The life that is exact in its conduct and dealings is the ideal of the world. The Christian should be this and very much more. The careful worldly observer should find no flaw in the Christian's armor through which the spear of condemnation could be thrust.

October 19. "By honor and dishonor, by evil report and good report: as deceivers, and yet true" (2 Cor. vi:8).

These are strong contrasts and can coexist in one life only as there are two viewpoints. What may be honor in God's sight may be dishonor before the world. What may be a good report before the world, may be an evil report before God. What the world may so misunderstand as to call it deception may be blessedly true before God. The world does not always disapprove. They are conscious of the armor of righteousness; but the Christian must put first the matter of his own approval before God.

October 20. "As unknown and yet well known" (2 Cor. vi:9).

By such a contrast as this we may be approved as the ministers of God. How many are "unknown" in the estimation of the world! "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." But God knows His own. How perfectly we are known and valued by Him! To believe this and to act as though we believed this must approve us unto God as His ministers.

October 21. "As dying, and behold we live" (2 Cor. vi:9).

Death must be included among the "*all* things" wherein we may approve ourselves as the ministers of God. Not that death is our hope, but because, until He comes, saints must die. None of the world can challenge death with a confidence of eternal life. We Christians can confidently expect life in death, and so, unlike the world, be approved as ministers of God.

October 22. "As chastened, and not killed" (2 Cor. vi:9).

The chastisement of God is upon His sons because they are sons, and that they may be partakers of His holiness. Of such corrections *all* are partakers; for it is the Father's gracious hand that cannot suffer us to come short of His best gifts and love. His correction is often expressed through our physical bodies (1 Cor. xi:29, 30). The unyielding Christian may suffer and, being admonished, be given relief. Such

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relations to God are never experienced by the unsaved. These relations belong to believers alone, and when we yield to the Father's correction we are approved as the ministers of God. "Thy will, not mine, be done."

October 23. "As poor, yet making many rich" (2 Cor. vi:10).

There are different kinds of gifts which may be bestowed. Often those who can give little of this world's goods are the channels of the eternal riches of God's grace. Out of them flow rivers of living water. The unsaved can give only of temporal things. It is particularly the privilege of the Christian to give spiritual riches, though he may be lacking in temporal gifts. By the giving of the heavenly riches we may be approved as the ministers of God.

October 24. "As having nothing yet possessing all things" (2 Cor. vi:10).

This is being approved of God by the riches we possess and enjoy rather than the riches we bestow. He hath given us all things richly to enjoy. We are heirs of God and joint-heirs *with* Christ. The smallest fraction of the riches of grace in Christ Jesus is of more value than all the riches of this world. How rich, then, is the one for whom God spared not His own Son and with Him will give us *all things!* How little are the earthly riches compared to this! Yes, we may have nothing and yet possess all things as the heirs of God. By our believing and rejoicing in this fact we may be approved as the ministers of God.

October 25. "We spend our years as a tale that is told" (Ps. xc:9).

We are prepared to pass out of this pilgrim journey at any moment. "Boast not thyself of tomorrow for thou knowest not what a day may bring forth." The saved and unsaved are alike in this. Life here is uncertain to all. Only the Christian, who heeds the Word of God, knows the reality of so living his life as "a tale that is told." He knows, too, that at any time His Lord may come.

October 26. "I am the Lord, I change not" (Mal. iii:6). "Jesus Christ, the same yesterday, and today, and forever" (Heb. xiii:8).

A life that is *from* Christ and *unto* Christ changes not. How incidental is the passing from this body of our humiliation, whether by death or by translation, compared with the possession of eternal life! "I give unto them eternal life and they shall never perish." A strange paradox indeed that we live a life which is always as "a tale that is told" and yet we live a life which knows no end!

October 27. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. xxvii:1).

The Lord is "my light"; He opened my eyes to see Him and to know my need. The Lord is "my salvation"; He has saved me by His grace. The Lord is "my strength"; therefore I am safe for ever more. Thus every occasion of fear is removed. He is able to preserve me from the darkness of error; from the doom of the lost; and from the danger of falling. All praise be unto Him!

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October 28. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee" (Isa. xxvi:3).

What an undertaking! Truly His provisions are perfect and complete. "Perfect peace." He wishes nothing less for His child. It is conditioned, however, and here we fail. "Because he trusteth in him." The supply is boundless. Our appropriation is incomplete and partial. Lord teach me to fully trust Thee!

October 29. "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain" (Prov. xxx:8, 9).

How foolishly we choose for ourselves! If there is wisdom in seeking to be free from poverty, there is more wisdom to be wise. But who can say "Give me no riches" lest I say "Who is the Lord?" The independence which is stimulated by riches is assuming the place of the Sufficient One, instead of occupying the place, as we ever must, of the dependent creature.

October 30. "Now thanks be unto God, which always causeth us to triumph in Christ" (2 Cor. ii:14).

Triumph is constant when we gain our victory through Christ. For this we should give ceaseless thanks. Not only for such triumph as we may have realized, but thanks for *all* He has provided. Thanksgiving should be according to His gracious provision rather than according to our limited experience in that grace. How poorly we thank our Father.

October 31. "He that is of God heareth God's words" (John viii:47).

We who are saved have received the Spirit which is of God that we might know the things which are freely given unto us of God. The indwelling Spirit is to us as a new power to see, to hear and to understand. This is an important test of our salvation. Does God's Word speak to our hearts? "He that hath ears to hear, let him hear." "Some said that it thundered."

"Till He come!" Take heart ye pilgrims!
Each one lift his drooping head!
Can ye sigh when soon your Bridegroom
Ye, His Bride, so soon shall wed?
Cry, with quick, impassioned pleading,
Cry, with hearts that bear for home,
"Come, Lord Jesus! Oh, come quickly!
Come, Lord Jesus! quickly come!"

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Editorials.

The Rock that is Higher

"Lead me to the rock that is higher than I" (Psalm lxi:2). Thus David cried when his heart was overwhelmed. He knew that Rock and all the Saints know the Rock of Ages, the Rock of Eternity, our Savior-Lord Jesus Christ. The rock in Horeb which was smitten by the rod of Moses is the type of Him who was smitten, upon whom the curse of the law was put, and, smitten in death the water of life pours forth in an exhaustless, never diminishing stream. "They drank of that spiritual rock that followed Him; and that rock was Christ" (1 Cor. x:4). Of Him we still drink in the desert journey here below.

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

"Rock of Eternity, to Thee
In thirst and weariness we flee;
Thy waters cannot cease to pour
Their fulness is forevermore.
Let him that thirsteth come!"

As Moses was hidden in the cleft of the Rock, so the believer is hidden in Him. He speaks of His own beloved as "the dove in the clefts of the rock, in the secret of the stairs" (Song of Sol. ii:14). Hidden in Him, one with Him we drink of that water He giveth, the water of life and of love.

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

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

He is the rock of shelter, the sure refuge, the place of safety and peace. Of this Isaiah speaks. "A man shall be as an hiding place from the wind, and a covert from the tempest; as a river of water in a dry place, as the shadow of a great rock in a weary land" (Is. xxxii:2). And how we need the shelter of this rock in these days! How necessary the prayer, "Lead me to the Rock that is higher than I." The Spirit of God will always lead us there and as we trust in Him, find our refuge in Him, we are safe and secure. Nothing can harm us. Planted upon the rock, the eternal rock, we shall abide as long as the rock stands. "For Thou hast been a shelter for me, and a strong tower from the enemy. I will abide in Thy tabernacle forever. I will make my refuge under the shadow of Thy wings" (Ps. lxi: 3–4). Thank God for such a rock, a rock which gives the water of life, a rock, for shelter, refuge and security; a rock which can never be moved, which abideth forever.

"Upon this rock I plant my foot!
Amid time's shifting, sinking sands,
Amid the hurricanes of life,
Fixed and immovable it stands.

"All else is moving; it alone
Shakes not, nor yields, nor crumbles down;
Time and its tempests it defies;
Changes to it are things unknown.

"It grows not old, it turns not grey;
Or boldly baffles every shock,
Repelling earth, defying hell,
It standeth firm, the eternal rock.

"Rock of Eternity, amid
All changes here I rest on Thee!
Rock of the ages that are past,
Rock of the ages yet to be."

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Four Blessed Facts

In the fourteenth chapter of the Gospel of Matthew the Lord Jesus is seen acting in a fourfold way. This chapter begins with the account of the death of John the Baptist. What a scene of licentiousness and horrible wickedness! John had testified against Herod's sin; his faithfulness led him to a dungeon. Yet Herod dared not to kill him. Then came the day when Herodias' daughter danced in the midst of a gathered company. It was probably a very indecent dance. The licentious Herod was pleased and made an oath and promised his stepdaughter he would give her whatever she asked. Her vile mother instructed her to ask for the head of John the Baptist on a charger. The ghastly object, the severed head of John, is brought into the festive hall, handed to the girl who in turn brought the head to her mother. Lust and violence are the leading features of the first scene of this chapter. It is a little picture of the moral characteristics of our age. It will be so to its end, for our Lord has said, "As it was in the days of Noah, so it shall be when the Son of Man cometh (violence on earth); and "as it was in the days of Lot, so shall it be when the Son of Man cometh" (lust and licentiousness).

Then the disciples of John came and took up the body and buried it. What became of the head is not stated. What indignities vile Herodias must have heaped upon that head! But the disciples did more than that. They came and told Jesus. What our Lord said to them is not stated in the Gospel. What words of comfort and of cheer He must have spoken on that occasion! How He must have soothed their sorrow and wiped away their tears! This is the first blessed fact in this chapter. What John's disciples did we can still do. We can come to our Lord and tell Him all our sorrows and troubles, and there is no sorrow that He cannot heal. As the age darkens we shall still find Him more precious as we cling to Him. Then another blessed fact. He is followed by a multitude and was moved with compassion toward them and He healed their sick. After that He blessed the five loaves and two fishes and the five thousand men besides women and children were miraculously fed and there remained over much more than what had been

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put into His hands before the multitude was fed. He reveals Himself as the same who supplied Israel in the wilderness with the manna from heaven. He is the same today. He still supplies the needs of those who follow and trust Him. The Lord is my Shepherd, I shall not want.

The third blessed fact in this chapter is that our Lord went on a mountain to pray. He was there alone. Thus He is present with the Father, seated at His right hand throughout this age. He is there as the great intercessor and advocate of His people. He carries each upon His loving heart. He prays for His own. What a comfort to realize in faith not only that He knows, but that He prays. How safe then we are! Just as safe as the disciples during the night in that ship, tossed with waves and the contrary wind. They were safe for He prayed and He watched over them.

Then the final blessed fact. He came back to His own in the fourth watch of the night. Across the stormy sea they saw their coming Lord. Above the wind they heard His gracious voice, "Be of good cheer! It is I! Be not afraid!" And we too see Him with eyes of faith as the coming Lord, who comes for His own. We too hear His voice—It is I! Be not afraid! Some day He will come. It will be soon, for surely this *is* the fourth watch of the night. And when He came the wind ceased. The dark night was gone. He was then acknowledged as the Son of God and displayed His power. So it will be when He comes again. Four facts, but what they mean to the life of a true believer! Coming to Him with our burdens and cares; depending on Him to supply all need; looking to Him as our intercessor; waiting for Him to take us home.

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The Word and the Spirit

The Holy Spirit indwells every true child of God, that is, those who have been born again. Our Lord promised this priceless gift as the result of His own finished work. "And I will pray the Father, and He will give you another Comforter, that He may abide with you forever, the Spirit of truth, whom the world cannot

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receive, because it seeth Him not, neither knoweth Him; for He dwelleth with you, and shall be in you" (John xiv:16–18). He came on the day of Pentecost and ever since He is here. Every sinner who believeth on the Lord Jesus Christ is quickened, sealed and indwelt by that Spirit and baptized into the body of Christ, which is the church. To pray for another Pentecost, for another outpouring of the Spirit of God, or for another baptism of the Holy Spirit is incorrect.

The work the Spirit of God is doing in the believer is also described by our Lord. Seven things are mentioned by Him in John xvi:13–14: 1. He will guide you into all Truth. In His highpriestly prayer our Lord says, "Thy Word is truth." It is in this Word the Holy Spirit guides the believer. Apart from the Word there is no guidance by the Spirit of God. Some of the so-called "Pentecostal people" who claim to have received a "new Pentecost" say that they get special revelations direct by the Spirit of God, and that they have no need to read the Bible. This is a most subtle and dangerous delusion. 2. He shall not speak of Himself. 3. Whatsoever He shall hear He shall speak. The Holy Spirit does not magnify His own Person or work. 4. He shall show you things to come. This does not mean that He raises up prophets and gives them visions concerning the future. Among those who hold unscriptural views as to the Holy Spirit and His gifts, men, and especially women, have prophesied as to the coming of the Lord, the war, etc., only to be found out that their utterances were worthless. It is in the Word of God the Spirit of God shows us the things to come. The closer the believer, therefore, holds to the Word of God the more He will be guided by the Spirit. The less a believer studies the Word and prays over it the less is He subject to the Spirit of God. 5. He shall glorify Me. He does not glorify Himself, but He glorifies the Lord Jesus Christ. He does not speak of Himself but of the absent Lord. He does not reveal His own glory, but the glory of the risen Christ. Persons who constantly speak of the Spirit, of the experiences they make, the emotions they have, and who have little to say of our Lord, His Person and His Glory, are the least guided by the Spirit. 6. He shall receive of Mine. 7. He shall

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show it unto you. In the Epistles of the New Testament the things of Christ are revealed by the Spirit. Here is that which He has received of Him, who died for our sins, the fullness of that salvation, the heights of that glory into which grace has lifted the believer. And in these Epistles the Spirit of God shows these things of Christ unto us. How dependent we are, then, on both the Word of God and the Spirit of God.

As a result of this work of the Spirit of God through the Word of God, the believer will posesss that which He needs most. We would condense it in a few sentences: First, reality as to the Person of the Lord Jesus Christ and fellowship with Him. Second, power over indwelling sin, victory in conflict and guidance as well as power in service. Third, an increasing attitude of prayer, praise, worship and looking for His Coming.

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It Shall be Again

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

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

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"The Future will repeat the Past,
As the First sha'l be the Last—
Ages of change between."

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

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

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

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Redeemed Jerusalem

Jerusalem is in the hands of the Allies. The Turk is forever ousted. The city is being cleaned up and the misery of its population is partially relieved. The cornerstone of the Jewish University was laid and other great

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plans are made for the restoration of the city and the land of Palestine to the Jewish people.

But that is not at all the redemption of Jerusalem of which the prophetic Word has so much to say. The times of the Gentiles are still on and Jerusalem's glory is not yet. Before it comes there must be first the time of Jacob's trouble, the great tribulation. Jerusalem may soon be made a better city than she ever was since the days the blessed feet of our Lord walked through its streets, but that does not mean that the visions of the prophets are now accomplished. Her redemption and her glory comes when our Lord returns from heaven and receives from the Father's hands the Kingdom. In that set time He will arise and have mercy upon Zion, as it is written, "Thou shalt arise, and have mercy upon Zion, for the time to favor her, the set time, is come. . . . When the Lord shall build up Zion, He shall appear in His Glory" (Ps. cii:13, 16). There is a beautiful utterance in Isaiah which tells of that coming redemption and restoration of Jerusalem. "Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Is. lii:9–10). Not yet has He made bare His holy arm, nor have the nations seen the display of His glory which will mean Jerusalem's final redemption and the knowledge of His salvation unto the ends of the earth. But the fulfilment of all this is rapidly nearing. Zechariah xiv, which predicts a siege of Jerusalem which cannot be located in the past history of that city. is yet to be fulfilled.

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The Bible and the War

The American Bible Society distributed up to date 250,000 among our soldiers in France and gives a copy to each of the men at the different embarkation camps. A million Testaments were also given away to the soldiers last year by the same society. The British Bible Society issued nearly ten million Bibles in 1917–1918. It is a

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hopefu lsign, this great distribution of the Word of God, and that the great majority of the soldiers prefer it to any other book. Marshal Foch indorses this good work. Here is the message he sent to the American Bible Society: "The best preparation you can give to an American soldier going into battle to sustain his magnificent ideal and his faith is certainly the Bible."

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The Shorter Bible

Before us is a small volume recently published in New York City. It is "The Shorter Bible," covering the New Testament Scriptures. The Shorter Bible of the Old Testament is in preparation. The chief editor of this production is Professor Charles Foster Kent of Yale University, one of the leading destructive critics and echo-man of this German-made infidelity in our country.

We notice the contents of this "Shorter Bible" first. He has rearranged the record of the synoptic Gospels under seven divisions: 1. The universal significance of Jesus' birth. 2. The life of Jesus. 3. The Master teacher and his disciples. 4. God and Man. 5. Man and Society. 6. Man and his neighbor. 7. The Essentials of true happiness. Different parts of the three Gospels are taken out of their divinely given places and jumbled together to suit the purpose of this critic. In looking over these seven parts we find that the name "Jesus" is used 34 times, but not once is He called Lord. It is constantly His earthly name; never once is He designated as the Lord. The Gospel of John is put at the close of this Shorter Bible, though a few passages are quoted under some of the above sections.

The way the Epistles are treated gives conclusive evidence what spirit is behind this attempt to introduce a Shorter Bible. We give a few illustrations. Here is Romans iii:19–28—that sublime passage containing such vital truths. The whole passage is given in this Shorter Bible except two verses. The verses omitted are the twenty-fifth and twenty-sixth, the most important: "Whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past through

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the forbearance of God; to declare, I say, at this time His righteousness, that He might be just and the justifier of Him who believeth in Jesus." What reason can there be given to mutilate this great passage by leaving out the statement without which the passage has no meaning whatever? Perhaps Professor Charles Foster Kent and his assistants have little use for the blood, for the substitutionary sacrifice of the Lord Jesus Christ. Not believing it, it is as much as possible eliminated in this Shorter Bible. Let us see what they have done with similar passages where the blood is mentioned.

We turn to the Epistle of Paul to the Ephesians. Every Christian knows that the first chapter is one of the greatest in the entire Bible. Only the opening five verses are given in the Shorter Bible. Why not quote more? Because it says in the next paragraph in that chapter "in whom we have redemption through His blood, the forgiveness of sins." And that has to be thrown out. Next we take a look at the first chapter of Colossians. Only eight verses are quoted of this chapter. Professor Kent evidently does not like the wonderful revelation of the Person and Glory of our Lord which follows the eighth verse, and besides here again it is written "in whom we have redemption through His blood." The most sublime opening seven verses of the second chapter, telling of man's lost condition and how God is rich in mercy for the great love wherewith He loved us, are missing. We turn to another passage, 1 Peter i: 18–20. In vain do we look for it, for here again it is written that we are redeemed with the precious blood of Christ, as of a lamb without spot and blemish. How wonderful is the unfolding of the Spirit of God of the finished work of Christ as well as His Priesthood in Hebrews i–ix. What do we find of these great chapters in the Shorter Bible? Here it is:

God, who in time past spoke to our forefathers at many times and in many ways through the prophets, has in these latter days spoken to us through a Son, whom he appointed heir of the universe and through whom he created all things. He is the reflection of God's glory and the exact image of his nature, and upholds the universe by his potent command. After he had secured our purification from sin, he took his seat on high at the right hand of Majesty. He is as far

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superior to angels as the name Son, which he has inherited, is superior to theirs.

It was indeed fitting that God, for whom and by whom the universe exists, in bringing many sons to a glorious development, should make perfect through suffering the Author of their salvation. For both he who makes them pure and those who are made pure have one common Father. That is why he is not ashamed to call them brothers. It was also necessary that he should be made like his brothers in every respect, that he might prove a compassionate and faithful high priest in all things relating to God, in order to atone for the sins of his people. For because he himself has suffered under temptation, he is able to help those who are tempted.

Son though he was, he learned by all that he suffered how to obey, and having thus been made perfect, he became for all who obeyed him the source of eternal salvation.

Since we have a great high priest who has passed into heaven, Jesus the Son of God, let us hold fast to the faith which we have professed. For we do not have a nigh priest who cannot sympathize with our weaknesses, but one who has been tempted in all ways as we are, yet without sin. So let us with confidence approach the throne of love, that we may receive mercy and find spiritual strength to help us in the hour of need.

Think of it dear reader! All the great truths of His better sacrifice and His Melchizedec Priesthood are boldly omitted. And the preface to this "Shorter Bible" says "these passages contain the true heart of the Bible that has proved the inspiration of past generations and will prove in increasing measure the guide of those to come." From this we must conclude that the first ten chapters of Hebrews do not belong to the heart of the Bible. But the truths revealed therein are *the* heart of God's revelation.

And here are a few more omissions. Not a word of the raising of Lazarus from the dead. Matt. xii:38-42 is quoted, *except* verse 40, "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." Of course you would not expect Prof. Charles Foster Kent of the great Yale University to believe in the history of Jonah! So out it has to go, though He who is the Truth spoke these words. The entire 24th chapter of Matthew is also put out, nor is one of the greatest revelation of the whole Bible permitted to have a place in the shorter Bible. We have reference to 1 Thess. iv:13-18. Not a single word

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is given of this unique revelation concerning the Coming of the Lord.

But enough of it. No true believer needs to be told what spirit is behind such a deliberate attempt of mutilating the Word of God. It is the same work which wicked King Jehoiakim did when he cut the roll on which the Word was written with a pen-knife and cast it into the fire. And Prof. Kent should know as professor of Biblical literature of Yale University, that King Jehoiakim was buried with the burial of an ass (Jer. xxii:19). Woe unto the man who touches God's living, holy Word and takes away from it! God will surely deal with such who try to destroy His truth. But what another evidence of the fast approaching predicted apostasy!

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Mormonism Spreading

In our "Current Events" this month *attention is called to the Mormon propaganda.* This awful system is now raising its head as never before and advocates polygamy again as a remedy of reproducing lost manpower. It is a disgrace that a full fledged Mormon should have been appointed a Chaplain in the Army. We quote from the *Wesleyan Methodist.*

"Brigham H. Roberts, the notorious polygamist who a few years ago was deemed unfit to sit in the House of Representatives, is now, by appointment of the Governor of Utah, serving as chaplain in the United States Army at Camp Kearney in Southern California. It seems a tragedy that the man who was by the representatives of the country as a whole deemed morally unfit to sit with our national lawmakers should, while continuing to live with as many wives as ever, be appointed by the Governor of a State to the office of chaplain in the army, to help mould the lives and shape the character of the country's youth. Is not the possibility of such an appointment a striking proof of the need of an amendment to our Federal Constitution bringing Mormon polygamists under Federal control?"

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The New York Conference

This conference convenes this month, the Lord willing, in Carnegie Hall, West 57th Street, New York City. The hall seats almost 4,000 people. The first meeting will be held Monday, Nov. 25, 8 P. M., and three sessions are planned for Nov. 26, 27 and 28 at 10 A. M.,

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2.30 P.M. and 8 P.M. The speakers invited and expected include Vice-President Thomas R. Marshall, Drs. J. W. Chapman, I. M. Haldeman, C. I. Scofield, A. C. Dixon of London, Eng., Mark A. Matthews, A. C. Gaebelein, Ford C. Ottman, James M. Gray, W. Pettingill, L. S. Chafer, David Burrell, John F. Carson, and others.

We expect hundreds of our readers from New York, New Jersey, Pennsylvania, New England and other states to attend this great Conference in which, we trust, a ringing testimony will be given for the whole truth of God.

Thousands of our friends will not be able to come. We want to urge all who cannot come to have a part in this Conference and to share its blessings. Pray for it daily. Have a part in the financial obligations. It will take three thousand dollars to meet all expenses. But we want more than that, for we plan to publish the addresses in book form and give it a nation-wide circulation. Help all you can and pray for a great revival as the result of these meetings. We believe the Lord will manifest His gracious power through the ministry of the Word. Please read the call published in this issue. If you desire a number of the detailed programs and information as to entertainment write the Secretary, Dr. G. Dowkontt, 113 Fulton St., New York City.

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Announcements

Our readers will find the usual special offers on the three cover pages. We almost withdrew these special offers for this year on account of the high prices of paper and binding. The profit is very small and we hope that a large number of our readers will order earlier and not wait till later.

When we reprint some of our books in the near future prices will have to be raised at least 50% as it will be impossible to produce these books now at the low prices made before the war.

The Prophet Ezekiel is now published. It is a very fine volume of nearly 350 pages printed on good paper and well bound. The price $1.50 is very low, but by consulting the special offers you will find that you can get this new volume at much smaller cost.

The book **Salvation** (75 cents) by Lewis S. Chafer is a very satisfactory treatise of redemption in its different aspects. It will help all who read it.

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Blessed Meetings

The Editor held another Bible Conference in the United Presbyterian Church of **Colorado Springs.** It was our fifteenth visit there and the meetings were larger in attendance than ever before and the Lord graciously blessed us.

From Colorado we went to **Los Angeles** to supply the pulpit of The Church of the Open Door, R. A. Torrey, pastor, for September, and to give for three weeks addresses on the Word of God. The first day was a day of blessing. Three times audiences of 2,000 gathered in the auditorium. Many hundreds attended the week-night meetings and the great audiences increased steadily. We praise God for the Los Angeles Bible Institute and the great center for true Christian activity it has become. We also addressed large audiences in **Pasadena** and **Glendale, Cal.**

Our fall visit to the Southland had to be postponed till the early part of the year, because so many calls East have come in and the New York Conference demands more or less our personal presence in New York City. During October we had very excellent meetings in **Auburn** and **Buffalo, N. Y.**

During this month we hold a Conference in **Washington, D. C.,** for which we specially request prayer that some of our senators, congressmen and others may be led to attend and hear the Word of the Lord.

The **Boston Meetings** were resumed with this month and addressed by the Editor. We are not sure as to future meetings, but hope to have them every month. The readers in Boston and vicinity will be notified by postal card.

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Encouraging

A Christian worker on the Front in France writes to us as follows:

"Our society (Soldiers' Christian Association) sticks to the old Gospel and leaves out amusements. God has marvellously blessed His Word and my heart is full of praise for what He has wrought. As a firm believer in the faith once for all delivered to the Saints I rejoice in your noble witness for the truth. You will be glad to know that in spite of the hostile denials and falsehoods rampant to-day the Gospel of redemption by blood is making glorious headway out there whenever it is faithfully proclaimed. Alas! there are many who use the livery of heaven to propagate the lies of hell. Believe me, the men have a truer instinct as to what *is* the Gospel than some of the preachers."

We rejoice in this fact that the true Gospel is preached at the Front. We have great difficulties in getting literature in quantities across as the Government does not permit direct shipments. Soldiers write us for literature, but they neglect to have the request endorsed by a major or lieutenant-colonel as demanded by the Post-Office authorities. However, we sent several shipments of "*His Riches*" to England and Scotland which will be sent from there to France and get into the hands of the boys through faithful workers.

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Readers in Great Britain

A number of our readers in Great Britain have probably access to the hospitals. Several brethren have circulated "His Riches" and other pamphlets among the wounded and convalescent soldiers. We will be glad to send "His Riches" in lots of a hundred or more to any of our readers who will undertake this good work, visit the hospitals and give out this literature. Please write us at once. No charge is connected with it. We furnish all free and pay postage.

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A Correction

We printed in our September issue an article by Dr. J. Stuart Holden of London on the "Return of our Lord." In some strange way we overlooked a statement in that article in which Mr. Holden says that the devil will ultimately be put into "the lake of fire *and be destroyed*." Of course Scripture teaches us no such thing, nor do we hold such a foolish doctrine. We believe in the conscious and eternal punishment of the devil, his angels and all the lost. We have written Dr. Holden and asked him for an explanation. We mention this here in case some of our readers may have been disturbed by it. The article also contains other incorrect statements.

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Prophetic Studies

The new volume, "Prophetic Studies," will be out during this month. It contains a number of addressses and lectures on prophetic themes. We mention especially the following: "The Present Age"; "That Blessed Hope"; "Who will be Caught Up when the Lord comes?"; "The Parable of the Ten Virgins"; "The History of Satan"; "The Church and the Tribulation"; "The Antichrist," etc. Send in your order now so that you get the copy at once when published. Price $1—postpaid.

The Call to the Prophetic Conference, New York, Nov. 25, 26, 27 and 28.

Over four years ago the horrible world-conflict started, a conflict which has filled the earth with unspeakable suffering. Since then millions have asked the questions, "How is it all going to end?"—"Is this to go on forever or is there something better in store for the human race and for this earth?" Who can give us a definite answer? There is but one book in existence which answers these all important questions. That book is the Bible, of which recently our President bore witness, that it is the Word of God, the Word of Life. In the inspired pages of the Bible we find the prophetic record of a coming day when all swords will be turned into plowshares and all spears into pruninghooks. It is in this blessed Book we read of nations learning

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war no more, and that ultimately the human race, freed from the curse which sin has brought, will enjoy permanent peace. Yea, the very glory of the Lord is to cover the earth as the waters cover the deep. How and when all this will come to pass is also made known in this divine revelation. The present day upheavals seem to many to be the travail pains of the birth of that coming age of righteousness and peace.

It behooves us, therefore, to turn to this sacred Book and to examine its great teachings as never before. We, therefore, cordially and earnestly invite all Christians, irrespective of creed or denomination, as well as non-Christians, to meet with us in a Conference over the Word of God and to listen to the testimony of a number of well-known ministers of the Lord Jesus Christ, of various denominations, who will unfold with the gracious help of the Spirit of God the great prophetic truths of the Bible. This Conference will meet, God willing, in Carnegie Hall, New York City, from Monday, November 25th, to Thursday, November 28th, inclusive.

The signers of this invitation are a guarantee that this Conference will not offer an opportunity for a certain class of teachers and preachers to teach their fanciful speculations and unscriptural theories, or, what is so often done, to fix dates; but this occasion will be used to give prominence to the prophetic forecasts of the Word of God, to warn against present day apostasy, to sound forth the midnight cry once more, "Behold He cometh," and with it present the most majestic of all motives for world wide evangelism, to call attention to the great doctrines of the Gospel as a bulwark and a protest against the subtle skepticism of the German-made new theology, and to bring into closer fellowship all those who "love His appearing." It is also planned to give a special testimony on the future of the Jewish people, whose star of hope now shines so brightly.

All who are interested are requested to send a postal card with name and address to the Secretary of the Conference, Dr. George Dowkontt, Secretary, Fulton Street Prayer Meeting, 113 Fulton Street, New York City. In due time we shall mail to each a full program with the names of the speakers and the time of the sessions. Trusting that the Conference may witness an unusual gathering of people and bring a great blessing to our great metropolis and beyond, we ask God's people everywhere to join us in prayer for guidance and for a manifestation of the power of God through the ministry of His Word.

With Christian affection,

J. G. Addy,
Pastor Reformed Church,
Brooklyn, N. Y.

George Avery,
Supt., Chester Crest,
Mount Vernon, N. Y.

Thomas Baird,
Evangelist, Jersey City

Alwyn Ball, Jr.,
Real Estate, N. Y.

Otho F. Bartholow,
Pastor First M. E. Church,
Mount Vernon, N. Y.

F. C. Barton,
Silk Merchant,
New York

David Burrell,
Pastor Collegiate Church,
5th Ave., New York

John F. Carson,
Pastor Central Presbyt. Church,
Brooklyn, N. Y.

George W. Carter,
Secretary N. Y. Bible Society

Lewis S. Chafer,
Bible Teacher, Orange, N. J.

Thomas Chalmers,
Pastor U. P. Church,
New York City.

J. W. Chapman,
Evangelist, Ex-Moderator
Gen. Assembly, Presbyt. Church

Ralph Cutter,
Merchant, N. Y.

Horace L. Day,
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Casper G. Decker,
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George W. McPherson,
Supt. Tent Evangel, Yonkers.

Hon. John E. Milholland,
Former Supervisor Port of New
York, etc.

Edgar B. Moore,
New York City.

George Caleb Moore,
Pastor Temple Baptist Church,
Brooklyn.

L. P. Moore,
Summit, N. J.

Frank Marston,
Coal Co., Brooklyn, N. Y.

Hugh R. Munro,
President Lithographic Co.,
New York City.

Charles F. Nettleship,
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Ford C. Ottman,
Sec. Presbyt. War Service Com.,
Bible Teacher.

Richard Owens,
New York City.

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Supt. Eye and Ear Hospital,
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Sidney Perrin,
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Pastor M. E. Church,
Elizabeth, N. J.

Charles Young,
Department Stores,
New York City.

The call will have many more names of preachers, business and professional men of our great metropolis. Set the Thanksgiving week aside to attend every session. We ask all our readers to write for the full program and to circulate them in their different churches. Begin to pray daily for this important Conference that it may be used of God for a great revival in Bible Study. We believe the Lord will put His gracious approval upon this undertaking to honor His Name and His Word.

The very moment a sinner submits to God's righteousness, that righteousness becomes his. The very moment he casts himself on Christ, he is as safe as Christ can make him. The glory of God is involved in the full and eternal salvation of all those who simply look to Christ.—*Selected.*

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The Prophet Ezekiel.

Chapter xlvi.

I. The Worship of the Prince.

Thus saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons. And the burnt offering that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish. And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof (verses 1-8).

Here another worship scene of the Millennium is described. The prominent eastern gate is to be closed during the six working days, but on the Sabbath it shall be opened, as well as in the day of the new moon. The Sabbath and the new moon are prominent in the worship of the Kingdom Age. The Sabbath was a type of the coming rest for the people of Israel.* This rest has now come. Their wanderings are ended, they are gathered from the East and from the West, from the North and South, and have found at last the promised rest (Ps. cvii:1-8). Therefore the Sabbath is especially mentioned in connection with worship. On the seventh day the gate through which

*When it speaks of "my rest" in Hebrews iv it refers to the eternal rest.

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the Lord and His glory passed is opened and left open till the evening. The six working days (typical of 6,000 years) are forever gone, the seventh day, the seventh thousand, the Day of the Lord, has come. And when the Millennium ends, the complete, eternal rest comes for all the people of God. The new moon is typical of Israel's re-establishment as a nation. The nation, like the moon, had waned, and disappeared, but now she shines again like the new moon.

The Prince is to worship at the threshold of the gate, and the people before the gate. But neither the Prince nor the people enter within. No drawing near to God is known then as we now enjoy it who worship in the Spirit through the rent veil. It is all an earthly worship, while the true worship of the Church is heavenly. The Prince in this worship enters by the outer door on the side of the east and he goes out by the same door. The Prince occupies the prominent place as the representative of the people. He presents his offerings to Jehovah, while the people stand as worshippers at the outer gate of the same entrance. The offerings the Prince is to bring on the Sabbath are larger than those commanded in the law. Both the burnt-offering and the meal offering brought by him on the Sabbath are more abundant than those offered under the old dispensation, an evidence of the higher and more perfect worship of restored Israel. Different, however, is it with the offering on the new moon. In Numbers xxviii:11-15 we read:

> And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; and three tenth deals of flour for a meal offering, mingled with oil, for one bullock; and two tenth deals of flour for a meal offering, mingled with oil, for one ram; And a several tenth deal of flour mingled with oil for a meal offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb; this is the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering.

Such are the offerings according to the law, to be brought on the new moon. But in the millennial worship these

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offerings are diminished. All this has a deeper meaning which will be fully known and enjoyed when this worship is carried out.

II. Further Instructions as to Worship.

> But when the people of the land shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate, and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth. And in the feasts and in the solemnities the meal offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the Lord, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate. Thou shalt daily prepare a burnt offering unto the Lord of a lamb of the first year without blemish: thou shalt prepare it every morning. And thou shalt prepare a meal offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil to temper with the fine flour, a meal offering continually by a perpetual ordinance unto the Lord. Thus shall they prepare the lamb and the meal offering, and the oil, every morning for a continual burnt offering. (verses 9-15.)

Everything is divinely ordered. Here are first the special instructions for the worship of the people of the land. When they come before the Lord in the solemn feasts some will enter in to worship by the north gate and leave by the south gate, and others who enter by the south gate will leave by the way of the north gate. None is permitted to leave by the gate through which he entered. Perhaps this injunction is given to avoid confusion among the multitudes who will come to worship in those coming days, when the Lord will be universally acknowledged (Zech. xiv:9).

In the midst of these worshipping masses will be the Prince (verse 10). What a blessed reminder of Him who is the One in the midst! He was in the midst on Calvary; He is in the midst of His people during this age; in Revelation He is seen in the midst of the throne (Rev. v:6). The

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Prince as the representative of the King of kings is therefore in the midst of His redeemed earthly Israel. The burnt offering and the meal offering, so prominent in this coming worship are constant memorials of His great devotion when He offered Himself, and of His holy spotless humanity in which He suffered and glorified God.

Something else of deep interest is recorded here. The daily burnt offerings during the old dispensation consisted of a lamb every morning and of a lamb every evening. Here no evening lamb for a burnt offering is mentioned, but the offerings are to be brought only during the mornings. The bright morning has come, the day dawn for His people, so long in the night of suffering and dispersion. The night is gone forever and therefore the evening, preceding the night, is no longer mentioned and no provision is made for an evening burnt offering. The night is gone and Israel's glorious morning can never be darkened again by apostasy.

III. Concerning the Prince, His Sons and Servants.

> Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them. Morover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession (verses 16-18).

Here we read that the Prince has sons, natural descendants, and whatever gifts he bestows upon them shall be their possession by inheritance. This is conclusive that the Prince of these last chapters of Ezekiel is not Christ. The Prince has sons and servants. As the entire final vision of this book deals with the earthly conditions of the coming age, and reveals nothing of the heavenly side of things, these sons and servants cannot mean the church-saints, who are with Christ in the New Jerusalem. As to a gift to one of the Prince's servants, it is to revert to his sons when the year of liberty and jubilee is celebrated. The jubilee year will therefore be observed during the coming age.

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IV. Additional Description of Temple Buildings.

After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward. Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meal offering; that they bear them not out into the utter court, to sanctify the people. Then he brought me forth into the utter court, and caused me to pass by the four corners of the court: and, behold, in every corner of the court there was a court. In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure. And there was a row of building round about them, round about them four, and it was made with boiling places under the rows round about. Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people (verses 19-24).

Again the prophet is brought by the northern gate to the side where the holy chambers of the priests are located. There he saw a place on the two sides westward. The use of this place is made known in verse 20. The final description of buildings round about the court needs no further comment.

"WHAT WAIT I FOR?"

Psalm xxxix:7.

This is a searching question for the heart; but it is ofttimes a most salutary one, inasmuch as we may constantly detect ourselves in an attitude of waiting for things which, when they come, prove not to be worth waiting for.

The human heart is very much like the poor lame man at the gate of the temple, in Acts iii. He is looking at every passerby, "expecting to receive something;" and the heart will ever be looking out for some relief, some comfort, or some enjoyment, in passing circumstances. It may, ever and anon, be found sitting by the side of some creature-stream, vainly expecting that some refreshment will flow along its channel.

It is amazing to think of the trifles on which nature will, at times, fix its expectant gaze—a change of circumstances—change of scene—change of air—a journey—a visit—a letter—a book—anything, in short, is sufficient to raise expectations in a poor heart which is not finding its centre, its spring, its *all*, in Christ.

Hence the practical importance of frequently turning sharp round upon the heart with the question, "What wait I for-" Doubtless, the true answer to this inquiry would, at times, furnish the most advanced Christian with matter for deep humiliation and self-judgment before the Lord.

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Isaiah.

Chapter X (continued).

But now the comforting gospel continues to be preached to the remnant of faith; standing for "all Israel" that "shall be saved" (Rom. xi:26), amid the apostate mass of the Jews:

Verse 20: Then, in that day, shall Israel's remnant,
And those who of Jacob's house have escaped,
No longer put trust in the one who has smitten them
But [in deed and] in truth shall lean on their Lord,
Who is, of Israel, ever the Holy One.
"The remnant returns"—the remnant of Jacob—
To God, the most Mighty One, shall it return.
For Israel's people though they're exceeding
In numbers the sand lying by the sea-shore,
Yet but a remnant alone shall return to me;
For the consummation decreed and determined,
In righteousness flows even on to the end.
Yea, for Jehovah Adonai Tzebaoth
Long hath decreed a finishing stroke
To be inflicted on all of the land*.

In that very day—not a day of twenty-four hours, but the day of which it is said: "Alas, for that day is great" (Jer. xxx:7), the day of the great tribulation, the last three and one-half years of Daniel's seventy weeks, in that day God shall eventually interpose in judgment on the Assyrian, the remnant of Israel—that is those who have not perished in those terrible persecutions told us in Rev. xiii:7 and 14—shall change their confidence completely. Their dependence **has** been on the "Assyrian," even as was that of Ahaz and his people in the earlier day—not, I take it on a literal Assyrian revived, but on the World-power that shall, in that day, be in the same political position as was the Assyrian in Isaiah's day. But, as then, he who was their dependence, became Jehovah's rod, for their chastening. The king of Assyria that Ahaz trusted carried the ten tribes into captivity, overran Judea, besieged Jerusalem, and, in all this, provided pictures of the days till in the future; in which, in the first half of that last week of Daniel's prophecy

*Or "earth."

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the whole of the returned nation puts its trust in the "prince," the Emperor of the then Roman Empire, with whom they make an alliance for "one week" of seven years (Daniel ix:27). The protection of this "Prince" with all the military resources of the world at his back, naturally gives them a perfect sense of security, under which sacrifice and offering are renewed. But in the midst of the week, the scene suddenly changes, and the New Testament gives us the great cause of this change: Satan, who even up to that time has full access to heaven, is cast out to the earth; then he causes all recognition of the true God to be stopped, and in the place of the morning and evening sacrifice, an image of the "Prince" is set up standing, "where it ought not," even in the Holy place of the rebuilt temple in Jerusalem. That changes everything. A Jewish remnant, hitherto not distinguished in any way from the mass of the nation, is forced into prominence by the fires of persecution—that feeble remnant is henceforth in Jehovah's eyes, The Nation—the "nation born in a day," as it is written: "Who hath heard such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed she brought forth her children" (chapter lxvi:8). As soon as that idol is set up with the command for universal worship, refusal at once brings into distinct evidence a comparative few, many of whom are slain for their faithfulness. He who had been their confidence is now their persecutor. No longer can they stay upon **him.** Where can they lean? On the Holy One of Israel, Jehovah, and that with no feigned piety—with no Pharisaic pretention; but in such sincere self-judgment, such genuine penitence as shall in very truth tell of a divine work of grace in that hitherto cast-away Israel.

We must remember that Isaiah's children, as seen in chapter viii, were for signs; their names telling a story of mingled sorrow and joy. Thus Shear-Jashub spoke of the apostasy and condemnation of the great mass of the people, since it makes mention of but a little remnant of them that shall return. But it also foretells the conversion of that remnant in their discovery in that day of the "Son given" in Jesus, and in Him "the Mighty God." Thus shall they

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return to the Mighty God, discerning God in Christ, and own the true divinity of their Messiah. This is very beautiful and wonderful—refreshing even our weary, fainting spirits.

For even though the children of Israel were as numerous as the sea-side sands, a remnant only shall be saved, as our apostle Paul quotes in Romans ix:27. That remnant is the result of the intervention of God in electing grace—it is **His** work. For as regards the mass, Jehovah has decreed such a destruction as shall flow on in righteousness—like a mighty tidal wave, as it advances, carrying righteousness, as it were, upon its crest, the very judgments teaching righteousness to the inhabitants of the—shall we say "**land,**" as confined to Israel, or "**earth**" as having a much wider sphere? for the one word will bear either meaning, and while primarily we may believe that the Hebrew prophet had the more circumscribed sphere in view—the land of Israel—yet may it not well apply to the larger one, the prophetic world in the day as very near to us now? Indeed the present sufferings of the prophetic earth might almost be taken for the "beginning" of those "sorrows," were it not that we are still here, but it would not take long to remove **that** difficulty.

Verse 23 is a further emphasizing of the last words of the previous verse. Such a destruction has been surely determined by Adonai Jehovah Tzebaoth—the Lord God of Hosts—as shall embrace the whole land of Palestine in the first place, and then it may be the whole prophetic earth. But our own apostle, Paul, quotes this—not from the Hebrew text, as we have it in our Bible—but from the Septuagint which reads: "He will finish the work and cut it short in righteousness, because a short work will the Lord make in all the world." Here there is no question as to the sphere of the "short work in righteousness"—it is the whole world, a word being used that makes it apply (as says Robinson in his Lexicon) to "the Roman Empire." Here a work is being done that God brings to a sudden stop by "righteousness."

With this we may compare Matt. xxiv:22: "Except those days should be shortened no flesh should be saved, but for the elect's sake those days shall be shortened." If that overflowing consummation, divinely decreed, were

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not to be suddenly stopped (for the word bears that sense of a sudden abrupt termination) no flesh but that would have been involved in utter ruin. For, at that time, there will be just one link, as it were, between God and the world of men—it will be found, not in the Church of Christ, long ago translated to her rest in heaven—but in that elect remnant of the Jews, and this will then be in such extreme peril as to be on the very point of final extermination, as the prophet Zechariah makes us to know in chapter xiv. If God did not intervene, the link would be broken, and once more as at the flood the "end of all flesh" would come (Gen. vi:13). But at this crisis, those days are cut short by the appearing of the Lord Jesus in great power and glory. But what power does He then find as having that last feeble "link" in its grasp? The "Assyrian?" Not at all, but, if we let the New Testament throw its light back on this scene, it is "the beast from the sea," in whom we recognize the "Prince" —the Emperor of the then revived Roman Empire, having a "False Prophet" for his coadjutor.

I do not desire to speak with unbecoming dogmatism on such a question, especially as what I now hold reverses what, with many others, I have hitherto held, but, on the other hand, I should not venture to speak at all, did I not believe with a conviction that increases the more I ponder it, that there are strong proofs of the truth of this, well worthy of the consideration of all who are interested in prophetic themes. But to continue, for all this must needs come before us again later:

Verse 24: Thus saith Adonai Jehovah Tzeboath,
Fear not O my people now dwelling in Zion,
Fear nor the Assyrian though he may smite
And swing his rod o'er thee as once did [proud] Egypt.
25: For yet but a little—a little indeed—
And my anger at length shall come to its end—
My indignation be finished—in their destruction.
26: For Jehovah Tzebaoth swings the whip over him,
As once He smote Midian at the rock of the raven*
And His staff He outstretches over the sea,
Lifting it up as aforetime in Egypt.
27: Then shall His burden fall from thy shoulder,
Then shall his yoke pass from thy neck,
Smashed shall the yoke be by the anointing.

*Oreb meaning "Raven."

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With what tenderness Jehovah speaks to the afflicted, almost exterminated remnant. The very mention of their being in Zion—that stronghold of Jerusalem—is full of promise; for Heb. xii:22 has made us acquainted with the deep, spiritual significance of that Mount as in contrast with the Mount of law, Sinai. To this last we Christians have not come; but to Sion, the mount of grace. He "finds fault" with the covenant of **law** (Heb. viii) but **grace** is His delight, so in Psalm cxxxii it is written: "For the Lord hath chosen Zion; He hath desired it for His habitation," so, I say, the very fact of His saying,"Fear not, O my people, dwelling in Zion" is full of comfort. Let Asshur smite, let him treat you, as did Egypt your fathers in the days of old, the same Jehovah is over you now as then—fear not, for He will surely interpose for your relief.

Yes, in a very little while His just indignation with His people shall come to its end in the destruction of the one He has been using for their chastening. How perfect is the harmony of the prophetic word. Daniel writes the words of Gabriel: "He shall make it desolate, even until the consummation, and that determined be poured upon the desolate"—that is, there is a limit to this decreed outpouring. So again in chapter xi:36. The wilful king, who, I take to be the true Antichrist of the future, shall prosper "till the indignation be accomplished, for that that is determined shall be done." All prophecy, with one accordant voice, assures us that a long period of distress has been decreed for the Jew, but this is not eternal—it has an end, and that end comes with the destruction of their persecutor or persecutors. In this chapter he is the "Assyrian," in Daniel xi he is "the king who does according to His will,"nor are these, the same personages at all, but represent respectively the Beasts from sea and land or the Beast and False Prophet of Revelation.

Thus with regard to the first named, I am, as already said, increasingly inclined to believe that we must find an identity between Assyria of the past and the Roman Empire of the future as Gentile World-powers. Because Assyria is referred to by name it does not follow that it must be literally the same people. Egypt, too, is frequently referred to in

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this way; nor is it possible to see the literal Egypt when the name is thus used. For instance, "Ephraim shall return to Egypt" (Hosea ix:3), yet is it also written "Ye shall henceforth return that way no more," that is, to Egypt (Deut. xvii:16). Evidently the past affords so close a type of a future captivity that it is so used. So ancient Assyria affords a type of a future infliction, by one who, at that time, shall be in the same place as was Assyria when the prophet wrote. We now know that enemy will then be the head of the fourth World-empire. But these human pawns matter little. A hand is behind them all, the great usurping prince of this world, the devil, who is himself used by the Lord, both for the chastisement, and in that chastisement for the blessing of his people—then **his** doom, too, follows.

If this be justified the end of the divine indignation is marked, not by the destruction of a revived and literal Assyrian, but by the destruction of a Power which occupies the same place in its relation to His people as Assyria did of old.

There have been in Israel's past history such interpositions of Jehovah for their salvation as afford pictures of this future one. The slaughter of Midian at the rock Oreb was such an one; and again, since Assyria has followed Egypt in cruelty towards His poor people, the same judgment must fall upon the later, as on the earlier persecutor. Yes, then, the burden shall fall—the yoke be forever broken, because of the anointing. We must surely see here a suggestion of the **Messiah**—the **Anointed** One; Who does truly take away every burden, and break every yoke, as He calls to this same people, and to us, in Matthew xi:28.

Now we have the path of a conqueror told out grandly. As Delitsch writes: "Aesthetically considered the description is one of the grandest, most magnificent that human poetry has ever produced." But, strictly speaking, it has never been fulfilled; nor is it necessary, for its purpose, that it ever *should* be in these graphic details. Let us throw ourselves back to the moment when it was given. Assyria to the north-east threatens invasion; and the Spirit of God would bring that danger graphically home to His people; how can that be better done than by an ideal description

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of a conqueror's march from that quarter whence the Assyrian would naturally come. It is not intended to give such minute details of future history as are here—that would be quite beside the mark. The one purpose, as in all pictorial parabolic teaching, is to bring home one main point—and, here, that is the defeat of Israel's enemy. Had it been the divine intent to foretell the details, then the prophecy would either have fitted only one event—had but one fulfilment, or every detail would have to be repeated again and again, even to the cries. But in this ideal way the prophecy may find a near-fulfilment in Sennacherib, but a far-off, final one even still in the future; for admittedly Jehovah's anger was not forever and finally turned away from the nation of the Jews at the destruction of Sennacherib. I virtually adopt Delitsch's rendering:

28: *He comes upon Aiath! Passes through Migron!*
Leaves baggage behind in Michmash!
29: "They are through the pass!"
"Geba shall be our quarters for the night" (they cry).
Remah trembles! Gibeah of Saul flees!
30: Scream! Scream! O daughter of Gallim!
Only listen, Laysha!
O poor Anathoth!
31: Madmenah flees in anxious haste!
The people of Gebim are carrying off their goods!
32: He halts today at Nob!
Thence shakes his fist against
The daughter of the mountain of Zion!
The hill of Jerusalem!

33: *Behold the Lord Jehovah Tzebaoth,*
Lops down the branches, with terrible force:
Hews down the towering ones,
Humbles the lofty ones,
Cuts down the forest thickets with iron,
Proud Lebanon falls before One more majestic.

I cannot, too, do better than add the comment of Delitsch: "Up to 32a the prophet's address moved on at a stormy pace, it then halted and seemed, as it were, panting with anxiety; it now breaks forth in a dactylic movement, like a long, rolling thunder. The hostile army stands before Jerusalem like a long dense forest"; but Jerusalem has One Who is not as the deities of Calno and Carchemish—woe

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to any who defy **Him!** All the lofty coronals go, branches fall, down crash the lofty trunks—the whole forest is levelled, and the enemy, so like to Lebanon in his pride, falls by One Who is majestic indeed. F. C. J.

Why Weepest Thou?

Hush every murmur, hearts by sorrow riven,
For cherished ones summon'd from earth to heaven;
(God but asserts His right; these gifts were His;
Not our freeholds, nor held we them on lease,
What the departed were, such are we still,
Waiting the word to quit, tenants at will;
They were but loans, which He who lent had power
At pleasure to recall in any hour).
Nor mourn the sainted dead, as if remote;
When earth was quit no holy bond was broke;
Nearer they may be than an absent friend,
For spirit doth with kindred spirit blend;
These last, ocean or mountain my divide,
A veil the first, which may be drawn aside
Ere the next hour. So narrow is the stream
That 'twixt the dead and us doth intervene,
So soon it may be crossed; a moment's space
May land us in their quiet resting place.
How can we call them lost, or o'er them weep
Who do but in another chamber sleep
'Neath the same Father's roof? From their calm slumber
They will awake when th' heavens are rent asunder.
Sleep is not life extinct, the body's powers
Suspended lie through night's long slumber hours,
The mind still soars upon her wondrous flight,
So does the soul live on through death's dark night.
A passage, not a prison, is the tomb,
On this end sin opens a door of gloom,
Grace on the other doth unlock a gate
Of glory; as when a flowing river breaks
Into a mountain's side, and still rolls on
Through the deep hidden cavern dark and long
Buried awhile, but on the other side
To burst forth in a fuller, stronger tide.
The sunlight of tomorrow and today
Are one: night does not veil the ray,
It is not quenched by that we call sunset:
What we call death, ends not one life: nor yet
From resurrection doth another date.

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Death affects not identity—in the same state
We die, we rise; we wake as we lie down,
Yet stronger; that which was in weakness sown,
Is raised in power, eternal fruit to bear;
Life here in Christ is life abundant there.

Weep not for those in Christ who live and die;
Weep not that heaven's attractions multiply.
They are, and shall be ever with the Lord,
So comfort one another with this word.
As when from some home circle of fond hearts,
One member to the distant clime departs,
Then follow others that our love holds dear,
Until we feel the home is there, not here;
So when our God this earth a desert makes,
And by successive strokes our friends translates;
Let us with eager, chasten'd mind arise
To plume our eagle-pinions for the skies;
And on bereavement's waves, amid the storm,
Get nearer to the peaceful haven borne.

Is it Possible to be Without Anxiety?

By J. T. MAWSON.*

None of us who have believed that God sent His only begotten Son into the world that we might live through Him can ever doubt His love to us; but we may easily treat that love as though it had only secured future blessing for us and was entirely indifferent as to our present welfare; as though it leaves us to struggle with the burdens and difficulties of life and comes only to our aid when at last, wearied in spirit and body, we lay ourselves down to die. A Christian might not care to express it quite as plainly as that, for to do so would disclose a rebellious heart, and yet the thought is often present, and it makes itself articulate in the frenzied efforts put forth to do "the best one can for oneself," and in the depression and anxiety so prevalent amongst many who are intelligent as to Christian doctrines and sure of heaven at last.

When surrounded by material prosperity it is easy to talk of being without anxiety, but that talk is mere sanctimonious cant if we become immediately burdened with care

*Bro. Mawson lost his only son in this war.

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when the easy days are compelled to give ground before the steady advance of grim and heartless adversity. And we do well to test ourselves and to inquire whether we are ready for the great trial; whether our resources are equal to the conflict, and whether God is able and willing to carry us through or not. *If He cares for us, then He is enough for any and every day*; if He does not, we are in a worse plight than those who do not know Him.

Take the present state of things: Christian men cannot resist authority; they must be subject to the powers that be "*for conscience' sake*" and for "*the Lord's sake*" (Rom. xiii:5; 1 Peter ii:13). And subjection means for many of military age the break-up for the time being of their home life. It threatens a period of hardship, of trials entirely new to them, from which they cannot escape either day or night, and the burden of fear and longing for the loved ones at home. It casts a great burden upon the shoulders of the wives and dependants left behind; for in addition to the anxiety for the safety of their men folk, there is the upkeep of the home and the care of the children, possibly on reduced resources. These are no trifles, and where the grace of God flowing into the life has made the human sensibilities the keener, they will be the more sharply felt. These are realties, and this is a grave crisis, and to meet them, and it, something more is needed than empty theories and fair weather theology.

Would it not be an immense relief to all in these circumstances, or in any others that made demands upon us, if they knew that Divine love had not only provided for their everlasting felicity, but that God Himself—even the Father—was taking a personal, constant, and minute interest in each individual case? Would not such knowledge, if it were the deep conviction of the soul, bring a great peace into the life and drive away dull care? We know that it would.

Now to assure us of this God has taken infinite pains in His sure and holy Word: it is bright with many faithful sayings in regard to it, and beautiful with many concrete cases in which His perfect care for those who trust Him is illustrated, but nothing can be more conclusive and con-

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vincing in regard to it than the life of our Lord Jesus on earth.

Let us consider, then, how the Lord Jesus acted in regard to the matters domestic, and the general needs of those whom He loved, as shown us in the Gospel of John. In which Gospel, be it remembered, He comes forth as the Word, who was with God, and who was God—the great Creator of the universe become flesh for our blessing, and in that same Gospel He said: "He that hath seen Me hath seen the Father."

Is it not, then, most worthy of note and full of comfort to all who need comfort, that in this Gospel, and this alone, He is shown to us as a guest at a wedding, rejoicing with those that rejoice? and is it not equally significant that in this Gospel, and this alone, He is also shown to us weeping with the bereaved sisters at the grave of their dead brother? The wedding is the beginning of the home life, and may represent its most joyous period; the sealed grave is the close and the break-up of it, the darkest day of all. And the Lord, who came to earth to show to us the Father, was at both; and is there a day between the two when He is absent? No. He has said: "I will never leave thee, nor forsake thee," and that, be it noted, again in connection with the home life (Heb. xiii:4–6).

There are profound depths of spiritual meaning in these two incidents, and we should certainly seek these, but in doing so do not let us miss that that lies clear and plain upon the surface. Jesus, who was the Creator, the only begotten Son of God, the revealer of the Father, associated Himself with His own in the joys and sorrows of their home life. Perish the thought that we may only know His presence at the meetings for prayer or worship, that He only connects Himself with what are known as religious services. If this were all, then our religion were artificial and dead, and our Lord useless to us in this present stress, and scarcely of more value than the dumb idols of the heathen. But He comes into the home life when He is allowed, comes in all the plenitude of an inexhaustible grace, rejoicing if we rejoice, and Himself becoming the source of a joy that earthly circumstances cannot yield;

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and standing by us in days of stress and sorrow, to sympathize with and support the heart that looks to Him. How near this brings Him to us; how real it makes Him; how tender and accessible it shows Him to be.

If this is the case, and only those who do not know the Lord will deny it, then all we have to do is to bring our need to His notice. At the wedding in Cana and at the sorrowing home in Bethany this was done, and it was not done in vain. So that we would say to all who are affected by the present state of things, Make your need known to Him—present your case before the Father whom He was here revealing, and if in His love and wisdom He sees that it before the blessing of you and yours, and for His glory, He will certainly order things so that you may still abide in the place where you are. If, on the other hand, He permits your nest to be disturbed, and you to be flung into new conditions of life, if separations that tear and lacerate your very heart are to be your portion, and you are sundered for a time from those dearer to you than life, you may accept this as His will for you, quietly and confidently. Commit your whole case to Him, He knows and sympathizes, and He will not permit you to be overburdened; not a feather's weight more than you are able to bear joyfully will be put upon you, and though you may be reduced as to material comforts, you will be greatly enlarged in the knowledge of Himself—who is the Lord Almighty, and who has said: "I will be a Father to you, and ye shall be My sons and daughters" (2 Cor. vi:18). Thus will you prove for yourself that it is possible to be without anxiety.

But may not He have changed since His death and resurrection? Lest we should think so He showed Himself to His disciples after He rose from the dead, and His tender care for them was seen to be still the same. In John xxi, the disciples set out to do the best they could for themselves, without direction from their Lord; and weary work it was, for they toiled all night, and cold and hungry bodies, and disappointed hearts were the only results of the labours. But when they turned their eyes to their Lord, who stood in the rosy light of the morning upon the share, they discovered that He had not forgotten them: **they were cold.**

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He knew it, and so had gathered coals and made a fire at which they could warm themselves. **They were hungry.** He knew it, and so had prepared them a breakfast of fish and bread for their need. Their faithlessness had made them **fearful and ashamed.** He knew it, and so invited them to sit down before Him, and made them quite at home by His grace, while He gave to them the food that those precious pierced hands had prepared for them.

And He is the same, yesterday and today and for ever.

As He cared for those loved disciples, so cares He for you, who are loved as much as they were.

Grieve not the tender heart of Christ by doubting Him. The gold and the silver are His, and the cattle that feed upon a thousand hills: He sits above the water floods, and He does as He will amongst the armies of men. No decree can be made or edict sent forth apart from His permission. He is to us the revelation of the Father, the sure declaration to us of the Father's care, and we may be at all times without anxiety, for **"We know that all things work together for good to them that love God, and to them that are the called according to his purpose"** (Rom. viii:28).

"Your Father knoweth," and He can do better for you and yours than you could do even were your love and wisdom and power a thousandfold greater than they are. Then let Him have His way, and you rest in His love. Then "be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4, 6, 7).

"Only a little longer"—sound forth the joyful tidings—
Spread the sweet message over land and sea;
Let its glad echoes ring o'er vale and mountain,
Cheering the drooping heart—rousing the feeble knee.

"Only a little longer"—deeper the night gloom gathers—
More chill and keen we feel the night blasts blow—
We heed them not, for evermore within us
The Spirit keeps each heart in living glow.

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The Iniquity of the Holy Things.*

"The iniquity of the holy things" (Exodus xxviii:38).

These words are only a part of a sentence. Their connection is, that Aaron, the High Priest, should **bear** the iniquity of the holy things; and, of course, this, the bearing, or **atoning** for it, is the point of culmination for all thoughts on such a subject. It could not benefit us to understand about our iniquity, except as we should be led thereby to the provided relief from our iniquity. On the other hand, however, the provision of such relief can never be appreciated by us, except as we understand about that wherefrom we need to be relieved. I desire, accordingly, to fix your attention on just the fragment which I have chosen for the text of our present meditations.

But what have we here? The **Iniquity** of what is **Holy.** We are startled by our sense of the mutual repellancy of ideas in such a union of words. Here are disjunction, and yet conjunction. Light is that which has in it no darkness at all, and darkness is simply the negation of light; but here both darkness and light do mix together. It is the truth of God; a truth constituted of mutual repulsions in a state of actual mixture; and as being such a truth of our own life, we instantly feel how largely complicated it must be with out daily life, and how tremendous its practical bearings.

"The iniquity of the holy things" is here pronounced concerning Israel. It was the truth for that ancient people, that there was iniquity in their very holiness; for so the text asserts; but it was truth for them no otherwise than as it must needs be the truth for us. They were but the chosen representatives of all who should ever become the real people of God. Their High Priest, as the New Testament expressly teaches, was the ordained type of the High Priest of our profession; Aaron did prefigure Jesus Christ; Aaron, as **typically** bearing the iniquity of Israel's holy things, did set forth Jesus Christ as truly bearing the

*A sermon by the late Bishop W. R. Nicholson.

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iniquity of holy things; and so, therefore, that **they** did have iniquity cleaving to their holiness was type and proof that we, too, have iniquity cleaving to our holiness. We may change the expression in the text, then, and say, The Iniquity of **our** Holy Things.

Now what were Israel's holy things here spoken of? They are described as such things as "the children of Israel should hallow in all their holy gifts;" that is, all their sacrifices and offerings. Whatever things they presented to God in their worship of Him; things **holy,** in that they were consecrated to the Holy One; things of self-humiliating confession, things of glorifying adoration of God; even those were the things which had iniquity. When the worshipper brought his bleeding victim as an atonement for his sins, his simple act of bringing it had in it additional sin, and did need itself to be atoned for. Was this the result, then, of his worshipping God thus according to his *own devices?* Not at all; *for all those his sacrifices* and offerings were expressly devised of God, and were made obligatory by God's law. Even, then, as seeking unto God in the identical way of His own appointment, for the pardon of his sins, the very act of his doing so had iniquity in it, and needed itself to be pardoned.

Such was the truth with regard to that ancient people; and, by consequence, such is the truth with regard to ourselves. It was truth with regard to them, in that, being full of sin themselves, every act of theirs must needs have had sin in it; and it is truth with regard to ourselves for precisely the same reason. We were by nature children of wrath; and still in our flesh there dwelleth no good thing, for the mind of the flesh is enmity against God, not being subject to God, neither, indeed, ever becoming so. The consequence is that we entail our sin upon whatever we attempt to do. We worship God; and worship Him in precisely the way of His own appointment; but the sin that is in us imparts to our worship the imperfection of sinfulness, and therefore the sin of imperfection—the defilement of sinfulness, and therefore the sin of defilement. We pray, and our act of prayer has iniquity in it; we sing God's praises, we read His Word, we come into His house,

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we kneel in His presence, we meditate, we adore, and in each and all there is sin, for each and all have the imperfection and defilement of sinfulness, and therefore the sins of imperfection and defilement. Nay, we trust in Christ for the pardon of our sins, according to God's commandment, even as the Jew brought his bleeding victim; and the very act of trusting is sinfully done, and needs for itself the vouchsafement of pardon.

And notice especially that "the iniquity of the holy things" was affirmed of the Jews, as they were appointed to typify the true people of God; not as setting forth unregenerate men in their attempts to worship God, but as setting forth even the regenerate. For as now they assembled at the tabernacle in the wilderness, they were already as the redeemed of God; the blood of the Paschal Lamb was once sprinkled upon their houses in their Egyptian home. That *blood had been their finished redemption; for, sheltered* beneath it from that devouring curse which had so devastated Egypt, they had gone forth from its bondage and its terrors, and were now brought nigh to God in the Tabernacle of His worship, in His own house of communion; and were supplied by the very hand of God with all holy gifts, which they were now permitted to hallow to Him. So that as now they stand before us with iniquity cleaving to their holy things, they represent real Christians, true believers in Christ, those who have been personally sprinkled by His blood, redeemed from the curse, delivered out of the condemnation of the world, and having through His blood the forgiveness of sins; who have therefore gone forth of the world in thought, hope, purpose and spirit, and are made nigh to God in the blessed privileges of His worship and the joy of His fellowship. These are they—the true worshippers of God, and the very redeemed of His grace—in whose holy things there is iniquity; in whose every act of worship there are both imperfection and defilement, since there is present in every act the old evil nature along with the new; and who need to be forgiven for every duty they perform, for every sorrow for sin they feel, for every hope they cherish, for all the love they enjoy.

And thus there is no such thing as even a Christian's

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self-righteousness; no such thing as a Christian purchasing to himself the Divine favor, even at so wondrous a price as that crowded life-long of goodness which was St. Paul's. And if this be not possible to the regenerate child of God, then how impossible to the unregenerate man. If no Christian, who is himself personally accepted in Christ, can put forth one act which does not itself need to be forgiven, what can he do to commend himself to God who is unwashed in redeeming blood, and on whom abideth even now the condemnation of God? With regard to whatever dependence on one's own righteousness, be he Christian or no Christian, we all indiscriminately may say with Job, "If I wash myself with snow water, and make my hands never so clean, yet shalt Thou plunge me in the ditch, and mine own clothes shall make me to be abhorred."

Nor have we exaggerated the meaning of these words of our text. Nothing could be more clearly expressed: "The iniquity of our holy things." As clear is the expression, as tremendous is the truth; and accordingly we find, as we should be led to expect, that this is not the only place in which is pointedly taught a truth so important and so unmistakable. Turn now to the sixteenth chapter of Leviticus, and you will find a description of the ceremonies of the great annual Day of Atonement. In our text it is said that the High Priest **should bear** the iniquity of the holy things; in that chapter he is presented to us as actually engaged in doing this—as bearing the iniquity, and bearing it away. In the passage before us it is said that a plate of pure gold, depending from the forefront of the mitre, should hang down upon Aaron's forehead, having inscribed on it, in the embossed letters of a signet, Holiness to the Lord; and that it should be upon his forehead that he may bear the iniquity of the holy things, which the children of Israel should hallow in all their holy gifts, that they may be accepted before the Lord: the typical holiness of his official character being thus blazoned on his person, and accordingly, since he represented in his own person before God the worshipping people, so bearing the iniquity of their worship in the typical blood which it was his office to offer to God, as most perfectly to satisfy the Divine Holiness. In that chapter

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in Leviticus we behold him, as attired in his holy garments, his forehead glittering with holiness to the Lord, actually sprinkling the blood to cleanse away the uncleanness of the worshippers; making atonement for the holy sanctuary itself, and for the Tabernacle where the worshippers assembled, and for the very altar whereon the sacrifices were offered up, for all those places were polluted by the very presence of sinners; and for the priests who offered the sacrifices, and for all the people of the congregation as being accustomed there to worship. Thus once a year, regularly and solemnly, was recognized and enforced the great truth of our text. Every day in the year, and additionally on appointed occasions, blood of atonement was offered for pardon and acceptance; but the **acts** of offering had iniquity in them, and needed themselves to be specifically sprinkled with blood of atonement, which was done on this annual day, the greatest of all the occasions of expiation.

And equally to us is continually presented and enforced the truth of our text; seeing that the High Priest of that profession did set forth the High Priest of our profession as well on the annual Day of Atonement as at other times, and that the sprinkled blood of that day, as on all other occasions, did set forth His own blood once shed for all. Therefore, we do not duly appreciate our Saviour, as He is delineated to us in the Word of God, except we acknowledge to ourselves the iniquity of our holy things. Otherwise, we neither see how deeply we need Him, nor how precious He is to us; nor do we duly honor the sovereign mercy and the boundless grace of our God. If there is iniquity in our holy things, there is also atonement for it, accomplished and full, and of instant efficacy. "If any man (a Christian) sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our sins."

Indeed, the New Testament is full of this teaching of the iniquity of our holy things. It speaks to us in those words of St. Paul to the Romans, "The good that I would, I do not: but the evil which I would not, that I do;" and again in those words of his to the Philippians, that he continued to discard his own righteousness; in our Lord washing the

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disciples' feet; and in all that is said to us of the **sanctification** which comes from His blood. If believers are uncharged in the courts of God's judgment, they are also hallowed in the courts of His worship; if they have the righteousness of the fifth of Romans, they have also the sanctification of the tenth of Hebrews. If they have iniquity in their holy things, the iniquity is borne off from them, and their services are made holy with the holiness of the sprinkled blood itself. Their prayers, imperfect and defiled as they are, are pardoned and accepted; their blood-washed songs of praise make music to the ear of God; and even a cup of cold water given to a disciple in the name of a disciple, because itself sprinkled with that blood, shall not lose its reward.

And as thus the truth of our text is so fully the teaching of the Bible, so has it imbedded itself as a living principle in the experience of Christians; always the more deeply felt as the Christian becomes more deeply devoted.

Bishop Beveridge said, "I cannot pray but I sin; I cannot hear, or preach a sermon, but I sin on; I cannot give alms, but I sin; nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them; my repentance needs to be repented of, my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my Redeemer."

Oh, yes, it is a very test of nearness to God to have a Christian consciousness so cultivated; to appreciate this our daily and hourly need, and this our daily and hourly completeness in Christ. It is the way to feast upon Him richly, because it is the way to receive Him in such simple directness. If our faith, considered as an act, does itself need to have blood sprinkled on it, then, as we appreciate it, shall our faith, considered as the mere passiveness of receiving, sink down at once on Christ for all that He is in the fulness and the instantness of His saving efficacy, and rest there with the rest of heaven.

"The iniquity of our holy things!" Learn the lesson, brethren! Learn it well, O Christian! Begin to learn it, O unconverted man! Tremendous are our sins, tremendous is the salvation. Acknowledge the one, receive

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the other: receive it now, this instant, and be glad in Christ, for if you delay, do what you will, you can do nothing but sin. And let us all evermore receive him **consciously** more and more.

"What the Christ is, and that alone,
Is faith's delightful plea;
It never deals with *sinful self*,
Nor *righteous* self, in me.

"It tells me I am counted 'dead'
By God in His own Word;
It tells me I am 'born again'
In Christ my risen Lord.

"In that He died, He died to sin;
In that He lives—to God!
Then I am dead to nature's hopes,
And justified through blood.

"If He is free, then I am free
From all unrighteousness;
If He is just, then I am just,
He is *my* righteousness.

"What want I more to perfect bliss?
A body like His own
Will perfect me for greater joys
Than angels round the throne."

The believer is just forgiven according to the perfectness of Christ's atoning work. If you want to know the extent of a believer's forgiveness, you have only to inquire the extent of Christ's sacrifice, for, as is the one so is the other. There cannot be a share of difference. If any of a believer's sins are unforgiven, then some of Christ's work remains undone. But He said, "*It is finished*," and therefore all the believer's sins are forgiven. This is a resting place for an awakened conscience, a balm for a troubled soul, peace for an anxious heart. "He forgiveth all thine iniquities."

"Oh! such love, my soul still ponder—
Love so great, so rich, so free;
Say, whilst lost in holy wonder,
Why, O Lord, such love to me?
Hallelujah!
Grace shall reign eternally!"

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Current Events and Signs of the Times in the Light of the Word of God.

Is the End of the War in Sight? The success of the Allied armies has been great and the forces of the enemy have suffered defeat upon defeat. It seems as if the long hoped for and prayed for victory comes in sight. How long it will take to accomplish a complete defeat as well as the total collapse of Germany no one knows. If the German people knew the truth, the full truth that collapse would be hastened. One only needs to read the German official reports which are dished up to the people to learn the wicked and deliberate lies the war-lords circulate. Even their most disastrous withdrawals and defeats are made to be victories. That miserable Kaiser still speaks of "our victorious arms" when he ought to tell of the "victorious legs" in running away. All this is explained by the demoralized condition of these leaders who are the instruments of Satan. Again we state the great need of prayer and true humiliation. We believe the success of the allied armies is an answer to the uncountable prayers of God's people. And when the victory comes may we not boast but give Him the glory.

Not Fighting for World Dominion. Now that the Pan-Germanistic dream of world-dominion has been smashed into smithereens, the spokesman of the German people, the Kaiser, says that Germany is fighting for a philosophical principle and that the war is "a struggle between two different views of life, the Teutonic versus the Anglo-Saxon. One of the leading German papers, the *Frankfurter Zeitung*, makes the following sarcastic comment, which shows that not everybody in Germany swallows the lies of the war lord:

"The German people were not told on August 4, 1914, that they were

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going out to fight against the Anglo-Saxon view of life until it had been unconditionally conquered. If this had been stated, even in the most veiled form, the unity of will of the German nation would have been torn to pieces on the very first day. Further, it must be said that there is something very revolting in attributing German views of life to two whole nations. We dispute that the people should be expected to interpret the limitless misery of this war in such a manner.

"It is astounding, also, that the Emperor should pick out the English from all his enemies as specially despicable in their views of life. He has been often enough to England, and has not seldom given free expression to his sympathies with English life. It is not for such ideas that the German nation is willing to bleed, and its leaders must not allow it to do so."

Unhappy Russia. It seems one of the most unhappy countries is Russia. Famine everywhere, Asiatic cholera and other pestilences claiming thousands upon thousands. Anarchy reigning in many provinces, the Prussian invaders playing their desperate game of extortion and crime likewise. Different revolutions raging in European and Asiatic sections. Enemies within and enemies without and no relief in sight. What will the future bring for this land? We believe Russia will recover and become once more a peaceful nation to fulfill the destiny which the prophetic Word indicates. Our exposition of Ezekiel, chapters xxxviii and xxxix point out this destiny. With these prophecies of the Word of God before us it is most interesting to follow present day events.

The Forward Movement of American Zionism. A stirring call has been issued by Federal Judge Julian W. Mack of New York, the president of American Zionism, to inaugurate a nation-wide movement for the development of Palestine. In his call Mr. Mack points to the declaration in favor of the restoration of Palestine to the Jews by Great Britain, France and Italy, and the sympathy for the project in high official circles of the United States. He says: "The work we have undertaken is stupendous in its implications and its responsibilities. We have started out to restore a scattered people with little collective experience to a land long neglected where we must create the free conditions of a highly civilized life. To accomplish our objects we must organize every

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element of Jewry to provide the basis of strength for the Jewish land."

Theway is almost fully prepared for the return of a part of the Jewish people to Palestine. Once there and established the world can look for the final page of their history before He comes who is their Deliverer and King, as He is our Savior and Lord. The budding fig tree is the sign of all signs in these solemn and significant days.

Mormonism in England. All England has been stirred up for several years over the Mormon activity. From an exchange we quote the following paragraph:

"Winifred Graham, of London, England, author of the new book, 'Ezra the Mormon,' is out in a recent issue of "John Bull," England's most outspoken periodical, specially warning the girls of that country against the machinations of Mormon emissaries who are now more active than ever in their diabolical efforts to lead women to the acceptance of Mormonism and ultimately to the practice of polygamy. She calls attention to the fact that hundreds of English girls were by the elders of this system shipped to Mormon colonies in the United States as late as the year 1916 and that other hundreds have since been baptized into the Mormon faith. She points out the depth of Mormon intrigue and the determined purpose of Mormon officials to keep up the teaching of polygamy and promote the world-wide practice of it. This she does by citing the significant omission from the copies of their book of highest authority, 'Doctrine and Covenants'—issued in different European languages since the outbreak of the war—of the Manifesto hitherto printed in the appendix of the same and which pretendedly professed the abandonment of both the teaching and practice of this crime. In the light of the above is it not high time for America, the source of this Mormon criminality, to end the crime? Now is the time for the United States to wipe out Mormon polygamous teaching and practice at its fountain-head. This can be done only by securing an anti-polygamy amendment to our Federal Constitution. Let us have it now."

Our own land needs an awakening on this menace which like a cancer eats its way into our nation.

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"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting convenant, make you perfect in every good work to do his will working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." (Heb. xiii:20, 21.)

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Redigging the Wells

(Gen. xxvi:18.)

By Dr. Northcote Deck, Solomon Islands.

These wells may suggest many things, but, pondering the words, there rises to mind the Saviour's illuminative saying: "The water that I shall give him shall be in him a **well** of **water** springing up into everlasting life." With this springing well of living waters then, in man, let us turn to that old world incident in Gen. xxvi:18: **"Isaac digged again the wells they had digged in the days of Abraham his father."**

And here we find one of the primary truths of God: **Every generation must know God for itself. Every man must find God for himself.** Abraham's labour was of no avail for his son. The fact that the father oft had drunk deep of that refreshing spring could not slake Isaac's thirst. The young man had to redig the well and find the life-giving water for himself.

Even so the travail of our fathers as they sought the living waters in their thirsty land will not avail to quench our thirst for eternal things. We must find those life-giving waters, each for himself. Yet surely that is largely the error that ails the so-called Christian church today. The God of the fathers has not become the God of the sons. That stalwart faith, tested and proved by those gone to their reward, too often is only a theory, even a myth, with the present generation.

Men have largely confused the knowledge of God with the character which results from that knowledge. Now, character is like a draft, payable partly in posterity. Our fathers travailed in faith, and lived their lives for God, and we in some sense have entered into their labours. Reaping where they have sown, we have profited by their piety, and men today blindly take credit to themselves for character so inherited. Yet too many such have merely formal faith. They only know God by proxy. Such

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knowledge has undoubtedly a restraining effect from excesses in sin. Yet it is stillborn and cannot propagate itself. It is not life. It is merely the reflection of life.

A common cry in periods of financial depression has been "Back to the land," the primary source of wealth. A safer, surer cry in these days of spiritual bankruptcy is "Back to the Book," "Back to the God of our fathers," the only source of life. A national religion, a family religion is not sufficient. We need each a personal salvation, a contact each for himself with the Saviour. "And Isaac digged (for himself) the wells . . . of Abraham his father."

(2) **It is not enough to live in the strength of past blessings in our own lives.** Often we too need to redig the springing wells of blessing that once flowed in our own lives. How many Christians are parched and dry who once overflowed in gladness around? and how many hearts feel hopeless of ever regaining the first flush of life and love that once transfigured them? Yet that is not God's ordinance for His own. **Oh, do not believe that the water of which the Saviour spake is merely a mirage, to be pursued, but ever to elude us!** The kind of well He meant was **a spring that kept on springing.** He wills it that our souls should never know when drought cometh, but should ever be "as a watered garden." God give us a Divine discontent with our present possessions, that we too, with Isaac, may dig again.

(3) **Springs are present in the most unlikely places.** The land was arid enough when Isaac digged, and was burnt up by the fierce sun. Rain was infrequent, and streams were absent. All must have seemed most discouraging. Yet the fact that his father had found and drunk deep of that water impelled Isaac to dig and find. There need be no arid deserts for God's children. However unlovely, however unlikely, however cold and hopeless, your heart may **seem,** God's blessing is waiting, waiting for your seeking, for your digging.

On a sugar plantation the valuable crop was often ruined by drought, so that many thousands of pounds were often lost in a year. Then an engineer came who asserted that, being on a river flat, water was present all over the estate.

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Spear wells were driven in, and connected with central pumps, and an abundant supply of life-giving waters discovered, which at once made droughts a thing of the past. Abundant water had been there for years, still and silent, and only waiting to be tapped. And, oh, thirsty soul, there need be no drought of heart with God! Springs of blessing, of fresh blessing, of richer blessing, lie hidden, deep in your own soul, only waiting to be tapped.

(4) **Why necessary to redig?** In that country, as in all hearts, wells do not keep open of themselves. The sand-storms of the desert swept over that land, and little by little, the wells were choked. And "hearts, deceitful . . . and desperately wicked" have their storms of passion and of sin, and just as surely, need constant cleansing. We need to keep short accounts with God, if springs are to flow.

But further, the wells were blocked because, **"The Philistines had stopped them."** Incredible though it may seem, these wells held no value to the Philistines. One might have thought that anyone would treasure water in such a thirsty land. But they did not. And equally one might expect that "living water" would be prized, in such a world of drought and death as this. But no, supremely true is it that "the natural man receiveth not the things of the Spirit, . . . they are foolishness unto him." How many Philistines there are today, opposed to and opposing the truth, who set themselves to stop the wells of blessing in those around them!

(5) **Some of the wells.**

(a) **The well of the word of God.** How men have done their best to pollute and choke it! Yet those words that once thrilled your heart are still living and life-giving; they still retain their power to assuage man's thirst of heart. Yet this is the well that the Philistines have set themselves first of all, and above all to "stop." Today in their subtlety they do not call themselves Philistines. Mostly these "higher critics" call themselves Christians, yet by the clear searchlight of the Spirit we know that **"these are wells without water,"** for whom there can be but one destiny; "to

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whom," alas, only "the mist of darkness is reserved for ever" (2 Pet. ii:17).

Oh, then, again "give attendance to reading" the Word of God, the fountain of light; drink deep again of the stream once opened in the Saviour's side. "Open wide thy mouth," thy life, thy heart, for there are still, "waters to swim in." "O, Timothy keep that which is committed to thy trust!"

(b) **The well of prayer.** How needful, yet how often "stopped!" Yet, "God fades out of the life of the man who does not pray." In the foreign field, we know full well the one plan of campaign. We know that never was there such need for intercessors, never such rewards, as today. As we seek His Face, may God lay upon our hearts that burden that only finds relief when the spring of prevailing prayer again gushes forth.

(c) **The well of the Spirit's fulness.** If we have once known that ecstasy of heart which comes from being truly "filled with the Spirit" may we never be content with memories. We need constantly a fresh appropriation of the Spirit, by faith, that we may be revived and refreshed. God waits to give it.

(d) **The well of joy.** The joy of the Lord is to be still our strength. A joyless Christian is a libel on his Master; he is a contradiction in terms. And nothing is so infectious as joy. Nothing may be so enduring as the joy of the Lord. Why, "with joy shall ye draw water out of the wells of salvation" is meant to be your happy and abiding experience. God give you back your joy!

(6) Yet there comes a time when it is **not easy to redig the wells.** Isaac found it so and so may we. It meant "striving" (v. 20). It meant sweat, and labour and toil, and perhaps some failures, but it is worth it all. And one thing is certain, we shall not dig far or long before, like Isaac (v. 24), we shall meet with God. He will be found of us. **The world thirsts,** and God has ordained that each of His own shall bear the water of life, brimming, it may be trembling, to some of these thirsty souls. May our own wells then, be cleansed; may the springs of our own hearts be unstopped, that we, like Isaac, may more and more, be "fruitful in the land."

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Relationship and Responsibility.

Malachi i:6

Very many Christians and nearly all awakened souls reverse the order of these two, as here presented. They imagine that they must first assume the responsibility of believers, and then they will be brought into relationship to God as His dear children. But the Scriptures everywhere assert that relationship is first, and that responsibility flows out of relationship already established solely by grace. In other words, we are not called to manifest the character and exhibit the conduct of Christians that we may become Christians, but first being saved by God's sovereign choice and infinite mercy, we are exhorted to walk worthy of our high vocation.

Thus we are brought into the relationship of children, not by doing, but by believing, "for ye are all the children of God by faith in Christ Jesus" (Gal. iii:26); and "whosoever believeth that Jesus is the Christ, is born of God" (1 John v:1). "As many as received him, to them gave he power to become the sons of God" (John i:12); and the relationship being established, God can say, "My son, give me thine heart" (Prov. xxiii:26); "Son, go work to-day in my vineyard" (Matt. xxi:28). He does not say, enemy or slave; and it is a perversion of scripture to address these texts to the unconverted. It is when we are already saved He entreats us "*as* obedient children" to be holy, because He is holy (1 Pet. i:14-16).

The first relationship into which we are brought is that of children, and following this comes the relationship of servants. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor" (John xii:26); "Ye call me Master and Lord: and ye say well; for so I am," (John xiii: 13); and it was the highest boast of the apostles to be known as the servants of Jesus Christ (Rom. i:1; Jas. i:1; 2 Pet. i:1; Jude 1). But if we are servants, it must not be forgotten that He "called his own servants, and delivered

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unto them his goods" (Matt. xxv:14); that He says unto us, "Occupy till I come;" and that at His return we will be summoned before Him to render an account of our service (Luke xix:12-26).

The next relationship into which grace brings us is that of soldiers. "Thou therefore endure hardness as a good soldier of Jesus Christ" (2 Tim. ii:3); "Fight the good fight of faith," (1 Tim. vi:12); "Put on the whole armor of God" (Eph. vi:11); "So fight I, not as one that beateth the air" (1 Cor. ix:26); "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. x:4). But the responsibility of the soldier is to be obedient and loyal to his commander, like the Roman centurion who said, "I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it" (Matt. viii:9). Let every Christian remember the searching words, "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" (2 Tim. ii:4).

A more intimate relationship is that of friends. "I say unto you my friends" (Luke xii:4); "Our friend Lazarus sleepeth" (John xi:11). He does not say, our late friend, our departed friend, but He was still the friend of Lazarus, and Lazarus, though sleeping, was still His friend. "Henceforth I call you not servants; . . . but I have called you friends" (John xv:15). The least then that we can do is to show ourselves friendly. "Ointment and perfume rejoice the heart; so doth the sweetness of an man's friend by hearty counsel. Thine own friend, and thy father's friend, forsake not" (Prov. xxvii:9, 10). Hushai was so well known as the friend of David that Absalom said to him on his apparent desertion of the king, "Is this thy kindness to thy friend? Why wentest thou not with thy friend?" (2 Sam. xvi:17). We ought always to be true to our divine Friend.

A higher relationship is that of brethren. "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John xx:

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17). God has predestinated us to be "conformed to the image of his Son, that he might be the first born among many brethren" (Rom. viii:29). "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren" (Heb. ii:11). But the word says, "A friend loveth at all times, and a brother is born of adversity" (Prov. xvii:17). Although this must be first applied to the Lord Jesus Christ, it may be also applied to every one of His followers, who should stand by Him in the day of his rejection.

A still higher relationship is that of kings and priests. Ye are "an holy priesthood," "ye are a chosen generation, a royal priesthood" (1 Pet. ii:5, 9). "Unto him that loved us, and washed us from our sins in his own blood, and *hath* made us kings and priests unto God" (Rev. i:5, 6). This is the present relationship of all true believers, and the responsibility that ensues binds them to offer up acceptable sacrifices, and to walk in lofty dignity and holy separation from the defiling scene around them. See Heb. xiii:15, 16; Phil. iv:18; 1 Cor. vi:2, 3; 2 Cor. vi:14-18; Col. i:10-13.

But the sweetest relationship of all is that of bride. He Himself says, "Can the children of the bridechamber mourn, as long as the bridegroom is with them?" (Matt. ix:15; and John says of Him, "He that hath the bride is the bridegroom" (John iii:28). Very soon will be heard the shout, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." No wonder the Holy Ghost adds, "I am jealous over you with godly jealousy: for I have espoused you to one husband that I may present you as a chaste virgin to Christ" (2 Cor. xi:2); "Christ also loved the church, and gave himself for it" (Eph. v. 25), and in the very act of betrothal He said in tones that should thrill her heart with deathless affection, "Thou shalt not be for another man: so will I also be for thee" (Hos. iii:3).—J. H. Brookes.

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The Heart of the Lesson.

THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR NOVEMBER AND DECEMBER.

JACOB WINS ESAU.

(Nov. 24. Gen. xxxiii:1–11.)

Golden Text, Prov. xv:1.

Daily Readings.

Mon., Nov. 18, Gen. xxxiii:1–11. Tues., Nov. 19, Gen. xxxii:3–12 Wed., Nov. 20, Gen. xxxii:13–23. Thur., Nov. 21, Gen. xxxii:24–32 Fri., Nov. 22, Matt. xviii:15–22. Sat., Nov. 23, Matt. xviii:23–35. Sun., Nov. 24, Luke vi:27–38.

I. Lesson Outline.

1. An Humbled Brother (verses 1–3). 2. A Gracious Meeting (verses 4–7). 3. A Generous Act (verses 8–11.)

II. The Heart of the Lesson.

We shall miss the real point of this lesson except we look back to the preceding night at Peniel. We there find God wrestling with the self-sufficient, self-seeking, self-assertive man, Jacob, to bring him to the divine place of blessing (verse 29). This place of true humbling is ever the place of real blessing and strength for God's children. Apart from that, all Jacob's planning and preparations to meet Esau would have been futile. This will change the whole title of our lesson. The Lord had gone before Jacob to change Esau's heart and purpose. Hence the gracious record of the portion that we have for our lesson. When we get right with God individually and collectively all difficulties and troubles vanish or adjust themselves according to His will.

With what grace do we see Jacob taking the place of true humility before his much wronged brother. And how fully this act illustrates the truth of our golden text. Were this plan pursued continually there would be no trouble worth mentioning. Had it been followed nationally some four years and more ago we would not now be involved in this dreadful world-wide war. Now it is the mark of the highest possible heroism to thus act. Any one can take the place of pride and self-conscious dignity. But this is Satanic (1 Tim. iii:6). But it takes a Christ-like spirit and one full of grace to give the soft answer that turns away wrath. And this is Christ-like (Phil. ii:5, etc.).

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What a glad meeting between these two estranged ones. And all because the Lord had so graciously prepared both their hearts by His grace. It is the reflex influence of the grace of God in His meeting of the returning prodigal (Luke xv:20–24). And when any heart truly knows the Lord there is sure to be a wealth of love going forth unto others. What a joy and blessing to both hearts, of which they had been robbed were either to have followed the bent of their unrenewed old nature. Remember Christ lost none of His dignity and glory as the Son of God by humbling Himself. Nor does any child of God compromise himself or bring dishonor upon God by thus walking in all humility. Along this path we must needs go, even as Christ did, to the coming honor and glory in the presence of our Lord.

Note well the sight presented in the closing verses of the lesson. The grasping, overreaching, self-seeking Jacob bestowing a munificent gift upon his brother, and urging him to accept it. The proud, arrogant, haughty Esau made willing to receive the gift as a seal of the restored fellowship between the two. Surely the grace of God was working in each heart that day. So when the grace of God is fully known in the heart by any redeemed one, there is ever a corresponding expression of love in the gifts bestowed. This is a secret that believers need to know in these last days. A real heart view of Calvary is sure to open the purse strings. These are moments of great and high privilege, beloved. When Christ was under the heaviest pressure in Gethsemane, He was on the way to bestow the unspeakable gift of salvation to lost and ruined men. Shall our present stress be the vestibule to the fullest possible giving to Christ Himself first, and to His own by the will of God?

JOSEPH SOLD BY HIS BRETHREN.

(Dec. 1. Gen. xxxvii:18–28.)

Golden Text, Prov. x:12.

Daily Readings.

Mon., Nov. 25, Gen. xxxvii:18–28. Tues., Nov. 26, Gen. xxxvii:1–8. Wed., Nov. 27, Gen. xxxvii:9–17. Thur., Nov. 28, Col. iii:18–iv:1. Fri., Nov. 29, Psa. cv:1–22. Sat., Nov. 30, Eph. vi:1–9. Sat., Dec. 1, Cor. xiii:1–13.

I. Lesson Outline.

1. A Plot Born of Hate (verses 18–20). 2. An Attempt to Save (verses 21–24). 3. A Bad Bargain (verses 25–28).

II. The Heart of the Lesson.

We may not miss the typical import and teaching of this lesson. Joseph is one of the clearest types of Christ which the Old Testament gives us. And we are to have four important lessons from his life, giving us four suggestive views of Christ. This one needs only to be read to see its likeness to the betrayal of our Lord Jesus to death. The parallelism is instructive. Jesus Christ came upon the errand of salvation with His hands full of blessings for the people of the world even

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as Joseph came bringing his father's bounty to his brethren. Both are looked upon as dreamers. In fact the world to-day of the real Christ of the Bible and the real things of the Word of God as visionary. It has a manufactured Christ of its own who fits conveniently into the schemes of the philanthropist and moralist of the day. But he is not the CHRIST OF GOD. The plot to kill Joseph is akin to the one of the Scribes and Pharisees to murder the Christ. Save that the latter actually accomplished their fell purpose, while Joseph's brethren did not.

In type, however, Joseph is in death, for the pit is that which speaks of this to the digged ear of faith. Meanwhile the indifferent brethren, as the world now, gladly partake of the good things He brings, while mocking at His sufferings and wanting nothing of the Christ of God. Thou unsaved man do not condemn these brethren of Joseph, for thou art telling out thine own sin all too loudly. Reuben's compromising attempt to save Joseph amounts to nothing; it reminds one of the late repentance of Judas Iscariot. In the things of Christ there can be no half-hearted stand. It is either out and out for Christ or against Him. And so Reuben, as too many an antitype has done, had to side with his fellow sinners. Remember that this bit of history is repeating itself in the case of individuals all through this day of grace. Well may we pause a while and think of the sufferings of Christ in that dread hour of His redemptive work upon Calvary's cross in the light of 2 Cor. v:21, Gal. iii:13, Psa. xxii:1, etc., lxix:1, etc., and 1 Pet. i:24, 25.

Men never made a worse bargain than did these brethren. And they lived to repent of it, and yet to receive great blessings in forgiving grace from the brother they sinned against. But how many men and women to-day are grasping at pleasure and money and fame and many another worldly soap bubble while giving up Christ and the things of Christ. May it not be well to press the query of our Lord anew, "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Mark viii:36, 37). Can you reckon up the eternal cost and note how it outweighs beyond human calculation the present seeming profit? Yet we need to have our eyes and hearts opened by the Holy Spirit to estimate the true value of Christ and the things of Christ; and to enter fully into the joy of them. There is many a bad bargain being made to-day. And the arch enemy of souls knows full well how to present his goods in the world's vanity fair in their most alluring and attractive form to the eye and heart.

JOSEPH MADE RULER OF EGYPT.

(Dec. 8. Gen. xli:33–44.)

Golden Text, Luke xvi:10.

Daily Readings.

Mon., Dec. 2, Gen. xli:33–44. Tues., Dec. 3, Gen. xli:1–13. Wed., Dec. 4, Gen. xli:14–24. Thurs., Dec. 5, Gen. xli:25–32. Fri., Dec. 6, Matt. xxv:14–30. Sat., Dec. 7, Luke xix:11–27. Sun., Dec. 8, Neh. v:1–13.

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I. Lesson Outline.

1. A Piece of Sound Counsel (verses 33–36). 2. A Divinely Provided Helper (verses 37–39). 3. A Well-Merited Promotion (verses 40–44).

II. The Heart of the Lesson.

Our second portion from the life of Joseph carries us on to the divine exaltation of him after his cruel suffering. In Christ, the antitype, this is still in the future. But there are many points of deep interest to the believers in the Lord. The distressed, disturbed monarch of the land finds a helper and wise counsellor in this rejected, persecuted banished, imprisoned man. Surely the world is to find in its nearing extremity that the only One who can solve the many vexing problems and bring in fulness of peace and blessing is the now rejected, banished King of kings whom it nailed to the cross. Only when He comes forth shall the fulness of blessing be here for the people. Isa. xi is but a sample scripture on this point, and coming He is full soon.

The provision which Joseph made for the kingdom's needs in the time of the then nearing famine suggests not alone the great care of Christ for His people to the end of the age, but also the fulness of the blessing in the coming millennial age when the curse shall be removed from the ground, and Isa. lv:10–13, and Amos ix:11–15 and similar passages shall find their fulfilment literally. What a blessed and glorious future for the earth and its peoples lies embosomed in the return of our Lord Jesus Christ.

The enthroned Joseph is so clearly a type of our enthroned Lord Jesus Christ that we need only mention the fact. But note the several items. It is delegated authority as with Christ (Psa. ii:1 Cor. xv:20–28, etc.). It is world-wide even as Joseph's authority and rule was kingdom wide (Psa. lxxii:1, etc.). It is full of blessing to all the people. Of this Pharaoh's proclamation is suggestive: cf. the margin of "bow the knee,"—"tender father." O, what tenderness and grace and mercy in the coming of the Lord and Savior even though judgment ushers in this blessed time. Yet another blessed fact which is found in the sequel to our lesson. Joseph, like Christ, obtains a bride to sit with him upon his throne while as yet his brethren are estranged from him, and ere he is revealed unto them. Even as it now is with our Lord Jesus Christ, who, through the Holy Spirit, is now obtaining His Bride the Church (Eph. v:23–33) which is also His body (Col. i:18). Yet again, the very respect and reverence shown to Joseph by the people are surely typical of the worship and adoration that is to be yielded by the Israel people, and by all the mations at last (Isa. ii, Zech. xiv). There are very many scriptures that tell of this coming time of blessing, e. g., Psalms xlvii, lxv, lxvi, cxiii, cxlvi to cl. What a day for our Lord Jesus Christ! What a thrice blessed day for His Church: His people Israel, and for the world. Come Savior! COME QUICKLY!

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JOSEPH FORGIVES HIS BRETHREN.

(Dec. 15. Gen. xlv:1–15.)

Golden Text, Matt. vi:14.

Daily Readings.

Mon., Dec. 9, Gen. xlv:1–15. Tues., Dec. 10, Gen. xliii:15–25. Wed., Dec. 11, Gen. xliii:26–34. Thurs., Dec. 12, Gen. xliv:1–13. Fri., Dec. 13, Matt. vi:5–15. Sat., Dec. 14, Col. iii:5–17. Sun., Dec. 15, Luke xvii:1–10.

I. Lesson Outline.

1. A Blessed Revelation (verses 1–3). 2. A Loving Word (verses 4–8). 3. A Royal Invitation (verses 9–13). 4. A Perfect Forgiveness (verses 14, 15).

II. The Heart of the Lesson.

Again we have a clear type of our Lord Jesus Christ in the day of the coming revelation of Himself to His people Israel. One of the best commentaries on this lesson is found in Zechariah xii:8,xiii:2. The parallelism is most suggestive and precious. It is really an apocalypse, here, of Joseph to his brethren; there, of Christ Jesus as the Messiah unto Israel in the coming day of His glory. The one who seemed to be at such a distance and who speaks in the unknown tongue is now near and they hear their own language.

It is a revelation in the midst of the sore trouble that is upon them; only half of the years of famine have gone, and the worst is to come. So in the midst of the great tribulation, the time of Jacob's trouble will the revelation of Christ come to them (Zech. xiii:8–xiv:9, Jer. xxx:7–11, Matt. xxiv:15–22). It is this very trouble that brings them to the place of sole dependence upon their once rejected Christ and Savior and King. The details of the scene are full of precious suggestive truth to us.

Among the many blessed facts is that Joseph calls their attention to the overruling hand of God in the whole matter. This materialistic age is given over to a desperate fatalism. But the believer is called upon to exercise a simple faith in the unchanging love and ultimate triumph of the sovereign grace of God. Remember that God has not abdicated His throne; He is simply waiting out to the last second this great day of salvation. As to the way of His dealing with Israel in this matter, we should read and ponder Romans ix, x, xi. God is fulfilling all the counsel of His blessed will in accomplishing His perfect plan as set forth in Acts xv:14–18. He has not yet finished with the first thing upon His program—the securing of the church, the body and bride of Christ. Then Israel will come to the front again. So the brethren of Joseph find him wedded and enthroned when he is revealed to them.

With the reconciliation complete there is the blessed sequel of the full and gracious provision for them in every way till the time of trouble

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is passed. This is to be specially true of Israel in the last days (Jer. xxx:7, Zech. xiii:9, Hosea ii:14–23, etc.). Even now do we who believe in Christ know the abiding present care of the Lord Jesus; and have experienced again and again His delivering grace (Phil. iv:19, 1 Cor. xiii:10). What a glorious and blessed time for the church, for Israel, for the nations, for creation stands vitally connected with our Lord's return!

Daily Scripture Calendar.

November, 1918.

November 1. "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor" (Eph. v:2).

Christ *hath* loved us. Yea, while we were unlovely and enemies by wicked works. This is always hard to believe and could not be believed apart from His written Word of assurance. We are inclined to reason that He would love us if only we were *good*. The unsaved are too often implored to plead with God for His Goodness and love. Salvation depends only upon *believing* that He *hath* loved us already, and thus we enter into that love.

November 2. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. i:4).

He *hath* chosen us. This is not something of reward that will be ours if we are faithful. He *hath* chosen us. And it is His purpose that we shall be "holy and without blame before him." Such is the work of God for us and such is the assured destiny of every child of God. The purpose of God cannot fail.

November 3. "Even when we were dead in sins, hath quickened us together with Christ" (Eph. ii:5).

He *hath* quickened us. We are not *hoping* for eternal life if we are believing His Word. It is the present possession of every saved person. It is His gift and those who have received it "shall never perish." Oh for ability to contemplate eternal life!

November 4. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. i:6).

He *hath* made us accepted. We are already possessors of all that the struggle of a life time might count as its goal. To realize that we are already "acceptable to God by Jesus Christ" is the balm which quiets the anxious heart. What can I do to please and praise the One Who has thus wrought for me?

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November 5. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ" (Eph. i:3).

He *hath* blessed us. Again we must not confuse our possible rewards, which depend on our faithfulness, with that He *hath* already done. Concerning that which He *hath* done we can only believe what is written. How priceless is the record! How amazing the grace!

November 6. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii:6).

Being already raised up and seated together with Him in the heavenly is again our present and eternal possession *in Him*. What are degrees and honors of earth? Who can made one, who apprehends his present position in Christ Jesus feel poor or degraded? There is no reference here to "places." Everywhere is blessed in Him. It is the sphere of present association with Christ.

November 7. "But their eyes were holden that they should not know him" (Luke xxiv:16).

Unless especially opened all eyes are holden in their vision of Jesus. "But we see Jesus." This is spiritual vision. The Spirit came to reveal Christ. What blessings have already come to those who see Him! What eternal floods of glory will be ours when we see Him face to face! Lord, tarry not, but *come!*

November 8. "And their eyes were opened and they knew Him; and He vanished out of their sight" (Luke xxiv:31).

The holden eyes are opened. Thus the natural man must be wrought upon by the Spirit. The vision of a personal Savior, crucified and risen again, must be created before the blind eyes of those who are themselves dead in trespasses and sins. What a dawning of eternal day when we thus discover a Savior! For this we should pray when we consider the lost on every hand. A word in season, or out of season, may be used of God to remove the scales from their eyes.

November 9. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on Him may have everlasting life; and I will raise him up at the last day" (John vi:40).

Great importance is here placed on *seeing* the Son. He cannot be believed on until He becomes real to the heart and actual before the eyes. The day is fast approaching when "every eye shall see him;" but to many the sight will be agony. They will call on the rocks and mountains to hide from the face of Him that sitteth on the throne. Most precious is the possibility and fact of present spiritual vision which leads to saving faith.

November 10. "For it pleased the Father that in Him should all fulness dwell" (Col. i:19).

The Colossian church was drifting into a form of unbelief which lessened their appreciation of the deity of the Lord Jesus Christ. The best correction was an unfolding of the glory of His divine Person. In

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Him *all* fullness dwells. Here we are dealing with unknown terms. We know nothing of what *fulness* means even on earth, much less in heaven. But in Him all *heavenly* fulness dwells. He alone has the pre-eminence in the universe. May it be so in my heart!

November 11. "For in him dwelleth all the fulness of the Godhead bodily" (Col. ii:9).

Not only all fulness in heaven; but "all fulness of the Godhead" dwells in Him. This is a mystery. How can finite minds understand? Jesus said, "All things that the Father hath are mine: therefore said I, he (the Spirit) shall take of mine, and shall shew it unto you!" Oh blessed divine illumination and vision through the Spirit! "That I may know him!"

November 12. "And without controversy great is the mystery of godliness; God was manifest in the flesh" (1 Tim. iii:16).

Not so much the mystery of human goodness or piety; but the divine undertaking making it possible. To do this, "God was manifest in the flesh." Confessedly this is a thought and plan of God. It did not originate with man; but it was all in behalf of man. We may believe that it is a surpassing blessing for which He would make so great an effort as to be "manifest in the flesh."

November 13. "Great is the mystery of godliness; God was * * * justified in the Spirit" (1 Tim. iii:16).

He is, by the Spirit, declared to be what He is in His character of holiness. So far from being a sinner or even of a sinful nature, the Son of God was a final manifestation of the absolute holiness of God. Through the Person of Christ on earth, God, by the Spirit, is declared to be righteous, just and holy. "He that hath seen me hath seen the Father." We worship Thee, oh Son of God!

November 14. "Great is the mystery of godliness; God was * * * seen of angels" (1 Tim. iii:16).

How little we know of the meaning of this revelation. "God (when in the flesh) was seen of angels." We know so little of the angels. There are things about Christ which God never said of the angels (Heb. i:5), they were not true of them. It may not have been revealed unto them. So, also, the marvel of this age which lies between "the sufferings of Christ and the glory that should follow" is a discovery to the angels, "which things the angels desire to look into" (1 Pet. i:10-12). Our salvation was hidden in the counsels of God. Perhaps the eyes of the angels were not holden, as were the eyes of man. They saw Jesus as Very God.

November 15. "Great is the mystery of godliness; God was * * * preached unto the Gentiles" (1 Tim. iii:16).

He had been preached and revealed unto Israel. He had opened to them the blessings of His love. But no mercy had yet been extended to Gentiles. Much had been prophesied; but nothing had been fulfilled. Through the manifestation of God in Christ, God was "preached unto the Gentiles." For this we can eternally praise Him. Gentiles should glorify Him for His grace.

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November 16. "Great is the mystery of godliness; God was * * * believed on in the world" (1 Tim. iii:16).

What a triumph over the ruin of a race by Satan and by sin! Through the manifestation of God in Christ, out of a fallen humanity some have believed on God; but before that same Jesus, the manifestation of God. every knee shall bow and every tongue confess. "I believe in God the Father Almighty;" but "the Son who is in the bosom of the Father, he hath declared him."

November 17. "Great is the mystery of godliness; God was * * * received up into glory" (1 Tim. iii:16)

How great is this mystery! The Eternal God returning triumphant over every foe through the Cross of Calvary. What joy in heaven! What joy in the heart of the One who had finished the work! God and the hosts of heaven believe and know that the ransom price for sin has been paid. They rejoice. Poor earth! When will you believe?

November 18. "For in him dwelleth all the fulness of the godhead bodily. And ye are complete in Him, which is the head of all principality and power" (Col. ii:9, 10).

The fulness of the Godhead is the final perfection of the universe. Beyond this no creature will ever be able to project his imagination and no heart will ever desire to go. The infinite God finds nothing to desire beyond what He is; yet we are *in Him*, so organically and vitally conjoined to Him that we partake of what He is. We are "the righteousness of God *in Him*." Can any mind now, or ever, fathom the meaning of such completeness as is ours *in Him?* "Ye are complete in Him."

November 19. "The uncorruptible God" (Rom. i:23).

God is eternal, unchanging, and unchangeable. He is also "light," absolutely transparent in His holiness. His manifestation in a human body could not change these eternal facts. The Lord Jesus Christ is the same yesterday, today and forever because He is God. He was uncorruptible. He could not sin any more than He could become less than He is. Such is the Savior of sinners, "who is holy, harmless, undefiled, separate from sinners and made higher than the heavens." All that He is He shares with His blood-bought bride.

November 20. "Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and glad, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i:18, 19).

His blood is *incorruptible*. Its value is eternal. It is as pure as the One by whom it was shed. The riches of earth by which man might hope to be ransomed will all melt with fervent heat; but we are redeemed by the most priceless, eternal and incorruptible thing in heaven. "The precious blood of Christ." The purchasing power of that blood will never be diminished. What riches! What securities!

November 21. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. i:23).

The word of God is here said to be "seed" that propagates into new life. We must be born of the water (the Word) and the Spirit. And that

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Word is *incorruptible.* It is both eternal and infinitely pure. Its purity remains forever. No device of Satan or man has polluted His testimonies, nor will they in the ages to come. Such is the character of the promise of my God upon which my salvation depends.

November 22. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed" (1 Pet. i:4, 5).

Our inheritiance is *incorruptible.* It is eternal and cannot be defiled which are the two meanings of "incorruptible" as used in the Bible. We shall not tarry here too long: the inheritance is being kept and will be kept forever. It will not be spoiled by the intrusion of sin. When we enter there it will be as those who are washed and made white in the blood of the Lamb. Let us not imagine that any other than the redeemed could enter there. Let the unsaved be faithfully warned.

November 23. "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. iii:4).

The inward grace which is the "fruit of the Spirit" is not *corruptible.* It is eternal as to its source and supply. It is pure as the *Holy* Spirit Who forms it. How marvelous that the full will of God may be realized *in* us who walk not after the flesh, but after the Spirit!

November 24. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. ix:25).

The athlete of the world is tireless in his training and faithful in his abstinence. He does all this that he may win so corruptible a crown as a wreath of leaves; but we strive for an *incorruptible* crown. For this no training or abstinence could be too severe. When all the corruptible crowns of earth have been forgotten in the ages to come, the *incorruptible* crown will have only begun. He promises a crown, or reward, for the most careful and energetic service.

November 25. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv:52, 53).

This sin-cursed body is dying every hour. Its gradual death is evident on every hand. Not so will it be with that new body which is "like unto his glorious body." It is *incorruptible.* It is eternal. It is not subject to defilement. Of that body we shall say, "In me, that is, my body, there dwelleth no *evil* things." Who can anticipate the zest of eternal life as lived in an incorruptible body like unto His glorious body? Christian, it is just before you. It may be realized in a moment, in the twinkling of an eye.

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November 26. "Together with them" (1 Thess. iv:17.)

These are words of comfort to the heart of a bereaved Christian concerning the death of the one who died in Christ. At His coming we are to be united with those who have gone on before. Not only will our bodies be changed in a moment, but, like the instant raising of a curtain, we shall be "together with them." They too will be in glorified bodies. We remember their last feebleness and sickness now. We shall greet them in the body and vitality of eternal life.

November 27. "And he * * * shewed me that great city * * * having the glory of God" (Rev. xxi:10, 11).

That celestial city will burst on our vision at that moment of our departure from this life. Such a vision is *imminent* as is the rapture of His saints. So thin a veil of time as the fraction of a moment may be all that separates us from beholding this eternal glory.

November 28. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. xxii:12).

Rewards await the faithful servants of Christ. No human imagination can anticipate the character or understand the priceless value of these rewards. Who can realize *now* the satisfaction of heart that will *then* be ours when He bestows upon us a crown and says, "Will done?" A reward is for service here and can be earned by every child of God. "Be thou faithful unto death and I will give thee the crown of life."

November 29. "Surely I come quickly" (Rev. xxii:20).

We shall look upon *Him*. We shall see *His* face and hear *His* voice. This is the supreme glory that awaits us. There is a five-fold glory before us: (1) the possession of a glorious body with all the zest of eternal life; (2) the reunion with glorified saints who have gone on before; (3) The vision of the heavenly home; (4) The rewards He will bestow; and (5) The vision of His face. These are not to flash before our eyes and vanish: they are our inexhaustible glories for ever and ever. They are no farther removed than is His coming for us. "In a moment, in the twinkling of an eye."

November 30. "Even so, come, Lord Jesus" (Rev. xxii:20).

No heart can contemplate the relief to creation and the promised peace on earth that will follow. And no heart can anticipate the glory that awaits us and not cry "Amen, even so, Come, Lord Jesus." But it is to be the supreme moment for Him when He shall have seen of the travail of His soul and He will be *satisfied*. What perfection it will be when He is satisfied! For thine Own sake, come quickly, Lord Jesus!

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OUR HOPE

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Editorials.

Behold!

Behold! It is a word of exclamation—to look, to see. It is often used in the Bible. John the Baptist used it when he saw the Lord Jesus coming unto him. "Behold the Lamb of God, which taketh away the sin of the world." "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" (John i:35). And how these two disciples heard, looked and believed! They followed Him and upon His gracious invitation, "Come and see," they dwelt with Him for the night.

At the close of the Gospel of John we behold the Lamb of God, whom John had announced. Here twice the word "behold" is used. We see the Lamb of God in the hands of cruel men energized by the power of Satan. They scourged Him. This was the punishment which among the Romans generally preceded crucifixion and often was so severe that the sufferer died under it. Perhaps Pilate hoped after this horrible beating the bleeding body of the Lord Jesus, cruelly torn, would incite pity from the side of the Jews. Then they platted a crown of thorns and put it on His head. It was another torture and mockery besides. And after they put on Him a purple robe, the imperial color, they mocked Him and said, "Hail, King of the Jews! and smote Him with their hands (John xix:1–3). It was then that Pilate led forth the Son of God. What a scene that was! The Son of God with bleeding face, with a torn and bleeding back, His visage marred, His head encircled by the thorny crown! "And Pilate said unto them, "Behold, the Man!" Well may we behold Him and remember what

the Lamb of God suffered in our stead. Far too little we think of what it cost Him to redeem us and bring us glory. The suffering He endured and all the shame despised, both before the cross and on the cross, becau He had a joy set before Him. He saw us; He saw H church and loved the church and gave Himself for it.

Once more Pilate led Him out and about the sixth ho Pilate said, "Behold your King!" He was the King. Pila had asked Him, "Art thou a King, then?" And He answer "Thou sayest that I am a King." He came as King to H own and His own received Him not. They looked th upon the thorned-crowned Christ and heard the word a came from Gentile lips, "Behold your King!" T answer was, "Away with Him, away with Him, cruc Him!" And so He was crucified, the Lamb of God, the K of the Jews, the thorned-crowned Man, died sinner's awful death, was made a curse for us, bore the s in His body and paid redemption's price.

After His resurrection He told His disciples to beho "Behold my hands and my feet," He said. And to Thom "Reach hither thy finger, and behold my hands." "Pe be unto you!" was His blessed greeting, and He showed th His hands and His side. There faith still looks and knows paid it all. Peace was made; a peace which will last for eternity. Knowing Him the Son of God, having beh Him in faith as the Lamb of God, as our substitute, wh blood is our shelter and our peace we can join in the outbu of praise which the beloved disciple has written in his lett "Behold what manner of love the Father has bestowed up us that we should be called the children of God; therefo the world knoweth us not, because it knew Him not. Belove now are we the children of God, and it does not yet appe what we shall be, but we know that when He shall appe we shall be like Him, for we shall see Him as He is" (1 Jo iii:1–2). This is the blessed and glorious prospect of those who have beheld Him as the Lamb of God, trusted in Him and became His. We shall see Him as He is! Glor ous assurance! We did not see Him when He was led forth as the thorn-crowned Saviour. Only by faith we have beheld Him as such. But some day we shall see Him face

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to face. We shall look into His face of glory and shall be like Him.

In the book of Revelation we find many times the word "behold." "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him. Amen" (Rev. i:7). "I saw heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True. . . . His eyes were as a flame of fire and on His head were many crowns. . . . and He hath on His vesture and on His thigh a name written, King of kings and Lord of lords" (Rev. xix:11–16). "Behold your King!"—"Behold the Man"—but not in humiliation, but in glorious exaltation. Not to be nailed to a cross again, but to receive the throne. Not to be mocked by wicked men, but to receive the homage and worship of all His creatures. And *His people Israel will look upon Him, whom they pierced*, and own Him as their Saviour-King.

And listen to Him! "Behold, I come as a thief. Blessed is He that watcheth and keepeth His garments, lest He walk naked and they see His shame" (Rev. xvi:15).

"Behold, I come quickly. Blessed is He that keepeth the sayings of the prophecy of this book." "Behold, I come quickly and my reward is with me to give every man according to his works" (Rev. xxii:7, 12).

And beyond His coming again twice the word "Behold" is used. "Behold, I make all things new." That will be the new heaven and the new earth. Then the final great "Behold!" "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God *Himself* shall be *with* them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away" (Rev. xxi:3–4). Let us behold Him now in faith, trust Him, follow Him, serve Him and adore Him. Some blessed day, in a moment, in the twinkling of an eye, we shall behold Him as He is and share His glory.

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"Come then, and, added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy It was thine
By ancient covenant, ere Nature's birth;
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood."

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The Coming Answer

A number of years ago the writer visited an orthodox rabbi and talked with him on the Messiah. After many arguments the aged rabbi said something like this: "There is one way by which we Jews can easily be convinced that your Christ is our promised Messiah, and that is, if He would show Himself again and we would see His person." That rabbi was like Thomas. He wanted to see first and then believe. When Thomas saw then all his doubts were forever gone.

Exactly that which this rabbi intimated will some day come to pass. The Lord Jesus, whom the heavens received, will come back to earth in person. When He comes it will be as "this same Jesus," that is in the body He had, when as the incarnate Son of God He walked on this earth, in the body He gave on the cross, which was buried and raised from the dead. The nail-prints and the marks of the spear-thrust are seen in that body. Thus when He comes in power and great glory the Jews will know that the One whom their fathers delivered into the hands of the Gentiles is their Savior-King. His visible manifestation will be the complete answer to Jewish unbelief.

But it will mean more than that. His Visible Return will be the final and permanent answer to every form of infidelity, to every false religion and cult. It will mean the end of Atheism, Polytheism, Monotheism, Pantheism and every other phase of agnosticism. Unitarianism and its different branches, Russellism, Christian Science, Spiritism, Theosophy, New Thought, Seventh Day Adventism, Mormonism and all other cults will forever pass away when He comes again. His personal manifestation and presence will forever stop every mouth and condemn every tongue which have spoken against Him. Today these

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various cults as well as apostate Christendom deny the fundamental truths of Christianity. They deny His essential Deity, His virgin birth, they speak of Him as a good man, they class Him with Buddha. His precious work of sin-bearing on the cross is denied; another Gospel is preached; resurrection and judgment to come are also set aside. In place of these fundamental truths the inventions of lying spirits have been accepted by those who have departed from the faith. But let Christ come again and the manifestation of His Person will settle everything forever. Every part of the faith delivered unto the Saints will be demonstrated as the truth. His virgin birth, His great atoning work, His resurrection, His priesthood, His Kingship—all and everything else concerning His Person is now completely established. Every demon-cult will pass away. Unitarianism, Christian Science, Russellism, Mormonism with its monstrous doctrines out of the pit, Romanism with its perverted Gospel, Spiritism with its demon-possessed women, all cannot exist any longer after Christ has come back. Till then evil will flourish, apostasy will increase, Satan will rule; but when He comes back all will be changed. His Return is the vindication of His Person and of the Truth of God.

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The Word to be Exalted

When the Lord Jesus Christ returns, as He Himself predicted, as well as His Spirit through the Prophets and the Apostles, the humiliation of the Bible will be ended and that blessed Book of all books will be fully exalted to its rightful place. Now is the time when the Bible is in the place of humiliation. More and more this wonderful Word of God, as unfathomable as the Author Himself, is classed with literature of human origin. Its inspiration is denied. Its great revelations are called myths and legends. The Destructive Criticism has for its goal the making of a new religion, as they boldly express it, which will suit the requirements of the twentieth century. To accomplish this the Bible as the Word of God must first be discredited and put out of the way. They are making a splendid headway in their institutions of learn-

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ing. The time will come when this Book will be completely rejected. This will be during the great tribulation, when Satan evidently has triumphed and the Bible is dead and buried. But there comes a resurrection day. It will be when the Lord Jesus is manifested. Then the Bible will be vindicated and exalted as never before, because His visible Return will bring the fulfillment of all the Book of God has promised. His Return will be the crowning day for the Bible. Never again after that can the pen of man criticise the Bible. The Destructive Criticism is then dead and gone and its unsaved professors will gnash their teeth.

Beloved, let us think of that coming day of vindication and exaltation. Let us stand true today to the Lord Jesus Christ and to His Word, no matter what the cost may be. The crowning day is coming.

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Help, Lord!

"Help, Lord" (Ps. xii:1). This is the briefest prayer in the Bible. David is not the only one who prayed thus. All the Saints of God in all ages have looked to Him for help and cried, "Help, Lord." And well may we look to Him for help, for He has promised it to His people. "Fear thou not; for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea I will help thee . . ." And again: "Fear not, I will help thee." Once more we hear Him say, "I will help thee, saith the Lord and Thy Redeemer, the Holy One of Israel" (Isaiah xli:10, 13, 14). What promises these are, coming from Him who has made heaven and earth, from Him who loveth us, and He is the only help of His people. To look for help to the Lord only is faith's lesson to learn and then to find that He is the helper of His people at all times.

"Help, Lord"—how direct and positive it is and well suited as an ejaculatory prayer throughout the day. In sudden danger we can cry, "Help, Lord." In bodily weakness and pain, when the fiery darts of the enemy are aimed against us, when conflict with the wicked spirits is upon us, when other difficulties suddenly arise, we can invoke His help by crying to Him, "Help, Lord." Help, Lord!

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we can say when a testimony is to be given to some unsaved soul, or when we undertake any other kind of service for Him. How often in reading the Scriptures, or writing expositions of His Word, we come upon difficulties. The heart does not grasp the meaning, and then the brief prayer, "Help, Lord," looking to Him and to His Spirit, and the light was flashed upon His Word and help received. Make these two words your own throughout the day. Breathe them out at every occasion when His gracious help is needed. He will never fail to hear us. Oh! how we need to cling to Him and look to Him in these testing times.

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The Faithful Sayings

Four times the Apostle Paul uses the expression "a faithful saying." They are found in his epistles to Timothy and to Titus. "This is a *faithful saying* and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i:8). Blessed truth! The Son of God, our Saviour and Lord came into the world for this one great purpose, to save sinners. As He came into the garden when Adam and his wife had sinned, and seeking them, said, "Adam, where art thou?" (Gen. iii:9), so He came garbed in human form to save sinners by dying the sinner's death. And whosoever believes with his heart that Christ Jesus, the Son of God, came into the world and died for the ungodly is saved by grace.

"Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. This is a *faithful saying*, and worthy of all acceptation" (1 Tim. iv:8, 9). True salvation is evidenced by godliness. The grace which saves also teaches and bestows the power to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present age. Godliness is the most profitable thing in the world. The godly life is the happy life, the blessed life, the satisfying life. The promises of time and eternity are linked with it. But no real godliness is possible unless it springs from the acceptance of the Lord Jesus Christ as our Saviour, who died for our sins. The so-called piety or godliness of those people

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who reject the Deity of Christ and His atoning blood, is the worst camouflage Satan has invented.

Again says the Apostle: "It is *a faithful saying*, . . . if we suffer with Him we shall also reign with Him" (2 Tim. ii:12). This belongs to true godliness. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." But oh! the faithful saying, if we suffer with Him, we shall also reign with Him. That put sweetness into the cup of many a martyr; it has filled many a suffering, persecuted Saint with joy unspeakable. How soon we all, if we live godly and contend for the faith delivered unto the saints, may have to face persecutions and suffer in His behalf. But then we can rejoice for we shall surely reign with Him.

A fourth faithful saying is found in Titus iii:3: "This is *a faithful saying*, that they which have believed in God might be careful to maintain good works." This relates to good works and Christian service. May we remember these faithful sayings and find them faithful indeed in our Christian experience.

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What Kingdom?

The Lord Jesus Christ taught His disciples a form of prayer in which He told them to utter petitions, "Thy Kingdom come, Thy will be done on earth as it is in heaven." These two petitions go together. When that kingdom comes, then God's will will be done on earth as it is in heaven, that is, perfect obedience will be yielded to God. Now the questions arise, What kingdom did our Lord mean? What kingdom did these Jewish disciples understand that it should come? Every believer who divides the Word of Truth rightly knows the answer to these questions. There is promised in the Old Testament Scriptures to Israel a literal, earthly kingdom, a kingdom in which the King Messiah, the Son of David, rules, and under whose government righteousness will reign and peace will be established. When our Lord taught His disciples to pray, "Thy Kingdom come," He taught them to pray for that promised kingdom. Nor could His

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disciples understand anything else but that Kingdom. And so they believed on the Lord Jesus as the promised King. It was their faith: "Thou art the Son of God, Thou art the King of Israel" (John i:49). They believed that with His coming the promised Kingdom had drawn nigh. The message which the King gave them was the message of the Kingdom, a message which neither the Samaritans nor the Gentiles were to hear, but only the lost tribes of Israel (Matthew x). And preaching they prayed, "Thy Kingdom Come."

And they looked for an answer. Their Lord had died. His death seemed to them the death of all their Jewish Hope for the coming of that Kingdom. They had hoped that He would redeem Israel (Luke xxiv:21). But when He arose their Jewish Hope of the Kingdom revived. How beautifully Peter expresses it in writing to his Jewish brethren in the dispersion: "Blessed be the God and Father of our Lord Jesus Christ who, according to His abundant mercy, hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead" (1 Peter i:3). The resurrection of Him in whom they believed as the King Messiah revived their Hope. That they looked for an answer to the prayer, "Thy Kingdom come," we learn from their question before the Lord left them: "Lord wilt Thou at this time restore the Kingdom to Israel?" (Acts i:6). This shows that they expected the restoration of the Kingdom to Isarel, a restoration which in the prophetic Word is linked with the personal reign of Christ over the earth.

What became of that form of prayer, which we call "The Lord's prayer?" In vain do we look in the Acts of the Apostles for a single instance when this prayer was used. The prayers recorded in the Book of Acts after the second chapter are according to the direction the Lord gave to His disciples, as recorded in the Gospel of John, "Hitherto ye have asked nothing in My name, ask and ye shall receive that your joy may be full" (John xvi:24).

When we read the Epistles we find many exhortations to prayer, but the form of prayer given by the Lord to His disciples to use as His servants and messengers, is nowhere mentioned. Every Christian knows what misuse has been made in Christendom of this prayer and how it is looked upon

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as a means of salvation to repeat this prayer. That this form of prayer is perfect in every word no Christian doubts for a moment. Nor would we go as far as some that a believer should not use it at all in his private devotions. But this is clear, it is not the prayer given to the body of Christ, the church. The prayer of the true church is and must be "Even so, Come Lord Jesus." We do not wait for the setting up of that promised Kingdom, nor do we wait for the events which precede the establishment of that Kingdom, the tribulation and Antichrist; we wait for His Son from heaven. Before that Kingdom can come the church's prayer will be answered. He comes for His Saints to take them to glory.

After the true church has left the earth, in the interval between the coming of the Lord for His Saints and with His Saints, Jewish believers, the sealed remnant, will no doubt use this prayer form again. Knowing the times, beholding the signs of the end of the age, with Antichrist reigning, these Jewish disciples, waiting for the coming of the King, will pray again as their brethren did when the Lord was here, "Thy Kingdom come." It is then when this prayer will be answered.

All this is clear. It is strange in face of all this, that the view is now being strongly advocated and persistently forced upon many believers that the Kingdom John the Baptist preached, which the Lord preached, which the disciples preached up to a certain time, is not the promised Old Testament literal Kingdom at all, but is *this present dispensation.* According to this theory the disciples prayed for the coming, present dispensation. We used to hold this view over 35 years ago, in common with all postmillennialists, but we confess it was at a time when prophecy was a sealed book to us. Long ago we were delivered from this postmillennial error. All the great truths we love and preach burst upon us in their fullest meaning when we understood the Jewish dispensational character of the Gospel of Matthew, when we learned that "the Kingdom of heaven" in the opening chapters of the Gospel of Matthew is not the present dispensation, nor the church. And we but give the experience of thousands of others.

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Intensely Interesting

We have spoken before on the cornerstone laying of the University in Jerusalem. The details of it have now been received. From the report we learn that not one cornerstone was laid, but *twelve, one for each of the tribes of Israel.* This is intensely interesting as well as prophetic. No one knows today where the ten tribes are. The so-called Anglo-Israel theory, that England and the United States are the house of Israel, is so ridiculously fanciful that it deserves no notice whatever. The Lord knows where these tribes are. He has promised to bring them back to the land and He will certainly do so in His own time. The Jews who laid twelve cornerstones for the University in Jerusalem, no doubt, reckoned with this fact, believing that all Israel will be restored. Oh! that they might know Him who is the cornerstone; the stone against which they stumbled and were broken as a nation.

The site of this planned University is on the Mount of Olives, facing Jerusalem on the one side and the hills of Moab on the other. But what will happen to this University when at last His feet shall stand upon the mountain of Olives? See Zechariah xiv:1-5.

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A Frank Admission

Dr. A. C. McGiffert, in his address as President of Union Theological Seminary, that hotbed of the new theology and destructive Bible criticism, made a rather significant and frank admission. According to the Union Theological Seminary Bulletin, page 33, he said of the form of Theology for which his institution stands: "For generations Germany has led the world in theology. Here in America we have learned most from German theologians and have been content to leave productive work in theology largely to them." Well said! The whole rubbish of the new theology and its source, the denial of the Bible as the authoritative Word of God, is "made in Germany." No decent man in this country wants to learn that "theology" which comes out of the pit. No self-respecting American can attend insti tutions in which this German-made religion is taught.

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Here is another paragraph from the inaugural address of this president, concerning his Seminary with its new theology:

"Ecclesiastically independent, with university connections, and in the midst of a university atmosphere, with the wholesome rivalry of scientific productiveness all about us, we and other institutions similarly placed ought to be able to do great things for theology in America and ultimately for the whole world."

A writer in the "Presbyterian of the South" says on this: "This sounds like a propaganda of world Kultur. Is the world to be saved and its needs met by human intellectualism or through a divine Savior as revealed in the Word of God?" May God in mercy deliver us from this vile theology which leads into the outer darkness with wailing and gnashing of teeth.

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Prophetic Hallucinations

The leaders of the Russell cult, with many of their followers serve now heavy sentences in different Federal prisons. They have richly deserved it on account of their pro-Germanism and seditious activities. We hope they will be kept their for the full term. That book which our government has forbidden to be circulated, "The Finished Mystery," is a Satanic production, not only on account of its anti-American propaganda, but also because it is such a horrible perversion of the Word of God.

It contains expositions, so-called, of Ezekiel and the book of Revelation. We give a few samples of the foolish stuff found in that book, which claims to be a post-mortem production of Russell. Ezekiel was dumb for a year, five months and twenty-six days. This "The Finished Mystery" says prefigures the time from "Pastor" Russell's death, on October 31, 1916, to April 27, 1918, at which date "God would destroy all the churches wholesale and church members by the millions." Too bad it did not work out to be April 1. It certainly is a lying fool's message.

The man in Ezekiel ix clad in linen with the inkhorn, among the other six men with the slaughter weapons in hand,

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is said to be the same fraud Russell. The six with him are explained to be the rulers of Russia, Germany, Austria, France, England and Italy. How any sane person can believe such a hallucination we cannot understand. The same book makes Russell the seventh angel in Revelation vii and also speaks of him as God's great messenger to the Laodicean church. Ezek. iii:12 is likewise applied to this man.

In connection with these devilish perversions we call attention to the wicked dishonesty of certain theologians, who hate premillennialism, and who put all Christians who believe in the blessed hope and in the coming kingdom of righteousness and peace into the same class with these Russellites. These men know better. It is their puny effort to hinder what they call "the wave of premillennialism," but which in reality is a divine revival of the sane and spiritual study of the Bible in its great prophetic forecasts. It is done to stir up public sentiment against believers in the Coming of our Lord. Such pernicious work is doomed to an ignominous failure. The countless thousands of men and women in all demoninations who study their Bibles and believe in the whole counsel of God are the most loyal people this country has.

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Well Answered

A number of our readers sent us clippings from the "Christian Observer," a Presbyterian journal published in Louisville, Ky. An unknown correspondent to that paper wrote on "Premillennialism and Patriotism," in which he referred to the statements of Prof. Shirley Jackson Case, of the Chicago University in which he classed all believers in the Second Coming of our Lord with Russellites and I. W. W's. We sent the clipping to Dr. Mark A. Matthews to answer. Here is his letter to the "Observer":

To the Editor, The Christian Observer, Louisville, Ky.

My dear Sir and Brother:

I am astonished beyond expression that the editor of the "Christian Observer" would publish the article entitled, "Premillennialism and Patriotism," and signed by "Spectator." The

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article is so unjust, unfair, and displays such ignorance. "Spectator," whoever he is, must be an incurable ignoramus. He evidently doesn't know anything about Russellism, and his ignorance of the I. W. W. is perhaps equally as great. Both of these infamous groups mentioned by him are not only foreign to, but are antagonistic to anything that is truly Christian, truly Biblical and truly Premillennial.

Premillennialism is as old as the Bible. It is one of the fundamental doctrines of the Bible, and every true premillennialist is intensely patriotic, and perhaps has given the best reasons for patriotism of any who have spoken.

Your ignoramus "Spectator" certainly didn't class with the three infamous groups, Russellism, I. W. W. and pro-German forces, such ministers as Drs. Griffith Thomas, Chapman, Carson, Campbell Morgan, A. C. Dixon, Gray, Gaebelein, Torrey, Moody, and practically all the great evangelists and teachers in the church of past centuries.

The writer of the article shows unpardonable ignorance when he says the Governments of Canada and the United States have had the leaders of the premillennial movement under the ban and some of them have been found guilty. Please urge your "Spectator" to study his Bible, study the law of the land and get his facts before he brings a great religious paper into disrepute, and reflects upon a great many of the scholars and teachers and workers in the church. I am,

Respectfully yours,

M. A. MATTHEWS.

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The Testimony of a Japanese

Before us is a copy of a Japanese newspaper in which a good account is given of an excellent address by Mr. Kanzo Uchimura, a Japanese Christian of note. Bishop Harris of the Methodist Church presided and spoke of the great and blessed influence Mr. Uchimura has had upon the Japanese nation during his forty years' experience as a Christian. We must pass a part of the report of his address to our readers, who will enjoy it as much as we.

"Having reached the conviction that it was the coming of Christ in glory and power that alone could banish war from the earth, Mr. Uchimura determined to devote his life to preaching this truth of the Gospel. This brought him full tilt up against some Christians and some churches; for all Christians by no means believe this truth which had become so clear to him. He was told that the churches would transform the world and humanity and bring about the universal brotherhood of man. The churches were preparing the way for the reign of Christ on earth. He found it very difficult to believe this,

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because there were so many facts to the contrary. When one of the greatest Christian professors in one of the largest theological college in the United States visited Japan some time ago, Mr. Uchimura went to him, expecting a strengthening of his faith and some new light on the Gospel, but was sadly disappointed to be told that the newest gospel was ethical evangelism: men must look not on their own things but on the things of others! Not a word was said about the Cross! **Such a gospel, said Mr. Uchimura, is not better than Confucianism, which he had already abandoned for Christianity.** One good thing, however, he had learned from that famous theological professor: **namely, not to send his son to the college over which he presided!** In the 'New York Independent' Mr. Uchimura read a statement made by another famous theological professor to the effect that the progress of Japan had been largely due, not to Christianity, but to the American locomotives that covered the country. That professor certainly never had the experience of travelling on Japanese railways or he would never have ventured to make such a statement, declared the speaker.

Are the Churches Apostate?

"All these facts tended to prove to the speaker that the apostasy foretold as to be expected in the last days was coming true. In the 'Outlook' recently he read an article tending to show that it is now believed that many moderns are as inspired as the apostles of Christ. The articles said that 'even our grunts and smiles' may be as much inspired as the writers of the Bible. If American grunts and smiles are as inspired as the sacred writers, then surely a Japanese may believe that at least his words are so inspired, and he, the speaker, could now confidently reply on being as great an authority as the men of Holy Writ. There is something wrong with the Church! It is depending more on money and social influence than on God: it is drifting away from the old dependence on Christ, the bridegroom, losing its old-time fidelity. **Such a church could not save Japan. It is no better than her own religions!** The Bible avers that 'in the latter days' apostasy will prevail and that then Christ shall come. Hence the signs of the times tend to confirm Mr. Uchimura's faith in the Bible and in the Second Advent of Christ. With that glorious coming in His glorified body war and strife and wickedness will flee away and eternal peace and righteousness will reign upon earth!"

We say Hallelujah to the clear testimony of this Japanese brother. ✠

Blessing through "His Riches"

We received a number of most encouraging letters showing that the distribution of "His Riches" here and abroad has the Lord's blessing. We select one which gives an interesting case. A brother writes us from Argentina S. A.:

"I thought that perhaps you would be interested to learn of a young Englishman whom I met at the Conference in Rosario. He was converted some two and a half years ago by reading in Spanish your 'His Riches.' It is a rare thing to meet Englishmen or Americans in this country who are really converted. This young man has from the first given a firm testimony for the Lord and is now identified with the work in Montevideo, from whence he had travelled to Rosario, a distance of 250 miles, to be present at the Conference. I heard that the truths so clearly set forth in your booklet took hold of him so that he did not rest until he had found those who know more about them. He early had his faith tested by loss of employment and persecution; this has but served to strengthen his faith. I thought you would be pleased to know this and if necessary I could write him to get his exact address in case you would like to write him, as he is convinced he owes his conversion to your booklet, and was interested to know I had met you in Toronto in 1910."

Such letters are a great encouragement. How many more are led to Christ through the printed page He alone knows. Numerous camps have of late used "His Riches" in large quantities. We shipped to one camp alone 4,000 copies. The 5,000 Spanish edition went mostly into the hands of the Spanish speaking boys in Porto Rico. Another 5,000 copy edition in Spanish is now printing. It is also being translated for the *Czecho-Slovaks* and into Italian. We expect more and larger orders from the different camps and cantonments. Pray for this testimony and support it by your contributions.

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Cancelled Meetings

On account of the severe epidemic all our planned fall meetings had to be cancelled because the authorities prohibited meetings of any kind. We were especially sorry that the Prophetic Conference in **Pittsburgh, Pa.,** for which the Pittsburgh brethren had made such large preparations had to be given up. We hope to make plans later to hold meetings in the places we expected to visit. We announced in our last issue as if the meetings in **Auburn** and **Buffalo** had been held. We have to make statements like these ahead because we go to press generally in the previous month.

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Good Things for You

We give herewith a little review of some new publications just received:

Dispensational Charts with Explanations by E. Pohle. There are many charts in existence which we cannot recommend. These charts are excellent in every way and the text gives such a clear and concise explanation of the different dispensa-

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tions that we are sure all will be helpful to God's people. Price, postpaid, 50 cents.

Jerusalem: The Coming Metropolis of the Earth, by J. P. Mawson. So many of our readers have enjoyed Mr. Mawson's article in the November "Hope," "Is it possible to be without anxiety?" that this volume will be wanted by many. It is an excellent setting forth of present day events in connection with the capture of Jerusalem and what is yet to come in the glorious future of this city. We have ordered at once 150 copies. They will soon be gone and it may be impossible to procure more. Price 75 cents, postpaid.

Cheering Words Calendar for 1919. Almost 700 of our readers have used in bygone years these calendars in their homes. A good text for every day in the year. They have been such a blessing to many. On account of the high prices and increase in postal rates the price has been advanced to 50 cents postpaid.

Studies in Prophecy. This is the latest volume by the editor. It is a clear restatement of the great facts of Bible Prophecy concerning this age and the future. The present crisis has made some to doubt certain interpretations, and others have invented new theories, that a volume like this one has become a necessity. The book contains the following lectures and studies: **The Present Age, its Beginning, Progress and End; That Blessed Hope; Who Will be Caught Up When the Lord Comes? The Church and the Tribulation; The Parable of the Ten Virgins; The Redemption of the Purchased Possession; The History of Satan; The Feasts of Jehovah; The Conversion of the World; Until the Day Dawns and the Shadows Flee Away.** We trust that under God these lectures may be used to strengthen the faith of His people and stimulate their hope. Several excellent poems on prophecy by H. Bonar are added. Well bound. $1, postpaid.

True Spirituality This volume, is from the pen of Lewis S. Chafer, will be a blessing to the household of faith. The truths unfolded as "He that is spiritual" was never so much needed as today. On the one hand there are those who profess salvation and who claim to be children of God, but their lives are far from being spiritual. On the other hand there are those who teach eradication of the old nature, and an unscriptural holiness with other errors. Mr. Chafer meets it all in a masterly way. We are glad that our brother has ordered at once 1,000 copies to circulate it among preachers and others. The book is well bound. Price, 75 cents, postpaid.

Special Offers We call attention once more to the special offers on the cover pages. They are only good up to and including Dec. 31. The fact is, quite a number of our books will now be raised in price. These changes may have to be made in January. So order liberally as long as the old prices last.

The Prophet Ezekiel. The new volume has brought much favorable comment. We know that those who study this much neglected volume will find help in this exposition.

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The Prophet Ezekiel.

THE VISION CONCERNING THE LAND.

Chapter xlvii.

The preceding chapters of this final section of the Book of Ezekiel contain the vision of the Temple and its worship. The last two chapters give a vision of Israel's land as it will be during the coming age.

I. The Temple Stream and its Healing Waters.

Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house was the east, and the waters came down from under from the right side of the house, from the south of the altar. Then brought he me out by the way of the gate northward, and led me about the way without unto the outer gate toward the gate that looketh eastward; and, behold, there ran out waters on the right side. And when the man went forth eastward, he had a line in his hand, and he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the marshes thereof and the pools thereof shall not be healed: they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit

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thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine (verses 1-12).

This great vision of the Temple stream has been variously interpreted. The critical school has treated it only as an imagery of the prophet and speaks of the physical impossibility that such a stream could ever be in existence.* Others have spiritualized the vision. A leading annotator states, "Messiah is the temple and the door; from His pierced side flow the living waters, ever increasing, both in the individual believer and in the heart." In this spiritualizing method the waters are also applied to the reading and study of the Word of God. The same commentator says, "Some things in the Bible are easy to understand, as the water up to the ankles; others more difficult, which require deeper search, as the waters up to the knees and the loins; and others beyond our reach." Such applications can be made in different ways. The stream which Ezekiel saw is more than typical of the blessings which the land and all the earth will enjoy in the coming age. It is a literal stream. There will be a great outpouring of the Spirit of God for the age to come, and spiritual blessings will abound everwhere. But the stream Ezekiel beholds tells of the physical blessings which are in store for the earth in that coming day of the restoration of all things. We do not need to trouble ourselves about the manner in which the temple stream is to flow forth, nor do we need to solve the physical difficulties. When the Lord of Creation was on earth in humiliation, and walked among men garbed in servant's form, nature acknowledged Him and He manifested the Creator's power. What will it be when He comes again, not as a servant to die, but as the King and Lord of all! Omnipotence will then be displayed to the full. Is there anything too hard for the Lord? (Jere. xxxii:27). He who bore the thorns on His brow, the symbol of the curse which

*One says: "The double impossibility of the rapid rise of water in the stream and the course of the river across the steep limestone range east of Jerusalem into the Dead Sea does not occur to the prophet." As if Ezekiel had invented this vision.

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on account of man's sin rests upon Creation, will remove that curse in the day of His power. He paid for it on the cross.

And Ezekiel was not the only prophet to whom was revealed the physical blessing of the earth in the life and health giving stream. Isaiah had the same vision. "And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of jackals where each lay shall be grass with reeds and rushes" (Is. xxxv:7). "I will even make a way in the wilderness and rivers in the desert" (Is. xliii:19). "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Is. lv:13). "The desert shall blossom like the rose" (Is. xxxv:1). Joel at the close of his great vision concerning the still future day of Israel's tribulation and the judgment of the nations following the time of trouble, and the Lord's visible manifestation, also speaks of the blessings of the Millennium. "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim" (Joel iii:18). Joel, one of the earliest prophets, living centuries before Ezekiel, saw water coming forth from the house of the Lord for earthly blessings. Still more definite is the great post-exilic prophet Zechariah. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the hinder sea; in summer and in winter shall it be" (Zech. xiv:8).

The waters Ezekiel saw issued out from under the threshold, from the right side of the house, the south side of the altar. Of the heavenly Jerusalem a similar scene is recorded by John in the Revelation. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. xxii:1). The stream has its origin in the midst of the millennial temple. There is no use in speculating about the source of the water supply. It is supernatural. He who said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Gen. i:6), and He who broke open all the

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fountains of the deep when His judgment came on the earth (Gen. vii:11), by whose power also the smitten rock in the wilderness supplied the water for His people, He will provide from His inexhaustible resources the life-giving stream. And the waters which gush forth are increasing in volume; the stream does not become shallower but deepens in its flow. It is not like a natural river which has its source in a spring and is fed by brooks and rivers. It is a miraculous, unexplainable self-supply which occasions this increase. A thousand cubits are measured and the waters come to the ankles of the prophet. The next thousand cubits bring the waters to the knees; then advancing another thousand cubits the waters come to the loins, and with the fourth thousand they become so deep that the prophet could not fathom them. The four thousand cubits make about a mile and a half, so that the prophet had advanced, under the guidance of the man, this distance from Jerusalem in a southeastern direction.

He is caused to return to the bank of the river, and saw there on both sides many trees. These trees testify of the great fertility which this stream will produce in nature. Expositors who give the vision a purely spiritual meaning explain the trees as being the righteous who shall flourish at the waterbrooks (Psalm i).

The man informs the prophet that these waters go toward the east country and go down into the desert. The word desert in Hebrew is "Arabah" and means "plain," which is the plain of Jordan. It signifies a parched, dry place. Jordan is the type of death, and the sea of salt, the Dead Sea, into which Jordan flows, also signifies death.* And now in the Dead Sea this living water from the temple flows, and healing is the blessed result. Where death has reigned so long abundant life now is manifested. Sodom is restored to its former estate (see chapter xvi). Wheresoever the waters go life follows at once. "There shall be a very great multitude of fish, because these waters shall come thither, for they shall

*Ps. lxviii:4 has this word "Arabah;" in the Authorized Version it is translated "heaven." It is in the plural, "Araboth"—"Cast up the way for him that rideth in Araboth"—the places of death. Christ is seen prophetically as the conqueror of death and Sheol.

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be healed; and everything shall live whither the river cometh. The fishers shall stand up from Engedi unto En-eglaim." En-gedi is on the one end and En-eglaim at the other end of the Dead Sea. Yet there will be marshes and pools which remain unhealed; their former condition is unchanged. It has been suggested that this is done for the production of salt. But it is rather a reminder that while the coming age is an age of wonderful blessing, that it is not yet the perfect, eternal age. And the trees will be ever green, never failing, providing meat by their abundant fruit and the leaf is for medicine. It shows the gracious provision made for man living on the earth during the age to come. Poverty, famine and sickness will be banished.

II. The Borders of the Land.

> Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fallunto you for inheritance And this shall be the vorder of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad: Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran. And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel (verses 13-21).

Little comment is needed on these verses. That the literal land and the literal tribes are meant no intelligent readers can deny. The twelve tribes are then back in the land. The so-called "lost tribes" are united with the house of Judah. Here the borders are given. Joseph has two portions. God is faithful. He has not forgotten His gracious promises of old. "And ye shall inherit it, one as well as another, concerning which I lifted up mine hand (in oath) to give it

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unto your fathers; and this land shall fall unto your inheritance." The whole land is to be divided according to the tribes of Israel.

III. Concerning the Stranger in the Land.

> And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God (verses 22-23).

Here is provision for the strangers. They are no longer to be treated as outcasts, as aliens from the commonwealth of Israel; they are seen fully identified with Israel and share the inheritance. This again confirms other prophecies (see Isaiah lx:1–10). The strangers shall come and build the walls, and join themselves to Israel. The singing times for Israel have come. No longer will the chosen people be the tail of nations, but the head of all nations. "Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day and shall be my people, and I will dwell in the midst of thee." . . . (Zech. ii:10–12.) No longer will the Jew be despised, but the strangers, the nations, will beseech him to take them to the glory land. "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men out of all languages of the nations shall take hold, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. viii:23).

An Enquiry as to the Kingdom of Heaven

One of the most fundamental ideas in the Word of God, from the first to the last, is Government; nor can we get any true grasp of that subject apart from a review, however brief, of what is there written for our learning (1 Rom. xv:4).

Even the very first verse, "In the beginning God created the heavens and the earth," is not without its value as

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giving its light, when brought into connection with Dan. iv: 26, "The heavens *do* rule;" for it follows that of the two spheres then created, the *heavens* were the governing, the earth the governed, and with this the teaching of nature itself accords. The earth is subject to the slightest command of the heavens. There is not a ripple on the tiniest pool of water, to a billow on the broadest ocean, but expresses its submission to the winds of heaven. The sun governs all life; the moon sways the mighty tides; each luminary brings forth its "precious things" (Deut. xxxiii:14). Surely we may say that in nature at least the heavens do indeed rule.

But all these things are parables, and the material and physical may be for us a book in which we may see the invisible and spiritual.

In this light the "powers of heaven" are no longer the invisible winds, but the equally invisible spirit-hosts called "principalities and powers" (Eph. i:12, iii:10), whose activities stir, as the winds do the material waters, the mobile and restless waters of mankind.

As the heavens too are *above* the earth—as the earth lies *beneath* the heavens—so do these relative positions speak the same basal truth as to the Kingdom or rule of the Heavens: that the *earth is the sphere, the Heavens the Seat or Throne of that Kingdom.*

Nor are such parables confined to nature. Our God, in His compassion for our infirmities would reveal to us eternal truths by calling out a people from amid the nations of the earth, and making **their history** a pattern of the unseen (1 Cor. x:11).

Thus Jehovah, leading Israel from the bondage of Egypt, goes before through Jordan taking possession of the land as "Jehovah the Lord (Adohn=the rightful Owner) of all the *earth*" (Josh. iii:11).

Then, when they desired a king, as the nations about them, He gave them one after their own heart: Saul, a son of Kish, whose history tells in picture the spiritual history of the earth. For Saul was, we are told, "a choice young man and a goodly—from his shoulders upward he was higher than any of the people" (1 Sam. ix:2). But why are we

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told *that?* Of what interest to us to know the height of Saul? Perhaps these correspondences may answer.

Precisely as Saul thus excelled all the people, so did Lucifer, Son of the morning (to give Satan his first name by divine creation and which really means "The bright morning star"), exceed all other creatures, being "full of wisdom, perfect in beauty" (Ezek. xxviii).

Precisely as Saul for a time was unblamable, so was Lucifer "perfect in his ways" for a time.

Precisely as Saul was found rebellious, so was iniquity found in Lucifer.

Precisely as the kingdom was rent away from Saul on that account (1 Sam. xv:28), so, for the same reason, the earlier dominion over the earth given Lucifer was rent away from him.

Precisely as Saul did not accept this sentence, but still clave to the government of the land, so did sinning Lucifer, now the devil, still claim to wield the government of the earth, as in his words to the Lord on the mount (Luke iv:6).

Precisely as Saul, after being set aside, cast out the true King "after God's heart," David, making him a fugitive in the cave of Adullam; where David held strange court, in "mystery" as we may say (1 Sam. xxii:1), so has the devil cast out the earth's true Heaven-appointed King, from His Kingdom, and He too is to-day in what answers to the cave of Adullam, where His Kingdom—the Kingdom of Heaven—is in strange form, never revealed in the Scriptures.

Precisely as David turned away none who came to him there, though they might be "in debt" or "distress," or "bitter of soul," but made even of such poor material "mighty men;" so does our Lord Jesus today cast out none who come to Him (John vi:37), making the weakest to be strong in His strength.

Precisely as the kingdom under Saul's usurped government was brought into the depths of distress, so has this poor earth under Satan's sway become as we see it today.

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Finally precisely as all was put right when David the true King took his rightful throne, so shall all earth's woes be at an end when Jesus returns to reign over it in power and glory, and only then.

But even when Jehovah was reigning between the cherubim, Israel's guilt was great: the nation turned again and again to the coarsest idolatry, till in the book of Ezekiel, the glory of His Presence withdraws, but slowly—lingeringly—step by step, as if unwilling to leave the earth in its sin and sorrow (Ezek. iii:23, viii:4, ix:3, x:4–18, xi:23); but, doing so, He gives up for the time the title by which He took possession of the land: the Lord of all the *earth*, and becomes henceforth, the "God of *Heaven*," as He is called all through the captivity books, committing the government of the earth to the Gentiles, with the one condition that their rulers or kings must ever recognize that "*the heavens do rule*" (Dan. iv:26)—there is a Power above the State, the rule of the heavens.

Thus the Times of the Gentiles begin, are still going on, and will do so as long as Jerusalem is "trodden down of the Gentiles," or as long as Israel rejects her true King. But this bears directly on our question, for to the prophet Daniel was revealed the course of Gentile empire from beginning to end. Writing in the day of the first—the Babylonian—he (surely enlightened by the Spirit of God) sees the fourth, having in its final form these peculiar characteristics: it embraces ten subordinate, but autonomous kingdoms, owning allegiance to one federal Head; and then it is composed of "iron" and "clay." Space forbids the going into an explanation of these, but when thus divided, thus unified, and thus composed "shall the God of Heaven set up a Kingdom that shall never be destroyed" (Dan. ii:44).

These words give us the basal idea of the Kingdom of Heaven as manifested in power and glory; but nothing is said of the presentation of the King and His rejection. The Stone, as far as this Scripture goes, has not been "rejected of the builders."

The seventh chapter of Daniel adds to this that the "Stone" is "One like the Son of Man" and it is His Kingdom

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that the God of Heaven sets up, and it is shared by the saints of the Most High, but still nothing of any prior presentation or rejection.

Chapter ix goes still further, and does speak of the presentation of Messiah as "Prince," sixty-nine "weeks," or 483 prophetic years, after the command to restore and rebuild Jerusalem had gone forth, which was fulfilled to *a day* when the Lord presented Himself to Jerusalem as her King*. After this "Messiah is cut off and has nothing" (Dan. ix:26 Mar.).

We know that at the time of the Lord's birth, there was a widespread expectation among the people of the coming of the Messiah. It was for His Kingdom that the Jew waited, it was "the consolation of Israel," when, being delivered out of the hand of their enemies they should serve the Lord God of Israel without fear, in holiness and righteousness all the days of their life" (Luke i:74). But how varying were the ideas of "salvation" in the same hope! The carnal Jew, while denying that he was in bondage to any (John viii:33), yet looked only for salvation from the earthly yoke of Rome; the pious Jew looked for a salvation from a yoke of which that of Rome was but a "parable," by the remission of sins—Heaven's King was to break the yoke of sin; then and not until then would He smash the yoke of the human, but devil-led oppressor as another prophet clearly teaches (Is. x:27).

Now in the light of all this, let us stand with that crowd on the banks of Jordan, and listen to the cry of John the Baptist: "*The Kingdom of Heaven is at hand*"—what should we gather from it? Would he, in thus speaking, refer to a kingdom in such a condition as they could know nothing about? To a Kingdom the "mysteries" of which had not at that time been revealed at all, or they would not *be* mysteries? Would he refer to a Kingdom of an *absent* King? Would he *thus* foretell, not only the rejection, crucifixion, burial, resurrection of the King of that Kingdom but His session at the right Hand of God, while by the Holy Spirit come down to earth, a new work of God would take

*See *The Coming Prince*, by Sir R. Anderson.

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place, a Kingdom would be introduced, of which there was no hint in the Scriptures, but which had been "kept secret since the world began" (Matt. xiii:35; Rom. xvi:25). In a word, a Kingdom of which neither he nor his hearers did, or could know anything at all, for it lay still in "mystery," or unrevealed?* Or would it be that Kingdom of the heavens with which idea the prophets had made them, to some degree at least, familiar, that intervention of "Heaven" by the coming of Messiah as Heaven's King, sent from Heaven to break every yoke and bring the nation back to God?

These questions would appear to answer themselves, nor would there be any reason for asking them, were it not that some of our brethren are now bringing us what they assure us is such new light on these themes, as would call us, not merely to revise, but to reverse all that many of us have for many years believed to be the teaching of the Word of God. As one writes: "If we follow the order in which the Truth of God . . . has been recovered, bit by bit, beginning when the light of the Reformation dawned upon the Egyptian darkness of the middle ages, we shall not be surprised that the truth concerning the Kingdom of Heaven should be the last portion to be recovered, for that is the primary truth in which we live. Hence it is quite in harmony with the course of events that the Kingdom of Heaven should be the last item in that "whole counsel of God" (which was revealed to the apostles of Christ) to be restored to its rightful place; and along with it the ministry of the Lord's forerunner, John the Baptist, the Sermon on the Mount, and the entire gospel of Matthew, which truly is the Genesis of the New Testament."

A subject so introduced, as being truth only now recovered from the Egyptian darkness of the middle ages, and involving such vastly important results as are here noted, even one of the gospels only now restored to its rightful place, should surely neither be ignored nor received with anything but the respect, our esteem for the writer, and his evident strong

*This completely refutes the claims some are now making that the Word of the Lord that came to John in the wilderness revealed these things to him—if so, they had *not* been kept secret.

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convictions and desire to cleave to the Scriptures, demand. Yet, he too, would not have his teachings blindly accepted, but examined in the spirit of brotherly love. We cannot in this paper take up all that might be said, nor is it necessary; for if we can come to a clear conviction with regard to even *one* of these closely related and equally involved factors—say the first: the ministry of the Baptist—the others will, to a greater or less degree, share that conviction.

But let us be quite clear as to what we are defending, for again and again it is assumed that we deny what we fully believe or believe what we reject as firmly as our instructors. Thus we are told that neither the Lord nor His forerunner "preached insurrection against Caesar." Far from contending that they did, we confess that this would in very truth imply "Egyptian darkness." We agree most heartily with our brethren that any kingdom that can be called "of God" or "of Heaven" must mean, by intention at at least, a deliverance from the rule of the usurping prince of this world and from the yoke of sin that is characteristic of it, as it is written: "Thou shalt call his name Jesus, for He shall save his people from their sins" (Matt. xvi:19, xviii:18; John xx:23).

So far then we are in accord; but when our brethren go further and insist that the Kingdom proclaimed as at hand by both John and the Lord, was exactly the Kingdom as now left, during His absence, to man's administration; (Matt. xvi:19, xviii:18; John xx:23), this is indeed new, and in no spirit of contention, we must at least test it, and only hold fast what will endure the test.

Endeavoring to get at the root of the question I quote from what one writes, and in so writing correctly expresses what all insist upon: "The crux of the whole matter is that Jesus came, not to reign but to die;" or again from another pen: "The only crown in view for Him at His first coming was a crown of thorns." But again, no true Christian has ever questioned that the Blessed One came to die, "and give His life a ransom for many." Our brethren bring forward a truth, very precious indeed, but by no means unfamiliar to us, and press this as if it were some-

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thing only newly discovered, the *whole* of Scripture teaching, and nullified completely what is equally true. It is this method of stating half-truths that is so perplexing to the simple sheep of the flock, who, recognizing the undeniable *truth* thus pressed, suppose it is this that *is* denied, and are thrown into confusion. Has my reader ever heard one single true Christian contend that the Lord did *not*, in the determinate counsel of God, come to die? But, on the other hand, is that the whole truth? Is there not also an equally true sense in which He came, *not* to die, but to be reverenced as God's beloved Son, and welcomed with penitent faith as the true King of Israel, and that so coming He became another, and the final and supreme test of men—a test that proved decisively and finally their hopeless guilt, as it could not have been proved apart from it?

Consider the parable of the Vineyard, in Matthew xxi:33–39, after sending many servants to receive the fruit of the vineyard, and these being beaten, stoned, and killed, the owner at last sends His son, or, as Mark, "*having yet one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.*" Now no one has the slightest difficulty in discerning the parties referred to in this parable: it is God who sent servant after servant, in the prophets, all meeting with shameful treatment—it is God Who says "they will reverence my one beloved Son," and it is most surely our Lord Jesus who thus, the one beloved Son, who came "to receive the fruit of the vineyard," was wilfully rejected as the Son, for they said "*this is the heir, come let us kill him and the inheritance shall be ours.*" It was His being sent as Son, His rejection as Son, *that led to His death;* it was thus His death was brought about; yet will it be denied that the Son was sent to be "reverenced," and *not* "to die?" Surely the full responsibility of His death must rest—not on the "determinate counsel and foreknowledge of God," but on man who thus rejected and slew Him. Precisely in the same way He came as the *King*—the one true representative of the Kingdom of Heaven in this Satan-ruled earth—not to die, but to be hailed as the King coming in the name of the Lord.

But we are told that when John announced the Kingdom,

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he never once used the title King, inferring that the Lord did not come in that character. But, we ask, Does not the announcement of a Kingdom as at hand involve the King of that Kingdom being also at hand? And who could that King be? The Kingdom is to be discerned *in the King*, (as the Kingdom of God is among you Luke xvii:21), for *He* the King was there. Nor do we lack the simplest, clearest Scripture to answer this. When the Lord made His triumphant entry into Jerusalem as told us in Matthew xxi, it is written, "*But all this came to pass that it might be fulfilled which was spoken by the prophet saying, Tell ye the daughter of Zion, Behold, thy king cometh unto thee, meek and sitting on an ass and a colt the foal of an ass*" (Matt. xxi:1–5).

The sending for the ass and the foal was for the express purpose of convincing Jerusalem, where all the nation was, by divine arrangement (Deut. xvi:16), at that time gathered, that here was One Who came precisely in the way their prophecy foretold that The King should come. It is thus a *bona fide* presentation (could He give any other?) of the Lord as King; but with a foreknowledge of the result, so as to leave room for a complete final fulfilment of the whole prophecy in the future; but then He will not come riding in "lowly pomp" on the ass's colt, but on the war-charger: the white horse (Rev. xix:11), and in great glory. So that one part of the prophecy was not fulfilled at the first presentation—for there is no call to rejoice and shout in Matthew (and the words "just and having salvation" are also omitted), for His rejection was foreseen, there was no joy on the part of the representative of the nation in the first; while another part will not be fulfilled at the second.

Thus, much hangs upon this scene: Does it confirm or refute the teaching that the Kingdom announced by the Baptist as at hand—was not that as promised to Israel in the Old Testament, but the present form of that Kingdom which had *not been revealed at all to those prophets*? Here we see the King formally presented, *as revealed* in the prophet Zechariah, so that it surely cannot be the Kingdom as *not* revealed. But then it follows, beyond any question, that the Lord was here presented in accord with Old Testament

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prophecies, and *not* as now exalted on His Father's throne, but still excluded from His own. Yet the presentation was "in good faith," and the full responsibility of His rejection must rest upon man, and not upon the counsels of God, by which (as is equally true) His very coming was to die.

We feel sure that every candid Christian will acknowledge this; but, while shrinking from hypotheses on this holy theme, yet to make the argument clear, let us assume that God had, in His word, said *nothing* to Israel but "Ye have for centuries sacrificed oxen and goats upon My altar for your sins: I take no pleasure in them—I will send my one beloved Son *that He may die.* As I told Abraham to offer up *his* son, so sacrifice *Mine* in the place of these unavailing offerings." If that were all, I say, would there, could there have been any guilt in carrying out that divine command? Would the disobedience of man's heart have been evidenced by his obedience? Would the "due time" when man must be revealed as without strength and ungodly, have been at the very moment when he was submissively, and in the strength of obedience, carrying out the command of the Lord?

Yet surely it *was* the will of God that He should die; but the pressure of this one side of the truth, so far as to lead to the denial of the parallel truth, results in the elimination of human responsibility altogether (far, as we are sure, this is from our brethren's intention) nor can this be without danger.

But again John was, we all recognize, the Lord's forerunner; but *who* have forerunners—those who come only to die, or is that one of the dignity of Kings?

Nor does the testimony of John, in connection with the announcement of the Kingdom accord with any other thought. To John, when proclaiming this, He is the Mighty One Who will thoroughly purge His floor, burning the chaff, gathering the wheat into His garner—but not one word *in this connection of the Kingdom at hand, as to His death—not one word.* Has this no significance?

But here it is at once interposed (and indeed it is the strongest argument that can be brought): "but John did proclaim Him as "the Lamb of God, Who taketh away the

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sin of the world," what is that but really preaching His atoning death?"

Indeed this is very true; but we must also take into account not only in what gospel and at what time this is said, but how and when John learned that he had before him the Lamb of God.

The 26th and 27th verses of John's first chapter evidently correspond in time with Matt. iii:11, both referring to John's words *before* the baptism of the Lord, as I beg my readers to see for themselves. Then there is a very significant break, for it is "the next day" that "John sees Jesus coming unto him"—that is the day *after* the Lord's baptism with all the accompanying phenomena of the descending dove and the voice proclaiming Him as the Son of God. Then on that "next day" John twice confesses that he had not known Him; in spite of the fact that he had clearly, even the day before, discerned His dignity as being mightier than he himself—how then could he say the next day "I knew Him not?"

It was the knowledge of Him as both Son of God and the Lamb that only came to him when he heard the Voice and saw the Spirit descending on Him as a dove, that so served to open John's eyes as to His divine glory—the Lamb being found in the Son—that the previous knowledge of Him as King of the Kingdom of Heaven was counted as no knowledge at all. But those revelations were all *subsequent* to His baptism, *consequently not in connection with the proclamation of the Kingdom which occurred before it;* nor are we justified in throwing back this later intelligence into the earlier testimony, so as to alter the whole character of that testimony, and put into the *Kingdom* an idea that it could not then possibly have had.*

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*It is of the deepest interest to note the dispensational significance of the "days" in the first chapter of John's gospel. On the first day the Baptist comes proclaiming the Kingdom, and lo, amid a crowd of sinful but repentant people, the very King of the Kingdom comes also to be baptized! John shrinks from baptizing, i. e., treating as if under the sentence of death—the One so infinitely above himself; but the Lord insists that it is necessary thus to "fulfill all righteousness." That "righteousness" is only truly fulfilled *by* His actual death.

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That the Messiah was to be the Mighty One harmonized with all John's hopes and expectations, and in that way he *did* know Him, nor did he ever apparently lose those hopes; but that He should be rejected by His people, and he himself, the King's forerunner, thrown into prison with no interposition in power on the part of the King to deliver him, apparently so perplexed John that he (even though he had called Him the Lamb of God) sent his disciples to ask "Art Thou He that should come or do we look for another?" (Matt. xi:3). That message hardly permits the thought that John, when he cried "The Kingdom of Heaven is at hand" had the present form of the Kingdom—a rejected and an absent King—in his view at all.

But it is said that since John proclaimed the Kingdom as "at hand" that necessitated its being the very next thing, hence the Kingdom as going on *now*, or it was not *at hand* at all. But was it not "at hand" when the King was there? The Kingdom is ever seen in the King as "The Kingdom of God is among you," and again "If I by the finger of God cast out demons then the Kingdom of God is come upon you," and other Scriptures might be given. Nor does it at all follow that the King cannot be rejected although the Kingdom be at hand or "has drawn near," as the same word may be and is rendered.

But granting the long delay, the manifestation of the Kingdom of Heaven in glory—let us see how the word rendered "at hand" is used in Scripture. It is precisely the same as in Romans xiii:12, "The day is at hand"—yet nineteen centuries have passed and still the day has not

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Through death then He goes in figure in Jordan, and as it was not till after His literal death, that the atoning value of His sufferings as the "Lamb" and His divine dignity as the "Son" of God were preached; so not until that "next day" (verse 29), death in figure having already taken place, does John proclaim Him as the Lamb of God, and Son of God (verses 29 and 34).

But Israel rejects, the "day" is cancelled, and the count begins again, the *first* day now being the present day of heavenly gathering (John i:35–42), the *second* the day that shall follow this of *earthly* gathering of the Jewish remnant (43–51), then "the *third* day" the marriage feast, so perfectly picturing the joyous marriage supper of the Lamb, the millennial day of joyful manifestation.

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come. Similar James v:8, "The coming of the Lord draweth nigh," or is at hand—it is the same word, 1 Peter iv:7, "The end of all things is at hand." Who would pretend that the word does not at least permit not only the lapse of a long intervening period, but even the possibility of other dispensations intervening, as in the last quotation from the apostle Peter? Most surely then we are fully justified in denying that the word "at hand" forbids the intervention of the Christian era prior to the setting up of the Kingdom in power, as announced by John.

But we are also reminded that the Baptist foretold of Jesus as the One Who should baptize with the Holy Ghost, now that occurred at Pentecost, therefore the Baptist foresaw Pentecost—but that was the beginning of this dispensation, the claim therefore that he knew nothing of this dispensation falls to the ground. He was the prophet of this dispensation.

There is real force in this argument, and, on the surface it may appear convincing; but we must not be satisfied with what is merely superficial, and must consider that the ways of God in those varying dealings with mankind that we call "dispensations" do not always change on the instant, like the firing of a gun, but overlap one another, a little indicative of patient mercy still lingering over what has forfeited all *claim* to mercy before final abandonment, and the full display of a new and more wonderful work.

Pentecost is just such a link between the old and the new ways of God: between Israel and the Church, the former about to pass into its long dark night of rejection, but not without another offer of mercy—the latter not even yet revealed at all. Yet the one effusion of the Holy Spirit is a kind of link between both, being in one point of view not a *fulfilment*, but "that which had been spoken by the prophet Joel," a prophecy that could only be applicable to Israel; and, on the other, that baptism of the Holy Spirit forming the Church, the Body of Christ, by thus uniting all believers with their risen Head. At this time God was still stretching out His Hand to Israel, and so providing in this outpouring of the Spirit a *sample* of that which Joel had foretold as introducing the great and terrible day of

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the Lord; but if those hands were still outstretched to a disobedient and gainsaying people—if that nation still rejected the mercy offered, then that baptism by the Holy Ghost became the beginning of the new—the heavenly body—the Church, while for the nation of Israel it will be definitely fulfilled, as it was not at Pentecost, in a day still to come.

Of the Church we must carefully note Peter said not one word. Both here and a little later it is "Ye men of Judea and all ye that dwell in Jerusalem" whom he addresses—it is to the Jew too that the "hands" are once again outstretched in chapter iii:19: "Repent ye therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send the Christ (or Messiah) who hath been appointed for you, even Jesus, whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began."

Now surely none will deny that this was another gracious stretching out the hand to that nation. Many individuals did repent; but the rulers—the representative heads—gave their final answer in the stoning of Stephen.

It is further urged that the Lord could not reign over an unredeemed people; therefore no offer of Himself as King could have been made in good faith *before* the redemptive work of the Cross.

We frankly admit the force of this. It was, as we know, quite impossible for Christ to reign before He suffered, as He Himself said: "*Ought not Christ to have suffered these things and to enter into his glory?*" (Luke xxiv:26). So that it would appear sure that no "offer" of reigning could have been made prior to the suffering.

But let us omit the word "offer," which may imply a kind of covenant, whereby he who makes the offer binds himself to do certain things if the party to whom it is made fulfills certain conditions. Thus here an "offer" might infer that if the nation received Christ as King, then He would at once ascend the Throne of His father David, and so reign without any suffering—which would be impossible.

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But does that prevent His presenting Himself as King at all? Does not the nation's refusal of Him in that character evidence its need of Him in another, which He takes, stepping down, as it were, from the Throne and going to the Altar? In the day of Rev. v He will reverse this path, and go *from* the Altar *to* the Throne; for then the Lamb as it had been slain "will be" the Lion of the tribe of Judah.

Thus, true as it is that no formal *offer* was made, it is equally true that our Lord Jesus was "according to the flesh" the Son of David, and as such had a legal claim to David's Throne, thus was born "King of the Jews," was the King of that Kingdom announced by the Baptist, and came *as King*, meek and sitting upon a colt the foal of an ass. The one truth does not nullify the other.

Another writes similarly, "The eternal truth being that 'flesh and blood' *cannot* inherit the Kingdom of God. Christ could not have offered in good faith, an earthly kingdom to men of flesh and blood."

We would merely remark, in passing, that the term "earthly kingdom" must not be assumed to mean one involving "insurrection against Caesar," but only that the Kingdom of Heaven is ever *upon the earth*, and in *that* sense "earthly."

But let us look at the proof given. The apostle in 1 Cor. xv is treating of the resurrection of the saints, and therefore of the literal body of flesh and blood, as will be better seen by continuing the quotation: "*Now, this I say, brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption.*" The term "flesh and blood" then does not refer to unbelieving unregenerate people—he is not dealing with such at all, it is only believers that he has in view all through the chapter—but it refers to the mortal bodies of *living*, believing people; the other term, "corruption," to those from which the preservative principle of life has gone—*dead* and corruptible bodies. "This corruptible must put on incorruption, this mortal must put on immortality:" all must be "changed"—the latter, the living, as in Phil. iii:21, "*Who shall change our vile body*," the former, who have fallen asleep, as in

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1 Thess. iv:16, "*The dead in Christ shall rise first,*" both at the sounding of "the last trump."

This being the case, to whom *could* the Lord have presented Himself save to living men, or "flesh and blood?" The rejection of the King, coming in gracious and lowly guise, evidenced truly the *necessity* of redemption; but it did not prove that He did not so present Himself "in good faith." That is a suggestion that, I am sure, we all shrink from with horror.

Ever must we bear in mind, too, that a kingdom, State, or family is seen in Scripture, not in the governed, but the government. This principle is clearly enunciated in the common expression: "Thou and thy house"—the "house" is involved in the acts of its head, either for good—as in the case of Noah, whose righteousness of faith saved "his house" (Heb. xi:7); or evil, as in the case of Achan, whose lust for the accursed thing brought to their death his little children (Josh. vii:24). The first Adam heads thus his race for evil, the last Adam heads up His for blessing.

Thus when the Lord told the Pharisees that the Kingdom of God was "among them," He meant that it was there in the person of its King. But applying this, it was the *rulers* who induced the cry "Crucify Him;" the "common people heard Him gladly." The publicans had been baptized of John, the rulers had refused John's baptism (Luke vii:29–30); the little children welcomed Him with their Hosannas, but the *nation* is not seen in them, nor till the whole houses or families of both the dominant *kingly and priestly* lines mourn, in unfeigned penitence, their sin in their rejection of Him whom they have pierced. The *kingly* in the house of David and the house of Nathan; the *priestly* in the House of Levi and the House of Shimei* shall the Lord Jesus seek to destroy all the nations that come against Jerusalem; for that gracious mourning evidences that the yoke of sin has been broken, and the shadow of it, in the human oppressor, may well go, and then shal[1]

*I do not speak dogmatically, but I follow Delitsch (as he, Luther) in believing that the Nathan here is not the prophet (Zech. xii:12, 13), but the son of David of that name; and the Shimei, not the rebel, but the descendant of Gershom (Num. iii:21).

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the King come in great glory, the Kingdom and patience be past, the Kingdom and glory begin.

Much more might be said; I hardly think, however, that it is necessary to go further along this line. There is one point, however, that is of real practical importance, and it must not be omitted altogether: every announcement of the Kingdom of Heaven, whether by the Lord Himself or by His messengers was accompanied by beneficent works of power, of a *character in harmony with that announcement*, and given as earnests of the Kingdom and evidences of its approach. What then was their character? "As ye go, preach, saying, The Kingdom of Heaven is at hand. *Heal the sick, cleanse the leper, raise the dead, cast out demons*" (Matt. x:7, 8). Jesus went about all Galilee preaching the gospel of the Kingdom, and "*healing all manner of sickness and all manner of disease among the people*" (Matt. iv:23), and many other similar Scriptures might be quoted—nor were these works merely credentials at the introduction, but continued the same to the end. They *characterized* the Kingdom when He, the King, was here, as they will again, for they are called "the powers of the coming age" (Heb. vi:5).

Are these the *characteristic* works accompanying the gospel today? Most surely not; for "*greater* works than these shall He do, because I go unto my Father" (John xiv:12). The nature of the works tell where He is, and their character changes to correspond with His change of place. Today, therefore, it is not a dead man being physically quickened, as was Lazarus, to die again; but the dead *in spirit* are as truly quickened, but it is to a life that has no death overshadowing it forever—is not that greater?

The blind do indeed see; but the blindness that is healed today, is blindness of the spirit, not of the body, and those inner eyes are opened to a beauty in the Lord Jesus hitherto unseen altogether, and it is ever our appreciation of those beauties that tells the condition of the "eyes of our heart" (Eph. i:18).—F. C. J.

(To be continued.)

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Gleanings in Genesis

ARTHUR W. PINK.

18. Abram at Ninety and Nine (Gen. 17).

We have reached another of the important crises in the history of our patriarch and are to behold again the matchless grace of Jehovah in His dealings with the father of all them that believe. Thirteen years had elapsed (see xvii:25) since Abram, in his impatient unbelief had "hearkened to the voice of Sarah." Significant number this! In Scripture thirteen is invariably found in an evil connection signifying, as it does in the language of numerics, unbelief, rebellion, apostasy. The first time this numeral is met with in the Word is Gen. xiv:4, where we read, "Twelve years they served Chedorlaomer, and in the thirteenth year they **rebelled.**" How closely Abram's own experience resembled this! Abram was seventy-five years of age when God's call had come to leave home and kindred and to tread the highway of faith, and for practically twelve years he had endured as seeing Him who is invisible. But at the age of eighty-six (Gen. xvii:1, ninety-nine, less the thirteen years for the age of Ishmael, xvii:25) Abram turned aside from the path of faith and resorted to the devices of the flesh, hearkening to the suggestion of Sarah to obtain a son by Hagar her Egyptian maid. And now **another thirteen years** pass, during which time there is no mention of any appearing of the Lord unto him. This interval is passed over in silence; it is a blank, a period of spiritual barrenness; apparently a season which brought forth nothing but wood, hay and stubble. Thus we find that the first two mentionings of this numeral thirteen are associated, respectively, with rebellion and impatient unbelief in resorting to carnal efforts instead of waiting upon God. And it will be found that thirteen is an **evil number** right thro the Scriptures (see 1 Kings vii:1 and contrast vi:38; Esther iii:12, 13, etc.). The same is true of instances where the numeral is not specifically mentioned as, for example, the marching of Israel thirteen times around the defiant Jericho; also the thirteen "judges" enumerated in Judges, which is the book of apostasy (see xxi:25); so, too, of Mark vii:21–23, where the Lord specifies just thirteen of the evil characteristics and products of the depraved heart of man; other examples might be added such as the fact that the term "Dragon" is found exactly thirteen times in the apocalypse. Again, the same uniform evil significance of this numeral is discovered in cases where **multiples** of thirteen occur in Scripture: thus Jacob says to Pharaoh, "The days of the years of my pilgrimage are a hundred and thirty years (13 x 10): few and **evil** have the days of the years of my life been" (Gen. xlvii:9). In Numbers 16, which records the **rebellion** of Korah, Dathan and Abiram and the visitation of God's **wrath** upon them and their followers, we find there

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perished 250 (Num. xvi:35) plus 14,700 (Num. xvi:49) or 14,950 in all, which is 13 x 1,150. In Deut. xiv there is a list of the **unclean** animals and birds which the Israelites were forbidden to eat, and a careful count shows there were just 26 or 13 x 2 which were prohibited (see vv. 7–19). At the hands of his **unbelieving** countrymen the apostle Paul received "forty stripes save one" (2 Cor. xi:24), or 39, that is 13 x 3. The Epistle of Jude which treats of the **apostasy of Christendom** is the twenty-sixth of the New Testament. And so on. In the light of these examples it is surely not without deep meaning that we learn there was an interval of just thirteen years between the incident mentioned in Gen xvi and that recorded in Gen xvii, between Abram hearkening to the voice of Sarah and the Lord's appearing to him anew, and that this interval is one of spiritual barrenness and is passed over in silence. Ere we turn and consider the gracious revelation which the Lord made to Abram at the close of this interval let us first ask and ponder an important question:

Why had Abram to wait all this while before the Lord appeared to him again? Why must so many years drag their weary course before Jehovah reveals Himself once more and makes promise of giving him Isaac? Is not the answer to be found in Rom. iv:19? "And being not weak in faith; he considered not his own body **now dead,** when he was about an hundred years old, neither yet the **deadness** of Sarah's womb." God was about to act in grace, but ere grace can be displayed the creature has first come to the end of himself: ere divine power is put forth man must learn his own impotency. Not till Israel were driven to desperation and despair at the Red Sea did the word come, "Stand still and see the salvation of the Lord." So here. Not till Abram's body was "dead" would God fulfill His word and give him a son. God's opportunity does not come until man's extremity is reached. This is a lesson we sorely need to take to heart, for it is of great practical importance. It might be tersely expressed thus: the Lord has a reason for all His **delays.** God not only does that which is right and best but He always acts at the right and best time. Mark, it was not until "the **fulness** of time had come, God sent forth His Son, made of a woman" (Gal. iv:4). Is not this the explanation of what is a sore problem to many hearts? We mean, God's delay in sending back His Son the **second** time. Like one of old, we are often tempted to ask, "Why is His chariot so long in coming? Why tarry the wheels of His chariots?" (Judges v:28). Ah! here is the answer—the "**fulness** of time" has not yet arrived. God has a wise and good reason for the delay. What that is we learn from 2 Pet. iii:9: "The Lord is not slack concerning His promise (to send by His Son—see v. 4), as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." God's delay in sending back His Son is due to His **long sufferance,** not willing that any (of the "usward" His elect) should perish.

Let us repeat what we have said above and apply it to another per-

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plexing problem. God has a reason for His delays. Not until man comes to the end of himself will God put forth His power. Not until man's extremity is reached does God's opportunity arrive. Not until our own powers are "dead" will God act in grace. Does not this throw light upon the war and its protracted duration! How many have earnestly cried to God that He would bring to a speedy end the present awful conflict! But month after month goes by and conditions grow worse rather than better. Why is it that Heaven is silent? What is delaying God's response to the cries of His people? Is it not because man has not yet come to the end of himself? Is it not because our extremity is not yet reached? Is it not because we are depending too much on our own resources instead of upon the living God? What is the great lesson of Psalm 107 but this? "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. . . . Therefore He brought down their heart with labor; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses. . . . They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and His wonders in the deep. For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses" (Ps. cvii:4–6; 12, 13, 23–28). Ah! it is when we are at our "wit's end," when all our own devices have failed and all our own efforts come to nought, that we "cry unto the Lord in our trouble, and "then" He bringeth us out of our distresses.

Beloved reader, apply now this principle to your own individual life. Are you anxiously exercised over God's delay? He has some wise purpose for it. He had with Abram, and He has with you. From seventy-five—his age when he left Haran—to one hundred—when Isaac was born—was a long time to wait, but the sequel evidenced the Lord's wisdom. God has more than one reason for His delays. Often it is to test the faith of His children, to develop their patience, to bring them to the end of themselves. His delays are in order that when He does act His delivering power may be more plainly evident, that what He does may be more deeply appreciated, and that in consequence He may be more illustriously glorified.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect" (Gen. xvii:1). These words are to be regarded first as a reproof. It was as tho the Lord had said, "Have recourse no more to unbelieving expedients; keep now to the path of uprightness, and leave Me to fulfill My promise in My own good time and way."

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This opening verse of Gen. xvii needs to be read in the light of God's *original promise* to Abram to give him a "seed" (Gen. xiii:15, 16) and the attempt made by our patriarch to obtain fulfillment by his own efforts. What Abram needed to be reminded of was God's **Almightiness.** It was for want of considering this that he had had recourse to crooked devices. Another lesson this which we do well to mark—never to employ unlawful means in seeking to promote the cause of God. How much the Lord's **servants** need to heed this truth! Like Abram, they are longing for seed, spiritual seed, but it comes not; and only too often they resort to unworthy methods to produce seed of themselves, arguing that the end justifies the means. Here is the effectual cure or all impatient anxiety—to reckon on One who is all-gracious, all-powerful, all-sufficient.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect" (Gen. xvii:1). But again. These words must be regarded as a blessed exhibition of **Divine Love.** It is written that "Love suffereth long, and is kind." How this was exemplified in God's dealings with the patriarchs of old! How they tried that love! How often they grieved it! How often they acted unworthily of it! Yet, notwithstanding, as it was with the apostles so it was with the patriarchs—"Having loved His own which were in the world, He loved them to the end" (John xiii:1). How patiently God bore with Abram! It was **love** that "suffered long" with Abram's failings! It was **love** that persisted with him in spite of every check and drawback. It was **love** that now met him and promised to grant the desire of his heart, and in old age give him a son. And, Christian readers, is it not Divine Love that still "suffers long" with each of us! Would we not have perished long ago were it not that nothing is able to separate us from the love of God in Christ Jesus? Ah, note the last three words. It is the love of God **in Christ Jesus.** That love is a **righteous** love and not a sickly sentimentality at the expense of holiness. In the epistle which tells us that God is Love, we **first** read that "God is **Light**" (see 1 John i:5, iv:8). But to return to Gen. xvii:1.

"And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am **the Almighty God.**" The revelation which God here made of Himself was well suited to the occasion. This was the first time that He revealed Himself as "the Almighty." None but One who possessed all power could meet Abram's need at this time. Ninety and nine years of age, his body dead; Sarah barren and long past the age of child-bearing—how could they hope to have a **son?** But with God all things are possible. And why? Because He is El Shaddai, the All-Sufficient One. The "Almighty" is a title which strikes terror into the hearts of the wicked, but to the righteous it is a haven of rest. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Pro. xviii:10).

The second time that the Lord revealed Himself as El Shaddai was

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under circumstances very similar to those found in Gen. xvii:1 and context. "And God appeared unto Jacob again, when he came out of Padam-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and He called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv:9–11). It will be noted that when God revealed Himself as **the Almighty** to Abram, He changed his name from Abram to Abraham; so here, He changes the name of his grandson from Jacob to Israel. To Abram God said, "And I will make My covenant between Me and thee, and **will multiply thee exceedingly** . . . and thou shalt be a father of many nations" (xvii:2, 4); to Jacob He said, "Be fruitful and multiply; a nation and a **company of nations** shall be of thee" (xxxv:11). Again, we are told that God "appeared" to Abram (xvii:1), literally "was seen to Abram," and here in xxxv:9 the same word is used—this is the more striking for, excepting xii:7, these are the only occasions in Genesis where we read of God "appearing" to the patriarchs, as tho to emphasize the importance of this divine title. Finally, in noting the parallelisms between Gen. xvii and xxxv, we may observe that at the close of this dinvine interview we read "And He left off talking with him, and God **went up** from Abraham" (Gen. xvii:22) and in xxxv:13 we are told, "And God **went up** from him in the place where He talked with him."

It is blessed to remember that this same divine title is found in the Church epistles: "Wherefore come out from among them (as Abram did from Chaldea), and be ye separate saith the Lord, and touch not the unclean thing (as Abram did with Hagar); and I will receive you. And will be a Father unto you, and ye shall be My sons and daughters, saith **the Lord Almighty"** (2 Cor. vi:17, 18). It is because **our** God and Father is the "Almighty" that **"He is able** also to save them to the uttermost that come unto God by Him"—Christ (Heb. vii:25). It is because our God and Father is the "Almighty" that **"He is able** to succor them that are tempted" (Heb. ii:18). It is because our God and Father is the "Almighty" that nothing "shall **be able** to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii:39). It is because our Saviour is "Almighty" that He shall "change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby **He is able** even to subdue all things unto Himself" (Phil. iii:21). It is because our God is the "Almighty" that He "**is able** to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. iii:20). It is because our Lord is "Almighty" that He "**is able** to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy (Jude xxiv).

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; **walk before Me,**

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and be thou perfect" (Gen. xvii:1). We would call attention to four passages which refer to the walk of the Lord's people in which a different preposition is used. Here in Gen. xvii:1 Abram is bidden to "walk **before**" Almighty God. The children of Israel were exhorted to "walk **after**" the Lord: "Ye shall walk after the Lord your God, and fear Him, and keep His commandments" (Deut. xiii:4). Of Enoch and Noah it is witnessed that they "walked **with** God" (Gen. v:24; vi:9). But of those who are members of the Body of Christ the word is, "As ye have therefore received Christ Jesus the Lord, so walk ye **in** Him" (Col. ii:6). To walk **before** is suggestive of a child running ahead and playing in the presence of his father, conscious of his perfect **security** because he is just behind. To walk **after** becomes a servant following his master. To walk **with** indicates fellowship and friendship. To walk **in** denotes union. As to **how** we are to walk in Christ, the Holy Spirit tells us in the words which immediately follow the exhortation: "Rooted and built up in Him" (Col. ii:7). We might summarize these varied aspects of the believer's walk as intimated by the four different prepositions thus: we walk "before" God as **children;** we walk "after" Him as **servants;** we walk "with" Him as His **friends;** we walk "in" Him as **members of His body.**

"Be thou perfect." The careful reader will notice that the word "upright" and "sincere" are supplied in the margin as alternatives for "perfect," but it seems to us there is no need for this, that the word in the text is a legitimate rendering of the Hebrew "tamin." The same word occurs in Ps. xix:7: "The Law (Word) of the Lord is **perfect** converting the soul." It is the same word which is translated forty-four times "without blemish." Then, did God really say to Abram, "Be thou **perfect?**" He certainly did. And how could He say anything less? What lower standard than that of perfection can the Perfect One set before His creatures? Only too often men whittle down the Word to make it square with their own conceptions. All thro the Scriptures, the standard of **perfection** is set before us. The law required that Israel should love the Lord their God with **all** their hearts. The Lord Jesus bade His disciples, "Be ye therefore perfect as your Father which is in heaven is perfect" (Matt. v:48). And the teaching of the Epistles is all summed up in that Word, "Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Pet. ii:21). Is not that the standard of Perfection? Brethren, such **is** the standard set before us. This is that which we are constantly to strive after. With nothing short may we be satisfied. It is because **such** is the standard that none in the flesh have ever realized it, that each and all must say with the apostle, "Not as tho I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii:12–14). Yet, nevertheless,

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the Word to us today is the same as that to Abram of old: "Be thou perfect." Does some one murmur, "An impossible standard!" Then remember that it was El Shaddai who gave it. Who dares to talk of "impossiblilities" when the Almighty is our God? Has He not said "My grace is sufficient for thee?" Then, do not charge Him with setting before us an unattainable standard: rather let us charge ourselves with failure to rest upon His Almighty arm, and confess with shame that the blame is ours thro not appropriating His all-sufficient grace.

"And Abram **fell on his face**: and God talked with him" (Gen. xvii:3). It seems to us that this act of Abram in prostrating himself before the Lord must be looked at in the light of his ways as recorded in the previous chapter—his taking of matters into his own hands instead of leaving them with God; his resorting to fleshly expediences instead of patiently waiting for Him to act. And now that Jehovah condescends to reveal Himself again to Abram, he is overwhelmed at such grace. Thus we regard Abram's falling on his face not so much due to confusion as to wonderment at the divine favor shown him notwithstanding his unbelief.

We cannot now comment upon the remaining verses of the chapter, but in closing would call attention to one other feature. It is to be noted that in connection with the revelation of Himself as the "Almighty" the Lord God made Abram a composite promise in which **seven times** He said "I will"—"And **I will** make thee exceeding fruitful, and **I will** make nations of thee, and kings shall come out of thee. And **I will** establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant to be a God unto thee and to thy seed after thee. And **I will** give unto thee, and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and **I will** be their God. . . . And God said, Sarah thy wife shall bear thee a son indeed: and thou shalt call his name Isaac: and **I will** establish my covenant with him for an everlasting covenant, and with his seed after him. . . . But My covenant **will I** establish with Isaac" (vv. 6, 7, 8, 19 21). The relationship between this compound promise and the title of Deity used on the occasion of its utterance is the pledge of its fulfillment. It is because all power is at His disposal, it is because He is sufficient in Himself, that the performing of all He has said is sure. What God says He will do. So sure is the fulfillment that in v. 5 the Lord says, "for a father of many nations **have** I made thee" (not "will I make thee"), just as in Rom. viii:30 it is "whom He justified them He also glorified," and yet in experience the glorification is yet future.

With the above seven "I wills" of God should be compared the seven "I wills" of Ex. vi:6–8, "Wherefore say unto the children of Israel, I am the Lord, and **I will** bring you out from under the burdens of the Egyptians, and **I will** rid you of their bondage, and **I will** redeem you with a stretched out arm, and with great judgments: and **I will** take

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you to be a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did sware to give it to Abraham, to Isaac and to Jacob; and I will give it you for a heritage: I am the Lord." Our purpose in calling attention to this latter passage is that in Gen. xvi the Lord revealed Himself to Abram as the Almighty and followed the revelation with a sevenfold promise, and here in Ex. vi He reveals Himself as Jehovah (v. 3) and follows this revelation with another sevenfold promise. Perfect are the ways and perfect is the Word of Him with whom we have to do.

Current Events and Signs of the Times in the Light of the Word of God.

Germany and Her Colonies. One of the war issues is the restoration of the conquered German colonies. Is she to have them returned after the war? This involves the question of Germany's fitness to possess colonies. With the knowledge of her wicked barbarities which have come to light, every intelligent human being will answer—No! She should never again be permitted to possess anything outside of her own territory.

"The English Government has fulfilled its promise, and given to the world, in the form of a Blue-book, the story of German administration in Southwest Africa. No more horrible tale has yet been told than that which fills the pages of this book. It cannot be challenged by the enemy, since the evidence has been drawn from German sources. The enemy stands condemned out of his own mouth. The cruelties of the Congo were bad enough, and will ever stain the memory of King Leopold. But Germany set out on her colonizing mission with loud professions of engaging in the sacred work of establishing "Kultur" among the native population. And these pages show how that mission has been discharged. The doctrine of "frightfulness" was practised in all its horror. One of the finest races in Africa has been nearly exterminated; in seven years its members having been

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reduced from 80,000 to 15,000. The Commander of the German colony ordered the killing of all: "Kill them all; *let not man, woman or child be spared,*" *was the official* word. The stories of flogging and injustice are appalling. Such evidence as this reveals the utter impossibility of allowing this wicked misrule to be resumed when the present War is over. The whole Colonial question is one calling for delicate treatment, but the civilized world will take care that German brutality toward the natives shall not be reinstated. Germany has forfeited all right to govern backward races; her record utterly condemns her. It was not to establish such brutalities that Livingstone and Moffatt, and a score of other missionaries, lived and died for Africa.''

The Sword, the Famine and the Pestilence. Many times the Prophet Jeremiah and others announced those things as the judgments of the Lord upon His sinful people. They are the sword, the famine and the pestilence. "And I will send the sword, the famine and the pestilence" (Jere. xxiv:10). Repeatedly these three judgments came upon Israel to lead them to repentance and back to God. Our Lord in His great prophetic discourse concerning the end of the age also mentions these three things: "For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places" (Matt. xxiv:7). This is the oft-repeated story throughout this present age. It will be so again before this age ends and that better day come when these shadows will flee away. We find them mentioned in the seal-judgments of Revelation (chapter vi). Our own generation is tasting these visitations. The war, and in its wake the famine and the pestilence. With lightning-like rapidity the virulent influenza has spread all over the world and claimed countless thousands. In our own country the havoc has been great. Surely in all these things God speaks louder and louder. Yet we see no real turning to God in true repentance and confession of sin.

Wicked, Vile Bahaism. Bahaism, or as it is also called Babism has numerous followers in America, especially

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certain silly women (2 Tim. iii:6), who call themselves "society leaders" and "intellectuals." We have repeatedly warned against this demon cult of the Orient. Astonishing it was when that instrument of the devil, Abdul Baha, visited America that he was welcomed in "churches." What Bahaism is may be learned from the following paragraph of "The Record of Christian Work":

It will be recalled that Babism, an outgrowth of Islam with an enticing programme of world brotherhood and lofty talk of God's universal Fatherhood, visited England and America some years ago in the person of its chief representative and found sympathizers and followers. This dignitary was even asked to speak in Christian churches in New York and London. Dr. Wilson of the American Presbyterian Mission in Persia, in incisive paragraphs, exposed at the time the moral bankruptcy of Babism, past and present—its venom, its chicane, its dishonesties; that the offspring of its Mohammedan parentage has been proved again and again. Here is a bit of evidence we have come across in mission report from India:

"When Bishop Burt was visiting Bombay in 1917 he was taken to the Bombay Bible School and shown a man who had been given a peculiar drug that attacks nerve centers and brain cells. He remarked later that he wished he had not seen the awful expression on the victim's face. It was the face of a bright intelligent man who once had held positions of responsibility but was now a ruined man. He had left Mohammedanism to become a Christian and this was Moslem vengeance.

"Just a few days after this another man who had fasted and prayed his way through to the knowledge of Christ, was treated in the same manner. He was a well-to-do shopkeeper and follower of the Bab, a new religion in the East. After finding Christ he went to the Babists' meeting place and openly confessed Christ as his Savior and the only One Who could help the sinner. He was invited home to the house of one of the members of this society and with food was given some of this strange drug. It was with difficulty that he was able to get to one of his tea shops. His friends found him deranged in mind and he could not tell where he was or who it was that gave him the drug. He can tell you, however, all about Christ his Savior. He has not forgotten Him."

President Wilson to the Jews. President Wilson has written to Rabbi Stephen S. Wise, former president of the provisional Zionist committee in New York, expressing the satisfaction he has felt in the progress of the Zionist movement in the United States, and in the Allied countries since the declaration by Mr. Balfour, on behalf of the British Government, of Great Britain's approval of the establish-

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ment in Palestine of a national home for the Jewish people. "I think," adds the President, "that all Americans will be deeply moved by the report that even in this time of stress the Weizmann Commission has been able to lay the foundation of the Hebrew University at Jerusalem, with the promise that bears of spiritual re-birth."

Elisha in Dothan

2 Kings vi:8–17.

Many a time the church and believers here and there have been brought to the desperate extremity in which Elisha and his attendant minister found themselves. The place that furnished them a refuge, as they thought, was beleaguered by an army, intent upon their capture. The king of Syria sent "thither horses, and chariots, and a great host; and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city with horses and chariots. And his servants said unto him, Alas, my master, how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."

It is there that they were besieged by a great host with horses and chariots, two against so many; and all hope of escape seemed cut off. But they were in Dothan, which means "Two Wells," and there was abundant supply for all their need. If the young man had remembered that Joseph had gone forth from this Dothan through a prison to a throne, he might have been less discouraged and despairing. It is true that horses and chariots surrounded him and his master, but there were horses and chariots of fire more mighty and more numerous, filling the mountain for their defence and sent for their deliverance. "They that be with us are more than they that be with them."

First, God is with the weakest sinner who trusts in His

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Son, and God alone constitutes a majority of countless millions. "If God be for us," or, "Since God is for us, who can be against us?" (Rom. viii:13). Sarah laughed when she was promised a child in her old age, but her unbelief was rebuked with the words, "Is anything too hard for the Lord?" (Gen. xviii:14). Jonathan with his armor-bearer faced a garrison of uncircumcised Philistines, but he said, "There is no restraint to the Lord to save by many or by few" (1 Sam. xiv:6). Asa went out against an army of a thousand thousand, and three hundred chariots, but he went with the prayer, "Lord, it is nothing with thee to help, whether with many, or with them that have no power" (2 Chron. xv:11).

Second, the Lord Jesus Christ is with believers. To His weak and timid disciples, going forth under the commission to teach all nations, He gave the mighty promise, "Lo, I am with you all the days, even unto the end of the age" (Matt. xxviii:20). To His faithful apostle, appalled by the magnitude of the enterprise that lay before him of preaching the gospel to the licentious and scornful Corinthians, he said, "I am with thee" (Acts xviii:10); and to the feeblest Christian he declares, "I will never leave thee, nor forsake thee," so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me" (Heb. xiii:5, 6).

Third, the Holy Spirit is with us. "I will pray the Father, and He will give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you" (John xiv:16, 17). It is a serious but common mistake to suppose that the Holy Spirit, who is omnipotent and omnipresent, ever leaves a true Christian for a moment.

Fourth, the holy angels are with us. When poor Jacob was returning in terror to encounter his brother Esau, "the angels of God met him. And when Jacob saw them, he said, This is God's host; and he called the name of the place Mahanaim," that is, "two hosts," one before and one behind him; or as it is said in another scripture, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. xxxiv:7). One angel killed one hundred and eighty-five Assyrians in one night, and "are

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they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i:14).

Fifth, creation is with us. "The stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength" (Jud. v:20, 21). "The Lord made the host of the Syrians to hear a noises of chariots, and a noise of horses, even the noise of a great host. . . . Wherefore they arose and fled in the twilight" (2 Kings vii:7). "The Philistines drew near to battle against Israel; but the Lord thundered with a great thunder on that day upon the Philistines, and discomfitted them" (1 Sam. vii:10). "The earth helped the woman" (Rev. xii:16).

Sixth, the providences of God, however mysterious and trying, are with us. Joseph could say truly to his trembling brethren: "Now, therefore, be not grieved nor angry with yourselves, that ye sold me thither, for God did send me before you to preserve life" (Gen. xiv:5). "Surely the wrath of man shall praise Thee; the remainder of wrath shalt thou restrain" (Ps. lxxvi:10). "When a man's ways please the Lord, He maketh even his enemies to be at peace with him. . . . A man's heart deviseth his way; but the Lord directeth his steps." . . . The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. xvi:7, 9, 33); and hence nothing can befall us without His permission.

Seventh, all things are with us. We know that all things work together for good to them that love God, to them that are called according to His purpose" (Rom. viii:28). "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii:21–25). This is not a "sublime hyperbole," as some of the commentators tell us, but a sublime truth, made good in the experience of every real believer in the Son of God.

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The Heart of the Lesson.

THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR DECEMBER AND JANUARY.

JOSEPH CARES FOR HIS BRETHREN.

(Dec. 22. Gen. xlvii:1–12.)

Golden Text, Josh. xxiv:15.

Daily Readings.

Monday, December 16, Gen. xlvii:1–12. Tuesday, December 17, Gen. lxv:16–28. Wednesday, December 18, Gen. xlvi:28–34. Thursday, December 19, Gen. l:1–13. Friday, December 20, Gen. l:14–21. Saturday, December 21, Luke xv:18–24. Sunday, December 22, Ruth ii:18–23.

I. Lesson Outline.

1. A Place of Service Found (verses 1–6). 2. A Blessing Pronounced (verses 7–10). 3. A New Life Entered (verses 11, 12).

II. The Heart of the Lesson.

Again we are reminded of Christ in the great type Joseph; as also of Christ's people in Joseph's brethren and the household of his father. There is coming to this people through Christ, as through Joseph here, a marvellous new life concerning which the prophets speak in no uncertain tones. Through Joseph these brethren are brought into closest touch with Pharaoh, and enter his service in the land of Egypt. Ultimately Israel is to be brought back to her true relationship with God through Jesus Christ their Messiah; and then to fully enter His blessed divine service in this present earth. As of yore the whole people were the Lord's for His honor and glory, so in the end will the whole saved nation be righteous and be the servants of Jehovah in holiness. Moreover the service here rendered to Pharaoh is suggestive of Israel's future place of blessing. They were made the shepherds of the King, even as the people will be the under shepherds of the Chief Shepherd when He shall appear. And they will have charge of all the redeemed earthly people; caring for them and leading them and blessing them in the name of the Lord and for His honor and glory.

Our lesson also shows us the place of privilege that was given unto Jacob. It would seem as though up to this time Jacob had only been

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a channel of trouble and sorrow to all with whom he had come in contact. But God had been bringing him through trial, and had been urging him in order to make him a channel of blessing to all. And now the time has come for him to stand in this place of high privilege and bless the reigning monarch of the mighty realm of Egypt. So through sore trial Israel is to come by the hand of the same Lord to make them a blessing in the end time (Zech. xiii:7–9, Isa. i:25–27, Mal. iii:2–3). And the principle holds good at the present time for the believers in Jesus Christ. It is only through the furnace that the real power for blessing can come and so make it possible for God to use us. This is the precious truth of 2 Cor. i:3–6, iv:5–18. "This is the Lord's doing, and it is marvellous in our eyes."

The future of Jacob and all his sons is provided for by the once rejected and despised Joseph, now in the place of power and authority. So is he able to supply all their needs. The type is so clear we need scarcely apply it. Israel's future to all eternity is guaranteed by the One whom they once rejected. But who is now head over all things to His church, and who has all power and authority. Joseph would pass from the scene and new conditions arise which would invalidate all his promises. But the coming King is the Risen One, alive forevermore; and the scepter is never to pass from His hands, and of His kingdom there is to be no end. Nor is the future of the believer to-day any the less secure with Christ. Of this the Spirit writes in John vi:38–40. Nor could we ask a more definite word. Yet again it is definitely settled by the Lord "that we shall go no more out," that we are to "be forever with the Lord." Yea, in bodies of glory like unto His own! The good things that came to Joseph's brethren through him are a very faint type of the good things in Christ for the believer; the good things which pass man's understanding.

ALTERNATE CHRISTMAS LESSON.
THE BIRTH OF JESUS.

(Dec. 29. Luke ii:8–20.)

Golden Text, Luke ii:11.

Daily Readings.

Monday, December 23, Isa. ix:2–7. Tuesday, December 24, Luke ii: 1–7. Wednesday, December 25, Luke ii:8–20. Thursday, December 26, Luke ii:25–35. Friday, December 27, Matt. ii:1–12. Saturday, December 28, Luke iii:39–52. Sunday, December 29, John i:1–5.

I. Lesson Outline.

1. Good Tidings of Great Joy (verses 8–14). 2. Faith's Eager Haste (verses 15–17). 3. The Quiet Pondering of Faith (verses 18, 19). 4. The Worship of Full Hearts (verse 20).

II. The Heart of the Lesson.

Could this world have ever had any better news than that of the

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coming of Christ to save sinners? This is the heart of that Gospel which is God's power to salvation to every one that believeth. Note well that the announcement of the angels proclaims the Savior born to us; while yet all the glory of it is to God Himself. He alone could so wondrously provide for our sore need as ruined sinners and to Him be the glory and the honor of it all. Remember that part of that message has been a matter of history for more than eighteen centuries. But just as surely the latter part is prophetic. How blessed to read this in the glare of this world-wide conflict, "Peace on earth; good will to men!" But do not for a moment think that the peace here foretold is to be brought in by the might and power of man. Nay, verily, that is not the way of God. His word concerning the present order of things political is in the words, "I will overturn, overturn, overturn it; and it shall be no more, until HE COME whose right it is; and I will give it HIM" (Ezek. xxi:27). Only with the Second coming of Christ, the PRINCE OF PEACE, will the fulness of peace come to this world. Then shall be fulfilled Isa. ix:5–7, ii:1–4. So that the message to the shepherds comes home with new force and power at this moment. The more so that we are rapidly nearing the time of His coming to fill out to the full this glad tidings heralded so long ago. Then shall full praise and glory be to God in the highest.

The stirred hearts of the busy men could not allow them to abide quietly at work; they must needs go to the place where their hearts could take in this blessed truth. How the every day necessary work is put aside by that eager faith and love that gives God first place. Nor did the sheep suffer in the least through their absence. Amid these days of rush and activity, we must needs step aside from it all to be with God. Our work will not suffer in the least; but we shall rather accomplish the more when our God has first place in our heart and life. And what a vision to faith! A helpless Babe on its mother's breast! Yet that helpless Babe at last goes to the cross and there accomplishes the great redemption work! That helpless Babe is at the right hand of God now for us in the place of all power and authority! And that helpless Babe is coming again in power and great glory to fully accomplish all that has been foretold.

One could well prophesy the sequel to all this. Now, as then, there are many hearts that wonder about all this; and yet seem to receive no personal benefit whatever. There are others, Mary-like, who ponder it all in their hearts and obtain full heart satisfaction from the contemplation of faith. And this ever issues in the full heart praise and worship as so clearly portrayed in the returning shepherds. When the heart is in the close touch of faith with Christ there is ever true praise and worship rising from the heart to God.

PHARAOH OPPRESSES ISRAEL.

(Jan. 5. Exod. i:1–14, ii:1–25.)

Golden Text, Psa. lxxii:4.

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Daily Readings.

Monday, December 30, Gen. xlvi:1–7. Tuesday, December 31, Gen. l:14–26. Wednesday, January 1, Exod. i:1–12. Thursday, January 2, Exod. i:13–22. Friday January 3, Exod. ii:1–10. Saturday, January 4, Exod. ii:11–25. Sunday, January 5, Psa. lxxxiii:1–18.

I. Lesson Outline.

1. God's People in a Strange Land (i:1–7). 2. The Oppression of the Enemy (i:8–14). 3. The Prepared Deliverer (ii:1–16). 4. The Failure of the Arm of Flesh (ii:11–15). 5. The Years of Hidden Preparation (ii:16–25).

II. The Heart of the Lesson.

God's people were in an enemy's country, even as at this time we find our place in a world that is ruled over by the usurper, Satan. Like them we are here by the will of God to learn some very necessary lessons (Gen. xlvi:3, 4, John xvii:14, 15). To be witnesses for Him; to give unto Him occasion for the manifestation of His power and might on our behalf (2 Cor. iv:15–18, 1 Cor. x:13). Rest assured that the enemy will go to the very limit of his permitted power to hurt us and annoy, and even seek to destroy us. The several items of the oppression are suggestive indeed.

So long as the friend of Joseph is upon the throne all is well and there is no trouble for the people. But with Joseph away, at home with God, and a new king on the throne the scene is all changed and the trouble comes. So while the Lord is away and the enemy is enthroned we shall find our place here one of difficulty and trial, providing we seek to truly walk with the Lord. Otherwise we can be like Lot in Sodom! But who wants to have a Lot-exodus at the return of Christ? What a picture of the sore trial of the people! They are only building treasure cities for their oppressors. So all earthly efforts seem to be tending toward the end to-day! Only what is really done for the Lord is really treasure in heaven. Much of the toil and work of the world we may not escape; but we can avoid being submerged by it to-day.

The enemy believes that the key to the situation is the extinction of the people of God, even as now the same purposes seem to dominate his line of action. But he is doomed to disappointment and defeat even as Pharaoh of old—"The more they afflicted them, the more they multiplied and grew." "The furnace and the deep waters are the best possible places of growth and development for the Lord's people. So that the present pressure is overruled by the Lord to the greatest good and blessing to His people! What grace!

Hardest of all was the call of the ruling King to the oppressed people to yield up their babes unto death. Yet even here there is a remedy to the heart of faith. Moses' parents obey the King, yet with the fear of God in their hearts for the helpless babe in the bullrush basket on the Nile. How wondrously God honors their faith in the preservation

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of their child and in the using of him for the fulness of blessing to the people themselves. Is there not a lesson for us at this time when the exigency of the day is calling for our sons and daughters to go forth for the suffering people of the world? We are to give them up to face death perchance. Yet are we privileged to do so with a faith that commits them to the Lord in the full consciousness that He is able and willing to care for and keep them. We may be at rest and peace with Him amid it all. And may He not honor the faith of the believing heart by making these beloved ones the channel of great and abundant blessing to others? Yea, the very oppressor here becomes, in the Lord's hands, the savior and keeper and channel of blessing to the helpless babe which the mother commits to God's care that day on the Nile. "All things are possible to him that believeth."

MOSES THE LEADER.

(Jan. 12. Exod. iii:1–iv:17.)

Golden Text, Exod. iii:12.

Daily Readings.

Monday, January 6, Exod. iii:1–12. Tuesday, January 7, Exod. iii:13–22. Wednesday, January 8, Exod. iv:1–17. Thursday, January 9, Exod. iv:18–31. Friday, January 10, Exod. v:1–23. Saturday, January 11, Exod. vi:1–13. Sunday, January 12, Exod. vii:1–25.

I. Lesson Outline.

1. Holy Ground (iii:1–6). 2. A Prayer Hearing God (iii:7–9). 3. A Divine Commission (iii:10–22). 4. A Hesitating Messenger (iv:1–12). 5. A Divine Provision (iv:13–17).

II. The Heart of the Lesson.

Our lesson at this time presents us with a precious abiding type needing our thoughtful study. It is that of the divine commissioning and sending of the divinely chosen, divinely prepared messenger to the needy people of God for their help. It would be well to study carefully in this connection Eph. iv:1–16. Consider the clear teaching of this incident with respect to this truth.

First is the fact that the messenger was a divinely chosen one. Moses did not thrust himself upon God for this work at all. Nor did Moses' parents or his friends deliberately choose him for God and send him to the work. Nay, God made the choice. And in this He exercised His pre-eminent right in sovereign grace. At this initial point professing Christendom is at fault to-day, and the Lordship of Christ over the church and His headship of the body is practically ignored by it. This is at the root of most of the ills from which the professed church as also the real church is suffering to-day. We may not trespass upon Christ's prerogative here without suffering intensely from the wrong done.

Then there is the fact that the chosen one must be divinely prepared

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for the mission to which God calls him. In the case of Moses the preparation at the court of Pharaoh will not do, albeit God overrules all that training for good. This man of God must needs spend an equal time in retirement and fellowship with God back in the desert to learn the deep and important lessons ere he is in any measure fit for service. Again the professing church, and at times the real body of Christ are missing this altogether. And the result is frequently that men who know little or nothing of God or the word are thrusting themselves upon the people of God with no message at all. Yea, many of them are but Satan's ministers of righteousness (2 Cor. xi:13–15). Divine preparation by the Spirit through the word and at the feet of Christ is a pre-eminent requisite for all true and helpful service to the honor of God and the help of His people to-day.

Moreover, the messenger must needs be divinely sent upon the mission God would have him undertake, otherwise failure is sure to be the result. The unprepared Moses in the energy of the flesh finds his first mission a failure, and so will we. But biding God's time we shall be called of Him to the work He would have done. Again this truth is being sadly missed by the church, and the results are most disastrous, even to the attempted doing of work God never intended to be done by the church; and the doing of the Lord's work in the most reprehensible of the world's ways and methods. Far better is it for the believer to abide patiently in the Lord's presence to know His will, and then in God given wisdom and strength and efficiency go on to "do the Lord's work in the Lord's way for the honor and glory of the Lord." Thus surrendered to the Lord (Rom. xii:1, 2) we shall find His place and work for us.

Daily Scripture Calendar.

December, 1918

December 1. "Is God unrighteous who taketh vengeance? God forbid: for then how shall God judge the world?" (Rom. iii:5, 6).

In the first eight chapters of Romans, wherein the saving, sanctifying and keeping power of God is revealed, there are forty-six questions asked and answered. The above question, with others that are to follow, will be found to be a summarizing of this threefold revelation.

"Is God unrighteous who taketh vengeance?" To belittle the judgments of God against sin is to dishonor His character of perfect holiness. He must judge sin because of what He is and because of what sin is. He will yet judge the world. But He has already dealt with sin for every sinner. He offers the riches of His grace to all who will have the Savior

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He has given. His righteous judgments have not been lessened by one degree; but they have been borne by a Substitute. This is the sinner's way of escape.

December 2. "What then, are we better than they? No, in no wise: for we have before proved, both Jews and Gentiles, that they are all under sin" (Rom. iii:9).

This new age of grace is characterized by an entirely new requirement on the part of God toward man and so an entirely new responsibility on the part of man toward God. Better morals, or more faithfulness in religion are not the issues: it is faith in the Son of God as a Savior. Great was the advantage of the Jew in the age that is past, but in this age there is no advantage. "All are under sin." To such only can the Gospel of grace appeal. Salvation is for *sinners*, whether Jew or Gentile.

December 3. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also" (Rom. iii:29).

Not only did God place Israel upon a different ground by constituting them sinners that they might be saved, He has opened a new door for Gentiles who before were "without hope." He is now "the God of the Gentiles" as well as the God of the Jews. In a very particular way Gentiles should "glorify God for His grace." What a door into eternal riches of grace is open both for Jew and Gentile!

December 4. "Where is boasting then? It is excluded. By what law? of works? Nay, but the law of faith" (Rom. iii:27).

To be placed before God as a hell-deserving sinner with no appeal to be allowed other an a cry for salvation through the Person and merit of the Son of God, leaves no ground for boasting either for Jew or Gentile. Boasting is excluded. We have done nothing and can do nothing of merit. The plan of saving sinners by their faith in another, excludes any boasting on the part of the sinner. But how we may boast of Him! What a wonderful Savior!

December 5. "Do we make void the law through faith? God forbid: yea, we establish the law" (Rom. iii:31).

With no attempt to *do* anything of merit, but just trust in the saving power of Christ, would seem to be making the commandments of God of none effect. Do we make void the law through faith? Because of utter failure, the law is made void by the one who attempts to do it. But the one who stands by faith in Chtist, Who is the end of the law for righteousness to every one that believeth, has met the lsat demand of the law in the Substitute, and so has, in Christ, fulfilled the law's demands, and has "established the law". We are not appointed to keep the law; we have been redeemed from its curse. His be the praise forever!

December 6. "How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision" (Rom. iv:10).

It would have been easy to have supposed that Abraham was a law-keeping Jew and so a poor example of a meritless Gentile. No, Abraham was counted to be righteous twenty years before the command for circumcision was given, and almost five hundred years before the law was

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given. He knew no law and he claimed no merit. How like the Gentile! His trust was in One Who is mighty to save. We may have a different thing to believe, but eternal life depends upon *believing*.

December 7. "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. iv:3).

This truth would never be dreamed of by man. It came down from heaven. Nothing in this world is even akin to the revelation that one can be counted righteous by just believing the promise of God. The Savior has died and the way of life is open to all. To believe God at this point is to be justified and saved. Abraham could have said: "I have believed God and it is counted unto me for righteousness." This much every Christian can say (Rom. iv:22-24). The possession of His *imputed* righteousness is not a substitute for right conduct: it is a mighty incentive for righteousness in daily life.

December 8. "What shall we say then? Shall we continue in sin, that grace may abound?" (Rom. vi:1).

Sin has drawn out the grace of God and He has made us safe from all its condemnation through the death of His Son. Is sin not to be commended and practiced if it has secured so much favor from God? "God forbid." His heart was broken, shall we break it more? Though He has provided the cure our sin is as hateful to Him now, as ever. He has wrought that we might be free from the power of sin. What He has done for us in such marvelous grace is the greatest appeal possible that we should not go on sinning.

December 9. "How shall we, that are dead to sin, live any longer therein?" (Rom. vi:2).

Reference is here made to the sin nature, rather than to transgressions. In this verse *all* Christians are said to be "dead to sin," or to have died to sin. This could not be an experience, for not one Christian has ever experienced a death to sin. It is a reference to our position accomplished through the work of our Substitute on the cross. His death is our death. We are as much freed from the power of sin by His death as we could be had we died. *His death has not removed the ability to sin: it has so* judged the sin nature that it is no longer *necessary* to sin. Sin does not become us and we do not need to sin. There is victory.

December 10. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. vi:3).

Just as we are made partakers of His righteousness by being vitally joined to Christ (1 Cor. xii:12, 13), so, in like manner, being "in Him," we are *partakers of the judgment values of His crucifixion, death and* burial. All this is now said to be true of each believer. It is a work of God *for* us, and provides for the realization of the great purpose of God for us: "That we should walk in newness of life" (v. 4). How priceless is His estimation of the quality of the believer's daily life since Christ "died unto sin" that we might be free from its power!

December 11. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto yourselves servants to obey, his servants ye are to whom ye

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obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. vi:16).

One message from this verse is the revelation concerning the one thing we must do to enter a life of blessed deliverance from the power of sin. We must *yield* to God. We are aware that we have but to yield to sin to know its strength. So, also, we have but to yield to God to experience *His power. It is not struggling, or trying: it is yielding every form of* self to God in reliance upon Him. The result is blessed: "Obedience unto righteousness."

December 12. "But what fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and becoming servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi:21, 22).

The fruit of either an unregenerate life or a carnal life is condemned. Of such things the delivered one is now ashamed. Such fruit belongs to the death-doomed nature and tends toward a final defeat in death. Just so, being now *made* free from sin, and having *become* the servants of God, ye have your fruit unto holiness, and the end everlasting life. So great is the contrast in the results of our choice of masters to whom we yield.

December 13. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law" (Rom. vii:7).

The law is "just and good," but in me, that is in my flesh, dwelleth no good thing. My flesh is always condemned by anything that is "just and good." By the death of Christ I am free from condemnation and newly related to Him. "There is therefore now no condemnation to them which are in Christ Jesus."

December 14. "O wretched man that I am! who shall deliver me from the body of this death"? (Rom. vii:24).

In facing the heavenly standards of life, the child of God will always find himself to be helpless apart from the power of God. "How to perform that which is good I find not" is the cry of a Christian when facing the revelation of the mind and will of God for his daily life. We should not be careless concerning our constant need of utter dependence on the power of God. God has provided victory by the Spirit (viii:2), and through our Lord Jesus Christ (vii:25). "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh." We are now "alive unto God."

December 15. "What shall we say to these things?" (Rom. viii:31).

The things referred to have been stated in the three preceding verses and disclose the sovereign purpose of God in the eternity past and its fulfilment in the eternity to come. We can only give ceaseless praise to Him and rest in the *Almighty*. With Him there can be no failure.

December 16, "If God be for us, who can be against us?" (Rom. viii:31).

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Is there any power greater than His? We are not left to guess about this question, as some are inclined to do. We have the testimony of the Holy Spirit of God. "God is able." This witness is borne in many passages. There is soul rest in believing this word. "Ye shall find rest to your souls." God is *for* us. He has chosen to make our battle His Own. The victory is sure since He is the *Almighty*.

December 17. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii:32).

Is God *for* us? The final answer is given in this verse. "He spared not His own Son." Having given us His Son, how shall He not freely give us all things else? The value of the gift of His Son will not be known in time or eternity. All else is as nothing. We utterly fail in believing and acting according to this great revelation. "All things are yours."

December 18. "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. viii:33).

It is easy to find fault with any Christian. This is not the question. God has done so much about our sins that He is now free to justify. The question is: in view of God's power and freedom to justify, who can lay anything to the charge of a Christian which would break the grounds of his justification? We are not saved and justified because we are good people: it is accomplished in spite of our wickedness. "God justifies."

December 19. "Who is he that condemneth?" (Rom. viii: 34).

Such a question might be expected at the end of these eight chapters of revelation concerning the salvation which is in Christ. There is perfect keeping for the one who is saved. Condemnation is impossible. This we can understand and believe only as we look at the finished work of Christ for us. "He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

December 20. "Who is he that condemneth? It is Christ that died" (Rom. viii:34).

It was not a man or an angel that died. It was the Christ of God. Could *all* the human family die for *one* sinner, it would be of no avail; but there is *One* who has died for *all*, and by His death, as the Lamb of God, He has taken away the sin of the world. A Christian cannot be condemned for the sin that has been laid on Christ. When we see that our sin demanded and how fully God has met the demand we are never encouraged to go on sinning. We are rather encouraged to believe that we are now safe from all condemnation. "Oh rest in the Lord."

December 21. "Who is he that condemneth?" * * * "Yea rather, that is risen again" (Rom. viii:34).

The resurrection of Christ is the second answer to this great question, "He was raised again for our justification." He is a living Savior and we are now *in Him*. He became "head over all things to the church which is his body." Every member of that body is now "made the righteousness of God in Him." Who can condemn one who is clothed in the righteousness of God, and who is already justified from all things?

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December 22. "Who is he that condemneth?" * * * "Who is even at the right hand of God" (Rom. viii:34).

Christians may accuse themselves and each other, and Satan ceases not to accuse the brethren day or night; but we have an Advocate with the Father, Jesus Christ the Righteous. He does not seek excuses for our sin. He does not plead for the mercy of God in our behalf. He presents His nailed, scarred body as evidence that every condemnation has been met for us. We are safe so long as our Advocate is at the right hand of God.

December 23. "Who is he that condemneth?" * * * "Who also maketh intercession for us" (Rom. viii:34).

This is the final assurance that we cannot be condemned. We have a Shepherd who never slumbers or sleeps. He knows the pitfalls before us and He prays, and He guides. "I have prayed for thee." Every moment we are under the effectual prayer of Jesus and held in His guiding hand. What this has meant we will know when we see Him. What an awakening it will be for us when we understand His ceaseless care. "The Lord is my Shepherd, *I shall not want.*"

December. 25. "Who shall separate us from the love of Christ?" (Rom. viii:35).

Following this question there is given a list of outward things such as tribulation, distress, persecution, famine, nakedness, peril and sword, which might be thought to be equal to our separation from the love of Christ. Since He has perfectly met the one terrible issue of our sin as seen by a Holy God, can any circumstances of life avail? No, we too may be persuaded that "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." He is a wonderful Savior!

December 25. "And the angel said unto her, Fear not, Mary; for thou hast found favor with God" (Luke i:30).

To be the mother of Jesus probably meant to be misunderstood by the people and despised; but what favor with God! She was the mother of the "Son of His love." It is blessed to be despised for His sake. What favor He has bestowed on us that we should be called the sons of God! that we should have Christ living in us! Blessed Mary! and blessed child of God! "Thanks be unto God for his unspeakable gift."

December 26. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all goods works" (2 Tim. iii:16, 17).

Every word of the Bible is God-breathed. If this is not believed the fact that any portion of it is His Word is only a human opinion, and all authority from God is dissipated. What an objective for Satan! God has spoken with authority.

December 27. "For the word of God is quick (living), and powerful, and sharper than any two-edged sword,

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piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv:12).

The Truth of God is *vital.* It has power to discover the deepest secrets of the heart and it is life-giving. When will we really believe this? When will we learn to apply His Word to the needs of men? We depend too much upon our own words. God can speak to men through His Own Word. There is a place for our testimony, and there is a place for the messenger who proclaims the Word of God.

December 28. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet. i:23).

As incorruptible seed, the Word of God is lodged in the heart and there impells faith. Faith cometh by hearing and hearing by the Word of God. Salvation is promised as a result of believing His Word.

December 29. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts xx:32).

Such transforming results would follow today if believers would heed this admonition. There is very great need of "building up," and of a heart-possession of our "inheritance among all them which are sanctified." Paul was a faithful pastor. He fed the sheep on the Living Word.

December 30. "Now ye are clean through the word which I have spoken unto you" (John xv:3).

"Now ye are clean already by reason of the word which I have spoken unto you." The same Word which brought us face to face with our sin, and the Savior, must be applied continually to our hearts for cleansing and restoration. A living soul must feed on Living Bread.

December 31. "The word that I have spoken, the same shall judge him in the last day" (John xii:48).

Do men ever dispose of the Word of God? They suppose that they do; but it will yet judge them at the last day. It will stand out in its divine light and power before their eyes and they will see themselves to be guilty in having made God a liar. How imperative to believe the Word of God! What blessings follow!

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The Last Day

For many years large numbers of our readers and friends devote Dec. 31 to prayer. Let us do so again this year, if it pleases Him to leave us still here. Let us pray for each other. We remember many of our friends by name and also special requests. Pray for His continued blessing upon the ministry. Pray for all His servants and for all the Saints of God.

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Editorials.

The Lord Thy Keeper

"The Lord is thy Keeper" (Ps. cxxi:5). This is a good word to remember as another year begins. The inspired writer of this psalm expressed first this simple trust in the Lord. He said, "My help cometh from the Lord, who made heaven and earth." He looked to Him for help and knew that He who made heaven and earth would help and keep him also. The Lord answered his faith and gave him at once a message of assurance and comfort. He records this gracious response: "He will not suffer thy foot to be moved, He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy Keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; He shall preserve thy soul." Every believing, trusting child of God can claim this promise and know that the Lord will make good every word of it.

He who has loved us with an everlasting love, a love which passeth all knowledge, who still loveth us, who will never cease loving His own will surely keep the objects of His love. The apostle Paul in giving his inspired description of love wrote, "Love never faileth." It is His love which never faileth; it is the same yesterday, today and forever. His love brought Him from heaven, to exchange His eternal dwelling place in the Father's bosom for the cross of shame. All our sins and our guilt He took upon Himself. All the judgment and wrath we deserved He tasted in our stead, before we even were in existence. This same love is ever and always occupied with those who own Him as Savior and Lord. He keeps because He loveth; were He not to keep

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His children whom He ransomed, His love would not be a perfect love. And He keeps perfectly, because He has all power to do so. We can never lose Him, because He never loses us.

And how we do need Him as our Keeper! Dangers abound on all sides. Evil powers are all about and around us and if they had their way, every child of God would be wiped out. But He keeps. His angels minister to the heirs of salvation. "Fear not, for they that be with us are more than they that be with them" (2 Kings vi:16). "The Angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. xxxiv:7). Every Christian can go about in this world in blessed fellowship with Himself, and know that His watchful eye ever rests upon him, and His unseen agencies guard, protect and keep. Nothing can ever come to us without His all-wise will and permission. And finally all He permits, which in our shortsightedness we call evil, will be found before the throne, when we shall know as we are known, to have been nothing but good. "All things must work together for good to them that love God." May we daily pray to Him as our Keeper, so that we may be guided aright. "Hold up my goings in thy paths (be sure your ways are *His* paths), that my footsteps slip not" (Ps. xxii:5). "Keep me as the apple of the eye, hide me under the shadow of thy wings" (Ps. xxii:8).

We need Him as our Keeper. The age is evil and grows more so as it rapidly draws to its close. The conflict with the wicked spirits (Eph. vi:10-12) becomes hotter. The Apostle's predictions concerning the last days are being fulfilled. Many depart from the faith and give heed to seducing spirits and doctrines of demons. What the Apostle wrote concerning those who have the form of godliness and then deny the power thereof is true today. "But evil men and seducers shall wax worse and worse deceiving and being deceived" (2 Tim. iii:13). As a result of the fast approaching apostasy the path of the true believer becomes therefore more difficult. The lying spirits with their deceptions can only be overcome by the Spirit of Truth, and the Spirit speaks to us in the Word of God. Through this Word and the Spirit of life and power we are kept. Therefore

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we must keep close to the Word of God. He will surely keep the feet of His Saints though the days become more evil than they are now. But we must also keep close to Him. A father cannot keep His child unless the child keeps at his side.

And if we fail and wander away, He who is our advocate will bring us back. If we stumble He will not let us fall. We are in His loving hands, so strong in behalf of His own. "Thou hast a mighty arm; strong is Thy hand, and high is Thy right hand" (Ps. lxxxix:13). We are secure in the hand of our mighty Shepherd who has given us the fullest assurance of our safety. "They shall in nowise perish, neither shall any man pluck them out of my hand" (John x:28). Surely as we cling close to Him, walk with Him, grow in grace and in the knowledge of Himself, as we feed on His Word and obey it, we shall find out that even in the darkest days He is "able to keep us from falling." "Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Savior, be glory, and majesty, dominion and power, both now and forever." "And the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well—pleasing in His sight through Jesus Christ, to whom be glory forever and ever. Amen."

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An ever Precious Word

We mean the beautiful words which came from His lips before He went to go to the Father from whom He came. "I will come again and receive you unto myself; that where I am, there ye may be also." Here we find three great things stated by Himself to His own, **Promise, Reception and Participation.** He told His disciples, and therefore all who are His, that He would come again. This blessed promise which was spoken in that solemn hour when He was alone with His little flock cannot mean anything else than His personal coming again for His own and not their

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death or the gift of the Holy Spirit. "I will come again" means what it says. He is coming for His Saints and this exceeding precious promise will some day be kept by Him. And that will mean Reception. "I will receive you unto Myself." Ah! what that will be. He who has prepared a place for us in the Father's house with its many mansions will welcome all His dear, blood-bought people there, What a glorious, unspeakable, precious home-coming it will be! How precious it will be to the Father when those whom He chose before the foundation of the world, whom He predestinated to the Son-place in Christ Jesus, come home as sons. How precious to our ever blessed Lord to have them all who trusted in Him and who were kept by Him with Himself in the Father's house! The world boasts often of great receptions. Supposing all the great kings and rulers of the earth, with their brilliant courts, and all ther earthly glory and splendor were to give a great reception to welcome people in their presence, what a wonderful event that would be. Compared with that future reception of the church, the body of Christ, such an earthly reception is a miserable, poverty-stricken affair. The King of Kings receives those who will share His rule, the Son receives His sons, the Heir of God His beloved joint heirs, the Bridegroom His bride, while angels surround the marvelous scene, praising and worshipping. Oh! the heart beats faster in anticipation of what that will be. And then there is **Participation.** "Where I am there ye may be also." We shall see Him as He is and be like Him; transformed into His image, our bodies changed, like unto His glorious body, and thus shall we be fitted through Him who loved us and gave Himself for us, to participate in all He has and be with Him where He is. What will it be?

Dearly beloved! Are these familiar words of the blessed Christ becoming more precious to you? How often do you meditate on them? Are they not fit to have them daily before our hearts? And if we do they will surely through the power of the Holy Spirit make Him and our glorious happy future in the Father's house more real to us.

"Oh what a home! The Father's house.
There love divine doth rest;
No other spot can hold the hearts

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Of those by Jesus blest.
His home made ours—His Father's love
Our heart's full portion given—
The portion of the only Son,
The great delight of heaven.

Oh what a home! Love upon love
Re-echoing through its breadth;
The Son's divine affections flow
Throughout its height and depth.
And full response the Father gives,
Heart answering to heart,
And not a cloud to cross the scene
A shadow to impart.

Oh what a home! But such His love
That He must fetch us there,
To fill that home, to be with Him,
And all His glory share.
The Father's house, the Father's heart,
All that the Son is given
Made ours—the objects of His love—
And He, our joy of heaven."

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Apelles

This was the name of a member of the church of Rome—we do not mean the Romish church, but the church located in the city of Rome to which the Apostle wrote his epistle. We do not know who Apelles was. His name probably means "plain," and he may not have been a preacher or an elder, but just a plain, simple Christian. Only one statement of three words we find concerning him in the Epistle to the Romans. But these three words are words of great significance. It is written of Apelles **"approved in Christ"** (Rom. xvi:10). This is a blessed mark of this brother's faithfulness. What Christian would not have it said of himself "approved in Christ." And every Christian may be thus approved in Him, for He who gave grace sufficient to Apelles to stand the tests, to live soberly, righteously and godly, to be faithful in his testimony and in his service, is able and willing to give to us the same grace for life and service. Few Christians know what it means to be ambitious to please Him; yet this should be our daily desire and aim.

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Begin each day with this high ambition, not to please yourself, nor other men, but Him. During the day ask often, does this I am doing please Him? At night review your day and come to Him with your missteps, your failures and tell Him. This is the way to please Him and to be approved. But what will it mean to be approved in Christ, and by Him, in that soon-coming day, when we shall meet Him face to face! Yet even now there is great peace, joy and satisfaction in a life devoted fully to our absent and coming Lord.

We seek, O Lord, that day by day
Thy will may be our chief delight,
Our home a Bethany for Thee,
Illumined by Thy presence bright.

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More Prayer for 1919

That is the great need, more prayer and still more prayer. To live in an atmosphere of prayer means for a Christian peace, joy, victory, guidance and much else. It has been truly said, "Prayer is always the preface to blessing." It goes before the blessing as the shadow of the blessing.

"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love
Brings every blessing from above."

Every true believer knows something of the power and blessing of prayer, especially the preciousness of the seasons when we are alone with Him and follow His own instruction: "But thou, when thou prayest, enter into thy closet, and when thou has shut the door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly" (Matt. vii:6). It is safe to say that spiritual decline begins with the neglect of this blessed privilege, and spiritual vigor and progress can only be maintained by secret prayer.

As never before more prayer is needed. Our forecast is that matters in this age will rapidly develop. Satan's power is going to be manifested as never before. Apostasy from the faith once and for all delivered unto the saints will now

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ripen. The reconstruction of religion, of which we hear so much now that the war is ended will mean nothing less than the destruction of the faith of God. The Laodicean spirit will grow in leaps and bounds. All must be met by prayer. Prayer is our safeguard and our weapon. As long as we, the members of His Body, remain here, Satan cannot succeed in putting his Generalissimo of the allied religions, Catholic and Protestant, into the world, who will head up the apostasy with thisage. But it needs prayer, more prayer!

There will be great opportunities during this year for service in the Gospel and the ministry of the Word. While bodies of men are starving in many parts of the world many more millions are starving for the want of the bread of life. The Lord still keeps the door open for those who like the Philadelphian assembly,"do not deny His Name and who keep His Word." It is the door of service which no man can shut. And we must enter in. The Editor wishes to say personally that he hopes, under God that this new year will be one for him of incessant labor in the Gospel and the ministry of the Word. What else can we do in these days of so great a need, but to go forth and if need be to be spent in that blessed service. But it needs prayer more prayer. Pray daily, dear reader, that you may be, used to break the Word of Life to somebody; "and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel" (Eph. vi:19). Pray for us, that the Word of the Lord may save and be "glorified" (2 Thess. iii:1). This is our request to every reader.

Think of another matter for which prayer, more prayer is needed. We mean the prayer of intercession. You have done the same thing that we have done. We look over the frightful lists of casualties. We think of the thousands of weeping eyes, breaking hearts and disturbed minds. Many of these weeping ones are members of the same body. Have you ever prayed for them? How often do you pray for **all the Saints?** How often do you pray with a heart filled with love for those who have wronged you, slighted you, ignored you or who have done you another injury? More real prayer of intercession is needed in these closing

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days. More prayer! Make this your aim for this year. Perchance we may end this year our prayers down here, and before 1919 ends we may praise and adore Him in yonder glory.

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Disappointed Interpreters

We have before us quite a collection of pamphlets published during the war in this country, in Canada, England, and Australia. These pamphlets and several small volumes attempt to place prophetically the war of the nations, which is now a thing of the past. They all made the common mistake of teaching that the real end of the age had come. Several of these pamphlets are cocksure that the late William II of Hohenzollern is the Man of Sin, the personal Antichrist. They thought that the number 666 is represented by his name. One of these writers charged the Editor with blindness because he declared that the Antichrist could not appear at this time. Then there are other pamphlets which figure out the duration of the times of the Gentiles in a way which is not warranted by a sane exegesis. They placed especially much stress upon the years 1916 and 1917. One pamphlet which had a very wide circulation claimed that the Lord could only come on the Feast of Trumpets. Here is one whose author is very positive that the great war is the rider upon the red horse, and that we are now in the time of the end and the great tribulation is upon us. Several other brochures give other fanciful and speculative interpretations.

Our readers will remember our many and repeated warnings to beware of such interpretations and to have nothing to do with the setting of dates or figuring out the times of the Gentiles. With our pen and voice we have warned against all these vagaries and we do so again. The war is ended. It was evidently not the war of the end. The Kaiser, dethroned and ere long to give an account of his wicked deeds, is not the Antichrist. The great tribulation is not yet upon the world. Over and over again we have stated that as long as the true church is still on earth, the real end of the age, the final great upheavals, the Antichrist

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and the great tribulation cannot be. We fear these pamphlets and books, which were eagerly read by thousands, have done great harm and have brought the study of prophecy in disrepute with some. Probably some new pamphlets will now appear making new predictions.

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What will the Near Future Bring?

What is going to be in the near future? What is going to happen next? These are still the questions people ask. The war is ended. Victory has been won. Autocracy is dethroned and Democracy enthroned. But while the horrible war is a thing of the past, the world is still facing great perplexities, and this age is still the evil age, and Satan its god. What God's holy Word so clearly predicts as to the final end of this age with its great tribulation and judgments, is yet to come. God in mercy is still waiting. Some day it will surely all come to pass.

It remains now to be seen what the purposed league of nations is going to be, how kingdoms and democracies will be grouped. All students of the prophetic Word will watch this with deep interest. Probably the after-war times will develop the apostasy. The one thing which has not collapsed is the German-made theology with its destructive Bible criticism. German militarism is crushed and will, let us hope, never rise again; other German things are gone. The one thing which is the most deadly, the poisonous gas of hell, the rejection of the Word and the Gospel of God, is permitted to flourish in this land and in other lands. It will soon bring its fruits in complete apostasy, as the Bible predicts. Soon we shall have a wave of optimism. Everything will be done to make the earth a decent place to live in. World-improvement in every way is in the air, and as this goes on we shall hear on all sides the message of "peace and safety." All these things will blind the eyes of them that believe not and even our eyes as believing Christians may be blinded to the real conditions of the times, unless we keep constantly close to the Word of God. We look just for this in the near future, a time of prosperity, a time when the world dreams of peace and safety, a time when the

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Truth of God will be increasingly rejected. How long all this may continue we do not know. God only knows that.

Now is the time for all who believe in "that blessed Hope" to wait for Him, and to pray for His coming as never before. We say it again, before the real, predicted end of the age can come, the Lord takes first His true church away from the earth. And that may be at any time. Let not the world's optimism deceive us in any way, but let us use now that God-given lamp, which shineth in a dark place, the prophetic Word for this age, as we have never done before.

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Reaching Out for the Goal

Several times during the past year we passed along the Rio Grande in New Mexico and noticed on its banks an Indian village, the Pueblo San Felipe. In the midst of this village stands an adobe church. We discovered that on both sides of the entrance to this Roman Catholic church somebody had painted two galloping horses with outstretched necks. This interested us very much and we would like to know the circumstances under which these two horses were painted on the walls of this building. "Felipe" is the Spanish for Philip; the village is therefore in English St. Philip, and we suppose that building is the church of St. Philip. Now, Philip means, translated from the Greek, "one who loves horses." Whoever put these horses on that Indian adobe church must have known the meaning of the word Philip.

It reminded us at once of that precious little epistle to the Philippians, the epistle of true Christian experience, in which the Apostle reveals the holy energy and ambition to reach out after the goal of the Christian's race, the prize of the calling on high of God in Christ Jesus (Phil. iii:14). It is like a racehorse galloping at full speed towards the goal to win the race. This is what Paul meant when he wrote "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection from among the dead." May this be our ambition likewise, and throughout the coming days of this new

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year, may we ever press on towards that glory, which lies immediately ahead, "forgetting those things which are behind, and reaching forth unto those things which are before." And what is before? "The Savior, the Lord Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." And who knows this may be the year in which we all reach that goal!

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Divine Justice Displayed

In the stirring and epoch-making events during the last three months of 1918, the whole world has had a startling exhibition of the display of Divine justice through human agencies. Five years ago Germany was a prosperous land, esteemed by all nations, with a bright future. Today it is a land of chaos, of financial and commercial ruin, the outcast of nations, with millions of her young men dead and millions more crippled and diseased. Long ago the war for world conquest was planned by the Kaiser, with his diseased brain, by his son, and by the wicked, infidel and immoral military class of the empire. There is enough documentary evidence in existence to put the whole guilt of this terrible war upon Germany. For years preparations were made to subjugate Europe and to domineer the whole world. At last in the summer of 1914 the right moment for Germany had come to strike. Allied with equally corrupt Austria she thought herself strong enough to overthrow Europe, and, reckoning on a short war, expected a speedy victory. England was wholly unprepared, France could easily be invaded, then Belgium was attacked: the treaty ignored and every human law set aside, that little kingdom so shamefully outraged. On swept the Teuton forces within a stone's throw of Paris, when suddenly they were arrested. We believe it was supernatural power which forced the retreat from the Marne in the fall of 1914. It would take many pages to describe what followed. No nation during this age, or any previous age has done the deeds which Germany has done. Wholesale murder, piracy on land and sea, the violation of women and young girls, the enslave-

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ment of thousands, the bombing of hospital ships and field hospitals. The cold-blooded murder of innocent women and children by air raids, the mutilation of children and war prisoners, the wanton destruction of property and—remember, the Lusitania!

And now! Her armies defeated and demoralized, her national unity smashed into smithereens, revolution and anarchy on all sides, forsaken by her Allies, who hate, despise and curse her, she has lost everything, and is in the place of dust, shame and ruin, which is her just lot. We speak now of the masterly strategy of Marshal Foch, the brilliant leadership of Generals Haig, Petain and others, including our own General Pershing, and our noble army with its truly wonderful achievements. But let us never forget what is behind it all. It is God in His government of justice and righteousness who has, through these agencies, displayed His power. "Might is right"—that was Germany's boast. And now through the power of God she has learned that "right is might," and that the Kaiser's god of force, the "*German God*," *as he often termed him, was but the devil* garbed as an angel of light. The reckoning time has come. The nation reaps now what has been sown. God's laws work with a merciless accuracy.

And may our nation not forget God and not forget to give Him praise and glory for the victory. He has used us as an instrument in this great drama of history. Once, a great nation was used in divine judgment upon the Jewish people. And when that nation used thus began to boast and said, "*By the strength of my hand I have done it and by* my wisdom, for I am prudent" (Isaiah x:13), then the Lord said, "Shall the ax boast itself against him that heweth therewith?" and that Assyrian nation was humbled for its obnoxious pride. God will always deal with proud, boasting nations in the same way. May this nation he kept from national pride. ✠

A Great Opportunity

Germany crushed, Kaiserism completely overthrown and everything gained we were fighting for, a great opportunity is put at our door. We may now be used as an instrument of mercy as we were used in the defeat of

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Germany as an instrument of judgment. If Germany is truly repentant the hand of mercy must be outstretched to help her. Her starving millions must be fed, the sick ministered unto, and the naked clothed. We know this will be done. As Christians we must also remember that there are not a few in that land who belong to the household of faith, who worship with us the same Lord, and who are as dear to Him as we are. In the beginning of the war many young Christians saw through the wicked endeavors of the Prussian war-lords and refused to obey their orders. Many were shot at once and others were imprisoned. Let us pray for the fellow members of the body of Christ in European countries and do what our Lord has told us, "Love one another."

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The Hallmark

The hallmark of the present-day unscriptural cults is lying and deception. This stamps them at once as being the offspring of him who is the father of lies, the devil. We find this out constantly. During the Prophetic Conference in New York, a species of Seventh Day keepers, with a scheme of interpreting prophecy which is akin to lunacy, sneaked into the audience and in an underhanded way scattered their poison. We encountered one and asked her what papers she had. Her answer was that it was not Adventism. She simply lied there and then, for an examination showed that the foolish inventions of that cult were taught in the miserable sheet. If any of our readers received any of that literature at the Conference they will understand that the distribution was unauthorized. Elsewhere we had the same trouble with Seventh Day Adventism. They constantly try to disseminate their doctrines, but rarely come out into the open and say who they are.

Russellism has done and is doing the same. Waiting some time ago for a electric train on the Coast we noticed that in the station were racks for literature on Red Cross work, etc. One of the racks was an imitation almost like the official racks. It was full of leaflets containing the teachings of Russell. We called the attention of the superintendent of the station to this intrusion and he made short work

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of the whole business. They sneaked in and copied one of the racks and nailed it up. Over and over again these Russellites have changed the name of their organization so as to deceive the people. Other deceptions are found in connection with Christian Science, Spiritualism, Theosophy and the Modern Theology, though they are of a different nature than the deceptions of Seventh Day Adventism and Russellism. Mormonism is another system of lies. Keep close to the Word of God, and through it to the Spirit of Truth, and you will detect the Devil's lies in a moment.

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Had to Move

A godly Methodist preacher writes, "Please change my address for "Our Hope." I have to move because I preached that Christ is coming again. The local church is loyal, but the District Superintendent is bitter against premillennialism and consequently I move." The same mail brought us a newspaper clipping, giving the statement of a prominent Methodist preacher on the Pacific Coast. He preached on the Second Coming of our Lord and said, "Much of the preaching and thought of the day as to the second coming of Christ is foolishness, and entirely without foundation. The so-called second coming stuff is entirely unreasonable and illogical."

It is surprising that the vast majority of Methodist preachers, especially those in authority, antagonize the plain teachings of the Word of God concerning the Return of our Lord and the blessed Hope. Both of the Wesleys and others of their leaders were believers in the prophetic Word. But the denial of the personal, visible and glorious Return of the Lord Jesus Christ is a part of the apostasy in which Methodism is plunging. The brethren, like the one mentioned above, have a hard stand and need our prayers.

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Kingdom Truths

We received a number of copies of a pamphlet on "The Kingdom of Heaven," which were sent to us by some of our readers. It is the pamphlet to which we referred before, which advances the theory that John the

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Baptist heralded the beginning of this present dispensation. We have been asked to write an answer. There is no need for us to do it, for the exposition of the Gospel of Matthew we wrote twelve years ago shows how untenable this old theory is. Our friends will appreciate Mr. Jennings' answer in this and the previous issue.

We have also received an answer to this view which disposes of this theory in a masterly way. It is written by our brother, Mr. Arthur W. Pink, whose able articles our friends have enjoyed for a number of years. We believe Mr. Pink's illuminating and logical treatment is the final word. It is quite a large pamphlet. We send it postpaid for 10 cents per copy or $1 per dozen. By all means send for a copy. It will do you good.

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Questions One of our readers sent us a brief comment with questions on this view of the kingdom of heaven being this present dispensation.

"If the Lord came preaching a kingdom to be set up among the Gentiles of this age, how is it that He can say in Matthew xv:24, 'I am not sent but unto the lost sheep of the house of Israel?' This was His answer to the woman of Canaan, who appealed to Him as the *Son of David*, which title connected Him with the Kingdom—she appealed to Him as the King, so He paid no attention to her; but when she appealed to Him as Lord and takes a low place under Israel's table as a dog, she is heard and her request granted.

"Do the Gentiles have a lower place than the Jews in the Kingdom of Heaven, supposed to be set up in this age?

"And why does He tell the Twelve not to go in the way of the Gentiles in Matthew x:5, if the Kingdom they were preaching was really for them, and for a Gentile age?

"And will our author tell us how to obey this *commandment* of Jesus, not to go the way of the Gentiles, and the one in Matthew xxviii:19, 'Go ye therefore and teach all nations (Gentiles)?'

"Perhaps, after all, there are some of the *commandments* of Jesus which are not commandments for us, now, and some of His words which were not addressed to us. And if there are *some* perhaps there are *others*."

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A Word of Thanks

We want to thank again all of our readers who have so kindly responded to the needs of the magazine. Many have written urging us not to decrease the number of pages and to leave the price as it is. Others wrote they would pay any price for the paper and a good many sent some financial help. This has enabled us, though the price of printing was again advanced, to continue on the old basis. We are told that there is no relief in sight for the next six months as far as paper prices and wages are concerned. Please read what we have to say on the inside cover page, facing editorial notes. We want to see an increased circulation of "Our Hope" and reach many more of God's people than we do now. Speak to your Christian friends about the value of the magazine; give them sample copies or subscribe for them for six months.

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New York Conference Report

The excellent addresses delivered during the great New York Bible Conference will be published in a volume. They were stenographically reported and the whole is being carefully edited by Mr. Gaebelein. Two editions will be published. One in paper cover, price 50 cents; and a better edition in substantial cloth binding, the price of which is $1, postpaid. We hope it will be made possible to print a very large edition for free circulation among missionaries and other Christian workers. The book will be ready in the beginning of January.

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The Two New Volumes

We call again the attention of our readers to **Studies in Prophecy.** It is an interesting volume with a Foreword by Dr. C. I. Scofield. We hope it will be especially helpful to those who have been disturbed by certain unscriptural theories. The volume was written with the desire to restate the leading facts of Bible prophecy concerning the future. Price $1, postpaid.

True Spirituality, by Louis S. Chafer. This book should really be in the hands of all believers. It is written in a simple and pleasing style and unfolds the real spiritual life which a true believer is called to live in the power of the indwelling spirit. If you know Christians who follow holiness sects and who do not know what Christian Saintship is, give them this book to read. Price 75 cents, postpaid.

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And do not forget that **Ezekiel** is now published in an attractive volume of 348 pages with two maps. Price $1.50.

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Conferences and Meetings

The Boston monthly meetings were resumed with November and we are glad that they are again held in **Park Street Congregational Church,** where we have been for so many years. Both the November and December meetings were well attended and were addressed by the Editor. God willing, we shall also address the January meetings on Thursday, January 2.

A good Bible Conference was conducted by us in the City Mission of Buffalo, Asbury Methodist Church. The attendance was excellent. During December 8–15, a large Bible Conference was held in **Dayton, Ohio.** We addressed large audiences. This Conference was held in memory of a beloved physician, Dr. Webster W. Ensey, who was an earnest Christian and an able Bible teacher, a friend of the Editor.

We have many calls for the first three months of this year. We shall probably hold meetings in **Houston** and **El Paso, Texas; Baton Rouge** and **New Orleans, Louisiana,** and also hope to spend at least two months in Southern California, visiting seven or eight cities. Continue to pray with us for guidance.

New York Prophetic Conference

In the fall of 1913, it was laid upon the heart of the writer to suggest to Mr. James M. Gray, Dean of the Moody Bible Institute, to hold a Prophetic Conference in the early part of 1914. As a result the great Chicago Conference was held in the Moody Church in February, 1914, and a burning testimony was given. No one knew then that the great world war would begin six months later. God knew it, and He ordered the Conference. The Conference Report containing the addresses has been a vital factor in the blessed revival of the study of prophecy during the war.

Ever since we have been praying for a similar conference in New York City. Several times we purposed to call brethren together but the Lord graciously restrained us from taking action. During the summer of the past year several other brethren expressed a desire that a testimony be given in the largest city of the world. We were all impressed at once that the Thanksgiving week would be

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the best time to hold a Prophetic Conference and that the largest available hall, Carnegie Hall, should be secured for this purpose. This was done. But no one knew that the war would be over and that the church needed above everything else another testimony as to the Coming of our Lord.

We have held hundreds of Conferences for many years, but never before have we seen the display of Divine providence as in this New York Prophetic Bible Conference. The prayers were wonderfully answered. Carnegie Hall seats 3,500. On the very first evening every seat was taken and an overflow meeting had to be held. On the first morning session, in the Marble Collegiate church on Fifth Avenue, one of the larger churches, every seat was filled and more than a hundred stood for several hours. The average attendance of the three meetings each day was 7,000. Dr. J. Wilbur Chapman made publicly the statement that he had been in New York for twenty years and he had never seen anything like it. Old residents of New York declared that it was the greatest testimony the city ever had.

It was indeed an inspiration to see an hour before the doors opened hundreds of people standing outside, singing Gospel hymns. The first meeting was marked by the presence of the power of the Holy Spirit and this continued each day. The singing under the consecrated leadership of Charles M. Alexander and a choir of about 200 voices proved a great help to the meetings. Our beloved readers responded from the nearby states by the hundreds, and there were representatives from thirty states in the audiences.

We believe many were saved as the result of the testimony given and never before in our long ministry have we seen a demonstration of the verse "the entrance of Thy Word giveth light" as in these meetings.

The different chairmen who presided were in fullest sympathy and were used also in making the conference a success. These were: Mr. Alwyn Ball, of Southack & Ball, N. Y.; Don Shelton, President National Bible Institute; Otho Bartholow, one of the leading Eastern Methodist preachers, who gave a great testimony to the premillennial Coming of the Lord in its power and practicability. Arthur

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J. Smith, the beloved Secretary of the New York Evangelistic Association; Charles G. Trumbull, Editor of the Sunday-School Times; Hugh R. Munro, Vice-President of the Niagara Lithographic Co.; John E. Milholland, one of the foremost citizens of New York City; William Philips Hall, President of the American Tract Society; and Lieutenant-Colonel E. N. Sanctuary, of Washington, D. C.

We hoped to have the Vice-President of the United States with us, but Mr. Marshall could not leave Washington the evening we requested him to come. On the request of the writer he sent the Conference the following message: "Out of the Babel of tongues now in the world proclaiming, 'Lo, here is salvation, lo, there is salvation,' all history proves that the only sure salvation for the individual or the nation is the knowledge of and obedience to the revealed Word of God. Read it. Strive to obey it." We asked the President, Mr. Woodrow Wilson, to send us a message. He replied that he could not find the time to do it, but he instructed the Secretary to send us an address he had delivered on the Bible a few years before and to make use of it. We selected the following and read it to the audience: "I have a very simple thing to ask of you. I ask every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great book of revelations—the Holy Scriptures."

These words ring true, and the vast audience thanked God for a President and Vice-President who believe that the Bible is the Word of God. What the result of this great Conference is going to be no one knows. God will use it. Significant it is that before the Conference ended appeals came to us from different cities to hold similar conferences.

Surely God has spoken in these meetings. The program, which was arranged after much prayer and study to cover the Truth of God was carried out with but a few changes. We thank God, for this New York Bible Conference. The Committee plans a nation-wide, if not world-wide, circulalation, of the printed report. Pray for it.

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The Prophet Ezekiel.

THE PORTION OF THE TRIBES; THE TERRITORY OF THE OBLATION; THE CITY, ITS GATES AND NEW NAME.

Chapter xlviii.

I. The Portion of Seven Tribes.

Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan. And by the border of Dan, from the east side unto tne west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben. And by the border of Reuben, from the east side unto the west side, a portion for Judah.

And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it (verses 1-8).

The division of the land to the twelve tribes, then fully restored, is by lot (xlvii:22) but the disposing of it will be by the Lord (Prov. xvi:33). The order is entirely different from the one found in the Book of Joshua (Josh. xv-xix). Up to the time of the carrying away of the ten tribes and the captivity of Judah, the tribes possessed the territory assigned to them by lot when they entered the land under Joshua. The ten tribes never returned from the captivity, and therefore the division of the land as given here has never been in the history of Israel. It is future. The division is in twelve portions all alike in dimensions, running alongside of each other, from west to east. Seven tribes are in the north, and five in the south. Between the seven tribes in the north and the tribes in the south is the oblation, the heave offering,

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the portion of the prince, the Levites and the priests, the Temple and the city with its surrounding territory. The tribe of Dan has its portion in the extreme north. It is the furthest away from the sanctuary. Dan was a corrupt tribe, semi-heathen (Judges xviii). Dan is not mentioned among the sealed one in Revelation vii. All the other tribes are placed in a different order from the former position.

II. The Oblation; the Remaining Tribes.

The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth. And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray. And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for it is holy unto the Lord.

And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city for dwelling and for suburbs: and the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city. And they that serve the city shall serve it out of all the tribes of Israel. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

And the residue shall be for the prince, on the one side and on the

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> other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation: and the sanctuary of the house shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince. As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion. And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. And by the border of Simeon, from the east side unto the west side, Issachar a portion. And by the border of Issachar, from the east side unto the west side, Zebulun a portion. And by the border of Zebulun, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God (verses 9-29).

Judah's portion on the north and Benjamin's portion on the south border are an oblation, that which is offered unto the Lord. In this space of large dimensions are the portions of the Levites and the priests. The Temple stands in the middle of the portion of the priests, and adjoining is the holy city and its territory. The Prince has his portion on both sides of the oblation, the heave offering. That Judah and Benjamin are bordering on these holy sections is not without meaning. Judah is the royal tribe. He who is now worshipped by His restored people is the Lion of the tribe of Judah, Israel's King. Judah means "praise." He receives the praises of His people. Benjamin's other name was Benoni, "the son of suffering," and Benjamin is "the son of the right hand." Both Judah and Benjamin are a reminder of the Lord Jesus Christ.

It is impossible to explain fully the measurements given and other details of this chapter. We believe what God has written, and when the time has come He will surely see to it that all is done according to His word. We do not need to trouble ourselves with supposed difficulties or try to solve them. As stated before in this exposition, Israel's

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land will undergo a wonderful change when the Lord comes; these physical changes are unknown to us in their extent. The division of the land, and the setting apart of the oblation will then take place. The details in all these visions are of little importance to us. The main fact is to see that all these prophecies have remained unfulfilled up to now. Nor will they be fulfilled during the present age. As every judgment prediction of the prophecies of Ezekiel, uttered before the destruction of Jerusalem, was fulfilled, so every prediction of glory and blessing in the prophecies spoken after the destruction of the city will be fulfilled. It all awaits His coming and glorious appearing. Let us hold fast this and leave the accomplishment of every detail to the Lord.

III. The Gates of the City and its new Name.

> And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there (verses 30-35).

The city, the earthly Jerusalem, during the Kingdom age, will have twelve gates, after the twelve tribes of Israel. The gates on the north side are the gates of Reuben, Judah and Levi. The gates on the east are those of Joseph, Benjamin and Dan. Then the gates on the south—gates of Simeon, Issachar and Zebulun. The west side gates are the gates of Gad, Asher and Naphtali. Ephraim and Manasseh are no longer mentioned, but are represented in Joseph. Some expositors have made the statement that the city, Jerusalem with its gates, is an Old Testament description of the same Jerusalem which John beheld in the isle of Patmos (Rev. xxi). John saw the new Jerusalem, Ezekiel the earthly city as it will exist during the Millennium.

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There are correspondencies, and yet greater distinctions. Here in Ezekiel a Temple is the center of the land; in Revelation we read the seer's word, "I saw no temple therein" (Rev. xxi:22). The heavenly Jerusalem, like the earthly Jerusalem in Ezekiel's vision, has the twelve gates and written on them the names of the twelve tribes of Israel. The wall of the heavenly Jerusalem has twelve foundations, and in them the names of the twelve apostles of the Lamb. No wall and no foundations are mentioned by Ezekiel in connection with the millennial Jerusalem. The heavenly Jerusalem is four square, "the length and the breadth and the height of it are equal." Such is not the case with the earthly city. Nor is there mention made by Ezekiel of the precious stones, and the twelve gates, composed every gate of one pearl; nor do we read of golden streets. The earthly Jerusalem will pass away, and when at last the new heaven and the new earth have come into existence, after the millennial reign of Christ, the new Jerusalem will descend out of heaven and find its eternal resting place upon the new earth.

The circumference of the city of Jerusalem according to Ezekiel's vision will be 18,000 reeds, about six miles. Then comes the majestic ending, the last word the man of God pronounced. "And the name of that city from that day shall be 'Jehovah Shammah,' the Lord is there." It is a fitting finale to this great Book. In its beginning we see the glory of the Lord departing. Throughout the pages of the Book we read of Israel's rebellion, Jerusalem's judgments, the nation's disobedience and rejection. Then follow the messages of Hope —Israel's conversion, the regathering of the twelve tribes, the final conflict, the returning glory of the Lord; and from that day the name of the city will be Jehovah Shammah. Because He has manifested His gracious presence in the midst of His people and established His throne, blessed His people with all the spiritual and national blessings promised by His holy prophets, destroyed all their enemies, and covers all with His visible glory once more, therefore the city will have the name "Jehovah is there." What a glory it will be for Him. The city through which He once walked with weary feet, the Son of God garbed in servant's form; the

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city through which He was dragged, when the cross was laid upon His shoulders, the city which cast Him out, the city outside of which He endured the cross and despised the shame—that same city will be made in that day the glory spot of the earth.

An Enquiry as to the Kingdom of Heaven

(Continued)

The deaf, who have never heard His voice, now have their ears unstopped; aye, even although their bodily ears may still be fast shut to all the sounds of earth.

All the characteristic works of this day are in the sphere of the spirit, as, in that day of the body—and are they not therefore "greater?" And as we begin, so we go on. Day by day we cry, as we come to His Word, "Open Thou mine eyes" that I may behold wondrous things." Day by day we pray, Open mine ears in submissive obedience to Thy voice. Day by day our spiritual vitality recognizes the need of a supply of the Spirit of Christ.

But many of our beloved brethren, in perfect accord with their insistance that the Kingdom announced by John and the Lord was to be, in all features, as that of this day, also insist (and the insistance would appear to follow as an inevitable consequence) that precisely the same kind of accompaniments of that Kingdom should be looked for, and indeed assert that Christians should ever be free from sickness or disease. This is really a deplorable error; nor, in so writing, do we for a moment mean that God, in the sovereignty of His goodness does not at times recover in a striking way the bodies of His people from these afflictions—surely He does; but this is very far from being the *characteristic* work of this age, as it very distinctly was when the Lord was on earth. The difference in the works characterizing the two announcements clearly indicate the differing aspects of the Kingdom of Heaven, as announced by John and as now going on.

But who then are in the Kingdom of Heaven today? There are some texts of Scripture that speak so strongly of

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new birth being needful for entry into the Kingdom of God, as John iii:3: "Except a man be born again he cannot see the kingdom of God;" and again it is so clearly suggested by such Scriptures as Matt. v:20, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven," that many insist that the Kingdom *as now going on* cannot include any not so newborn.

This of course depends on whether that Kingdom, now going on, is not in a different condition to that contemplated when the Lord was speaking to Nicodemus of the Kingdom *manifested in glory* as told of in Ezekiel xxxvi, and of which, he, a teacher in Israel, ought to have known, or when *Himself here* He preached the sermon on the mount.

This we have already dealt with, nor can we do more than give all too slight a consideration of that chapter which, we all agree, reveals the conditions ruling during this present time.

The Kingdom is evidently to be discerned in three different aspects:* one with the King Himself on earth, in lowly guise; another (with which we have to do) with the King away, and the Kingdom left to man's administration; and another as manifested with the King returned in great glory.

Nor are the terms Kingdom of Heaven and Kingdom of God, although at times quite interchangeable, always so, or altogether synonymous. The palpable fact that the former is found in but one book, and that the one that has (hitherto) I think I may say, universally been regarded as having the most dispensational character—a kind of link between old and new testaments—and originally intended

*Some seem to take offence at this word, but it is difficult to see why. Surely the Kingdom must have a different aspect when the King is absent than it has when He is present. It is equally difficult to account for the same emphatic objection to the term "The Kingdom in mystery-form" as not being "words that the Holy Ghost teacheth." But no one (the objector included) confines himself to the precise words of Scripture nor can he be held guilty for not doing so, as long as the thought conveyed by the term is clearly taught by the Holy Ghost, as it is here; for it only means the Kingdom in a form not revealed in the Old Testament or up to that time.

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for Jewish-Christian readers, this must not be ignored or nullified, or we are not likely to reach a true conclusion, for it means that "Kingdom of Heaven" suits *that* gospel, as "Kingdom of God" would not, and the Holy Spirit so uses it.

Speaking then broadly, we might say the Kingdom of Heaven is dispensational; that is, it refers to one of those dealings of God with men and *the earth*, continuing for a limited time, that we term dispensations.

The Kingdom of God (where it is not interchangeable, but distinctive) indicates by its wording, a wider and more moral sphere—one in which all must be governed by *His* will, in which it is not a question of eating and drinking, but of "righteousness, peace, and joy in the Holy Ghost," which is never said of the Kingdom of Heaven. It never *could* be said of that sphere which is the subject of Matthew xiii:1–43.

In that book of Matthew we see Him presented as King of the Jews even in His infancy and then rejected by a troubled Edomite, King Herod, and by a no less troubled "Jerusalem." Again and again, through that book He is rejected; again and again patiently He goes on, proclaiming His Kingdom has drawn near, but ever rejected by the nation in its representatives. In chapter xi He upbraids the cities in which He had done His mighty works, then rejoices that the babes have at least had revealed to them what had been hid from the wise and prudent, and His call sounds, not to Israel, but to every heavy laden one, to the ends of the earth.

In chapter xii this rejection is still more definite: the nation, in its representatives, maintaining its claim to the Sabbath—that Sabbath which was to be a "sign" (Ezek. xx) that all in Israel was in order—the King in His rightful place of acknowledged supremacy; but here He is rejected, and "those with Him," anhungers (verses 1 to 8); then that there was no cry from human sorrow appealing for divine work, for all was "very good;" but here is a poor man with a withered arm! (verses 9 to 13), all is out of order! But the nation holds a council to put Him to death, commits the unpardonable sin (verses 24 to 32), asks a sign, which they themselves shall provide in His grave (38 to 40); and then He disavows all human ties, and takes His disciples for brother, sister, and mother.

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This, in chapter xiii, leads to the symbolic action of leaving the "house," and going to the "sea," pictorially leaving the Jew for the Gentile; and there speaking those seven parables—six of which are distinctly said to be similitudes of the Kingdom of Heaven.

These evidently tell us of another work of God on the earth, after the rejection of Jesus as King, and His departure from His Kingdom. It is characterized in the first four, by the preaching of the word of the kingdom: a preaching that meets with but indifferent success even from the first, for, likened to a sower sowing his seed, three parts out of four are unprofitable. But then, *amid the good seed*—not outside where nothing had been sown, but *amid* the Lord's "wheat," an enemy sows tares (the children of the wicked one), both of which are to grow together till the harvest, which is, when interpreted, the end of the age, a term always referring—not to the Church, which we believe will not go down to the end of this age, but be raptured, at least seven years before, and we know not how much more than that—but to the end of the time of Israel's banishment, as His hearers would necessarily and correctly understand, for they knew nothing else. But the similitudes go on, and now this strange kingdom of an absent King becomes like a huge tree in the earth, coming from the smallest of seeds, till finally, as far as this series of four parables goes, we have it likened to a domestic scene in which a woman appears, hiding leaven in a batch of meal, which goes on working till the whole is leavened.

All these then prove that the Kingdom of Heaven today includes both fruitful and fruitless professors, embraces children of the wicked one as well as children of the Kingdom —becomes a great world power—and finally permeated with evil of which leaven is ever a type. It must be then the sphere of "discipleship"—of profession of faith in the Lord, including both genuine and false professors. So when the Lord returns at the time of harvest, He, as Son of Man, sends forth His angels, and they "gather out of His Kingdom all that offend and them that do iniquity." Surely to be gathered *out*, these offensive things and iniquitous people must have been *in; then they did not enter by new*

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birth. Nor does it seem possible, in all candour, to make any distinction here between the Kingdom of Heaven and that of the Son of Man, for it is equally the Son of Man who first sows the good seed of the Kingdom in verse 24 (see 37) as at the last purges His Kingdom formed by the first sowing—both the sowing and the purging are done by the Son of Man.

Thus we conclude that the Kingdom of Heaven, as going on in the world today, is that sphere of the earth in which Jesus is professedly owned as Lord, called Christendom, having exceeding great privileges, and correspondingly weighty responsibilities, not shared by what is called the heathen world, and the awful failure under which is evidenced by the chastening hand of God on those nations.

But this is denied with an energy and solemnity that are rather surprising in view of the character of some of the arguments that are brought forward to support the denial; nor can there be any question whatever as to the novel character of these—they are distinctly *new.*

For instance, in the endeavor to prove that the Kingdom today only embraces the genuine and the true, it is said that "the tares are in the same field, but not in the same Kingdom."

Now, we know perfectly well that two things—say a tree and a stone—may be in the same field, and yet be in quite different kingdoms—vegetable and mineral; but if that is what the writer means, it is quite valueless as a parallel; for this is a *parable*, and consequently *as* the wheat and tares are in the same field, in the same part of the field, and in the same kingdom (vegetable), so what are pictured by these, the children of the Kingdom and the children of the wicked one, must be in the same world (v. 38), the same part of that world, and in the same Kingdom—and this is the Kingdom of Heaven.

But, further, since sown "*among* the wheat," it would surely be beyond the power even of the wicked one to sow tares "*among* the wheat," and yet that they should not be there at all! The very significance of the parable consists in exactly what is so strenuously denied; that the devil can introduce among true children of God those who are

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externally so like them that even the true servants of the Lord cannot be trusted to distinguish between them. These "tares" do not represent (as this same writer most justly notices) merely fruitless professors, as in the first parable; but it is an advance in evil and something far more malignant —they are the most "religious" people on earth, even as were the Pharisees, Scribes, and Lawyers of the Lord's day, but who are really, as were they, sons of the devil, a generation of vipers, and "enemies of the cross of Christ."

Of course we are not unaware that there is really a very wide distinction between the children of the Kingdom and the children of the wicked one—*that* is no discovery—but they are both in the Kingdom *now*—they shall *not* be forever; for the former have a permanent and God-given place there, the latter shall be "*cast out.*"

It is further said, in the same endeavor, that we must make a difference between what the Kingdom of Heaven actually *is*, and what it is "like." It *is* really a new creation, entered only by new birth, and in which "all things are new and all things are of God:" it is *like*, say, to leaven hid in meal till all is leavened.

If so, in what does the likeness consist? Surely to be like this picture of acknowledged evil, ever increasing, it must have some corresponding growing evil. If it is all *good*, how can it be like something that finally becomes all leavened or *bad?* It is a parable, and therefore the likeness cannot possibly consist in an external similarity, but in what answers to this in another sphere.

Are not these extraordinary efforts to force the most self-evident facts into line with a preconceived idea quite enough to make us very seriously question if our brethren (and may they bear with me) far from bringing us truth never recovered till this day from the darkness of the middle ages—far from giving us light, apart from which we have not even to this day the gospel of Matthew restored to its right place, are not themselves pursuing a will-o'-the-wisp, which may lead them into real danger; and does it not rather become us to seek to win them from that peril than to join them in its pursuit?

Nor, in saying this, have I the slightest intention of sug-

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gesting that the profound depths of the Word of God can ever be so fathomed as to leave nothing further to be brought up from those depths—far be the thought!—nor that there ever was a time when we all needed to wait more humbly, unitedly, and with heartfelt confession of our faithlessness to the truth already graciously given us, for the special light that we need NOW, in the portentous times in which our lives are cast.

I must not trespass further on the space allotted me, but I trust I have not unconsciously omitted any vital point as to the Kingdom of Heaven as announced by John the Baptist. I should like, if it please the Lord, to consider the Christian's relation to the Sermon on the Mount, but that must await another opportunity.

May the same tender love of the God of patience that has borne with us all so graciously grant us to be like minded one toward another, having the same love, being of one accord, of one mind. F. C. J.

One Christ—One Calvary

Neither is there salvation in any other (Acts iv:12).
One Sacrifice for sins forever (Heb. x:12).
Beside me there is no Savior (Isaiah xliii:2).

Only one Christ, my Savior dear,
Of whom God's Holy Word speaks clear,
And that true record that He gave
Proclaims that none but Christ can save.
One Christ alone by Faith I see,
Speak not of other Christs to Me.

Only One Calvary I descry
Beneath a distant Syrian sky,
Where, nailed upon a cross of wood,
He sealed my pardon with His blood.
One Calvary alone Faith sees,
Point not to other Calvaries.

There God-forsaken for my sake,
While the sun hid and rocks did quake,

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For me made sin—for me accurst,
While hosts of darkness did their worst.
He died and dying did prevail;
His "It is finished" rent the vail.

One Calvary alone for me,
One Christ, God's Christ, and none but He.
And He who died and rose again
Is coming back on earth to reign,
Then we behold Him face to face,
And praise Him for His saving grace.

—MRS. M. FRASER.

A just God and a Savior there is none beside Me (Isaiah xlv:21)
Look unto Me and be ye saved all the ends of the earth for I am God and there is none else (Isaiah xlv:22).

Voices From the Excellent Glory

(2 Peter i:17.)

It is good for us often to resort in memory, asdid the aged apostle, to certain scenes in the Saviour's life, there to hear voices from the excellent glory, and there again in spirit, to become with him, eyewitnesses of His majesty. For in these days of doubt and the world's despair, our place is not with His detractors who would fain strip Him of His divinity and kingly majesty. No, our habitual attitude is to be that of the first disciples as they "looked steadfastly toward heaven;" our blessed privilege it is to worship, while we wait expectantly for our Lord's return. Yet it may cheer and confirm our hearts, through this little while, if we note how the Eternal Father broke the silence of heaven, to express His good pleasure in the Son, and to publicly authenticate Him at each crisis of His earthly ministry.

(1) In the first scene we would turn to (Luke ii:13) it is indeed not the voice of the Father that we hear. For there we read, "suddenly there was with the angel, a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, goodwill toward men."

Yet though the worshippers were the heavenly host,

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which could no longer be restrained, but burst into this celestial chorus, yet their praise was but the direct echo of the Father's joy, the expression of the Father's heart. For it was at God's express command, that those peaceful fields in the night, and the starry heavens above, were filled with the worship of Emmanuel. For was it not the signal that the Lord Christ had now taken upon Himself the form of a servant, that He was even now born in the likeness of men. Was it not a paean of joy, that for us men and our salvation, the Lord of Glory had humbled Himself, that He might presently become obedient unto death, even the death of the cross?

Thus the Eternal Father could not allow the One Who was the brightness of His glory, the express image of His Person, to begin His redemptive life and work, unheralded, unwelcomed, unannounced. So, acclaimed in the clouds, was born in Bethlehem, the Babe, the "Holy Servant Jesus," upon Whom all eyes, all ages, all hopes were focussed.

(2) Then, passing over the intervening years, we would go with Him in spirit to the waters of Jordan. There around the prophet of the wilderness were gathered multitudes of sinners, repenting of their sins and being baptised into that repentance. And lo, Another approaches to Whom the prophet himself gives reverence and worship. It is the Son of the Father, the Son of Man, at the outset of His earthly ministry. And He comes to the Jordan, intent on fulfilling all righteousness. And so He goes down into the waters to be baptised. Here was no need for baptism of repentance. For in Him, the Holy One and the Just, there was nought to be repented of. To Him this baptism had other significance; for as He went down under the waters, He thus first, and faintly, fulfilled the prediction, "All Thy waves and Thy billows are gone over Me" (Ps. xlii:7). For see! His going down under the waters did forth tell His pains and sorrows for us sinners; nay, indeed it spake most clearly of His going down even unto death, for us, unworthy though we be.

Thus, by His baptism, He clearly announced to His Father, and to all, that after all the quiet years at Nazareth,

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His purpose was unchanged, His love undaunted. He, the Lamb slain before the foundation of the world, had set His feet upon the path that led through all the shame, the conflict, and the contradiction of sinners, to end only on the brow of Calvary. This path, should He not tread it?

What then was the heavenly response, the Divine comment upon this prophetic act of obedience? The response was two-fold. For coming up out of the water, straightway, "the Holy Ghost descended in a bodily form, as a dove upon Him," and straightway, the voice of the Father was heard, to Him, to the multitude, "Thou art My beloved Son in Whom I am well pleased. So, indeed, did the Father glorify the Son, and that publicly, as day by day, act by act, the Son was glorifying the Father.

(3) Later came the wonder of the Transfiguration. And pondering its meaning, the heart of the matter seems to lie in Matt. xvi:21 where "from that time forth began Jesus to show unto His disciples how He must . . . suffer . . . and be killed." It is to these sayings that Matt. xvii:1 and Luke ix:28 point back. A crisis had come in His ministry. Welcomed by the poor, the sick, the needy, He had yet been rejected by the nation and its rulers. The offer had been made of His Messiahship, and the glories it would have insured. The offer had been rejected, and now again His teaching pointed clearly to the cross as His immediate goal. Now He began to prepare His disciples for His death on Calvary, which seemed to them like absolute disaster. No wonder they cried, "be it far from Thee, Lord," as their dreams of earthly glory faded, and they were assured that life could only come through death.

Deep must have been their misgivings those "six days," when in panic of heart "they were afraid to ask Him" further of His meaning. Then to three of them was vouchsafed the reassuring vision on "the holy mount." "O, the depth of the riches . . . of the wisdom . . . of God!" For in place of reproaches they were given a further revelation of the high estate and future glory of the Son of Man; a revelation which the apostles held in trust for, and sought to keep in the remembrance of the church, and after

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their decease, in the hearts of generations of believers yet unborn (2 Pet. i:15).

And with the wonder of the scene, with the "glistening" garments of the Saviour, and that Blessed Face, shining "as the sun," there came from the overshadowing cloud the voice of the everpresent Father, again commending the Son in accents of supremest confidence; again He was "My beloved Son, in Whom I am well pleased."

(4) So the end approached and still the disciples failed yet to understand the way of the cross. So that when, the last week, He declared "the hour is come that the Son of Man should be glorified," (John xii:23) it was with a glory that passed their understanding. It was not indeed such as the world counts glory. What He spake of was the glory of the dying grain ("the corn of wheat") which finds in the silent ground but a quiet place in which to fall and die, that it may afterwards bring forth abundant fruit. But such dying being His Father's perfect will for Him, the shame of the cross was thereby transfigured into the supremest glory. So that though troubled in soul, in spite of all He could but cry, "Father, glorify Thy name," though that could only be through the death of the cross.

Again the response was immediate and deeply impressive. For the sake of the disciples' wavering faith there came the calm, clear assurance from Heaven, "I have both glorified it and will glorify it again." Ah! glorious Master, forgive our feeble faith, our wayward steps, our frightened hearts! Pardon and strengthen us, that we may nevermore be "afraid to ask" the way, afraid to follow.

(5) And now He was come to the last dark scene on Calvary, where by wicked hands He was crucified and slain. The very nation to whom had been committed the living oracles of God, and which, year by year, century after century, had watched and waited for their Messiah, now in their blindness, in place of welcoming Him with a crown, had crucified Him on the cross. Let us then reverently join the onlookers as "they sat and watched Him there," that we may realize the profound truth of their accusation, "He saved others, Himself He cannot save."

About the time of the evening sacrifice, through the

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merciful darkness that enshrouded Him, came that cry of anguish, "My God, My God! Why hast Thou forsaken Me?" For then indeed "the Lord . . . laid on Him the iniquities of us all." And because God is "of purer eyes than to behold iniquity," for the first time God averted His face from His beloved Son, wringing from Him that awful cry. With averted face, there could be no voice from the excellent glory, as on former occasions. Yet in the events that followed we can clearly discern the Father's approval in the Saviour's sacrifice. For, confirming His dying triumphal cry, "It is finished!" came the Father's reiterated assent. We hear the clear "AMEN" of the Father in the rent vail (clearest token that the way into the holiest was now made perfect), the earthquake and the open graves of the resurrected saints; and clearer still we hear His verdict in the empty tomb of the risen Saviour.

Truly indeed was He called, "Jesus of Nazareth, a Man approved of God . . . by miracles and wonders and signs!" He is now throned on high, angels and principalities being subject to Him. Yet it is our wondrous privilege, in this His day of rejection, to bring Him our service, our hearts, our homage. OH, MAY HE EVEN NOW BE GLORIFIED IN US HIS SAINTS, MAY HE TODAY, TRULY AND WORTHILY BE WORSHIPPED AND ADMIRED IN ALL OF US THAT BELIEVE!

. . . . .

"We would dwell on Calvary's mountain,
Where the flocks of Zion feed;
Oft resort unto that fountain
Opened where our Lord did bleed;
Thence deriving grace and strength for every need."

—NORTHCOTE DECK, M.D.

✠

In China the demand for the Scriptures continues to surpass all precedent. During the month of May alone, 462,000 volumes went out from the Bible Society's headquarters at Shanghai. The books were despatched in 273 cases—by railway, steamer, or river boat; while no fewer than 2,582 separate parcels were sent off during the month by post. For several days workers at Shanghai were engaged until midnight.

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God's Sovereignty and Christian Prayer

By Arthur W. Pink.

That God is absolute sovereign over His own creation is a doctrine which lies at the very foundation of Divine revelation. That God rules over all the works of His hands is a truth repeated again and again in the Word of Truth. That God decreed in eternity everything that comes to pass in time is a statement that cannot be gainsaid by those who bow to the authority of Holy Writ. "Known unto God are all His works from the beginning of the world" (Acts xv:18). God **foreknows** everything because He has **preordained** everything.

The Holy Scriptures set forth the sovereignty of God as being absolute, infinite and irresistible. The **absolute** sovereignty of God is declared in Isaiah xlvi:9, 10 and other passages: "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning and from ancient times the things that are not yet done, saying, My counsel shall stand, **and I will do all My pleasure.**" The **infinite** sovereignty of God—a sovereignty which extends to all places and is exercised over all creatures and things—is avowed in Rom. xi:36, 1 Cor. viii:6, and other passages—"For of Him, and through Him, and to Him, **are all things**"; "But to us there is but one God, the Father, **of whom are all things**, and we in Him; and one Lord Jesus Christ, **by whom are all things**, and we by Him." The **irresistible** sovereignty of God is affirmed in Ps. cxxxv:6; Dan. iv:35, and other passages: "Whatsoever the Lord pleased, **that did He** in heaven, and in earth, in the seas, and all deep places." "And all the inhabitants of the earth are reputed as nothing; and he doeth according to His will in the army of heaven, and among the inhabitants of the earth; **and none can stay His hand**, or say unto Him, What doest Thou?"

Many are the problems arising out of the doctrine of God's Sovereignty. Necessarily so. God is infinite; we, but finite. Hence our inability to comprehend the **ways** as well as the being of God. Chief among these difficulties is to show the perfect consonance between Divine sovereignty and human responsibility. But with this we are not here concerned. The design of this article is simply to treat, briefly, of the **relationship** between God's sovereignty and Christian prayer. We are not now expounding the important truth of God's Sovereignty, nor are we attempting to epitomize the teaching of Scripture concerning Prayer. We do not even seek to discuss in general the Problem of Prayer. Instead, let it be repeated, we confine ourselves to a consideration of the relationship between God's sovereignty and Christian prayer. And here the main difficulty may be tersely stated thus:

If it be true that "of Him, and through Him, and to Him are all

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things" (Rom. ii:36), then why pray? If God has foreordained everything that comes to pass and regulates all events, then is not prayer a profitless exercise? A sufficient answer to these questions is that God **bids** us to pray—"**Pray** without ceasing" (1 Thess. v:17). And again, "Men **ought** always to pray" (Luke xviii:1) Furthermore, Scripture declares that "the prayer of faith shall save the sick," and "the effectual, fervent prayer of a righteous man availeth much" (Jas. v:15, 16). Finally, the Lord Jesus Christ—our perfect Exemplar in all things—was pre-eminently a Man of Prayer. Thus it is evident that prayer is neither meaningless nor profitless. But still this does not **remove** the difficulty nor **answer** the questions at the head of this paragraph: What then is the **relationship** between God's sovereignty and Christian prayer?

First, we would say with emphasis that prayer is not intended to **change** the purposes of God, nor is it to move Him to form fresh purposes. It is to be feared that many of our views respecting prayer need to be revised and brought into harmony with the teaching of Scripture upon the subject. The prevailing idea seems to be that in prayer I come to God and **ask** Him for something that I want, and that I **expect** Him to give me that which I have asked. But, stated boldly, thus surely it is seen to be a most dishonoring and degrading conception. The popular belief reduces God to a servant, **our** servant, doing our bidding, performing our pleasure, granting our desires. No; prayer is a coming to God, telling Him my **need,** committing my way unto the Lord, and then leaving Him to deal with it as seemeth Him best. **This** makes my will subject to His, instead of, as in the former case, seeking to bring His will into subjection to mine. No prayer is pleasing to God unless the spirit which actuates it is "**not my will,** but Thine, be done."

The distinction just noted is of great practical importance for our peace of heart. Perhaps the one thing that exercises Christians as much as anything else is that of **un**answered prayers. They have asked God for something. So far as they are able to judge, they have asked in faith believing they would receive that for which they had supplicated the Lord; and they have asked earnestly and repeatedly, **but**—the answer has not come. The result is that, in many cases, faith in the efficacy of prayer becomes weakened, until hope gives way to despair, and the closet is altogether neglected. Is it not so?

Now, will it surprise our readers when we say that **every** real prayer that has ever been offered to God **has been** answered? Yet we unhesitatingly affirm it. But in saying this we must refer back again to the definition of prayer offered above. Let us repeat it: Prayer is a coming to God, telling Him my **need** (or the need of others), committing my way unto the Lord, and then leaving Him to deal with the case as seemeth Him best. This leaves God to answer the prayer in whatever way He sees fit, and often, His answer may be the very opposite of what would be most acceptable to the flesh yet, if we have **really LEFT**

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our need in His hands, it will be His **answer** nevertheless. Let us look at two examples.

In John xi, we read of the sickness of Lazarus. The Lord "loved' him, but He was absent from Bethany. The sisters sent a messenger unto the Lord acquainting Him of their brother's condition. And note particularly **how** their appeal was worded: "Lord, behold, he whom Thou lovest is sick." That was all. They did not ask Him to heal Lazarus. They did not request Him to hasten at once to Bethany. They simply spread their need before Him, committed the case into His hands, and left Him to act as He deemed best! And what was our Lord's reply? Did He respond to their appeal, and answer their mute request? Certainly He did, though not, perhaps, in the way they had hoped. He answered by abiding "two days still in the same place where He was" (John xi:6), and allowing Lazarus to die! But, in this instance, that was not all. Later, He journeyed to Bethany and raised Lazarus from the dead. Our purpose in referring to this case is to illustrate the proper attitude for the believer to take before God in the hour of need. The next example will emphasize, rather, God's method of responding to His needy child.

Turn to 2 Cor. xii. The Apostle Paul has been accorded an unheard-of privilege. He has been transported into Paradise. His ears have listened to and his eyes have gazed upon that which no other mortal had heard or seen this side of death. The wondrous revelation was more than the apostle could endure. He was in danger of becoming "puffed up" by his extraordinary experience. Therefore, a thorn in the flesh, the messenger of Satan, was sent to buffet him, lest he be exalted above measure. And the apostle spreads his need before the Lord; he thrice beseeches Him that this thorn in the flesh should be **removed.** Was his prayer answered? Assuredly, though not in the manner he had desired. The "thorn" was not removed, but grace was given to bear it. The burden was not lifted, but strength was vouchsafed to carry it.

Does someone object that it is our privilege to do more than spread our need before God? Are we reminded that God has, as it were, given us a blank check and invited us to fill it in? Is it said that the promises of God are all-inclusive and that we may **ask God for what we will?** If so, we must call attention to the fact that it is necessary to compare Scripture with Scripture if we are to learn the full mind of God on any subject, and that as this is done we discover that God has **qualified** the promises given to praying souls by saying, "If we ask anything **according to His Will** He heareth us" (1 John v:14). Real prayer is communion with God, so that there will be common thoughts between His mind and ours. What is needed is for Him to fill our hearts with **His** thoughts and then His desires will become **our** desires flowing back to Him. Here then is the meeting-place between God's sovereignty and Christian prayer; if we ask anything according to **His** will He heareth us, and if we do not so ask, **He does not hear us;** as saith the apostle James, "Ye ask, and receive not **because ye ask amiss,** that ye

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might consume it upon **your** lusts" or "desires" (iv:3). With this Rom. viii:27 is in perfect accord: "And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints **according to the will of God.**"

But did not the Lord Jesus tell His disciples, Verily, verily, I say unto you, **Whatsoever** ye shall ask the Father in My Name, He will give it you" (John xvi:23)? He did; but this promise certainly does not give praying souls **carte blanche.** These words of our Lord are in full harmony with those of the apostle John: "If we ask anything according to His will He heareth us." What is to "Ask the Father in Christ's Name"? Surely it is very much more than the using of a prayer formula, the mere concluding of our supplications with the **words** "in the Name of Christ." To apply to God for anything in the Name of Christ, it must needs be in keeping with what Christ is! To ask God in the Name of Christ is as though Christ Himself were the suppliant. **We can only ask God for what Christ would ask.** To ask in the Name of Christ is, therefore, to **set aside our own wills,** accepting God's!

Let us now amplify our definition of prayer offered above. What is prayer? Prayer is not so much an act as it is an **attitude**—an attitude of **dependency,** dependency upon God. Prayer is a confession of creature weakness, yea, of helplessness. Prayer is the acknowledgment of our need and the spreading of it before God. We do not say that this is **all** there is in prayer, it is not; but it **is** the essential, the primary element in prayer. We freely admit that we are quite unable to give a **complete** definition of prayer within the compass of a brief sentence, or even in any number of words. Prayer is both an attitude **and** an act, a **human** act, and yet there is the **Divine** element in it too, and it is this which makes an exhaustive analysis impossible as well as impious to attempt. But admitting this, we do insist again, that prayer is fundamentally an attitude of dependency upon God. Therefore, prayer is the very antithesis of **dictating** to God. Because prayer is an attitude of dependency, the one who prays is **submissive,** submissive to the Divine will, and submission to the Divine will means that we are content for the Lord to supply our need according to the dictates of His own sovereign pleasure. And hence it is that we say, **every prayer** that is offered to God in **this** spirit is sure of meeting with an answer or response from Him.

Here then is the reply to our opening question, and the Scriptural solution to the seeming difficulty. Prayer is not the requesting of God to alter His purpose or for Him to form fresh ones. Prayer is the taking of an attitude of dependency upon God, the spreading of our need before Him, the asking for those things which are in accordance with His will, and therefore there is nothing **inconsistent,** nothing that needs to be "reconciled" between Divine sovereignty and Christian prayer.

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The Gospel's Last Hour.

Things now happening are more colossal, and the work of the Holy Ghost more gigantic than we have yet dreamed. Have we not realised that one of the vastest mass movements of all history—and we ourselves are a product of a mass movement—is taking place before our eyes?—a harvest greater in one generation in India than the harvest produced in four hundred years in Europe. In five years Indian Methodists alone have baptised 150,000 people; tens of thousands of applicants (40,000 in one year) have to be kept waiting for baptism, because there are not sufficient examiners to deal with them; and a million and a half of pariahs—the class which lives on one meal a day, and go to bed hungry every night—are waiting, ready to embrace Christ. While Europe, Africa, and North America are given over to war, India is becoming Christian at a rate which is said to be without precedent in history.

So also do we realize that one of the vastest of all martyr scrolls has been unrolled before our eyes in these three years? The roll of sixty thousand martyrs in the Boxer Riots was probably the greatest since the massacre of St. Bartholomew; but the Armenian Christians who have laid down their lives rather than deny their Lord during these three years have far exceeded in number those who died a martyr's death during all the persecutions of the early centuries. The fact—for example—that sixty girls and women, leaving Marsovan, repeatedly refused luxury and life, and chose, **every one of them,** the desert and death for the sake of Christ, has made a profound impression upon multitudes of Moslems, and will be told in Turkey for a generation. We are face to face with one of the vastest martyr-rolls of the whole world's history.

Moreover, rifts through the fog of war show the enormous work God is doing among the warring nations. There are two million Russian soldiers prisoners in Germany. The men are eager for Bibles. A Russian soldier writes: "In Russia we know of churches, but this camp is one vast church. The German Government have given us the barracks for our church, and the men come there and are taught the evangelical truth. Think what that means: even supposing no more come into the light than those who were won to the Lord in the first week, a hundred and twenty men from a hundred and twenty different places in Russia will, after the war, return to their homes as missionaries."

Another Russian prisoner writes: "It is the particular characteristic of our Russian converts that they want at once to bring one of their brothers to Christ. In our church we have six hundred converts already, and a man asked me, 'How many evangelists have you?' I answered, '600!' " **One British Evangelist at the Front alone has seen**

50,000 confessions of Christ. Never was the gangway into the Ark so crowded with hurrying throngs as in the moment when it was about to be drawn up for ever. Dr. Wilbur Chapman once asked Mr. Moody to tell him the secret of his power. "For years," Mr. Moody replied, "I have preached with the thought that before every sermon is finished the Lord might come."

Thus never more intense were the Holy Ghost's saving activities; and it is written,—"Be ye Imitators of God, as beloved children" (Eph. v:1). A Latin proverb says, Learn from the foe. From Palestine, the pivot of the world, comes a missionary charge delivered to his disciples by the greatest living False Messiah on the earth to-day. Abdul Baha, writing from Mt. Carmel, says: "The responsibility for the steady progress of the cause depends upon you. You are the physicians of the sick body of the world of humanity. You must not stay anywhere for a long time. Travel from land to land like the Apostles of Christ, and carry with you the glad tidings of the Kingdom of Abba to the remotest corners of the earth. Why are ye silent? Shout! Why are ye sitting? Move! Why are ye quiet? Stir! This is not the day of rest and comfort. Travel ye constantly, and spread far and wide the teachings of God. Like unto the stars arise ye every day from a new horizon. Like unto the nightingale, sing every day from a different rosebush. Like unto the breeze, waft every morning from a new garden. Do not stay a long time anywhere. Let the world profit by your lessons and learn from your example."

What is our answer to this challenge, so true if it had been on behalf of the Gospel? I can only give my own. I want, ere my Lord returns, to have spent my last sovereign for God, to have poured forth my last energy, to have expended my last heart-throb, to have offered my last Isaac: I want my Saviour to know that I have kept nothing back. It is said that some of the early Moravians sold themselves into slavery in order to propagate the Christian Faith.

Out of the realm of the glory-light,
Into a far-away land of night;
Out from the bliss of worshipful song,
Into the pain of hatred and wrong;
Out from the holy rapture above
Into the grief of rejected love;
Out from the life at the Father's side,
Into the death of the crucified;
Out from high honor and into shame,
The Master, willingly, gladly came;
And now, since He may not suffer anew,
"As the Father sent me, so send I you!"

But the time is short. Within eight years of the warning of the Edinburgh Conference that this is the decade determining the world's history, fifteen millions of the young men of Europe were dead. "It

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may well be, even in our lifetime," says Dr. Barnes of the Temple Church, "that there shall again flow forth from Jerusalem the living water. Emperors, Kaisers, Tsars, these may be, but these shall fall, and this great world-war had its secret and spiritual center at Jerusalem. A new aeon is about to dawn."

Hear the cry of the heathen world. "One day another Indian came to my wigwam. He said to me he had heard you tell a wonderful story at Red Lake; that you said that the Great Spirit's Son had come down to earth to save all the people that needed help; that the reason that the White man was so much more blessed than the Red man was because he had the true religion of the Son of the Great Spirit; and I said, I must see that man. They told me that you would be at Red Lake Crossing. I came two hundred miles. I asked for you and they said that you were sick, and then I said, 'Where can I see a missionary?' I came a hundred and fifty miles more, and I found the missionary, a Red man like myself. My father, I have been with him three moons, I have the story in my heart. It is no longer dark. It laughs all the while." "And I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" (Is. vi:9).—*Selected.*

Apart from God.

Apart from God?
If we could only gain
Just one small glimpse of all the endless pain
These words imply,
We would not lightly cast aside our load
Or rail against the roughness of the road
That leads to God.

Oh, blind of heart,
Turn e'er it be too late,
No other road can ever compensate
That leads from God.
The mystery and the joy these words unfold,
I know my sheep and lead them to my fold
Can ne'er depart.

Apart from thee,
Is not the task too light?
Just for a few short years the seeming night?
For such a gain;
Never to be apart from love and strength—
To know the height and breadth and joy and length
Of love so free.

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For such an end
Surely we would be strong
And follow on. Although the road be long,
The gift is great;
And perfectness must be our aim to find,
We follow on with faith and hope combined,
Our perfect friend.

Oh, fair and strong
Our bright and morning star
With longing, eager eyes we gaze afar
Into the night.
Longing to see the brightness of Thy Face
And evermore be with Thee in the place
Where angels throng. —M. A. B.

Current Events and Signs of the Times in the Light of the Word of God.

The End of the World Conflict. The terrible war ended on the eleventh day of the eleventh month, at the eleventh hour. It lasted four years, three months and fifteen days. The human mind is overwhelmed by the unspeakable horrors, the loss of life, the suffering and the financial cost of the greatest catastrophe in the history of the world.

The estimated cost in casualties is as follows:

The Entente Allies		The Central Powers	
Russia.....	7,000,000	Germany.....	6,900,000
France.....	4,000,000	Austria.....	4,500,000
Britain.....	2,900,000	Turkey.....	750,000
Italy.....	1,000,000	Bulgaria.....	200,000
Belgium.....	350,000		
Roumania.....	200,000		12,350,000
United States..	250,000		
	15,700,000		

A total of 27,875,000 of which the dead alone number about 10,000,000.

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The estimated cost in money is equally staggering.

Russia.....	$30,000,000,000	Germany....	$45,000,000,000
Britain.....	52,000,000,000	Austria....	25,000,000,000
France.....	32,000,000,000	Turkey....	5,000,000,000
United States...	40,000,000,000	Bulgaria...	2,000,000,000
Italy.....	12,000,000,000		$77,000,000,000
Roumania..	3,000,000,000		
Serbia.....	3,000,000,000		
	$172,000,000,000		

The total of this is $249,000,000,000.

All other wars pale in the presence of these figures. The Napoleonic wars were but child's play in comparison with this war inasmuch as they cost but nine billion dollars.

In view of the fact that all this was started by the autocratic German Government, that this world-horror would never have been if Germany had not followed the delusion of world dominion forced upon the people by the military class, the crushing terms are far from being too severe. Justice also demands the punishment of the guilty leaders, who deserve no mercy for the wholesale murder. Autocracy is now a thing of the past. It will be intensely interesting to see what the League of Nations is going to be. The German kings have lost their thrones and republics are rising on all sides. It is the clay which is so prominent in Nebuchadnezzar's prophetic image, as being in the final composition of the times of the Gentiles. The clay, the rule by the people and for the people, is displacing the iron, the monarchial form of government. More than ever God's people now watch the development of events in the light of prophecy.

That Other Great Danger. The Apostle in his second epistle to the Thessalonians writes of the mystery of lawlessness, which already worked in his day, and Jude speaks of these lawless ones in the end of the age who "defile the flesh, despise dominion and speak evil of dignities." The beast of lawlessness lifts high its head in these days. Bolshevism is the new name it bears, but it is plain anarchism. It has plunged Russia into despair and tries now in the

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conquered lands of the Central Powers to gain control. In our own land evidences of its workings are not lacking and the struggle between a lawful government and the most outspoken anarchy will soon come. A few days after the war ended hundreds of New York Socialists of the extreme kind marched through the streets with their red flags. But when they shouted "Down with the soldiers" and "Down with militarism" it took a number of our soldiers not very long to down every red flag, and a regular riot followed. How many serious questions must now be faced after peace has come? Whoever expects a time of perfect quietness, prosperity and safety will be greatly disappointed. Mutterings of coming storms may be heard on all sides and signs of it are abundantly evident.

The Realization of Zionism. The world war began on the ninth day of the Jewish month Ab. This is for the orthodox Jews a great day of prayer and fasting, for on that day Jerusalem was destroyed twice, by Nebuchadnezzar, the King of Babylon, and by the Romans under Titus some 470 years later. With the beginning of the war the hope of Zionism, so to speak, died. Poland and Galicia, where several millions of Jews lived, suffered severely, and the Jews there and in Russian provinces were scattered and driven about. But with the close of this war Zionism is victorious and the theory of Herzl is now soon to become a reality. At the peace table little time will be consumed, we believe, with deciding the fate of Palestine. England, France, Italy and the United States have made their promises that Palestine is to be given back to the Jews. We have called attention before to the fact that where General Allenby entered Jerusalem over a year ago it was on the day when the Jews celebrated the feast of Chanukah, commemorating the cleansing of the temple from the defilement of Antiochus Epiphanes. And to this we may now add another nteresting coincidence. On the day the armistice was signed and the war ended the deputation of English Jews to begin the reconstruction in Palestine landed there to begin their work. How significant! The sands of the times

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of the Gentiles are sinking and the Jewish people and their land come to the front.

No careful student of the Word of God believes that this means now the full deliverance of the Jewish people. What we witness in this wonderful event is the restoration in unbelief. We may confidently expect a great activity in Palestine and a nation of Jews from Russia, Poland, Galicia and Roumania. But all this is but the way-preparer for the final page of Jewish history before the King comes back to bring the real deliverance and glory to His people and to His land.

✠

Food for Thought

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, for a great motive for the glory of God, to win this smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor, at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ.

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"The wisdom of this world" provides no righteousness for the guilty, no holiness for the unholy, no salvation for the lost. Christless, they are hopeless. To those who are in Christ Jesus, He, "the wisdom of God," is made both righteousness, sanctification, redemption. As our righteousness He settles the past; as our sanctification He secured the present; as our redemption He seals the future. Can we, beloved brethren, do better than "consider Him" in these His glorious character?

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When a sudden sorrow
Comes like cloud and night,
Wait for God's to-morrow;
All will then be bright.
Only wait and trust Him
Just a little while;
After evening teardrops
Shall come the morning smile.

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The End of the Age.

Premillennialists look for the personal coming of the Lord Jesus Christ to usher in the reign of righteousness, which all Christians expect. They do not agree with their postmillennial brethren in thinking that the church, with its accompanying and advancing civilization, will bring about the time, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi:9.) According to Scripture the end of the age will be far different for the following reasons:

First. When out Lord predicted the utter overthrow of the temple, "the disciples came unto Him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the age?" (Matt. xxiv:3.) Of course every intelligent reader knows that the word He uses is *aion*, "a period of time of significant character; an era; an age;" not *kosmos*, the ordered world, or material universe; neither is it *oikoumenee*, the habitable earth, all of which are translated *world* in our common version. The Revised gives the proper rendering in the margin, "What shall be the sign of thy coming, and the consummation of the age?" It is the dispensation, or state of things in which we now live.

In His reply, our Lord fills up the entire interval between that time and the end of the age with a description, which utterly forbids the idea of the triumphant power of the church and its final conquest of evil. Men pretending to be Christ, and deceiving many; the prevalence of wars and rumors of wars; "but the end is not yet." Nation rising against nation, and kingdom against kingdom, and famines and pestilences, and earthquakes in divers places; "and all these are the beginning of sorrows" or travailing throes. His disciples shall be delivered up to be afflicted, and killed, "and ye shall be hated of all nations for my name's sake." Many shall stumble, and betray one another, and hate one another, many false prophets shall rise, and deceive many, "and

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because iniquity shall abound, the love of many shall wax cold.

The expression, "These are the beginning of travailing pangs," points to still greater trials, when "the abomination of desolation," spoken of by Daniel the prophet, "shall be seen; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, or ever shall be." Turning to Daniel we read, "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. xii:1,2).

"*Immediately*," not a thousand years, nor a period of any length, but "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken, and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory" (Matt. xxiv:4-30). No expositor, so far as known, limits these words to the destruction of Jerusalem by Titus, while all see in that event the shadow and symbol of a mightier judgment. They refer clearly to the unequaled tribulation at the end of the age, when Christ shall come in person, and the saints shall be raised.

Second. Our Lord plainly teaches that when He comes back to the earth it shall be as it was in the days of Noah and Lot" (Luke xvii:26-30). Hence follows the solemn and searching question He asks, "When the Son of man cometh, shall He find faith on the earth?" (Luke xv:8). Men imagine that He will find a victorious church and a peaceful world, but He tells us, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things which are coming upon the earth: for the powers

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of heaven shall be shaken. And *then* shall they see the Son of man coming in a cloud with power and great glory" (Luke xxi:25-27). If He comes at such a time, what shall be the end of the age?

Third. The Holy Ghost in the epistles leaves us in as little doubt concerning the close of the present dispensation. The apostle besought his brethren touching the coming of the Lord Jesus Christ, and our gathering together unto Him, that they should not be violently agitated, like ships in a stormy sea, "as that the day of the Lord is at hand," or is "now present," in the rendering of the Revised; or "was present," according to the Emphatic Diaglott; or "is come," according to Alford; or "hath arrived," according to Dr. Young; or "has set in," according to Rotherham. There is no authority whatever for "is at hand," since the same apostle teaches, "the Lord is at hand," (Phil. iv:5), and he connot contradict himself in this foolish manner. But the Thessalonians had heard a rumor that the Lord had returned, and he reminds them that He will not appear until "there come a falling away first," or rather, "the falling away," "the apostasy," "and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped."

He also reminds them that "the mystery of lawlessness was already working in that day, only there was some hindering or restraining power which prevented its full manifestation. But when that restraining power is removed, "then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught (or destroy) by the manifestation (everywhere else translated, appearing) of His coming," or as the Revised properly renders it in the margin, "His presence" (2 Thess. ii:1-8). If the spirit of iniquity and lawlessness was working in Paul's day, held back by a hindering power until that hindering power, being taken out of the way, it develops into the lawless one, who is to be destroyed by the appearing of Christ's presence, it is easy enough to see what shall be the end of the age.

Fourth. The Spirit further testifies, "This know also, that in the last days perilous times shall come. For men

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shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. iii:1-13). If such are the characteristics of the last days, the age cannot end in the universal acceptance of the gospel, but in deplorable wickedness and the empty form of an outward profession. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts" (2 Pet. iii:3).

Fifth. In a series of seven parables our Lord shows the effect produced by the preaching of His word during the period of the "mysteries of the kingdom," or between His first and second coming. "The seed is the word of God," and only one-fourth part falls into good ground, and is really fruitful. Such is the teaching of the parable of the sower. In the parable of the leaven it is enough to say with a post-millennial expositor, Dr. Joseph Addison Alexander, "that leaven always in the Scriptures elsewhere is a figure for corruption, either in doctrine or affection." But the parable of the tares is of special importance, because it is expounded by our Lord Himself. He tells His disciples that the tares and the wheat must "both grow together until the harvest," and then says, "The field is the world (*kosmos*); the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are the angels. As thereofre the tares are gathered and burned in the fire; so shall it be in the end of the age" (Matt. xiii).

So striking is this evidence that Dr. David Brown, who wrote at great length in favor of a spiritual millennium, that is the reign of the bride without the presence of the bridegroom, is sorely put to it to account for so many tares. He says, "The millennium is as truly, though not in the same degree, a mixed state of the visible church, as this is. There will be tares during the millennium in the field of the church; and

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the final apostasy and the vast confederacy of daring enemies of Christ and His church shows that these will not be few. . . . The millennium differs in nothing worthy of mention in the parable from the present state of the church." But how this can be when in the millennium, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii:14); when "the Lord shall be king over all the earth" (Zech. xiv:9); when "the inhabitant shall not say, I am sick" (Isa. xxxiii:24); when "they shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. lxv:25); when "they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jer. xxxi:34); the Doctor does not undertake to inform us.

Sixth. The history of the past might well lead us to look for not other end of the age, than that which the inspired Scriptures set forth. The age of Innocence ended in man's belief of the devil's lie, his sin, his terrible fall, and his expulsion from Eden under the curse of toil and death (Gen. iii). The age of Conscience, when man was a law unto himself, ended in universal depravity, "and God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi:5). The Patriarchal age, when God talked with Abraham, Isaac and Jacob, as a man talks with a friend, ended in the degradation of their children in the lime-kilns of Egypt, where they offered sacrifices unto devils and defiled themselves with idols (Lev. xvii:7; Ezek. xx:7). The age of the Law ended in unbelief, idolatry, persistent rebellion, for "they mocked the messengers of God, and despised His words, and misused His prophets until the wrath of the Lord arose against His people, till there was no remedy" (2 Chron. xxxvi:16). The age of our Lord's Personal Ministry ended in His rejection and murder, and in the insulting proclamation of His claims over His cross in the three great languages of earth, the Hebrew, the Greek and the Satin, mutely testifying that religion, culture and power despised Him (John xix:20).

Seventh. There is nothing in the present outlook that leads us to expect any other end of our age than that which

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closed preceding dispensations. It is often said that this is the dispensation of the Word and Spirit, but the Jews who lived before Christ was born, and those who heard Him preach, had the Word and the Spirit, and yet resisted both. Every Christian can thank God for the progress of the church; but let us not forget that there are fifty millions more in this country, and two hundred and fifty millions more in heathen lands, remaining to be converted, than there were at the beginning of our century. Well may our exultation be tempered with humility as we think of this; and as we see the formality, the worldliness, the profane trifling with God's Word on the part of prominent professors and preachers, that threaten the very foundations of our faith, the increasing crime and lawlessness that threaten the very foundations of civil government, the Lord may be repeating to a large portion of His church the sad rebuke sent to Sardis, "I know thy works, that thous hast a name that thou livest, and art dead" (Rev. iii:1).

It may be well to close the discussion with the following testimony of Prof. Agar Beet, a man of distinguished ability and scholarship, who has been writing a series of articles in an English magazine, *The Expositor*, on "The Second Coming of Oor Lord." After showing that the coming of Christ is one of the most conspicuous features of the first gospel, that equally "harmonious and scarcely less conspicuous is the teaching of the second and third gospels," and still more remarkable, there is between the synoptist gospels and the epistles of Paul a "close agreement both in thought and diction," he concludes with this strong statement: "The harmonious testimony of these various and different witnesses affords complete proof, apart from any special authority of holy Scripture; that Jesus of Nazareth announced that He will return visibly from heaven to earth to close the present order of things, and to pronounce and execute judgment on all men, good and bad; that He taught that at His coming, evil will be prevalent on earth, and that consequently to some men His appearance will bring sudden destruction, but to the righteous deliverance and eternal blessing.—*J. H. Brookes.*

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The Heart of the Lesson.

THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR JANUARY AND FEBRUARY.

THE PASSOVER.

(Jan. 19. Exod. xi:1–xii:28.)

Golden Text, Psa. cv:43.

Daily Readings.

Mon., Jan. 13, Exod. xi:1–10. Tues., Jan. 14, Exod. xii:1–10. Wed., Jan. 15, Exod. xii:11–20. Thur., Jan. 16, Exod. xii:21–33. Fri., Jan. 17, Exod. xii:34–42. Sat., Jan. 18, Exod. xii:43–51. Sun., Jan. 19, 2 Chron. xxx:1–27.

I. Lesson Outline.

1. A Fearful Judgment (Exod. xi:1–10). 2. The Divine Way of Escape (Exod. xii:1–20). 3. Faith's Full Acceptance (Exod. xii:21–28).

II. The Heart of the Lesson.

The judgment of God in full force was to burst upon the hard-hearted Pharaoh and his people. But the Lord provided a refuge for His own people from the plague of death that visited Egypt that night. In chapter xi we have the divine threat and prophecy of the coming judgment, and in the next chapter we have the record of the execution of the divine sentence.

The pre-eminent truth is that the shed blood provided a perfect remedy and shelter in this dire extremity. So the alone effectual shelter and remedy is the crucified Christ, the shedding of whose blood alone can and does settle the sin question for all believers (Heb. ix:22, x:10–12, Rom. v:1, viii:1, 1 Pet. i:18, 19, ii:24).

Note the statement of xii:2. This was to be the beginning of months to God's people Israel. Hitherto it had been the seventh month; but now it takes first place because of the passover feast. And all the preceding six months are, in the grace of God, reckoned as being blotted out. So with us spiritually. The beginning of real life and blessing and grace is at the cross when we believe on Christ and live. And we begin there with God by faith.

The selected lamb and all that was done with it are beautifully and

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blessedly typical of the Lamb of God, Christ Jesus, and of what was done to and through Him upon the cross. Yet note that there was death in every house in Egypt that night. Not alone the houses of the Egyptians where there was no blood stained door. But in the houses of Israel there was death, the death of the lamb. And the blood outside told the tale of death to God. So that justice could not demand a double penalty (Rom. viii:1, Jno. v:24).

A careful reading of xii:12, 13 shows clearly that the Lord Himself is "looked upon as covering the home where the blood was upon the doorposts and lintel, and as protecting it from the dread plague of death that was in Egypt that night. Blessed fact for faith to grasp. Thrice blessed truth set before us in type of what is true for every one of us who believe in Christ Jesus (Jno. iii:14–16, v:24, x:27–29, Col. iii:1–4). What safety and security!

Glance at the scene presented in xii:7–11. A feast of the whole family upon the body of the lamb whose blood was upon the doorposts and lintel. A feast at which every guest stands prepared for an exodus. How very like the present attitude of the believer in Christ Jesus. Spiritually he is keeping the passover in feeding upon Christ who is the Bread of Life. Yet ever in glad anticipation of the coming of the Lord to receive us unto Himself. Ready for his exodus at any moment to be forever with the Lord. What an exodus that was for a nation of bondmen! What an exodus is awaiting us at this very moment!

ISRAEL CROSSING THE RED SEA.

(Jan. 26. Exod. xv:1–13.)

Golden Text, Exod. xv:13.

Daily Readings.

Mon., Jan. 20, Exod. xiii:1–13. Tues., Jan. 21, Exod. xiii:14–22. Wed., Jan. 22, Exod. xiv:1–14. Thur., Jan. 23, Exod. xiv:15–31. Fri., Jan. 24, Exod. xv:1–10. Sat., Jan. 25, Exod. xv:11–19. Sun., Jan. 26, Exod. xv:20–27.

I. Lesson Outline.

1. Our Deliverer (verses 1–3). 2. Our Deliverance (verses 4–10). 3. Our Heart Praise (verses 11–13).

II. The Heart of the Lesson.

Our lesson to-day must needs be studied in the light of three scriptures—Exod. xiii:17, 20–24, iii:14. Every step of the way to the land of promise they are under divine guidance; nothing is left to chance in any manner. How true of us to-day (Phil. i:6, Matt. xxviii:20, Heb. xiii:5). In this leading God would fain keep them from all unnecessary trial; safeguarding them from the attacks of the enemy. We need to ponder afresh to-day the gracious word of 1 Cor. x:13. When faith sees this a new and gracious light is shed upon all our trial and pressure and sorrow. Moreover the whole way home to Canaan

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is made the continual occasion of the revelation of God in grace and mercy to Israel. He is continually giving them fresh glimpses of the meaning of His name proclaimed to Moses when He said, "Tell them I AM hath sent me unto you." Need it be more than suggested that this is pre-eminently true of all our pathway to glory? Our sorest trials are but opportunities for God to manifest His grace and goodness. Yet, alas, like Israel, how often the plaint rises from the heart amid pressure, "Hast thou taken us away to die in this wilderness?"

How precious to read at this juncture the words of 2 Tim. ii:13—"If we are faithless, He abideth faithful; He cannot deny Himself." (R. V.) Spite of all their murmuring God prepares the way of escape across the Red Sea. And they are at last delivered from all their Egyptian foes and fears. But note that the way seems to have opened up step by step as they went on in faith. God does not now, and did not then, open the way clear through to the end for any soul. Then would we walk by sight and not by faith, and the trustful heart is willing to walk by faith not asking "to see the distant scene: one step's enough for me."

Human strength and vindictive wrath cannot walk in the way of the Lord. With such He can have no fellowship whatever. His very look of disfavor hinders their march. Chariot wheels drive heavily and come off altogether. And at last divine judgment falls from God upon the oppressor. The analogy to this is the judgment yet to be executed by our God from heaven upon our inveterate foe who is pursuing the Lord's people step by step in this scene (1 Pet. v:8; Rev. xii:10-12; xx:1, 10, etc.) In sharp contrast with the murmuring upon the Egyptian side of the Red Sea are the present glad hallelujahs of our lesson on the Canaan side of the same sea. It is a song unto the Lord to whom is ascribed all the honor and glory and power. Compare this song with the song we are to sing one day in the glory. (Rev. i:5, 6; v:9, 10). O, what praise from the redeemed then!

THE GIVING OF THE MANNA.

(Feb. 2. Exod. xvi:1-36.)

Golden Text, John vi:36.

Daily Readings.

Mon., Nov. 27, Exod. xvi:1-10. Tues. Jan. 28, Exod. xvi:11-21. Wed. Jan. 29, Exod. xvi:22-36. Thurs. Jan. 30, Deut. viii:1-20. Fri., Jan. 31, John vi:29-51. Sat., Feb. 1, Psa. lxv:1-13. Sun., Feb. 2, Matt. vi:24-34.

I. Lesson Outline.

1. God's Answer to Murmuring (verses 1-10). 2. God's Gift of Grace (verses 11-18). 3. Some Hard Lessons for the Natural Man (verses 19-36).

II. The Heart of the Lesson.

The Lord has many lessons for His people to learn. Hitherto their

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sustenance has been that provided by the taskmasters of Egypt supplemented by their own labor. And the product is but the leeks and garlic and onions along with the fleshpots of Egypt. A little distance from their human worldly base of supply and their faith breaks down again. The trying question that the men and women of the world face today was upon them. "What shall we eat and what shall we drink, and wherewithal shall we be clothed." True the Lord had shown His might and power on their behalf in Egypt and at the Red Sea. But as yet they had not learned the lessons of simple trust in Him. Yet is it not a true portrayal of ourselves at times, beloved? Blame them not too much. We with far greater reason to trust God fail as badly, if not worse than they.

With what wondrous grace and in the most unexpected way the Lord meets the need and tells out something of that peerless name, "I AM THAT I AM." Whoever heard of bread from heaven in Egypt? And such bread; and so easily obtained. Could there be any clearer picture to us of our Lord Jesus Christ as the bread of life upon which our souls are to feed? Divinely prepared, divinely sent, and to be had for the mere gathering of faith. How many precious lessons there are. Its coming, its shape, its taste, its nourishing qualities all serve to present to us the perfections of Christ Jesus "in whom dwelleth all the fulness of the Godhead bodily" and "in whom we are complete." Yet the natural man cannot abide it. Poor Egyptianized Israel said, "Our soul loatheth this light bread." There is nothing in it to pamper the appetite of the flesh in any way. The old Adam cannot live upon the bread of life that came down from heaven.

The law of the gathering of it is suggestive. It demanded early labor, even as God would have first place in our time as well as in our thought and word and act. It passed with the dew. Nor would any one hoard it; the atmosphere of this sin-cursed earth induced early corruption. The supply must be gathered day by day and used in the day of the gathering. Yet the rest day of the week was fully provided for by the Lord and there was no need for toil then. With what persistent grace and patience the Lord sought to guide and help His people day by day.

JETHRO'S COUNSEL

(Feb. 9. Exod. xviii:1-27.)

Golden Text, Gal. vi:2.

Daily Readings.

Mon., Feb. 3, Exod. xviii:1-11. Tues., Feb. 4, Exod. xviii:12-27. Wed., Feb. 5, Luke x:1-12. Thurs. Feb. 6, Acts xviii:1-12. Fri., Feb. 7, Rom. xvi:1-16. Sat., Feb. 8, Rom. xvi:17-27. Sun., Feb. 9, Rom. xv:1-16.

I. Lesson Outline.

1. A Happy Reunion (verses 1-12). 2. An Overburdened Man (verses 13-16). 3. A Blessed Relief (verses 17-27).

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II. The Heart of the Lesson.

Our present chapter should be read in connection with chapter iv: 24-26. Moses' wife was not then fully prepared to share all the work and walk in fellowship with her husband in all the things of the Lord. There might have been a hindrance to the work of the Lord had she been permitted to go down into Egypt with him. But now the time had come for reunion; no doubt but that the intervening time had been spent at her father's house away from Moses in such a way that she was now prepared to go on with him in full fellowship clear to the end.

We have a precious type here, but we must needs not press it too far. This Gentile bride of the lawgiver is in a special sense the type of the church. She became Moses' wife while he is practically banished from his homeland and from his people and practically rejected by them (Acts vii:23-36). After the deliverance of the people of Israel she is again associated with Moses as the wife. At present the Lord is busy obtaining a church, which is the body and bride of the Lord Jesus Christ. With this accomplished He will return to deal with Israel. And then the ancient people of God and their kingdom is specially to the front again (Acts xv:14, etc.) But never is the church to lose her high and heavenly place and calling in Christ Jesus (Eph. i:15-33, Col. iii:1-4).

In Jethro we have a man who must surely have known and have worshipped the true God even though not one of the Jewish nation (verses 9-12). How much the sojourn of Moses in his home for forty years may have had to do with this we may only surmise. Yet perchance it was most pronounced and effectual testimony that the banished Moses bare to the truth as he knew it. Counsel from such an one would surely be helpful. And without a question the Lord used this man to help His overburdened servant. Is it not worth while seeing here the mutual helpfulness of the members of the body of Christ to each other? Read viii or xii in this connection. And let us heed the word of our Lord when He would seemingly guard us against spiritual self-sufficiency and pride, saying, "Quench not the Spirit" (1 Thess. v:19). Is it pressing this too far to suggest that what is meant is that we are not to despise or reject or neglect the counsel of some Spirit-filled saint who, in our estimation, may seem to be less advanced and intelligent in the things of the Lord. Thus did not that man of God, Moses. So did not Paul. And we may obtain much profit if we are humble enough to listen to the Spirit through such channels.

From out the thoughtless, wreck-strewn past,
From unknown years that silent wait,
Amid earth's wild regret there comes
The promise with its precious freight,
"In perfect peace."

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Daily Scripture Calendar.

January, 1919.

January 1. "Behold, I make all things new" (Rev. xxi:5).

Nothing short of this would satisfy the infinite grace of God. Grace always seeks to dismiss the past and provide for the future. Grace will one day dismiss the old order and make all things new. The turning of the new year is suggestive. New resolutions have no place in the Christian's life. To *resolve* is to count on self. It is making provisions for the flesh. May the old year's failures be dismissed in His grace and the new year be characterized by new power and victory through yielding more completely to Him.

January 2. "If any man be in Christ he is a new creation" (2 Cor. v:17).

Salvation, according to the Bible, is never a repairing of an old thing: it is the manifestation of the *creative* power of God. It is a new creation. To be "*in Christ*" is to be of a new race of heavenly beings. This new humanity is neither Jew nor Gentile. It is rather characterized by the new headship and its eternal relationships. "Christ is all in all." As in creation, so is His body of believers, "He is before all things, and by him all things consist."

January 3. "Old things have passed away; behold, all things are become new" (2 Cor. v:17).

New as to *facts*, for a saved person has become a new creation; new as to *fear*, for all the past is covered in His grace and all condemnation is past; new as to *feelings*, for now there is "joy and peace in believing"; new as to *faith*, for One has been discovered Who is omnipotent and unfailing; new as to *furnishing*, for the enabling Spirit has been given; new as to *fellowship*, for fellowship is with the Father and with His Son; and new as to the *future*, for it is the realization of eternal life. And daily mercies *ever new*.

January 4. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. ii:17).

Each of His saved ones represents a particular thought in His grace. We are not alike. He could not spare one. To each He will give a new name. A Bible name represents the personal characteristics. The new name will express His particular delight. It is not public. It is the expression of His love to His individual child. It is the secret confidence of a lover. "A white stone." He is the enduring stone. The new name is on His heart. He carries us in His bosom. So, also, He has said, "I will write upon him the name of my God."

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January 5. "And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. iv:24).

What priceless provisions! The old man is fallen, sin-cursed and hopeless. He has always failed and always will. A "new man" has been provided to live in the place of the old. This is the presence and grace of Christ produced in us by the Spirit. "For to me to live is Christ."

January 6. "And they sung as it were a new song before the throne" (Rev. xiv:3).

No man could learn this song but the redeemed. Who else can sing with the spirit and understanding when the theme of the song is redeeming love, but those who are redeemed? "He hath put a new song in my mouth, even praise unto our God." It will be celestial music and satisfying praise. Even now the Spirit gives a singing heart.

January 7. "For to make in himself of twain one new man, so making peace" (Eph. ii:15).

Here the term "new man" refers to the body which is His church now being formed by the union of all believers to Him Who is the Head. He is drawing from the two human sources, both Jew and Gentile, and making of the twain "one new man." This is also the "perfect man" "the measure of the stature of the fulness of Christ" (iv:13). This is all *new*. It will be the manifestations of the marvels of His wisdom and grace. Here it is "from faith to faith": there it will be from glory to glory.

January 8. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. x:19, 20).

Access into the holiest is perfectly provided by the blood of Christ. Nothing could be more certain and therefore we have all boldness. He gave His body a sacrifice, giving us right and title as justified before God. By receiving His life we have the position of sons. By being *in Him* we are always accepted. He is the Way. He is the new and living way. Believing this we will honor Him by boldly claiming our access into the holiest. What an opportunity! What dignity! What responsibility!

January 9. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (2 Pet. iii:13, Rev. xxi:1).

It is according to His promise. It was witnessed by the Patmos seer. Such it shall be. Truly He maketh all things new. What marvels of His creative power and outshining of His grace may such a new creation disclose! There is the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. The whole creation may expect this new glory; but here is special promise and blessing for His bride. This, Peter says, we look for.

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January 10. "A new commandment I give unto you" (John xiii:34).

This was very new as compared to the commandments from Moses. Love is the fulfilling of the law. It is very much more. It is the very divine life and mind of Christ manifested in us. "As I have loved you," demands that it be wrought of God. The new commandment can be kept only as He keeps it in us by His own imparted power.

January 11. "If ye keep my commandments ye shall abide in my love" (John xv:10).

Here is a spiritual inter-dependence. Unless we abide in His love we cannot keep His commandments (John xiii:34). This is another way of saying that both the source and the expression of the Christian's life must be wrought by the power of God. Christ, by the Spirit, must be both the cause and the effect. So he has planned and so it must be This is the abiding life. It is in-living and out-living Christ.

January 12. "As I have kept my Father's commandments, and abide in his love" (John xv:10).

Again the standard is impossible. We cannot keep His commandments "*as*" He has kept His Father's commandments. We cannot abide in His love "*as*" He abides in His Father's love. Grace hesitates at nothing in placing heavenly responsibilities before the child of God, because Grace reckons that all is to be wrought in us by One Who is infinitely able. Understanding and believing all this, we can say: "There is nothing too hard for Him."

January 13. "Have I been so long time with you and yet hast thou not known me, Philip?" (John xiv:9).

Three years of companionship in all the vicissitudes of an itinerating ministry should result in some acquaintance. It had, but Philip had hardly awakened to the fact that he was companion to One Whom to see was to see the Father. It is a question of degrees of acquaintance with the Son of God. Will He say when we see Him, "Have I been so long time with you and yet thou has not known me?" He could not chide us for not knowing Him fully: He may chide us for not knowing Him better.

January 14. "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" (John xiv:11).

Believe me that I am one with the Father, because I tell you: or else believe me because it is demonstrated and proven by My very works. These are two very different degrees of belief. It cannot be doubted but that the first is more refreshing to the heart of Christ. Faith in His Word is too often weak until something is experienced, or some proof has been discovered. Just to take Him at His Word is the more commendable and God-honoring belief.

January 15. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John xx:29).

Again we see two widely differing degrees of faith. "Thou hast seen me." Who would not be impressed and convinced could he stand with Thomas and behold those scars of crucifixion? "Blessed are those who have not seen and yet have believed." We might well pray to be spared experiences that we have compelled Him to give us in our

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utter inability or unwillingness to believe what He has said. Take Him at His Word and be saved; yet how many wait long years for some experience on which faith can rest.

January 16. "Behold I have prepared my dinner" (Matt. xxii:24).

Such is the preparation for sinners and the invitation of the Gospel What a feast! Forgiveness, eternal life, justification, righteousness in Him, sanctification and redemption. The cost of this dinner is beyond computation; but there is no charge to the guest. Salvation, though costing Him His richest treasure, is His *gift* to us "when we were yet sinners," and "while we were enemies."

January 17. "Jesus said unto them, Come and dine" (John xxi:12).

This is not a Gospel invitation. It rather suggests His provision and care for those who are saved. His care is expressed in things both temporal and spiritual. He can build a fire. He can prepare a meal. "They saw a fire of coals there, and fish laid thereon, and bread." So, also, He can supply the Bread of Life. May we be simple hearted enough to *believe* that He is always *able*!

January 18. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" (John xxi:15).

He must also correct and instruct us; but always in marvelous grace. Righteousness would correct, instruct and then dine. Grace dines first. He will not, and cannot, neglect the correction; but He can never fail to sustain and keep, or to express His love. "Oh love that will not let me go!"

January 19. "Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another" (Dan. v:17).

Daniel was rendering a priceless service to the king. For this the king had promised a scarlet robe, a chain of gold, and the position of third ruler in the kingdom. The child of God may be, when conditions require, independent of position and wealth at the hands of the world. Daniel's service was unto God. He asked nothing more than to serve; yet it pleased God to bless him with all that the king had offered.

January 20. "For * * * to depart and be with Christ is far better" (Phil. i:23).

Such a conception of death is not born of the world. It discloses the degree of reality to which the unseen may attain. By faith, death to a Christian may be seen to be a real blessing, for it is such in truth. A Christian dies to live, and after death he lives to die no more. We may see it in print; but it must become real in the heart. To know and love Him is the secret. We can then welcome translation or death, if it is His appointment, if only it takes us to Him.

January 21. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. vi:19).

A most unusual anchor! It is lodged in heaven. It is there only because *He* is there. Our safety, endurance and security is all in His

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unchanging Person. He is "the same yesterday, and today, and forever." He gave His precious blood to save us. He never can or will change. How certainly He will keep!

January 22. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. vi:19).

The "veil" is a figure drawn from the tabernacle of old. The divine Presence was there "within the veil." So were the symbols of His love and grace. The ark was there, the type of Christ. The law was there, but covered with atoning blood. The mercy seat was there and all condemnation was cancelled by blood. Such is the Anchor to our souls. The living Christ in the heavenly tabernacle not made with hands.

January 23. "The veil, that is to say, His flesh" (Heb. x:20).

The flesh of the Lord Jesus hid His deity. No human eye could behold His essential glory. Once He was transfigured before the eye of man. Then, as always in transfiguration, the inner light radiates outward. The light of God has been softened to the human eye by the humanity of Christ. Nevertheless, in Christ, God has drawn near. We think of a Friend, a Brother, a Kinsman and are not afraid; but "our fellowship is with the Father and with his Son." Because of Christ, we, standing before a "Consuming Fire," are not scorched.

January 24. "Him that cometh unto me I will in no wise cast out" (John vi:37).

There is something of inestimable merit in the work of Christ for sinners. Things have been greatly changed when God, who is a "consuming fire," can extend this invitation to the chief of sinners. He will in no wise—no time, no where, under no circumstances, now, or ever—cast us out. So much do we owe to the Sacrifice of our Lord.

January 25. "I am the door" (John x:9).

There was a door open to unfallen man; but when he fell that door was forever closed. Men have knocked long and strong, but to no avail. The mercy of God has provided a door for sinners. No one else need attempt to enter there. That door of love and grace stood open in the ages past through the shedding of sacrificial blood which anticipated the cross of Christ. The same door stands wide open today through the blood of God's Lamb. That door will be shut. Mercy cannot always plead. "The Spirit and the bride say, Come."

January 26. "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John xix:34).

Blood and water are God's provision for lost and helpless man. The blood alone can justify. The water, a symbol of the Spirit and the Word, alone can sanctify. By blood there is remission of sin: by the water there is constant cleansing. He will sanctify and cleanse His church with the "washing of water by the word." We have as much personal responsibility in receiving the Word as we had in receiving the blood. To Christ we must come for justification by blood: to Christ we must come for sanctification by His Word and the Spirit.

January 27. "Are the consolations of God small with thee? is there any secret thing with thee?" (Job xv:11).

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When a dark cloud covers the sun we may be sure it did not come from the sun. It arose from the earth. So when we have lost our consolation and fellowship with God we may know that it is something within ourselves that has dimmed our blessing. Too often it is a secret thing that He alone could know. He always knows. He is never mistaken. We can do no better than to act on His perfect understanding and make full confession at the slightest shadow in our sky.

January 28. "Now ye are clean through the word which I have spoken unto you" (John xv:2).

Christian joy is a moral quality rather than a temperament. It is the fruit of the Spirit. This fruit springs from roots. We have Christian joy when we heed the things He has spoken to us. It is the result of abiding in Christ.

January 29. "But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Mat. xix:22).

This young man had great possessions it is true; but did not the possessions rather possess him? Jesus did not ask all rich men to abandon their riches. It is important to discover whether we worship God or gold. How very many of God's children are spoiling their spiritual life by selfishness and faithlessness in their finances! And this practice is as common among those of little means as those of great wealth. In this department of their lives they adhere strictly to worldly principles. How faithful are the wounds of the Friend!

January 30. "And whosoever will be chief among you, let him be your servant" (Mat. xx:27).

Here is a new social order. It was even more of an innovation in that day than now. How great an innovation it is today! The ambition of Satan was to be "like the Most High." The world commends the one who is served. This is the blindness of a fallen nature. Heaven has come down to earth. Its estimates and principles are disclosed in Christ. He said, "I am among you as one that serveth." Are we followers of Christ?

January 31. "Let your conversation be without covetousness; and be content with such things as ye have: for he saith, I will never leave thee, nor forsake thee" (Heb. xiii:5).

How poorly we conform to these conditions! The only cure for covetousness and restless ambition is to be made aware that our Lord has arranged and permitted the present conditions and that His love will change things when it is best. He has not forsaken us in the darkest hour. He never will forsake us. We need fear only the drawing away of our hearts from Him.

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Vol. XXV. FEBRUARY, 1919. No. 8.

Editorials.

The Glorious Things

There is a blessed little statement in the Gospel of Luke, which should arrest our attention: "And all the people rejoiced for all the glorious things that were done by Him" (Luke xiii:17). And it must have been glorious when His blessed feet walked on this earth, when in that little land, called by Isaiah "Immanuel's land," He manifested His works of Grace and Power. In His unostentatious way, He who had humbled Himself and stooped so low, went about doing good. Garbed as a servant, yea, the servant of all, He was none the less the mighty Jehovah. He had veiled Himself; but behind that veil there was the Glory of the Only Begotten of the Father. In the glorious things He did, His Glory was revealed. What a glorious manifestation was the deliverance of the daughter of Abraham, whom Satan had bound for eighteen years! What glorious things the raising up of Jairus' daughter, the bringing back to life of the widow's only son at Nain, the raising up of Lazarus, the feeding of the five thousand, the cleansing of the lepers, the casting out of demons, the calming of the troubled sea! Well did all the people rejoice for all the glorious things that were done by Him, the evidences that God had visited His people and that Jehovah had appeared in their midst. And yet though they saw these glorious things, such as the eyes of men had never seen before, nor seen since, they believed not on Him. He had to upbraid the cities wherein most of His mighty works were done, because they repented not. "And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done

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in thee, had been done in Sodom, it would have remained until this day" (Matt. xi:23).

Then He who had done all these glorious things was rejected by His own, delivered into the hands of the Gentiles and crucified. And now He is the risen and glorified One, at the right hand of the Majesty on high. He sat down, because His work He came to do is finished. He is waiting on the Father's throne, because His work as King is unfinished. When the appointed time comes in the purpose of the Father, He will send Him again into this world (Hebr. i:6). With His personal manifestation in power and great glory He will do greater and even more glorious things than the glorious things He did while on earth. His glory then will cover the heavens and angels will attend His return to the place where He once was rejected and cast out. He will also bring with Him all His saints in unspeakable splendor and glory, for it is written, "When Christ our life shall appear, then shall ye also appear with Him in Glory" (Col. iii:4). Then He will make known through the redeemed and glorified hosts the excellency of His own work. He will be admired in that day in all them that believed, for each will reflect His own image and glory. He will also present them faultless before the presence of His glory with exceeding joy (Jude 24). His own prayer will be fully answered, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory" (John xvii:24). *Then* it shall be known what glorious things He has done by His blessed work on the cross.

And the earth will behold His glory and He will do glorious things once more. It is true, wrath will be poured out from above. He must judge and deal in judgment with this earth. This too belongs to His glory. The world is to be judged in righteousness by that man, whom God hath ordained; whereof He hath given assurance unto all men, in that He raised Him from the dead (Acts xvii:31). The ever multiplying enemies of the cross of Christ, the evil teachers, who deny the Lord, who bought them, will find their miserable end, when He is manifested in glory (Phil. iii:18, 19). He comes in flaming fire taking vengeance on

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them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power (2 Thess. i:9–10). These are solemn statements, which are much forgotten in the days of a false security and false peace. May we remember constantly that all Christ rejectors are facing a certain doom, when He is revealed in glory. But in wrath He will remember mercy and when all things which offend and them that do iniquity (Matthew xiii:41) are dealt with, He will begin to do His glorious things for the earth.

He will do glorious things for Jerusalem and for the remnant of His earthly people. He will make Jerusalem a praise in the earth. There He will once more establish His dwelling place of Glory and shine forth in Beauty and Holiness (Isaiah iv, Psalm cxxxii:13, 14). "And they shall call thee, The City of the Lord, The Zion of the holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isaiah lx:15). What glorious things are predicted by the Spirit of God yet in store for that city, for the land and for the people. He will do all these glorious things.

Then He will wipe away all tears, sighing and sorrow will flee away. The eyes of the blind will be opened; the ears of the deaf unstopped; the tongue of the dumb unloosed and the lame man will leap as an hart. Demons will have to cease their fearful work and Satan's power will be completely checked. The wilderness will blossom and waters change the deserts into fruitful places. He will do glorious things among the nations so that all wars will cease and righteousness will be practiced, while the fruit of righteousness, blessed peace, will be in the earth. What glorious things He will do in blessing all creation! No human tongue or pen can describe the glories He will bring to this earth, when the glories not only of Himself, but of the now unseen world of spirits will be visibly seen. The angels of God will ascend and descend upon the Son of Man (John i:51).

Then all the people will indeed rejoice and shout for joy.

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The heavens will rejoice. The saints of God in the New Jerusalem will rejoice and sing the Glory song; the earth will answer. Israel will rejoice and the nations of the earth, then worshipping Jehovah, will rejoice with His people for all the glorious things He has done (Deut. xxxii:43).

How little we His people think of the glorious things to come, all the glorious things He will do. It seems strange that so many of God's people are so indifferent to these future glories. Alas! it is the work of the god of this age, who not only blinds the eyes of them that believe not, the unsaved, but who in his masterly way, obscures the visions of glory and makes this passing age with all its vanities so attractive to the heirs of glory. It needs a constant reading of the Word of God, it needs a constant heart occupation with the glorious things to come, to be kept from the snares and to be saved from the great prevailing indifference. Only as we remember "all the glorious things" and look upon them as coming realities, can we serve with joy and gladness. It is the joy set before us. May we daily remember that He who was here and did all these glorious things will come again and do greater things, so that the earth will be filled with rejoicing. How soon, dear reader, all the glorious things, the fulness of our redemption may be upon us? Only He knows it. Then we shall see Him as He is.

Face to Face with Christ our Saviour,
Face to Face what will it be.

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Bells and Pomegranates

In Exodus xxviii we read the divine command to make for Aaron holy garments and these were to be "for glory and for beauty." Every garment typifies something concerning our great Highpriest and His work. The robe of the Ephod was to be all of blue, the color of heaven. Upon the hem of that garment Moses was told to make "pomegranates of blue, and of purple and of scarlet round about thereof, and bells of gold between them round about. A golden bell and a pomegranate, golden bell and a pomegranate upon the hem of the robe round about."

The bell gives a sound and therefore stands for testi-

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mony; the pomegranate is a fruit. In the bells, which sounded, and the beautiful pomegranates, which came next to the bells, we have testimony and its fruit foreshadowed. The sound of the bells was heard when Aaron went in to be before the Lord; "his sound shall be heard when he goeth in unto the holy place before the Lord" (Ex. xxviii:35). When our Highpriest entered into the holy places not made by hands, to take His place in the highest Glory, the bells began to sound out their sweet and precious music. The Holy Spirit came to this dark earth and the Gospel bells gave forth their testimony. The pomegranates, the blessed fruit soon appeared. Souls were converted and added to the church, His body. Ever since when the bells of the Gospel give their sound, fruit appears. True testimony will never be barren. We may not see the fruit, but He who sends forth the sound of the Gospel will also put the fruit there and we shall see it in His own day.

But it is also written that the bells gave the sound "when he cometh out." When the Highpriest had left off in his ministration and parted the curtain to come out of the sanctuary the bells rang. Our Lord will come out from the Holy of Holies and when He comes again the bells will ring and fruit in abundance will be produced. What a glorious sound will go forth throughout the whole earth, when the Priest-King appears! His Name will be glorious. The message of the King of Glory will be heard among all the nations and all the ends of the earth will fear and worship Him. The nations will be given to Him and His glory will cover the earth.

Now He is still in God's presence for us and we know that He liveth and intercedeth for us. It is our blessed privilege and opportunity to give out the joyful sound through His Gospel, and He will honor it by putting alongside each bell the pomegranate. May it cheer our hearts.

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Without Him

You know the Lord Jesus Christ as your Saviour, Lord and Friend. Have you ever thought of what it would mean to be without Him? After we know Him, His grace, His loving

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kindness and His patience; after we have tasted that He is good and enjoyed His peace and His fellowship; after we have found Him the friend that sticketh closer than a brother, who always hears our cry and is at our side—the thought of being without Him becomes unbearable. Without Him! Without Him means sins unforgiven, no peace with God, no hope of glory; sin's power unbroken, a comfortless, unhappy life, unsatisfied and dissatisfied. It means despair and darkness forever and ever. It is good for us to think such thoughts and to ask, what would we be without Him? It will teach us to appreciate Him more and make us more faithful to Him who is our all, in whom our need is fully met, who is our peace and our hope, our friend and our refuge.

In connection with this let us think of those who are without Him; without Christ, without hope and without God in the world. Such is the unspeakably sad condition of the multitudes about us. As we think of what we were once without Him and what we would be without Him, our hearts should be moved with deepest compassion for unsaved men and women about us. And then we think of what is just ahead for them. This age is soon to end. And what an end it will be! Judgment and wrath will be poured out upon all who obeyed not the Gospel of Jesus Christ. We know certain men teach, and certain books teach, that those who lived on in sin and did not accept the Lord Jesus will have another chance during the end of the age and then will be saved. But who can give an assurance that this is true? In the light of 2 Thessal. ii:10 12 it is not true. Oh! think of those without Him and their coming down.

Frances Ridley Havergal expressed this "Without Him" in a poem from which we quote:

I could not do without Him!
Jesus is more to me
Than all the richest, fairest gifts
Of earth could ever be
But the more I find Him precious,
And the more I find Him true,
The more I long for you to find
What He can be to you.

You need not do without Him,
For He is passing by;
He is waiting to be gracious,
Only waiting for your cry;
He is waiting to receive you—
To make you all His own,
Why will you do without Him,
And wander on alone?

Why will you do without Him?
Is He not kind indeed?
Did He not die to save you?
Is He not all you need?
Do you not want a Saviour?
Do you not want a friend?
One who will love you faithfully,
And love you to the end?

* * *

What will you do without Him?
When He hath shut the door,
And you are left outside, because
You would not come before?
When it is no use of knocking,
No use to stand and wait,
For the word of doom tolls through your breast,
That terrible "Too late!"

You cannot do without Him;
There is no other name
By which you can be saved—
No way, no hope, no claim!
Without Him—everlasting loss
Of love, and life and light!
Without Him—everlasting woe
And everlasting night!

* * *

Why should you do without Him?
It is not yet too late;
He has not closed the day of grace,
He has not shut the gate.
He calls you!—hush! He calls you!
He would not have you go
Another step without Him
Because He loves you so.

[Perhaps these lines will be read by some unsaved one, by one "Without Him." Oh! friend let me plead with you to

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come to Him, who still bids you welcome. And you, dear reader, think of what you would be without Him and pray for those who know Him not.

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An Answer

Occasionally some one asks a question on predestination or foreordination, and wants to know if the Editor believes that God has foreordained a part of the human race to be lost. We do not believe in any such doctrine, and that for a very simple reason, whatever hyper-Calvinists may say about certain Scriptures in support of their doctrine.

In 1 Tim. ii:1-4 we read, "I desire, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. Who will have all men to be saved, and to come unto the knowledge of the truth."

It is very simple. God wants all men to be saved and to come to the knowledge of the truth. In the light of such a blessed statement how can anyone believe that God wants anybody to be lost! Even so our Lord Jesus Christ gave Himself a ransom for *all* and the grace of God, that bringeth salvation to *all* men hath appeared. And again it is written that the Lord "is longsuffering to us-ward, not willing that any should perish, but that *all* should come to repentance" (2 Pet. iii:9). If God is not willing that any should perish then He has certainly not foreordained any human being to everlasting perdition. If man is eternally lost it is not the fault of God who so loved the world that He gave his only begotton Son that "whosoever believeth on Him should not perish but have everlasting life."

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Tears on Earth; No Tears in Heaven

This earth is the place of tears. Even the Son of God, our ever blessed Lord Jesus Christ shed tears while He sojourned on earth. He wept at the tomb of Lazarus and He wept over Jerusalem. How many more times He must have wept, the Man of Sorrows and

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acquainted with griefs! Perhaps in the nights spent in prayer He shed His blessed tears. But now in glory as the glorified man He knows no tears, nor shall we when at last brought home to be with Him. "Weeping may endure during the night, but joy cometh in the morning." Then all our tears will be wiped away. No moist eyes in glory, but glory-eyes to see Him as He is.

And so we weep our tears of sorrow, pain and loss, like Himself we too weep with them that weep. Yet through our tears we smile when we think of home, when tears will be no more.

Down from those loving, gracious eyes flow'd tears
And "Jesus wept;"
Beside Death's gate, amid their hopes and fears,
There "Jesus wept."
Death must be spoil'd, the conqueror laid low!
Life at the word, "Come forth!" "Loose him, and let him go!"
Once more He wept, with that prophetic sorrow,
Yes, Jesus wept
O'er Salem, reckless of the sad to-morrow,
Whilst Jesus wept.
"I would, but thou wouldst not," He fondly cried;
Rejected thus by man, for sinners yet He died.
He weeps no longer now. In that bright region
Where He now rests,
No tear may dim the gaze of that vast legion
Who in Him rest.
All must be praise and worship never ending.
From each a note of joy unspeakable ascending.

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The Coming Union

To what we have said on the coming Union of Christendom in "Current Events" we desire to give some additional editorial information. Before us is a copy of "The Arbitrator" for January, 1919. The title page has the following prominently displayed: "Religious Unity—Catholics, Episcopalians, Methodists, Baptists, Unitarians, Presbyterians, Quakers, Jews and Christian Scientists."

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The contents are as follows: "What do Catholics believe," by a prominent Catholic priest; "The Distinctive Position of the Episcopal Church," by Dr. Arthur W. Jenks; "The Doctrinal Standards of Methodism," by H. K. Carroll; "Baptists," by Daniel G. Stevens; "Presbyterians: Brief Statement of the Reformed Faith," by the General Assembly; "Unitarians," by S. M. Crothers; "Christian Scientists;" "The Faith of the Quakers;" "What Modern Judaism Stands For," by Rabbi H. Levi.

Theo there is also a questionnaire which "ministers and laymen" are encouraged to study and answer. We reproduce it verbatim.

1. Was the content of religious faith divinely revealed at a stated moment or period in the past? If so, must not the church be accepted and trusted as the custodian of this revelation?

2. If, on the contrary, religion is a progressive revelation, growing *concurrently with knowledge of physical science, etc., should* we investigate every new revelation in order to revise our theology?

3. Does the history of any prevalent religion show entirely satisfactory results?

4. Instead of changing details of religious faith, must we not rebuild upon new foundations?

5. Do not the accepted doctrines and forms of religious worship *separate religion and daily life instead of co-ordinating them?*

6. Is it possible that a universal religion might be found suitable to all peoples in every land, the adoption of which would be of inestimable benefit to the world?

7. To achieve religious unity, will it be necessary for each denomination to discard every dogma, doctrine, or ecclesiastical observance that is not consistent with the best modern thought?

8. If the *majority of the world, Mohammedans, Brahmans, Confucianists, Zoroastrians and Buddhists,* are bound by superstitions, is it not likely that Christians also are beset by similar superstitions?

9. What is your conception of God? (a) Is He omnipotent, if so is He also all-good? (b) Does He answer prayers for specific physical changes such as rain? (c) Is His revelation to man all contained in the Bible? (d) Did He give the commands ascribed to the Lord God in the *Pentateuch?* (e) *Is He the spirit of good in all men?*

10. Is it necessary to be a Christian to be truly religious?

11. Must a person accept any or all of the following doctrines, to be a Christian? Direct creation. Fall of man. Atonement. Miraculous birth. Resurrection of the body. Ascension into heaven. Miracles. Existence of hell after death. Infallibility of the Bible.

12. Is salvation dependant upon belief in some of these doctrines?

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If so, do all Jews, heathen and infidels fail of salvation? If unbelievers can be saved, are the doctrines essential?

13. Is it not more essential to believe in the Social Ideals of the Federal Council of Churches?

14. Do you believe the creeds, Athanasian, Apostles, Nicene?

15. Will you endeavor to formulate a more modern creed?

16. Are there any doctrines of your church which you would like to see openly discarded?

17. Is it bad for character to profess beliefs not sincerely held?

18. With minds free from dogma, may we not discover new doctrines that we know not of, valuable, inspiring, to replace a faith in antiquated traditions?

19. If Truth is God; if Love is God, will not our efforts, if sincere, be rewarded?

20. What is your religious denomination? Are you a minister?

This questionnaire tells the tale. It shows what a child of abomination this "church union" is going to be. Surely they are *rushing into the blackness of darkness forever.*

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Apostasy and a Warning

The spirit of Antichrist and Apostasy is *found almost everywhere today.* Every denomination is being leavened by it. *Certain denominations who but yesterday* boasted of being free from destructive criticism find now that the unclean birds lodge in their branches. A reader of "Our Hope," Mr. G. Hafner, pastor of the Reformed Church in Portland (Oregon) has sounded recently a warning of the grave danger in his own denomination. He writes the following in the "Reformed Church Messenger:"

"Sidelights from Camp Sherman", was the title of an article which was printed in the *Christian World.* There were some statements made there that should not be overlooked by the Reformed Church, and I would like to *throw some skylight on those "sidelights."* After giving a Sunday program in the Big "Y" Auditorium, which contained three meetings for "movies" on that Sunday, the writer goes on to say: "What is the meaning of all this? Will it be necessary for our Churches to put on a similar program in our services if we wish to interest men? Perhaps not. But one thing is certain; the Church must get away from denominationalism; it must cease to express its distinctive or man-made tenets. The Christianity she preaches and teaches must not be that expressed in sixteenth century language. She must not be constantly *insisting on a mystic, impossible creed.* She must not always be insisting on 'fundamentals.' She must simplify her creed. The Gospel as expressed by Jesus Himself ought to be sufficient. A Gospel which insists on the fatherhood of God, the brotherhood of men,' the

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mastership of Jesus Christ and the hope of immortality will be fundamental enough."

Now let us see what all this means. What are the "man-made tenets?" What is the "Christianity expressed in sixteenth century language?" What is the "mystic and impossible creed?" What are the "fundamentals?" Without doubt, the writer, a minister in the Reformed Church, refers to the fundamental doctrines of the Reformation, brought to light again from the Word of God by Zwingli, Luther Calvin. These doctrines are: justification by faith; the atoning,, sacrificial death of the Lord Jesus Christ on the cross; His bodily resurrection from the dead; His ascension into heaven to the right hand of God; the sending of the Holy Spirit upon believers; His coming again in glory to set up His Kingdom; His pre-existence; His deity, His supernatural birth from the virgin; His true humanity (the two natures in one person); these are the so-called "man-made tenets," this is the "mystic, impossible creed," that must not be preached and taught after the war. If these doctrines are insisted upon, it will hinder the success of the Church, this writer tells us.

Now, to deny or set aside these doctrines, clearly taught by Christ and His inspired apostles, is nothing but apostasy. It is sadly true that many preachers have given up these doctrines, and instead they preach "democracy," politics, and "man-made tenets;" that is, they preach what tickles the ears of a godless, perverted race. I am surprised that such men are found and tolerated in the Reformed Church. But perhaps we should not be surprised, but rather expect that it should be so, for it is the fulfillment of the "sure word of prophecy."

These preachers of infidelity make great plans for "building up the Kingdom," for "Christianizing the world," for "making a new world after the war," but they take counsel without the Lord and therefore "it shall come to naught." They are strenuous in their efforts to make the Church acceptable to the world and domineering over the world. But *their Church will perish with the world.* It is not likely that this word of warning will find many open ears (if it should be printed in a paper of the Church), for the spirit of our time, which is the spirit of Antichrist, will not permit it. May the Lord grant that some of those that still "hold fast His Word" may be put on their guard against the wiles of Satan, is the prayer of the writer.

This has the right ring. May the Lord bless the men in the different denominations who contend earnestly for the faith delivered unto the saints.

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Irish Faithfulness

Some friend mailed us "The Irish Magazine", published at Somerville, County Dublin, Ireland. In this issue is printed the address of the President of the Baptist Union of Ireland. Mr. James Shields. The address contains

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a most excellent testimony to the fundamentals of the faith delivered unto the Saints. The title is "Some Things for which We Stand." We quote two paragraphs:

First of all, then, I will begin with the Word, the precious Word of God, for to us Baptists the Bible is the very Word of God, and we believe it to be so from cover to cover, and of this we have absolutely no doubt. The sixty-six books of the Bible written at different times and by different persons, and in different circumstances in life, all go to make one whole, "the Scripture of Truth," the revelation of God. It is all God breathed. "Holy men of God speak as they were moved by the Holy Ghost," hence man cannot understand the Bible apart from the Holy Ghost; "the natural man receiveth not the things of the spirit of God," for they are foolishness unto him. Neither can he know them, because they are spiritual discerned, but "he that is spiritual discerneth all things." God reveals by His Spirit, and I have no doubt that the secret of all destructive higher criticism lies here. Men come to the Word who have not the spirit, and consequently are none of His. We do not wonder, therefore, that these meet with supposed contradictions and difficulties, and throw over certain portions altogether, because they fail to understand them, or they do not suit their natural desires and ways; but in rejecting part they reject the whole, for the Book is one. They come to the light, it exposes them, "for the entrance of God's word giveth light;" but they turn away as from the light, for "men love darkness rather than light, because their deeds are evil." But we have come to the light, and the light has got in, "and in His light we see light," and "rejoice in the word of God, as one that findeth great spoil," and earnestly contend for the "faith once for all delivered to the Saints;" and in the language of the Psalmist we say, "the word is pure, therefore the servant loveth it."

Secondly, we stand for and tenaciously hold the truth of the Deity of the Lord Jesus Christ. This is being denied in many quarters today; the wicked heresy that Jesus is only a man, and nothing more than a good man whose example should be followed, is alas spreading on every hand; hence the need for us who know Him and love Him in sincerity and truth to be absolutely clear in all our preaching and teaching of the Son of God, "that He is the equal with the Father, God over all blessed for ever," the Creator of all and upholder of all. To us there is nothing more clearly set forth in Scripture than the precious truth of His Deity. He is the Eternal Son of the Eternal Father, who became man, perfect man, the sinless one. He laid hold upon the seed of Abraham, and tabernacled among men," and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross," there meeting all the claims of a holy God, and making it gloriously possible for God Who is just to still be just, and the justifier of him that believeth on Jesus, now God has highly exalted Him, and given Him a name above every name, and to Him every knee shall bow and every tongue confess and own Him

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Lord to the glory of God the Father; and we are instructed in the Word that should any come unto us having not this doctrine to receive him not. neither bid him God speed.

What a difference from the stand many Baptists and also Baptist seminaries, colleges and universities have taken on these two great fundamental truths of the Bible. We know the Lord will greatly bless these Irish brethren for the positive stand they have taken!

Then there is a glowing testimony to the Gospel and its blessed power:

We stand for and love to proclaim the gospel of free grace, knowing as we do, "that it is the power of God unto salvation to all that believe," and we are always ready to preach it to every creature, but especially to our own fellow-countrymen, for it is the only remedy for all the ills of this our beloved land, so distressed and ruined with priestcraft, superstition, and political strife of the very worst kind. And we pray the Lord of the Harvest to send both the men and the means to publish north, south, east, and west the glad tidings of His redeeming love. This, we believe, is the only means God is using to set men free and to fill their hearts with real satisfaction. If we could only reach men with the Gospel and preach it to them in the power of the Holy Ghost sent down from heaven, Ireland would soon be the Island of Saints once again and from her, "even from the Baptist Church in Ireland," the Word of the Lord would se sent out to other lands and the coming of the Lord hastened. May it be so is out earnest prayer, and for His sake.

It is refreshing to read such words. May our Lord graciously bless these brethren in Rome-ruled Ireland.

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Past, Great Civilizations

The foolish claims of evolutionists that the human race has gradually worked upward towards a great civilization, the ascent of man, is a myth. Archeology proves that there were great ancient civilizations. Professor A. H. Sayce, of Oxford, who is one of the greatest living authorities and a great Oriental scholar, says in his book on "Monument Facts, "Centuries before Abraham was born, Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers, and of the literary works which they had composed." Destructive criticism with its supposed scholarship claims that the age in which Moses lived was uncivilized and that not even the

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art of writing was known; that is why a few of these ignoramuses declare that Moses could not have written the Pentateuch. Prof. Sayce tells us something different. He said, "The Mosaic Age, instead of coming at the dawn of ancient Oriental culture, really belongs to the evening of its decay. The Hebrew legislator was surrounded on all sides by the influences of a decadent civilization."

We believe Jerusalem will furnish ere long startling evidences substantiating sacred history. Excavations in the holy city, now happily delivered from Turkish bondage, will bring great things to light. But are these destructive critics going to believe? As they have done so often before, they will in stubborn unbelief cling to their theories.

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The League of Nations

For many months much has been said and written about the proposed league of nations. We may now soon expect as a a result of the peace conference the formation of this league. It remains to be seen what nations and republics will unite. There are evidences sufficient that the pope of Rome will also have his hand in it. How cleverly this religious diplomat has swung around from his pro-German attitude! To regain the temporal power of the "holy" See is his aim and whatever the means used the end justifies them all.

But who believes that this coming league of nations will bring permanent peace, a lasting peace, and make war an impossibility? The only persons who believe that the league of nations will end war forever seem to be the preachers who do not believe in the great prophetic messages of the Word of God, who still harp on the one string of the world getting better. The Pacifists have always been those who reject the predictions of the Holy Scriptures. Among the men named in Mr. Bielaski's report who were active in pro-German propaganda is a certain preacher who is a destructive critic. Men of this stamp keep on, like the false prophets in Israel, to grind out their "Peace! Peace!" when there is no peace.

Two ex-Presidents of the United States, Col. Theodore

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Roosevelt and William Howard Taft, have raised their voices and declared more than once that it is sheer folly to expect that the coming league of nations is going to make an end of war forever. These keen statesmen and students of history know that such a claim is a deception. The same opinion has been expressed abroad. Sir Eric Geddes, First Lord of the Admiralty, expressed the opinion recently in an address at Cambridge, England, that the establishment of a league of nations can never result in the development of a world in which there will be no more wars.

From the prophetic Word we know what is yet to come as this age ends, and no league of nations can prevent it. We shall follow developments with much interest.

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With the Lord

Our old friend Sir Robert Anderson, K.C.B., passed on to be with the Lord a few weeks before the old year closed. We had a letter from him, which must have been written a few days before the home call came and in that letter he inclosed the article which our readers find in this issue on page 488. Our brother was born in Dublin, in 1841. He was saved by grace during the great Irish Revival in the early sixties. Says a writer in the London "Christian:" "With the passing on before of Sir Robert Anderson, we have lost the last surviving link with the notable group of Irish Evangelists and teachers, associated with the revival of 1859 and the abounding spiritual activities of the sixties —Henry Bewley, Denham Smith, J. Barton, G. F. Trench, F. C. Bland, C. H. McIntosh, and others." Sir Robert Anderson was a great lawyer. In the days of Fenian terror he was appointed to a high office in connection with the matters relating to political crime. In 1880 he was selected to conduct a campaign against the Fenian dynamiters and after his success received the highest honors from the British government. He retired in 1901 and devoted himself to the study of the Word of God. He has produced some excellent volumes. In our estimation his best is "The Gospel and its Ministry." In his book, "The Bible and Modern Criticism," he has dealt a most powerful blow against the

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most subtle infidelity the devil has ever invented. Splendid are his works on prophetic lines such as "The Silence of God," "Daniel in the Critics' Den," "The Coming Prince;" equally interesting his later books, "Misunderstood Texts," "The Way," "The Honor of His Name," etc.

The Editor enjoyed his friendship very much. We often received appreciative letters from him speaking well of the testimony of "Our Hope" and the expository works we have written.

And now his work is finished; another one is absent from the body and present with the Lord. We often think of all these dear brethren with whom in years gone by we had blessed fellowship and who have been gathered home—James H. Brookes, A. J. Gordon, Prof. Morehead, the Needhams, Elmore Harris, Arthur T. Pierson and others. What a glorious day it will be when the Saints will meet again for that never-ending fellowship in the New Jerusalem!

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And Dr. Chapman

We had just finished writing the foregoing note when the news came that Dr. J. Wilbur Chapman had passed away on December 25. A few days before he was called home to be with the Lord we received a letter from him requesting a call to talk over some conference work. He went to a New York hospital for an operation on December 23 and two days later fell asleep. Dr. Chapman was a great evangelist, mightily used of God in the salvation of souls. He is mourned for the world over and the Presbyterian denomination feels his loss very much.

One of the last great evangelistic addresses he gave was at our Prophetic Conference. Dr. Laws, editor of the *Watchman Examiner*, said he never heard him deliver a better sermon and we agree with him. He gave a splendid testimony to the blessed Hope of the coming of our Lord and finished with a burning appeal to the unsaved to accept Christ. Many responded all over Carnegie Hall and we doubt not a good many accepted the Lord Jesus as their Saviour.

And now his voice is hushed on earth. He has joined the

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waiting company in the presence of the Lord. His work was done and in due time he will receive his crown.

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Prophetic Conference Report

The Prophetic Conference Report containing the addresses of the great Carnegie Hall meetings will be ready for mailing the beginning of this month. The title is **Christ and Glory**, as all the addresses delivered aimed at the exaltation of our Lord and unfolded His and our coming glory. We are confident that this report will be pronounced the best of all the Prophectic Conference Reports published in recent years. The addresses were carefully edited and the book is a very attractive volume.

We want to see an immense circulation of these addresses. A copy should be placed into the hands of every vangelical preacher; every Sunday School worker should possess a copy. New converts in Rescue Missions and elsewhere, as well as all young Christians ought to study these presentations of divine truths.

In every city, town and even villages, where those are who love His appearing,a systematic effort should be made to put out copies of this book. Begin with all the preachers and Sunday School workers. Put them into libraries and reading rooms. Please write us about it. The price, in a nice paper-cover edition, is 50 cents; and in fine cloth binding, $1. We shall make a special price when larger quantites are taken.

We also hope and pray that the Lord will lay the **free** distribution upon the heart of some of His stewards to devote larger sums of money for this object. A few thousand dollars invested in this work would surely be used in great blessing. Pray with us that this may become possible.

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The Annotated Bible

When will the next volume of **The Annotated Bible** be ready? Many have asked us this question. We wish we could publish it at once. At present it seems beyond our reach. When we started this work and promised to finish the volume to advance subscribers at One Dollar, labor, paper and other material was fifty per cent cheaper from what it is today. The last pamphlet on Ezra cost us, including postage, 22 cents per copy. All of them were sold for less than cost price. We shall have to wait till paper and labor is less, except we are enabled in some other way to proceed at once. In the meantime we are busy writing the annotations to the different prophetic books, etc., so that, if it pleases the Lord, we can publish the remaining volumes in quick succession.

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Many Calls

We have been busy during the past weeks in the ministry of the Word of God. We held well-attended meetings in **New York, Harrisburg** and **Lebanon, Pa., Elmira, N. Y.,** and **Cleveland, Ohio.**

God willing, we hope to conduct meetings during February and part of March in **New Orleans, La.; Baton Rouge, La.; Houston, Tex., El Paso, Tex.,** and other far Western and Pacific points. Many calls we could not consider at all. May the Lord yet send more laborers into the harvest. We hope to visit the **North Pacific Coast** in the early part of the Spring, the Lord willing.

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A Request or a Suggestion

For years we have taken up different books of the Bible in **Our Hope** for analytical study. We have just finished **Ezekiel.** What book shall we take up next? We want to be guided in this matter by our beloved readers. Please tell us what you think would be a good book to take up. Personally we thought of the Gospel of John. We had, frequently, letters asking us to produce an exposition of John in the same way as our commentary on Matthew. But we want your suggestion. Please drop us a postal or make a suggestion when you renew your subscription.

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The Waldensians

We had recently a visit from Mrs. Angelini of Italy and hope to meet the Moderator of the Waldensian Church. Every student of church history knows what a very faithful body of Christians the Waldensians have been and the awful persecutions they suffered. Mrs. Angelini was overjoyed when we told her that our book on **Daniel** was now in the printer's hands and would shortly be published in Italian and that we would send hundreds of copies to her people for free distribution.

Quite a number of these Waldensian preachers read English. Mrs. Angelini gave us their names and addresses and we sent to each a large parcel of our books and put them on the mail list of **Our Hope.**

We hope the Italian edition of **Daniel** will be out by the end of this month. Very little is in existence on Prophecy in that language. We hope that this volume will be made a great blessing to the Italian believers here and across the sea.

We want all our readers to pray for this work and have fellowship with it. The translation of **Daniel** and **His Riches** into French will soon be completed and then we hope to do the same for French believers.

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The Sixteenth Psalm.

MICHTAM OF DAVID

1. Preserve me, O God;
   For in Thee I trust.
2. I have said to Jehovah, Thou art my Lord:
   My goodness extendeth not to Thee.
3. For the Saints that are on the earth
   and the excellent in whom is all my delight.
4. Their sorrows shall be multiplied who hasten after another;
   Their drink offerings of blood will I not offer,
   I will not take their names into my lips.
5. Jehovah is mine assigned portion and my cup;
   Thou maintainest my lot.
6. The lines are fallen unto me in pleasant places:
   Yea, I have a goodly heritage.
7. I bless Jehovah, who giveth me counsel;
   Yea, in the night my reins instruct me.
8. I have set Jehovah continually before me;
   Because He is at my right hand, I shall not be moved.
9. Therefore my heart rejoiceth and my glory exalteth;
   My flesh, moreover, shall rest in safety.
10. For Thou wilt not leave my soul to Sheol,
    Neither wilt Thou give Thy Holy One to see corruption.
11. Thou wilt show me the path of life
    In Thy presence the fullness of joys
    At Thy right hand pleasures forever more.

This is the first *Michtam* Psalm. The word "Michtam" is of uncertain meaning. Other "Michtam" Psalms are Psalms lvi-lx. Luther translated it "a golden jewel." Its Messianic meaning is fully established by the testimony of the Holy Spirit in the New Testament. On the day of Pentecost the Spirit of God used this Psalm in connection with the resurrection of our Lord.

For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

Therefore did my heart rejoice, and my tongue was glad; moreover all my flesh shall rest in hope:

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

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

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption (Acts ii:25-31).

The same application of this Psalm is made by the Apostle Paul in his address at Antioch (Acts xiii:35-37). Only a wilful and wicked heart, blinded by Satan, can deny, as the rationalistic critics do, that David is the author of the Psalm and that it is a prediction concerning Christ. The Psalm, we believe, is also quoted in Hebrews ii:13: "And again I will put my trust in Him."

The sixteenth Psalm is the third specific Messianic Psalm. In the second Psalm His Sonship is declared. In the eighth Psalm He is seen as Son of Man and in this Psalm we can trace His path as the Obedient One on earth, who walked in dependence on God, who trusted Him and was obedient unto death, the death of the cross. The assurance of resurrection is expressed by Him as well as the blessedness beyond resurrection in God's own presence, at His right hand. David wrote this Psalm as a Prophet (Acts ii:30), therefore he did not describe his own experience, but the perfect life of trust of Him, who came from his loins. We have then in this "golden jewel" the precious voice of our Lord in His deep humiliation. We behold Him in the creature place on earth.

"Preserve me, O God,
For in Thee I trust."

This first verse gives a brief but deep description of the character of His entire walk on earth. The last verse of the second Psalm promises to those who bow before the Son the assurance of blessedness. "Blessed are they that put their trust in Him." But here we behold Him walking in dependence on God. The mighty Creator took on the creature's form, and was found in the fashion of man. The One on whom all depends came to live on earth as the dependent One.

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Of Him it is true, what we find written in the great Atonement Psalm, the twenty-second: "I was cast upon thee from the womb; thou art my God from my mother's belly" (Ps. xxii:9). The words with which this Psalm begins are the expression of utter dependence on God. In such life of faith He walked, in perfect obedience under God, and as Man He was tempted in all things as we are, apart from sin. He tasted earth's sorrows and even learned obedience by the things He suffered. In this blessed way of obedience, trusting in God, making Him His refuge, He walked while on earth. "Thy will be done" expresses fully this blessed life lived on earth, a life of entire subjection and willing obedience to God.

And we who are now through grace in virtue of His blessed work on the cross one with Him, who possess His life and His Spirit, are called to live and walk even as He walked. What food for meditation and reason for self-judgment there is for us in this fact! How great indeed are our failures as His people in falling short of this life of dependence on God, this faith life to which we are called and which God in His Grace has made possible.

> I have said to Jehovah, Thou art my Lord.
> My goodness extendeth not to Thee.
> For the saints that are on the earth
> And the excellent, in whom is all my delight (verses 2-3).

He who is Himself Jehovah, the self-existing One, took upon Himself the form of a servant. He speaks here to Jehovah, "Thou art my Lord." It is the servant character of our Lord and His devotion which is before us in the second and third verse. He came to render a perfect service and do the will of God. Most expositions of this Psalm create difficulties with these words. What does it mean: "My goodness extendeth not to Thee?" It is more than an expression of His humiliation, though it may be linked with His words to the young man in the Gospel, "Why callest thou me good? there is none good but one, that is God." The full meaning rather is that His obedience, His life of trust, is not for Himself, to profit Him something.* He

*But it is likewise true that He *received* glory and honor for His

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did not think of Himself but it is for the saints upon the earth, the excellent in whom is all His delight. He took the place of humiliation for the blessing of others. It is an expression of His great love towards those who were to be constituted "saints" and "the excellent." Here is the reason of His humiliation, why He became a servant and was obedient unto the death of the cross. It was to accomplish the great work by which sinners, His enemies by wicked works, were to be redeemed and become Saints and excellent. This was the will of God He came to do. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." In the term "Saints" all redeemed ones are included. Some apply it exclusively to the Jewish Saints, but the Church Saints are also in view here. And how blessedly the result of His obedient work on the cross is anticipated. Those for whom He came, for whom He took the servant's place and gave Himself are not reviewed as sinners, but they are called already Saints. Even so "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in Love" (Eph. i:4). The term "Excellent" anticipates the glorification of the Saints of God. What joy for Him as He walked as the poor One, the dependent One, and looked on toward the cross where He was to be the forsaken One, and saw the travail of His Soul, sinners lost constituted "Saints and Excellent."

Their sorrows shall be multiplied who hasten after another.
Their drink offerings of blood will I not offer.
I will not take their names into my lips (verse 4).

The fourth verse tells us of those who reject Him, who hasten after another. It applies to unbelieving Israel. In rejecting Him they rejected Jehovah and hastened after another. And indeed "their sorrows have multiplied" since they rejected the servant of Jehovah and cried out, "His blood be upon us and upon our children." But the worst multiplication of their sorrows is yet to come, when during the great tribulation, they will hasten after another, the

service and devotion. Of this we read in Phil. ii:5-11. But He did not think of Himself His thoughts were completely centered upon the objects of His love.

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Beast. Since they rejected Him the bloodguiltiness rests upon them. Their offerings were mixed with blood, the blood of the righteous. "I will not take their names into my lips;" they as well as all who reject Him have no share and part in His blessed salvation and intercession.

"Jehovah is mine assigned portion and my cup.
Thou maintainest my lot.
The lines are fallen unto me in pleasant places.
Yea, I have a goodly heritage (verses 5-6).

And now we hear Him speak again. Though His own received Him not and cast Him out, Jehovah is His blessed portion and His cup. Jehovah was all His joy. Walking in a world of sin and sorrow, a perfect stranger down here, He rejoiced thus in Jehovah and with it there was perfect Peace. We quote from a most helpful comment on this verse found in the Numerical Bible:

"My portion and my cup; what is the difference? My portion is what belongs to me—what is mine, whether or not I enjoy it. My cup is what I actually appropriate, or make my own. Eating and drinking are significant of actual participation and enjoyment. Many a person has in this world a portion which he *cannot* enjoy; and many a one has a portion which (through moral perversity it may be) he *does not enjoy*. With the Lord, indeed, His portion and His joy were one: Jehovah was the measure of both. He *had* nothing beside; He *wanted* nothing beside. These two things should be found, through Grace, in the Christian also. For all it is true that God is the measure of our portion—we have no other. Oh, that it were equally true that He was the measure of our cup—of our enjoyment."

"How strange and sorrowful that for us both should not be realized! How wonderful that we should seek elsewhere what cannot be found, while we leave unexplored the glories of our inheritance which is actually our own. We covet a wilderness, while we neglect a paradise." "My people have committed two evils," says the Lord Himself; "they have forsaken Me, the fountain of living water, and they have hewn out to themselves cistern, broken cisterns, which can hold no water" (Jer. ii:13).

How sadly true all this is. The Lord had His portion,

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and walking in dependence He enjoyed it. Through Grace we have His own portion and yet how little we do enjoy it all. We have in Him a wonderful possession and yet we do not possess our possessions. Blessed be God for His Grace which has made us one with Him, who walked here on earth and walking in faith and dependence on Him, we can say, no matter what outward circumstances may be "the lines are fallen unto me in pleasant places, yea, I have a goodly heritage."

> I bless Jehovah, who giveth me counsel;
> Yea, in the night my reins instruct me;
> I have set Jehovah continually before me;
> Because He is at my right hand, I shall not be moved
> (verses 7, 8).

In these words we have another description of the way in which He walked on earth. The counsel of Jehovah was by His own Word, which was His daily food. In this He meditated day and night so that He knew perfectly what He said to the tempter in the wilderness, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." On the Word He depended and by the guidance of the Word He lived. And the night is mentioned, in which His reins instructed Him. The nights He passed alone in the mountains and in the wilderness are here before us. It was in retirement with God, alone with Him, when His holy soul passed through deep exercise. Then in subjection under God He sought and found guidance and instruction. He lived in the Word and in unbroken communion with God. Jehovah He had continually set before Himself and therefore He knew, "I shall not be moved." The outcome was a steady, a perfect walk.

And as He is our pattern, the One after whom we are to walk, to walk even as He walked, we find our lessons here. The life of the Christian must be lived by the Word. There is stored up the counsel and the guidance we need. Through the Word we are nourished. But reading the Word and meditation is not sufficient. We must obey the Word and like Himself "learn obedience," for obedience is God's law of spiritual advancement. The Word must

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govern all our actions. Why are we so weak, so joyless, so little advancing in the things of God? Because we neglect the counsel of Jehovah, His Word, and because we neglect to be alone with Him, to let Him speak to our souls, and because we follow so little the example of the leader and finisher of the faith. Apart from the Word and real and conscious communion with the Lord a life of faith is an impossibility. All the failures of God's people can be traced to this and Satan's power and the world about us, through which the enemy exercises his power, tries to keep us from the source of our strength. The Christian life must have but one purpose. The Lord must be continually set before us. Such a life under Him and Himself the object leads to blessing and happiness. "If we have the Lord set before us, we may go forward with the fullest and most assured confidence. And this is, in fact, found in such a course. What hinders faith like a double mind? What strengthens it like a single eye? How can we trust God for a selfish project? How doubt that He will fulfill His own mind? In the path of faith it is that we find faith for the path, and there alone."*

"Therefore my heart rejoiceth and my glory exalteth.
My flesh, moreover, shall rest in safety.
For Thou wilt not leave my soul to Sheol.
Neither wilt Thou give Thy Holy One to see corruption.
Thou wilt show me the path of life.
In Thy presence the fullness of joys
At Thy right hand pleasures forever more (verses 9-11).

With this shout of triumph over death and the grave the "Golden Jewel" closes. Like a precious diamond these beautiful words flash forth the Glory of the obedient One. He was the Holy One, who knew no sin and therefore in death He saw no corruption, because He is personally incorruptible. He could not be held by death. The wicked systems which at the present time deny the physical resurrection of our blessed Lord, aim at His Glory and deny the faith. God raised Him from the dead, who had commended His Spirit into His hands, as His life had been lived in obedience. At His Father's command He

*Numerical Bible.

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gave as well as resumed His life. And knowing this He rejoiced. His soul could not be left in Sheol nor could His body see corruption. And thus through death and the grave, coming out of both as the mighty victor, He has found the path of life and entered bodily, the Man of Glory, into God's own presence, where there is fullness of joy. He is at His right hand where pleasures abound forevermore. The path of life He Himself entered upon first of all, as the forerunner. And all His people who trust in Him follow Him through His death and resurrection into God's own presence. "Even when we were dead in sins, hath quickened us together with Christ (by Grace ye are saved); and hath raised us up together, and made us sit together in heavenly *places* in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in kindness toward us through Christ Jesus" (Eph. ii:5-7). Blessed forever be God for the path of life He has opened in His ever blessed Son, the Lord, Jesus Christ, the path of life, a path of never ending glory. With that blessed goal in view, "forever with the Lord," with Him. like Him, possessing and enjoying in all eternity His portion and His cup, the Glory the Father gave Him, let us walk here below for a little while, in the path of faith and obedience.—A. C. G.

Studies in Isaiah.

Chapters XI and XII.

The Revival of Israel in her Messiah.

In considering this sub-section of our prophet, we have seen in the **first** place, in verses 5 to 19, the World-power in its pride and doom; and in the **second**, in verses 20 to 34, the last attack of this World-power on Israel, which brings us to the **third** and last part, in chapters xi and xii, in which, true to this significant number "3", we have the **resurrection** or **revival** of this nation, ever beloved for the fathers' sake in their divine Messiah.

For, in contrast with the exterminated forest, to which the Assyrian in all his pride was likened in our last chapter, poor Israel's broken stump (and we must note the figure

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continued from Chapter vi:13) now gives evidence of renewed vitality. Jesse's root is not dead. Nay, it is filled with vitality—a living sprout appears, a fruit-bearing Branch springs from it. But not from **David,** mark, but from **Jesse,** which tells us, to quote an abler pen, that "the royal family has sunk down to the insignificance from which it sprang,"no royal throne does it enjoy, any more than when Jesse, not David, was its representative. And how feeble at first this lovely Sprout appears to be, as Delitsch again well says "In the historical fulfilment even the ring of the words of the prophecy is noted: the **nehtzer** (Branch) at first so humble, was a poor **"Nazarene"** (Matt. ii:23).*

But we must still consider that living Branch, for upon Him the Spirit of Jehovah shall find His only fitting resting-place, which He, as Noah's dove, amid the waters of death, has sought in vain amid the sons of men. Like the Lamp-stand in the Tabernacle, with its one central shaft, and three pairs of branches, so the Spirit upon Him, as the central shaft, shall give Him a three-fold dual qualification for perfection of government, which may it be our joy, by that same Spirit, to note:

1: The Spirit of wisdom and discernment.
2: The Spirit of counsel and might.
3: The Spirit of knowledge and fear of Jehovah.

The first pair may correspond with the lowest branch in the Lampstand; and tell of His **personal** qualifications: what He had, and shall ever have in Himself, irrespective of anything to draw them out.

The second pair corresponds to the intermediate branches;

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*I would again suggest, simply for the consideration of students of prophecy, that the introduction of Messiah at this specific moment would *appear* to forbid that the literal Assyrian, and none other, be seen as the foe of the penitent Jews at the Lord's coming. For it certainly was not in the breaking of the Assyrian of the past that Christ came; nor shall it be the literal Assyrian whom He breaks at His second coming, according to Rev. xix; but the "beast and false prophet" alone shall be there. But the World-power, at one time Assyrian, at another Babylonian, and at another Roman (in whatever nation it may find expression is of little importance) when it comes to the height of its pride in defiance of Israel's Messiah, falls, and penitent Israel, identified with that Messiah, revives.

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and speak of His perfections in **relation to His people,** amid whom He takes His place.

The third, or uppermost pair, speaks, as we should expect, of His relation **Godward.** The three being **Selfward, Manward, Godward,** as we may say.

1. "Wisdom and Discernment." Latent these ever lay in Him, only awaiting the occasion to evidence themselves. He was ever, and shall be the very personification of Wisdom —it is even one of His names, as Prov. viii assures us, and all who come before Him are instantly "discerned"—every hidden thought understood afar off; no word of the tongue but that He knows its value altogether (Ps. cxxxix). He is the "Discerner of the thoughts and intents of the heart" (Heb. iv). Let **Him** be the absolute Monarch, and who would not rejoice in the unlimited sway of One who could never err or be deceived? Who would object to such Autocracy?

2. But we only learn of these as they are called out, and so we next have "Counsel," that is the ability to advise, with unerring intelligence, in every situation, no matter how perplexing it may be. Did He not show it for one instance in the day of having but five loaves to feed 5,000, when poor Philip could give no counsel, for he saw no way out of the difficulty? Aye, and there, too, was "Might" in making those five loaves more than suffice. But even in that there was not as much "might" as when, a little later, He found a way righteously to forgive even an adulteress (John viii), and eventually to do what none in heaven, earth, or under the earth could do: "put away sin by the sacrifice of Himself" (Heb. i:3). He is indeed a very Boaz, for "in Him is strength." In His hands **autocratic** rule, so bitterly repudiated just now, would be perfection.

3. "Knowledge and Fear of Jehovah." The connection of the two words shows what is meant by "knowledge," it is the capacity of the spirit for discerning God and man's proper relation to Him. Thus it is linked here with that "fear of Jehovah" in which He, as perfect man, abounded, never taking one step that was not ordered by God's word. But this is very wonderful as coming as the **topstone,** the **climax,** the **acme** of the qualifications of "The Branch" for rule. Even on the Throne of all the earth, the highest qualification

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will be **"the fear of Jehovah!"** One need hardly point out how directly this contravenes all the current thought of the day. The world has, by the recent victories been "made safe for democracy," and the only "fear" that rulers have who owe all their authority to "the people" is **of** the people. Their fear is of those beneath them, on whose suffrages the continuance of their power depends; not of God above, Who, for all these "practical" matters no longer exists: to own Him, save as a convenient word wherewith to strengthen or turn a sentence, is superstition!

The holy Scriptures make it only too clear, that the world, now rejoicing in the triumph of "democracy," will shortly lament that triumph. Poor man! Even in the way of government, never penitently confessing the root-cause of his failures, yet hailing every experiment as if it were a sure specific for all his sorrows, and again and again finding his disillusion is more blood and tears! Is universal "democracy" to have its trial to prove the fallacy of its being a panacea for human sufferings, sins, and sorrows—the best form of government that men can devise, though under present conditions, it may be?

But these qualifications for rule of "The Branch" that we have looked at do not answer the question as to His **benevolence.** He has all **wisdom,** all **power;** every quality of the Head and Hand; but how as to the Heart? That is of all importance—how will He use these powers?

The answer to this is included in the last—the topstone of Spirit-qualifications, the fear of Jehovah, which is repeated, thus linking the verses together:

> 3: Fragrant *to him is the fear of Jehovah;
> Nor doth he judge by what his eyes see,
> Rebuketh he not by what his ears hear;
> 4: But righteously judges the poor of his people,
> And justly rebukes for the poor of the earth:
> Smiting the earth with the rod of his mouth
> Slaying the wicked one with his lips' breath.

This fear of Jehovah is very wonderful in its effect, it

*While there is doubt as to the exact bearing of the word, it undoubtedly has in it **the sense** of smelling with delight. (See its use in Gen. viii:21, etc.)

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results in His looking at everything in the light of Jehovah's will. Not deceived will He ever be, in the future, as He never was in the past, by any mere external show, however plausible it may appear to be, whether in the kiss of a false disciple, or the superficially kindly words of a **true** one (Matt. xvi:23); but with a justice that is absolute, earth's government will be administered. When He thus comes in great power He finds His poor people, the Jewish remnant, at the point of extermination from "all the nations." He discerns the issues involved, delivers the poor, by smiting "the earth," in its ruler, whom we know as the "beast from the sea," and, with one breath, destroying the other hostile chief, the **"wicked one."**

But who is this individual here called the "wicked one"? Can there be amid all the revolted race, not one of which has not sinned, one whom that title can distinguish as pre-eminently **"the** wicked one?"

The apostle Paul quotes this very Scripture in 2 Thess. ii:8: "And then shall that wicked be revealed;" and this is enough to permit us to identify this "wicked one" with him who, in that same epistle, is called **"the man of sin, the son of perdition, who opposeth and exalts himself above all that is called God or is worshipped;"**and by **these** words, we are able to discern him as the same one as he of whom Daniel spake as **"the king who does according to his will, and who shall exalt himself and magnify himself above every God * * * * neither shall he regard the God of his fathers, nor the desire of women."** But these last marks again give us further light, and we are assured by them that he will be a **Jew;** for never would they be so used of a Gentile, and especially in the Old Testament. But from this, it equally clearly follows that—turning to Rev. xiii—we must discern him in "the beast **from the land,"** rather than "the beast **from the sea,"** for, in prophetic symbols, the "sea" is an apt figure of the restless mass of mankind, or **Gentiles,** while "the land," that arose from it, no less aptly figures the **Jews,** who also arose from the Gentiles. But still further, this "beast from the land" is subsequently called **"the false prophet"** (Rev. xix:20), so that he is both "king" (Dan. xi) and "prophet." But, again, another step:

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he has no real material power of his own, but "**exerciseth all the power of the first beast before him.**"* (Rev. xiii:12.) But this takes us back to Daniel, where we read of one whose "**power shall be mighty, but not by his own power,**" and as this one springs from the third world-period, the Eastern, or Grecian "little horn" of Daniel's eighth chapter, so must his representative in the last days be found in the same relation, leaving him who springs from the fourth Empire, the Roman, or Western "little horn" of Daniel's seventh chapter, to be seen in the first beast from the sea; which "beast" is surely the revived **Roman** Empire seen in its Head or Prince. Further, Daniel's eleventh chapter tells us the same truth of the dependence, as far as material power goes, of the second on the first in these words: "**In his stead shall he honor the god of forces** (or of munitions of war);" that is, instead of putting his trust in the God of his fathers, he will rely on him who has all the military forces of the prophetic earth in his hand. But the exact word here is he shall "honor," which corresponds, with admirable precision, with the reference in Rev. xiii: "causeth all them which dwell therein to worship the first beast," and "that they should make an image to the beast which had the wound by a sword and did live," thus "**honoring**" him, as the earlier prophet had also foretold. Nor must we leave this chain of Scriptures till we see this same "wicked one" under one more name, for as in Daniel xi he "**regards not the God of his fathers, nor the desire of women,**" and as in the latter expression all have seen a clear reference to Messiah, or Christ, the Son of God, so is there one of whom we are told in 1 John ii:22 who is pre-eminently "the liar," since he too denies "**the Father and the Son,**" and here he is given specifically the name of "**The Antichrist,**" so that, by a chain of Scriptures that link together in a way that

*Not as having come in time before him; but as "in his presence," just as the Lord Jesus was called "a prophet mighty in deed and word before God and all the people"; nor does this necessarily imply an actual and perpetual remaining of this "beast" in the presence of the first; but, as the context teaches, he is acknowledged and approved publicly by the first "beast" who upholds him with all his material resources.

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gives us much assurance, we have discerned in the "wicked one" of Isaiah the man of sin, the son of perdition, the wilful king, the beast from the land, the false prophet, and the Antichrist.

But as we have already seen, he has another character: "he causeth all that dwell on the earth to worship the first beast" (Rev. xiii:12), and, by a later verse, we see that that is effected by inducing the earth-dwellers to make an image to the first beast, and it is this image, in which we recognize "the abomination of desolation" (Matt. xxiv) that, to the apostate mass of Jews returned to their land, represents the first beast or Roman Prince, and thus in worshipping the image, they worship him whom it represents. But thus this "Antichrist" takes the place of a "priest" to the first beast, and thus is he both prophet, priest, and king in a false way, as the Lord Jesus in a true. In our prophecy of Isaiah, the True and the False meet, and, with one puff of the breath, the false one is destroyed.

But this last mark is so frequently brought forward as an absolute proof of the Antichrist being the first and not the second "beast" of Rev. xiii, that it would not be right to ignore it. It is said, then, that the "man of sin" of 2 Thess. claims and receives worship **himself;** while the "beast from the land" does not do this, but directs it to the "beast from the sea," therefore this second beast of Rev. xiii cannot be the same individual as him spoken of in 2 Thess., and as this one is admittedly the Antichrist, the second beast cannot be.

But precisely as the true Christ ever "honored" God His Father, and directed the heart's worship and confidence of men to Him, while yet, in His holy humility, never directly **claiming** worship, yet He **never refused it** when directed to Himself (John ix:38). Nay more, while He did not honor Himself, yet He did say that it was the Father's purpose that all men should **"honor** the Son even as they honored the Father" and that is quite equivalent to the rightfulness of divine worship being directed to Himself. So this Antichrist, this spurious imitation of the true, while indeed directing prostration to the first beast, in recognition of his political supremacy, yet his own pride is such that

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He sits as God in the temple at Jerusalem, and claims the highest religious or spiritual supremacy, even the worship due to God alone.

Nor, let it be carefully noted, does the first beast **"exalt himself"** as an object of worship at all, as does "the man of sin" of 2 Thess., **that** is distinctly the work of the other on his behalf—therefore the first beast is **not** "the man of sin." The supposed proof thus fails altogether, where it is supposed to be strongest. It would appear that the civil Head, the "Prince," while naturally caring little about these "religious" matters, and being quite content to leave them to his co-adjutor, yet is he careful to secure the **actual** "power," and nothing would more conduce to this end than that all should be made to worship his image, even as that of Nebuchadnezzar of old.*

Each of these, in his own sphere, is distinguished by that Satanic mark of most self-exalting pride, yet are they so mutually unified, infused, and possessed by the one evil spirit (the antithesis of the good, the Holy Spirit), the devil, that they form, as many have seen, a spurious imitation of the divine Trinity: the first beast assuming the position of the Supreme Ruler, God the Father, as the Source and Disposer of all **power,** which he gives to the second beast, who, with the Christ-like imitation of **lamb-like** horns, takes the place of the Son (c/f Matt. xxviii:18). But, as at times, it is almost impossible to discriminate, with sharp precision, between the persons of the true Father and the Son, especially in the writings of John, so at times it may be difficult to discriminate between the two "beasts" who misrepresent them; and thus some interpreters of prophecy insist that

*Nor may it be without significance that quite different words are used for our one word "worship" in Rev. xiii, and 2 Thess. In the former, it is a bodily prostration, which is all that could be compelled, and which might be only external, or carry with it the heart's adoration. But in the latter, it is from a root "to stand in awe" of anyone, hence to worship in fear. My readers can easily see how fitting these selections are: the Antichrist honors the Roman Emperor by insisting on external prostration to his image; but as to himself he takes a far more spiritual place of being divinely honored with awe-inspired reverence, such as the heathen *voluntarily* gave the deities they feared (Acts xvii:23).

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the Head of the **Gentile Civil** power, the first beast, is, strictly speaking, the Antichrist—with this I am quite unable to accord, and have all too briefly given some reasons for this inability and for the contrary convictions.

But we must return to Isaiah. The Lord has returned, and one of the blessed consequences to this earth is the restoration of His creatures to their primal accord:

6: Wolf with the lamb is now dwelling;
The leopard with kid now reposes;
The calf and the lion and fatling together;
Little the lad that doth lead them.
7: The cow with the bear finds its pasture;
Their young ones are couching together;
The lion on grass feeds as ox doth.
8: The suckling now plays on the hole of the asp;
The weanéd—his hand on the den of the viper
Now places—[is harmed not!]
9: There shall be nothing of hurt nor destruction
In my most holy of mountains,*

For full of Jah's knowledge shall the earth be,
E'en as the waters cover the sea.

Verily a lovely picture! But the same Spirit tells, even directly, to us the same sweet truth in other words, for this law of mutual destruction is "the bondage of corruption," and "the creature shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." But that is to be only at "the manifestation of the sons of God;" then this must also be the same time here. Yes, the Lord shall then come to reign; but not unattended; for we, poor sinners of the Gentiles as we once were, even we, as His redeemed saints, shall attend Him in that glorious coming, and though none now can tell, since they only see us in bodies as frail as any, that we hold any special relation to God; yet then even our **bodies** shall declare, by the "glory that shall be revealed in us" that we are indeed the children of God. This is "the adoption"—not the "spirit of adoption" which we have now, whereby **we** know ourselves as His children, and so cry "Abba Father;" but God **displaying us** as His children to all creation, and every part

*Lit: "The mount of my holiness."

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of our being telling this out. So we have our part with our Lord in this lovely scene, and doubtless shall have our unselfish joy in seeing the peaceful happiness of the regenerated earth.

For peace shall then reign supreme—no bloodshed shall then be needed by these creatures that are no longer carniverous, and the very serpents, once so malignantly poisonous shall then be harmless. But let me quote Cowper's beautiful paraphrase:

"The lion, and the libbard, and the bear
Graze with the fearless flocks; all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now; the mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father."

Absent from the Body, Present With the Lord.

A Tribute to Dr. J. Wilbur Chapman

Preached at his funeral by DR. FORD C. OTTMAN

Faithful unto death and after that the crown of life. Feeding the flock of God and after that the crown of glory. Winning souls for Christ and after that the crown of rejoicing. Loving the Lord's appearing and after that the crown of righteousness. These four crowns, wrought into a form of beauteous super excellence, make up the diadem that now encircles the brow of him in whose memory we are here assembled.

Faithful unto death and after that the crown of life. A death, not like that of Stephen or of Paul or of John, a martyr to his convictions; but, rather, like the ebb and flow of the tide, drawn again and again to the border line of death,

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only to return to the ministry of life, until the last great ebbing tide, "too full for sound or foam, when that which drew from out the boundless deep turned again home."

For us, indeed, it was, "twilight and evening bell, and after that the dark." For him, we know, there was "no sadness of farewell" when he embarked. For though from out the bourne of time and place the floods had borne him far, we know he met his Pilot face to face when he had crossed the bar.

Faithful unto death and after that the crown of life. Feeding the flock of God and after that the crown of glory. Leading the sheep entrusted to him into the green pastures and beside the still waters where he had learned to say or sing,

> The Lord's my shepherd, I'll not want.
> He *makes* me down to lie
> In pastures green, he leadeth me,
> The quiet waters by.

Into these green pastures and beside these still waters where he had so often found rest and refreshment for his own soul; there he led others, to be held in loving remembrance by them, and to be crowned, when the chief Shepherd shall appear, with a crown of glory that fadeth not away. In the beautiful language of Scripture, an amaranthine or an ever-blooming crown.

Feeding the flock of God and after that the crown of glory.

Winning souls for Christ and after that the crown of rejoicing. Paul, writing to his Philippian converts, calls them his "crown." His Thessalonian converts he speaks of as his "crown of rejoicing." They, when standing with him in the presence of the Lord, would be the cause of his rejoicing.

Andrew first findeth his own brother Peter and brought him to Jesus; and Peter's pentecost fashioned the jewels that were to be set in Andrew's crown.

Think of the multitudes converted to the Lord Jesus Christ, multitudes finding their way into eternal life through the ministry of him whose dear name we honor! Sowing in all lands and beside all waters. Sowing that in eternity he might gather the abundant sheaves for the song of the

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harvest home. Evangelizing from Plymouth Rock to the Golden Gate; from the Dominion of Canada to the Southern Gulf; in the Hawaiian Islands; in the Fiji; under the glory of the Southern Cross, in that vast continent with its great cities of Brisbane and Sydney, and Melbourne and Adelaide, and Ballarat and Bendigo, finding at Bendigo gold more precious than ever came from its far-famed mines; on the shore of the Thursday Island; beside Manila Bay; in Hong Kong and Canton and Shanghai, and up the Yangste, and in Pekin, and at Tientsin; in Korea and in Japan, where, after resting awhile in that fair land's autumn splendor, the beauteous witness of ingathering harvests, the wonderful meetings in Yokohama. Then across the Pacific, and across the Continent, and across the Atlantic; in England, in Scot, land, in Wales and in Ireland. Far and wide, in all lands- and beside all waters. How wonderful shall be the answer to the question, What shall the harvest be? A crown of rejoicing shall be his when, in the great multitude of the redeemed, standing upon the plains of glory, he shall look upon the faces of those who by his ministry had been led to Jesus that they might wash their robes and make them white in the blood of the Lamb.

Winning souls for Christ and after that the crown of rejoicing.

Loving the Lord's appearing and after that the crown of righteousness.

Paul fought a good fight, he finished his course, he kept the faith. He knew that there was laid up for him a crown of righteousness which the Lord, the righteous Judge, would give to him in that day; and not to him only, but to them also that loved his appearing.

This blessed Hope, inter-related to, and the foundation of, all other, fills the pages of Scripture with its ineffable glory. It reveals the glorious consummation when the disordered rule of man shall be over and the Sun of Righteousness shall rise with healing in his wings. No wonder that our dear friend repeated over and over again both in his public speaking and in his private conversation that such a blessed Hope was the inspiration of his ministry.

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In all of the hymns of the heart written by him you will find the same inspiring note:

Living He loved me; dying He saved me;
Buried He carried my sins far away;
Rising He justified freely forever;
One day He's coming, O glorious day!

Among our precious and indestructible memories of him there will abide the truth that, in the early morning, before the daybreak, when the morning star in its luminous beauty was filling the face of the sky, he heard and answered the Master's call.

Safe in the glory forevermore; while his body waiting for its redemption, sleeps.

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus, far from thee,
Thy kindred and thy friends may be,
But thine is still a blessed sleep,
From which none ever wakes to weep.

By a special revelation from the Lord the Apostle Paul has reassured our hearts concerning them that are asleep. He writes in order that we may not be ignorant concerning them, lest we should sorrow even as others which have no hope. "If we believe," so he writes, "that Jesus died and rose again"—and we do so believe—then, "even so them also which sleep in Jesus will God bring with him. The Lord shall descend, the dead in Christ shall rise, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore," says the Apostle, "comfort one another with these words."

Dear Friend, Thine eyes are sealed, and thou canst not see the throng that has come to mourn thy loss. Thine ears are closed, and thou canst not hear the faltering words of thy lifelong friend. But thy pain is past. God gave to thee on Christmas morning the gift of gifts in calling thee into the presence of thy Lord.

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Thou hast been faithful unto death. Thou shalt receive the crown of life.

Thou didst feed the flock of God. Thou shalt wear the crown of glory.

Thou hast brought many to Christ: they shall be thy crown of rejoicing.

Thou didst love His appearing, and when He shall be manifested, thou also shalt be manifested, wearing thy crown of righteousness. He shall reign and thou too shalt reign with Him.

Farewell. Until the morning break and the shadows flee.

The Majesty of God.

By Sir Robert Anderson, K.C.B., LL.D.

"All brave men are Protestants, who refuse to take a lie into their mouth in the name of religion." In penning this sentence, Mr. Froude, the historian, had specially in view the errors and frauds of Romanism. But the words apply also to its trivialities and follies. And here we may learn something from that system, and specially respecting prayer. In my childhood I have heard my mother exclaim, when we children swarmed around her, "I can't listen to all six of you at once!" But the Roman Catholic believes that the Mother of our Lord can listen at once to millions of people scattered over the earth. And in his estimation the same is true of every member of the galaxy of "Patron Saints." Nor is it only the ignorant multitude who believe this, but the educated classes, including people of the highest intelligence and culture. Now, having regard to the utter silliness of such a belief, it must be due to some instinct that is latent in our fallen nature. And therefore we do well to consider whether our own beliefs and practices may not be influenced by this strange and sinister instinct. Do our prayers give proof that we are governed and guided by a spiritually intelligent belief in a personal and ever present God? We are chargeable neither with cynicism nor with want of charity if doubts of this kind arise as we listen to many a public prayer.

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The aged among us remember when the fear of God was deemed a characteristic of all real Christians. But is this equally true to-day? Certain it is that the phrase is no longer in use to the extent it once was. The change is due in part, perhaps, to a recoil from the thought that God is an object of fear in the sense of "dread;" for the word "fear" has a wide range of meaning. But in bright and happy Pentecostal times, the Christians "walked in the fear of the Lord." And surely this ought to be true of Christians always. For if we are to serve God acceptably, it must be "with reverence and godly fear," and this will manifest itself by the mode in which we address Him in prayer. Do we not need the warning of Ecclesiastes v: "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few?" For the old gibe about "the most eloquent prayer ever offered to an Edinburgh congregation" points to what is only an extreme instance of an evil that manifests itself too often in various degrees.

It was my practice during my reign at Scotland Yard to give a personal hearing to any member of my staff who had some special request to make in relation to his service. But if some police officer, on being admitted to my presence had addressed me in the tone and manner of some public prayers, I should have doubted either his sanity or his respect for me as his official chief.

We need to cultivate worthy thoughts of the majesty of God and of the grace that permits such as we are to approach Him. For "the Lord is nigh unto all that call upon Him, to all that call upon Him in truth. He will fulfil the desires of them that fear Him." These words, and the thoughts to which they give rise, will prevent our "using vain repetitions, like the heathen, who think they will be heard for their much speaking." And we need also to realize more the wonderfulness of true prayer, and its influence and effects on Christian character and conduct. For the fellowship with God which it betokens and promotes may raise a seemingly commonplace Christian to a high level and standard of spiritual experience and life.

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Current Events and Signs of the Times in the Light of the Word of God.

Preparations for the Rider of the White Horse. In Revelation vi:1-2, we read of the rider upon the white horse. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the living creatures saying, Come! And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer." When will this rider appear? As the previous chapter shows when the Lamb and the Lion of the tribe of Judah receives from the hand of God the seven-sealed book. And furthermore we may ask, When does the Lord Jesus Christ receive this book to break its seals and make the contents known? This is also clearly revealed in the two preceding chapters. It will be when the saints are gathered in glory. Because this great event, for which all is waiting, has not yet taken place, we must not look now for the breaking of the first seal. But who is the rider upon the white horse and what does he represent?

Such unsatisfactory and in many respects erroneous expositions of Revelation like "Seiss on the Apocalypse" and others, claim that he represents the Lord Jesus Christ. The Lord Jesus is seen in this book as the rider upon a white horse (the symbol of victory); but when He appears thus it will be in the day of His glorious manifestation after earth's judgments and tribulation are over. The rider upon he white horse in the sixth chapter appears before judgments are executed. When the Lord Jesus appears in His glory He comes to judge and to make war (Rev. xix:11). He smites the nations, rules them with a rod of iron and treadeth the winepress of the fierceness and wrath of Almighty God. But the rider upon the white horse in the sixth chapter

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wages no war; his is a bloodless conquest. He has a bow only; no arrows are mentioned. These few points show that this rider, who appears when the first seal is opened does not represent the Lord Jesus Christ. He is a counterfeit Christ, the one who takes the political headship of the league of nations known in Scripture as the revived Roman Empire. Daniel saw this one as the little horn amidst the ten horns on the fourth beast (the Roman Empire). When he comes he will make a false peace; but after a while the Lord in judgment will take this false peace from the earth, for when the second seal is opened the rider upon the red horse comes forth and as a result war begins again.

And now we hear much of peace in our days. All eyes are on Europe. The world expects much from the planned league of nations. Many speak of the millennium as at hand and that at last the new era has dawned. Good times are coming! Great prosperity is in sight! Peace and safety! This we hear now on all sides. But who speaks of our Lord Jesus Christ and His Kingly claims; or who speaks of Him as the Prince of Peace, who alone can bring real and permanent peace? It seems to us that the great activities we witness in the political, social, commercial and religious sphere are preparations for the rider upon the white horse.

Jewish Demands and Expectations. Dr. Chayim Weizmann, President of the English Zionist Federation, has publicly stated that the Jews would make three demands on the Peace Conference. They are the following:

1. Recognition of the claims of the Jews on Palestine as the future Jewish land.

2. Opportunities to bring back the Jews to Palestine until it would contain between 3,000,000 and 4,000,000 Jews.

3. The nomination of Great Britain as trustee of Palestine.

If they succeed in gaining these three points then we shall see the restoration of the Jews in unbelief, necessary for the final fulfillment of Prophecy. It will be the leading sign of the times.

Romish Churchism to the Front. That a system whic

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is so vividly described in Revelation xvii will have a revival and domineer over nations once more is the prediction of God's Word. That system is papal Rome. The "New York Sun" of December 17, 1918, had on its front page the following article:

Thou, O Lord, art in the midst of us, and Thine holy name is called upon by us; leave us not, O Lord our God.

Remember, O most gracious Virgin Mother, Star of the Sea, that never was it known that any one who fled to thy protection, implored thy aid and sought the intercession, was left unaided. O Mother of the Word Incarnate, despise not our petition, but in thy clemency hear and answer us.

O Lord, save us waking, watch us sleeping, that we may wake with Christ and rest in peace.

Visit, we beseech Thee, O Lord, our distant homes and families; thine angels guard them with Thy peace and benediction. Bless this ship, we beseech Thee, and drive far from her all the snares of the enemy; guide her upon a tranquil course unto the wished for haven.

May the Lord Almighty grant us a quiet night and a perfect end. *Jesus* mercy. Amen. *From the "Sunset Prayer at Sea" aboard the U. S. S. Leviathan.*

Every evening since the giantess mother of all ships, the United States naval transport Leviathan, began a year ago to rush American troops to the European fighting fronts the bluejacket buglers just a moment before the sun sank into the sea blew "Attention!" A cityful aboard the great ship, jammed on deck or below, instantly stood silent and rigid. Out upon the navigation bridge of the ship there came the naval chaplain of the Leviathan and said aloud the "Sunset Prayer at Sea."

Agnostic, Protestant, Jew, Catholic and atheist all stood rigid until the end of the prayer, even though they were so many decks below the navigation bridge that they could lend a part to the prayer merely to the extent of facing toward the spot where they knew the bridge must be."

If this is true then Evangelical Christians were forced to stand "attention" while this prayer was said. To pray to the Virgin Mary is simply idolatry. But it shows the increasing power of the Romish "church" that such a thing could take place on board a troopship of the United States. Our readers remember an article sent to "Our Hope" a

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number of months ago by Baron Col. Porcelli of the British Army, in which he said "The Universe" of August 31, 1917, boastingly reported that the Y. M. C. A. is fraternizing with the nuns of the good Shepherd in France. It might have added that it lends its huts for the performance of Mass, and in every way is seeking to break down the barrier between Evangelical Light and Romish darkness, just as is being done in the Church of England." (Our Hope, Dec. 1917).

And now the news as we write this at the close of 1918, that our President is expected to visit Rome and has received an invitation from the Vatican to meet the Pope. Other reports say that the Pope will ask Mr. Wilson to help him get back his temporal power. But have we forgotten what happened two years ago? Then this same Pope cunningly offered a German-made peace. If he had succeeded in his scheme, inspired as it was by the Hohenzollern and Hapsburg rulers, Germany would be victor today and no doubt the Vatican would have been rewarded by a return of its temporal power. And now with Germany defeated and Austria as well, the Pope hopes to reach his goal through the peace table. After the war, what? Not alone political confederation but a religious confederation as well. The following appeared in another New York daily as a news item from Philadelphia:

"Thirteen church leaders, representing virtually all the principal Protestant bodies, were Bishop Rhinelander's guests at luncheon in the City Club, at which plans were discussed for a Conference on Faith and order to unite the forces of Christendom—Roman Catholic, Greek Catholic, Anglican and Protestant, into one great body to win the world for Christ. Robert H. Gardiner of Maine, Secretary of the Protestant Episcopal Commission to invite all Christian communicants to arrange for such a Conference, told of the program that had been made when the outbreak of the war temporarily halted the arrangements for the Conference four years ago. Within a month, Mr. Gardiner said, commissions headed by Bishop Charles P. Anderson of Chicago will be sent to Europe to complete arrangements for the Conference. One commission will confer with the Church

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leaders of Northern Europe, including the Patriarch of all Russia. Another will convey an invitation to Pope Benedict to have the Roman Catholic church represented at the Conference. The same commission will visit and will make a similar request of the Metropolitan of Greece. Mr. Gardiner also said the Episcopal commission will carry on an extensive correspondence with the Roman hierarchy and Catholic leaders throughout the world. 'We have received more than 1,000 answers from Catholic prelates and others,' said he, 'and the majority of these answers have been very sympathetic.' "

And they will certainly succeed. It is just the scheme with which blind, apostate, Laodicean Protestantism will fall in line. Soon, dear readers, we may be called upon to stand and withstand and bear a testimony against this abomination, which may lead to actual persecution. It is coming, unless the Lord comes for us soon.

The Capital of the World. A writer in the "New York Evening Globe", Mr. Frank Crane, wrote sometime ago on "The Capital of the World." He asks the following questions: When we have achieved our parliament of man, where will it sit? When we have formed our federation of the world, where will its capital be? He then speaks of The Hague, of Washington, Jerusalem and Constantinople. He He declares them not quite fit and then says the following:

> My own vote, however, would go for Rome. Rome has more sentimental value than any other site. It is as easily reached as Constantinople. It was the place where the first great effort was made to unite the whole world in a single government. The effort failed because it was based upon the idea of empire, or one nation conquering all the rest. But for all that, Julius Caesar was the greatest man, measured by his influence upon his fellow-men and succeeding generations, that ever lived, with the exception of Jesus Christ, and his great idea was world government. That idea had to be grafted on to the American idea of federation. But now that it has been so grafted and made practicable, let us go back to Rome.

Let us go back to Rome! He is quite right. That surely is coming. Rome will become once more the mistress of the confederated nations, the revival Roman Empire. The Word of God says so. Rome will get the place of supremacy; she will rule for a short time. She will become the capital

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of the little horn predicted in Daniel's prophecy, chapter vii, the first Beast in Rev. xiii. But she will not be the capital of the world. Jerusalem will be that. In her midst the throne of righteousness will be set up and the Lord Jesus Christ, the Prince of Peace, will reign over the nations of the earth. How we see more and more in the sings of the times the coming fulfillment of what is written. The interesting thing is that these writers, like the above, have no use for the infallible prophetic statements of the Bible, and yet they confirm by their human reasonings and suggestions what the Bible predicts as to the last days.

The Eleventh Hour. There have been many interesting, as well as significant coincidences in connection with the war. The war came to an end with the signing of the armistice on the *eleventh* day of the *eleventh* month at the *eleventh* hour. Somebody thought to look up the *eleventh* verse in the *eleventh* chapter of the *eleventh* book of the Bible. That is 1 Kings xi:11—"Wherefore the Lord said unto Solomon, for as much as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the Kingdom from thee, and will give it to thy servant." This certainly is a striking and curious analogy. "William Hohenzollern brooding, with the faces of starving women before his eyes, with the vision of murdered millions, the cries of children in his ears, his world dreams shattered his Kingdom gone, with the shadow of his own doom hovering near, may see in this Bible verse a prophecy that has been all too well fulfilled in his case." Of course the above is only a coincidence.

The Nation Israel and the Elect Remnant.

By Wm. M. Horsey

The parable of the unjust judge, in Luke xviii:1-8, so clearly depicts the nation of Israel and the elect remnant within the nation in the near future, that I offer a few notes as to it.

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow

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in that city; aend sh came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Israel, as a nation, is now in widowhood. Lamentations i:1 and what follows in the chapter. The same is true of the Gentiles; so that "there is no difference" (Isa. lvii:1-9, Rom. iii:22).

Isaiah l:1 (and so on) and Hosea ii:2 also bear witness of Israel's position and state; while Isa. liv:1-4, lxv:8-10, and Hosea ii:1 bring before us the elect, believing remnant who will eventually constitute the nation, and inherit all the promises made to the fathers (Rom. xi:28).

Mark iii:31, 32 show the setting aside of the nation (as represented by His mother) and His kindred according to the flesh; verses 33-35 show the believing remnant, according to grace, Sarah's true children, and Abraham's seed, according to promise (Rom. iv:16-20; ix:6-9; 25;) while verse 24, with Rom. xi:5-7 show the present application to those who now, like Abraham, believe God in "the glad tidings concerning His Son," both from among Jews and Gentiles.

The parable itself, which, thank God, gives strong encouragement to every child of God to pray without ceasing, also has direct reference to Israel, in view of the coming of the Son of man.

The judge—the *unjust judge*—represents the power, or authority, existing among the peoples.

The widow represents Israel nationally.

The nation seeks unto the then existing authority and power to avenge her. Is that not just what that people is doing, or is about to do at this very time? Rom. xiii:1, Peter ii:13, 14, show how God ordained, or established government in the hands of man, and holds those who administer it responsible to Him. Have we not arrived

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at a time and state when the judge (the ruling powers) neither feareth God nor regardeth man?

It will not be surprising if, to rid himself of further trouble, he should place the Jew in her own land, avenged of her adversaries, still in unbelief, still a stranger to God.

"HIS OWN ELECT."

Luke xviii; Matt. xxiv:22; Mark xiii:20.

"And shall not God avenge his own elect, which cry day and night *unto Him?*" "I tell you," says the RIGHTEOUS JUDGE, "He will avenge them speedily."

Though faith be found only in a small remnant in the midst of that nation whose "last state shall be worse than the first" (Matt. xii:43-50). That remnant shall be saved.

"And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and *in the remnant* whom the Lord shall call" (Joel ii:32).

How A Hebrew Was Saved

Several years ago, in a large city of Holland, there lived a Jewish doctor who was once like Paul, a Pharisee. And also like Paul through the operation of the Holy Ghost was converted from darkness to light and was delivered from the power of Satan to the power of God, finding the same peace in Jesus through whom he had been made the very righteousness of God.

Day after day this doctor went to the quarter of the city where lived the poor Jews, and went from house to house proclaiming the glad tidings of the Lord Jesus. On one of the streets through which he had passed lived a rich Jewish merchant, having a large business in the heart of the city.

One day the doctor was struck with the thought that he was not only responsible for the souls of the poor Jews, but just as responsible for the soul of that rich merchant, and knowing that this man was kept in the city until late in the evening he resolved to call upon him some evening after ten o'clock. He was very much surprised at the friendly reception he received, being shown upstairs as though an expected guest. He was led into a large dance hall well filled with guests. The dancing had begun, but the appearance of the little doctor (who seemed out of place), caused general attention. Making his way to the master of the house, he said: "I did not know that your were occupied this evening, but I have to speak to you upon

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a matter of great importance; will you appoint a time when I can speak with you alone?"

"Certainly," replied the merchant. "Might I ask is the matter very pressing?"

"It is a matter of life and death," replied the doctor. "As soon as convenient to you I will call."

"Might I ask whom the matter concerns?"

"It concerns the Lord Jesus Christ, Jesus of Nazareth," replied the doctor, "His person only; and I would like very much to speak to you about Him."

"Listen," said the merchant; "this is remarkable." And he related to the doctor how he had for some months been feeling miserable and forsaken, and the thought had come to him as to who and what Jesus was, and that he could find no rest. "I asked God," he continued, "to send me some one who could show me the way out of my miserable condition. He has heard my prayer and sent you to me, and I cannot let you go, for now is the best opportunity."

He motioned for the music to stop, and turned with the following words to his guests: "This gentleman has come to speak to us upon a matter of the greatest importance, a matter concerning each one of us personally. I therefore ask you all to be seated and give him your attention. Now, dear sir," turning to the doctor, 'tell us what is on your heart and keep nothing back."

The doctor stood in the center of the dance hall and told of the wonderful love of God, "who gave His only begotten Son that whosoever believed on Him might have everlasting life," bringing to the world salvation, and giving us free access to the heart of God. Not long after this memorable evening the merchant publicly accepted Jesus Christ and became a faithful witness of Jesus, giving of his wealth for the spread of the Gospel which hitherto he had spurned. It is not known how many others believed through the hearing of the Word in the dance hall that evening.—*Our Hope*, May, 1906.

Wait on the Lord, ye heirs of hope,
And let His word support each soul;
Well can He bear your courage up,
And all your foes and fears control.

He waits His own well-chosen hour
Th' intended mercy to display;
And His paternal pities move,
While wisdom dictates the delay.

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The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR FEBRUARY AND MARCH.

THE TEN COMMANDMENTS.

(Feb. 16. Exod. xx:1-20.)

Golden Text, Luke x:27.

Daily Readings.

Mon., Feb. 10, Exod. xix:1-13. Tues., Feb. 11, Exod. xix:14-25. Wed., Feb. 12, Exod. xx:1-12. Thurs., Feb. 13, Exod. xx:13-26. Fri., Feb. 14, Matt. v:17-48. Sat., Feb. 15, Rom. iii:20-31. Sun., Feb. 16, Rom. vii:1-25.

I. Lesson Outline.

1. God's Supremacy in the Heart (verses 1-6). 2. God's Name and Day (verses 7-11). 3. The Sequel in Love to Man (verses 12-17). 4. The Terrors of the Law (verses 18-20).

II. The Heart of the Lesson.

In our study of this lesson there are many important scriptures to have in mind. Among these is Gal. iii:13-19; where the Holy Spirit shows us that the covenant of grace in the Gospel was made four hundred and thirty years before the law was given. So that the law could not do away with the former covenant of God. Keep this clearly in mind. Then the law came in for a purpose; and this purpose is clearly set before us in Romans iii:20, v:20, 21. All that the law could do was to reveal the ruin and the desperate condition of the sinner and the awfulness of sin. It is God's spiritual mirror; it possesses no saving power whatever of itself.

Remember too that the people of God, Israel, put themselves under the law instead of pleading to be kept upon the ground of grace with the Lord (Exod. xix:8). And they never kept the law and could not keep it. This is the record of Romans iii:1-20. So we have this very law chapter of Exodus ending with a description of the altar of sacrifice, where sin had to be put away. God's remedy in this matter for the believer is through the new nature (Rom. vii:1-6 [margin], vii:1-4, [rev. vers.]). So that in our regenerated state God obtains what He never did under

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the law. So that we are free to serve the Lord constrained by the love of Christ alone, to live to God in the power of the Holy Spirit. Beware of going back under the law (Gal. iv:31, v:1).

Remember three scriptures as they portray three scenes to us. First, that of Exodus xix, xx. Where we have God coming down in the person of the Son of God (Jno. i:18), to give the law in all its absolute holiness and power. No wonder that all the people were afraid and that even Moses trembled exceedingly in such a place and at such a scene. Second, the scene pictured for us in Matt. v-vii. Where the same Person sat upon the Mount of Beatitudes and taught the people the full extent and far reaching demands of the law as already enacted at Sinai. Yet here are no lightnings, no thunderings, no smoke. Only One who spake as never man spake, and the people listened eagerly to the word. Yet neither Sinai not the mount of Beatitudes meets my need. Note the third scene; that of the cross of Calvary, where the One who came down upon Sinai, and who sat upon the Mount of Beatitudes now hanging amid the darkness of isolation from the presence of God is being made a curse for us to redeem us from the curse of the law. Such an One in such a place and doing such a work meets the dire need of my soul in fulness of saving grace and power.

MOSES PRAYING FOR ISRAEL.

Feb 23. Exod. xxxiii:7-17.)

Golden Text, Jas. v:16.

Daily Readings.

Mon., Feb. 17, Exod. xxxii:1-14. Tues., Feb. 18, Exod, xxxii:15-35. Wed., Feb. 19, Exod. xxxiii:1-11. Thurs., Feb. 20, Exod. xxxiii:12-23. Fri., Feb. 21, Exod. xxxiv:1-9. Sat., Feb. 22, Exod. xxxiv:10-22. Sun., Feb. 23, Exod. xxxiv:23-35.

I. Lesson Outline.

1. Face to Face with God (verses 7-11). 2. A Heart Cry to God (verses 12, 13). 3. The God of Grace and Power (verses 14-17).

II. The Heart of the Lesson.

It is well to have this lesson follow upon that of the giving of the Law. We are here shown clearly the impossibility of any human being in their natural condition ever keeping the law, however good their intentions may be. Some one has said that Hell is paved with good resolutions. God had called Moses up to the top of Sinai to receive the tables of the law from His own hand. But while he is gone the people of Israel at the foot of the mountain forgot all about their promises and the terror that they were in when Mt. Sinai was aflame and asmoke with the presence of God; forgot the commandments given, and demanded gods that they could see and worship. And so they broke the very first of the ten commandments and were therefore guilty of the breach of all of them (Jas. ii:10). Nor has any one ever done any better since then. Of course people boast of their keeping of the law:

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but their boasting is all a lie, like that of the poor Pharisee of Luke xviii:11, 12.

The revelation of their sad failure rouses the righteous indignation of Moses and he dashes the tables of the law to the ground, smashing them all to pieces. That is just what the people had done spiritually. And the broken tables only tell us of a broken law everywhere. Later on we have two tables that were never broken; but they were safely kept in the ark (Exod. xxv:16, xxxiv:1-4, Heb. ix:4). Remember that the ark is a type of Christ. And He alone was absolutely sinless (1 Pet. ii:22, 23). This is indeed deeply suggestive. Our Lord had to be perfectly sinless and without any old nature to be really God's sacrifice for sin upon the cross.

Later on we see how the people had to eat of the fruit of their own sin in drinking of the water into which their idol, pulverized by the law-giver, had been cast. It is akin to the word of God in Romans vi:23. What an awful wage sin pays. Other wages are soon spent. But the impenitent sinner will be receiving wages from sin through all eternity, and never be able to spend them. Do not let the enemy's lie about a future probation and a second chance find any lodgment in your heart and mind.

In such a time of ruin and distress it is helpful to see how the Lord reveals Himself to Moses in fulness of grace and mercy. Look at Exod. xxxii:7 and compare it with verse 11 (same chapter). God seemed to put the burden upon Moses, and then Moses in simple faith rolled the burden right back upon the Lord, and called for mercy and grace. And this is exactly what God wished him to do. The sequel is the lesson we are studying. The removed tabernacle speaks of God's withdrawal from among the sinners. But Moses going out of the tabernacle to pray for them is very like Christ who went back in resurrection life to the right hand of the Father to intercede for us, and to be the Mediator between God and man. With what fulness of grace and mercy the Lord heard and answered the prayer of this man of God. May we learn a lesson of grace here. When we see and know people in error and wrong and departure from God, the tendency of the human heart is to follow the world in its method of gossip and even slander. But remember that the renewed heart rather seeks to the presence of the Lord to pray for the erring ones and to plead for mercy and grace on their behalf.

THE REPORT OF THE SPIES.

(Mar. 2. Num. xiii:17-30, xiv:1-10.)

Golden Text, 1 John v:4.

Daily Readings.

Mon., Feb. 24, Num. xiii:1-20. Tues., Feb. 25, Num. xiii:21-33. Wed., Feb. 26, Num. xiv:1-10. Thurs., Feb. 27, Num. xiv:11-21. Fri., Feb. 28, Num. xiv:22-35. Sat., Mar. 1, Num. xiv:36-45. Sun., Mar. 2, 1 John v:1-21.

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I. Lesson Outline.

1. A Divine Errand (verses 17-24). 2. A Sad Failure (verses 25-30). 3. A Rebellion through Unbelief (xiv:1-10).

II. The Heart of the Lesson.

In our study of this lesson it would be well to remember how the Lord had been manifesting Himself to Israel in ways of grace for over two years. Back of them was the record of the doings of the Lord who had said to Moses, tell them "I AM" hath sent me unto you. We would think that they had sufficient evidence of the grace and faithfulness of the Lord to at last trust Him fully. Yet they break down at every fresh step in the path of faith. They are now on the eve of inheriting the land which God had promised them. But our lesson tells us how utterly unfit they were as yet to enter into its possession. In the men sent to spy out the land we have the representative spirit of the people and ten out of the twelve were men of unbelief and cowardice. This is not a low estimate, for God's reckoning goes further still. Of all the nation from twenty years old and above God found only two men who were really fit through faith to enter into the promised land and enjoy it.

What a sight to Moses and above all to God is presented in that murmuring, rebellious people who are even ready to stone to death the faithful witnesses of God (xiv:10). But such is ever the way of the rebellious, natural heart: witness Calvary with its cross of Christ, and all the rivers of martyr blood shed from that of Abel down to this time. Yet in their unbelief they would fain thrust *their way* without God into the Land. Only to meet their merited defeat at the hands of their enemies. Remember in this connection the words of the Spirit in Hebrews xi:5, 6. Noting how Enoch's walk was vitally connected with his secret communion with God in fulness of faith. And note Heb. x:22 in its demand for the fulness of faith in drawing nigh to God.

What persistent faithfulness upon the part of Moses, God's apostle, in such a crisis. He is pleading most earnestly for grace and mercy to be showed to the people (verses 17-20). and most effectually too. For the Lord answered him in grace. And yet how unshrinking in his faithfulness to God in warning the people of their folly and refusing to share their wrong doing when they insisted in having their own godless way (xiv:40-45). We too are living in difficult days; in troublous times. And the demand is for men and women of God after the type and stamp of Moses. But these must needs be men and women of the closet who have the power of prayer. Men and women who obtain tenderness of heart from fellowship with God, and yet stand like adamantine rock against all the drift and departure and apostasy that is setting in so rapidly. Such God can and will use and such will He honor in the coming glory.

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JOSHUA, THE PATRIOT AND LEADER.

(Mar. 9. Josh. i:1-9.)

Golden Text, Josh. i:9.

Daily Readings.

Mon., Mar. 3, Deut. xxxiv:1-12. Tues., Mar. 4, Josh. i:1-9. Wed., Mar. 5, Josh. i:10-18. Thurs., Mar. 6, Josh. ii:1-13. Fri., Mar. 7, Josh. ii:14-24. Sat., Mar., 8, Josh. iii:1-17. Sun., Mar. 9, Josh. iv:1-24.

I. Lesson Outline.

1. The Divinely Chosen Leader (verse 1). 2. The Promised Land (verses 2-4). 3. The Assured Presence of God (verses 3-6). 4. The Abiding Counsel of the Lord (verses 7, 8). 5. The Divine Encouragement (verse 9).

II. The Heart of the Lesson.

The years of Israel's wandering in the wilderness are about to end. The generation of men who had left Egypt and had been the murmurers and unbelievers in the wilderness had all found their graves there, save two men of faith, Caleb and Joshua. God is about to bring them into the land of promise. And at this juncture we find a new leader, divinely chosen. Moses is barred from entering because of his sin at Massah and Meribah ( ). The mediator of the lawpays the penalty of his guilt. But Joshua the man of faith is chosen to lead them in. Typically, Moses, the Law, cannot bring us into salvation and blessing. While Joshua, Jesus the Redeemer, brings us in through grace. So our lesson is a practical twentieth century one for us, full of truth.

The commission of God reveals the great extent of the land thus bestowed. Its New Testament counterpart is not heaven, but the spiritual blessings in the heavenlies in Christ of Ephes. i:3, as explained by this epistle. And this epistle finds its type in the book of Joshua. But note the special wording of verses two and three. The whole land is divinely given by the Lord, and yet Israel is actually to possess only what they set their foot upon in definite conquest. Spiritually the fulness of Christ is the portion of every believer (Col. ii:9, 10). Yet we only truly possess what we actually claim by faith. The rule is "according to your faith be it unto you."

Added to this is the sure word of God about His abiding presence vouchsafing continued victory over the foe who would hinder their entering in. May we not remember that the Princely Leader of our salvation is the One who has annulled all the power of the enemy. And as having triumphed over our foe and made a show of them openly upon the cross is prepared to ensure us complete victory over every one of them. To us is the message "there shall not a man be able to stand before thee all the days of thy life." Because "stronger is He that is in you than he that is in the world." Therefore victory for us and the entering

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upon our heritage to the blessing of our souls, and the helping of our fellows and the glory and honor of our God and Father. Remember that we go in the strength of the Victor over sin and death to battle against a defeated foe, and overwhelmed enemy. Nor need the issue ever be questioned at all.

Yet would the Lord call to the mind of this new leader for His army the need for continual reading and study of the word in this day the secret of success and strength and ultimate blessing. Nor has the word lost any of its pristine glory and power in these last days. It is still the living word of the living God. And challenges our faith and affection to a full and hearty reception and continued use of it in all our way and walk as men and women of God, in the midst of the enemy's land in these last days. True prosperity and blessing are ever attendant upon such a way and walk.

Walking by Faith.

In an important sense all men do this, even infidels. Most of the knowledge we possess we owe to faith. Of the countless millions who have lived before the present generation. we know nothing whatever except by faith. Of the countless millions now living beyond the very narrow range of our personal acquaintance, we know nothing whatever except by faith. Of all the cities, and towns and places on earth outside of the few we have visited we know nothing whatever except by faith. Apart from faith we do not know our own parents. We were told that we were the children of certain men and women, and we believed it and this is as far as any can go.

Not one man in a hundred thousand has examined and tested for himself the alleged facts and discoveries of astronomy, geology and other sciences; and yet we accept them without hesitation upon the testimony of others. No merchant buys and sells goods without faith. No capitalist invests his money without faith. Give up this principle, and the wheels of commerce would stop, the courts of justice would be closed, and the whole world would be turned into a desert of human wild beasts devouring each other.

He therefore who objects to the prominence given to faith in our relations to God, must admit that he is silly when he comes to think seriously. Faith is no blind credulity, it is no childish confidence in the efficacy of a quack medicine, but it is a most reasonable requirement, and it is so indispensable, that without it no communion between the Creator and the creature is possible. Happily we are not left to human conjecture as to its meaning. It is defined in the Sacred Scriptures as "the substance of things hoped for, the evidence of things not seen" (Heb xi.1).

The word *substance* is literally something placed or stood under, and three out of the five times it is found in the New Testament it is translated *confidence*. The word *evidence* in its verbal form is used

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in other places to express the idea of *conviction* or being *convinced*. Hence faith is the confidence that things hoped for shall be our's, it is the conviction that things not seen actually exist. In this respect it is like human faith, that is exercised ten thousand times every day.

But as is the word, so is the faith. A human word produces human faith; the divine word produces in the heart a faith which is divine in its nature and power. Hence saving faith is necessarily the gift of God. The Holy Spirit works in the soul the confident expectation of things hoped for, as God has promised them in His word, the conviction that things not seen but revealed in that word, do exist. When a man, therefore, "takes God at His word," as it is sometimes expressed, he has faith; nor is it surprising to read, "Without faith it is impossible to please him" (Heb. xi:6).

First, we are born again by faith. "Ye are all the children of God by faith in Christ Jesus," (Gal. iii:26); "Whosoever believeth that Jesus is the Christ is born of God" (1 John v:1): "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God," (John i:12, 13). It may be a very feeble faith, as the cry of a new born child may be very feeble, but if there is confidence in the Lord Jesus Christ as a Saviour, there is life.

Second, we are justified by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v:1); "Therefore we conclude that a man is justified by faith without the deeds of the law. . . . Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith" (Rom. iii:28, 30). "By him all that believe are justified from all things" (Acts xiii:39). There is not now one condemnation to them who are in Christ Jesus.

Third, we are sanctified by faith. "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi:18); "And put no difference between us and them, purifying their hearts by faith," (Acts xv:9). The Epistles are addressed "to them that are sanctified in Christ Jesus" (1 Cor. i:2); and the soul never achieves practical victory over sin until it enters into the experience of the apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. ii:20).

Fourth, it is by faith we stand amid the temptations of life, and walk along our way to meet the Lord in the air. "Thou standest by faith" (Rom. xi:20); for by faith ye stand," (2 Cor. i:24); "for we walk by faith, not by sight" (2 Cor. v:7). Not for a moment must we lose the confidence of things hoped for, the conviction of things not seen, if we would gain His approval at His coming.

Fifth, by faith we have access through Christ, "in whom we have

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boldness and access with confidence by the faith of him" (Eph. iii:12); "by whom also we have access by faith into this grace wherein we stand" (Rom. v2); "having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, . . . let us draw near with a true heart, in full assurance of faith" (Heb. x:19-22).

Sixth, by faith we are comforted in tribulation. "Let not your heart be troubled: ye believe in God, believe also in me" (John xiv:1). When the father was crushed by the tidings of his daughter's death, "As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe" (Mark v.36). So He says to every one of His smitten people, and never do they see a ray of consolation until they "only believe."

Seventh, it is by faith we overcome. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth. that Jesus is the Christ?" (1 John v:4, 5). Thus the whole of Christian experience is found to consist in looking off or away from self and our circumstances, unto Jesus the princely leader and finisher of faith (Heb. xii:2).—J. H. Brookes.

Come, Lord, and tarry not:
Bring the long-looked-for day,
Oh why these years of waiting here,
These ages of delay?

Come, for thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say, Come,
Dost thou not hear the cry?

Come, for creation groans,
Impatient of thy stay,
Worn out with these long years of ill,
These ages of delay.

Come, for thy Israel pines,
An exile from thy fold;
O call to mind thy faithful word,
And bless them as of old.

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Daily Scripture Calendar.

February, 1919

February 1. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory (boast), as if thou hadst not received it (1 Cor. iv:7)?

How empty is boasting in self! Yet how natural! We have nothing which we did not receive. This fact robs us of all glory. It is both honest and honorable to desist from boasting in ourselves. Glory belongs to Another.

February 2. "Therefore let no man glory (boast) in men" (1 Cor. iii:21).

It is equally as foolish and sinful to boast of our position because of relationships to men. This whole chapter is written to correct the sin of emphasizing human leaders. "Who then is Paul, and who is Appolos, but ministers by whom ye believed, even as the Lord gave to every man?" Glory belongs to our Lord alone.

February 3. "Not of works, lest any man should boast (glory)" (Eph. ii:9); "That no flesh should glory (boast) in his presence" (1 Cor. i:29).

The precious work of God in salvation must be protected from the foolish boasting of men. God alone could save. To Him alone be the glory! "He that boasteth let him boast in the Lord" (verse 31). In heaven the saved are to manifest His grace, which is His kindness towards us through Jesus Christ. Therefore we are saved by grace and not of works *lest* any flesh should boast. Heaven will be filled with His praises.

February 4. "I am become a fool in glorying (boasting); ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing" (2 Cor. xii:11).

The Apostle Paul was compelled to defend his Apostleship against the claims of false teachers. This was never done for his personal vindication or advancement: it was done to preserve the force of his authority. He was speaking and writing the undiminished Word of God. Such defense of testimony and position was only that his Lord alone might be glorified. "Ye compel me to boast" wasthe cry of his humble heart. (See 2 Cor. v:12; x:8; xi:16; xii:12.)

February 5. "If I must needs glory (boast), I will glory (boast) of the things which concern mine infirmities" (2 Cor. xi:30).

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The Apostle learned this lesson through the "thorn in the flesh." Thrice he prayed for its removal. The answer was not a *removal* of the "thorn;" but rather the *renewal* of grace. The logic is simple. If the infirmity renews the grace, well may we boast in our infirmities. Thus the Apostle instructs us : "And glory (boast) in tribulation" (Rom. v:3). What price is too great to pay for a greater inflow of grace?

February 6. "So that we ourselves glory (boast) in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure" (2 Thes. i:4).

We are permitted to boast in the faithfulness of others. This was the Apostle's way of inspiring the believers. He testifies "Your zeal hath provoked very many." It was also the natural expression of a big heart. Paul found no difficulty in telling the saints every commendable thing. We gladly take even reproof from one whom we know approves as well as reproves. Who does not choose to be saved from those who are *specialists* in reproving?

February 7. "It is not expedient for me doubtless to glory (boast). I will come to visions and revelations of the Lord" (2 Cor. xii:1).

This verse marks a turning point in estimating the boasting of Paul. He is compelled to boast of his Apostleship for the truth of God; he can boast in the faithfulness of others; he can even boast in his infirmities. All this is nothing compared to his Lord. "I will come to visions and revelations of the Lord." And Paul saw Him glorified in the "third heaven." "Of such an one will I glory" (boast).

February 8. "By whom also we have access by faith into his grace wherein we stand, and rejoice (boast) in hope of the glory of God" (Rom. v:2).

What heavenly patriotism! This is one of the fruits resulting from the new life in Christ Jesus. Men boast themselves in their families and in their countries; but the Christian can coast in the hope of the glory of God. In this great objective every ambition can be merged. To this great end every vitality can be expended. So it will be when we "boast in hope of the glory of God."

February 9. "For we are the circumcision, which worship God in the spirit, and rejoice (boast) in Christ Jesus, and have no confidence in the flesh" (Phil. iii:3).

Twice did the Apostle write "He that glorieth (boasteth) let him glory (boast) in the Lord" (1 Cor. i:31; 2 Cor. x:17, quoted from Jer. ix:24). On Him we will boast through all eternity. How unreasonable is our present silence concerning Him! "Oh for a thousand tongues to sing my great Redeemer's praise! Lord, may my *one* tongue be filled with ceaseless praises!

February 10. "But God forbid that I should glory (boast), save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi:14).

The reason is two-fold. "By whom the world is crucified unto me." Such is the extent of His finished work for all who put their trust in Him. The powers and powers of the world were forever broken for us by Him and we have only to *claim* our deliverance. "And I unto the

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world." We died in our Substitute. So perfectly does the cross separate us from the world. Every new entrance into the understanding of the grace of our God in Christ Jesus will inspire new boasting in a crucified Savior.

February 11. "And not only so, but we also joy (boast) in God through our Lord Jesus Christ, by whom we have received the atonement" (Rom. v:11).

God has been self-revealed in the Person of His Son. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "The only begotten Son, * * * he hath declared him." "The glory of God in the face of Jesus Christ." We know the Father through the Son. So, also we can come to know the Father *only* through the Son. So we boast in God. He is "one God and Father of all, who is above all, and through all, and in you all."

February 12. "Let the brother of low degree rejoice (boast) in that he is exalted; but the rich, in that he is made low: because as the flower of the grass he shall pass away" (Jas. i:9, 10).

This would be a supreme evidence of conscious adjustment to the facts and relationships of another world. The brother of "low degree" may easily "boast" that he is exalted; but what of the "rich, in that he is made low?" In the light of eternity he can realize that any boasting in the flesh or in the riches of earth is unwarranted. All this will be cut down and will wither like the grass. Eternal things abide and we can "boast" in these things to the exclusion of all else.

February 13. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation" (Rom. i:16)

Salvation is the all-inclusive word which represents the whole work of God for man. It is from everlasting to everlasting. Its boundaries are eternity and its characteristics, like its Author, are infinite; yet, again like its Source, it descends to the smallest detail of the cares and trials of a moment. It is as much the function of salvation to vitalize an instant of time as to verify the promise of eternity. We need much to realize the divine provisions for each moment.

February 14. "Let us lay aside every weight" (Heb. xii:1).

The picture is of a race. In a race the weights and encumbrances of unnecessary things, even though harmless in themselves, are to be discarded that the one purpose of winning the race may be realized. No Christian has ever laid aside a "weight" that he might better serve his Lord, who has not experienced a new zest and freshness in his spiritual life. Here is a challenge from God to His own to free themselves for true service by laying aside the "weights."

February 15. "Let us lay aside * * * the sin which doth so easily beset us" (Heb. xii:1).

Too often we speak of particular "besetting sins" as though there were many. There is but *one*. It is the same in every child of God. It is the opposite of *faith*. Its cure is to be "looking unto Jesus the author and finisher of our faith." Unbelief estimates God according to difficulties: faith estimates difficulties according to God. The easily besetting sin is that of doubting the power and goodness of God. May we be saved from it!

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February 16. "But now ye also put off these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man" (Col. iii:8-10).

His name is Jesus because He shall *save* his people from their sins. His blood was shed for the *remission* of sin. It is the purpose of God that the sinner shall be separated from his sins both as to penalty and as to power. What a separation it is for time and eternity! Oh Lord, accept our feeble thanksgiving.

February 17. "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" (Luke vi:22).

This is real separation from a Christ-rejoicing world, and plainly the separation is because of *Him*. In the last days of this age we are told that men shall be "despisers of those that are good." The *need* of separation, like the *price* of separation, must increase to the end. This is the road to martyrdom. He is more real than the whole material world. Unfailing grace!

February 18. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. xvi:24).

To deny self is to recognize and maintain a separation from self. But self here is to be thought of as the flesh with its limitations and evil dispositions, rather than our individuality or personality. Our life is to be lived and for this God has made provisions; but we can and must "make no provisions for the flesh." The word is "forethought." We need not plan so as to give latitude to the flesh. True separation denies self.

February 19. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John ii:9-11).

Christian fellowship is to be tested by the "doctrine of Christ." This we may understand includes His perfect Diety, His perfect humanity, His substitutionary, sacrificial death, His resurrection and exaltation. Those who own such a Saviour as their Savior are the children of God. From others there must be separation. May those be reproved who would make fellowship to depend on an ordinance or some secondary issue of sectarianism!

February 20. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. iv:4).

The world has appropriated so much of God's truth that there are new dangers and new demands for carefulness that true separation

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may be maintained. It is so easy to be unequally yoked in church, organization or business with those who reject or neglect the doctrine of Christ. Thus we are placed where God cannot bless us apart from them, or disown them apart from us. God's judgments must fall on His enemies. We do well to avoid partnership in their sorrows.

February 21. "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. vi:10).

True separation unto God involves the attitude toward this world's goods. The best finance of the world may be compressed into two words "make" and "keep". According to the Bible, the finance of the Christian is to "receive" and "give." God promises a full supply that we may *abound* unto every good work. Much blessing is hindered in a life that will not be separate from the world as to methods in finance.

February 22. "If any man serve me, let him follow me; where I am, there shall also my servant be: if any man serve me, him will my Father honor" (John xii:26).

We seem to have no real sense of values. To be with Him and to be honored by the Father is worth ten thousand martyrdoms and beyond all the riches of earth; yet we blindly bend to the ideals and limitations of the world. Oh, for vision to value the riches of eternity!

February 23. "And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in battle, and another man dedicate it" (Deut. xx:5).

This is Jehovah's instruction to Israel as to releasing from service in war. The man is hardly released because his new house needs him: he is released because a man with a divided heart is a poor soldier. The house represents the comforts of life. Christians are too often disqualified for true service because of their love for creature comforts. "The cares of this world" result in unfruitfulness.

February 24. "And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it" (Deut. xx:6).

A business man so much engaged in business that his heart must be divided cannot serve in Jehovah's army. It is a sad revelation of the divine estimate of service. When our God chooses soldiers, He requests the half-hearted to return home. The cause is better off without them. It is possible to be "diligent in business" when it is the service divinely appointed; but some self interests along with service for God must be rejected. "The deceitfulness of riches choke the word." "Ye cannot serve God and mammon."

February 25. "And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battle, and another man take her" (Deut. xx:7).

This divided heart is absorbed with social cares. "I have married a

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wife, and therefore I cannot come." It is a poor soldier that is worried "lest he die in the battle" and another should marry his intended. God does not withhold social relationships; but they should be in the hath, and a part, of loyal service. "I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none."

February 26. "And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart" (Deut. xx:8).

Moses has just assured them, "For the LORD your God is he that goeth with you to fight for you against your enemies to save you." The man who cannot rely on the Word of God is no soldier. He is even worse. His faithless speech cannot be permitted "lest his brethren's heart faint as well as his heart." Unbelief disqualifies a soldier in the service of the Lord. Because of his own weakness and because of his influence on others he is required to remain at home. "Perfect love casteth out fear."

February 27. "But now are we delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. vii:6).

The contrast is between the divine dealings with man under law and the divine dealings with man under grace. Service under the law called out man's best effort in obedience. Service under grace is in the new power of the Spirit and calls out the fruit and gifts of the Spirit. We are dead to the law for this great end.

February 28. "But after that faith is come, we are no longer under a schoolmaster" (Gal. iii:25).

Faith is come. The faith-way of getting things done. The law asked for obedience to rules in order that there might be a better quality of life. Grace imparts a life that the whole will of God for a heavenly citizen may be realized. God's work is His own answer to our faith. The new possibility and order has superseded the law-method and the school-master. "Faith is come." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

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Editorials.

Sowing and Reaping

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with him" (Psl. cxxvi:5-6). Our blessed Lord came to earth as the great sower and as the Son of Man sowed the good seed (Matt. xiii:37). He came forth from Heaven's glory bearing the precious seed, and sowing He wept, and weeping He sowed in tears. Who can describe the wonderful service with which He served, the way in which He sowed! See Him at Samaria's well! In the heat of the day He had gone the weary way, because He knew the one in whose heart the precious seed was to find lodgment. And being wearied with His journey He sat on the well. Then she came, whom He knew so well, whose history of sin and shame was like an open book to Him who has eyes like a flame of fire. Such was the ground which received the precious seed—a heart desperately wicked, like all human hearts. And while the rejoicing woman rushed back to the city to tell the good news, the disciples said "Master, eat!" "But He said unto them, I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together" (John iv:32-36). Even so was it His meat to do the Father's will, sowing by making Him known, and doing His works.

But the great sowing was done by Him when He went to

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the Cross. The great sower was rejected. He who brought God to man, making known the invisible God, He who said, "He that hath seen Me hath seen the Father," was cast out by man and put to the cross. There He had to finish the work for which He came. On the Cross He Himself was sown in death, so that there might be the reaping of glory, the harvest of redemption. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit" (John xii:24). He is the corn of wheat, the precious seed. He came to die, to give His life a ransom for many and from this spring the great harvest, the blessed and glorious fruit. All who have believed on Him are the precious fruit of His death on the cross. And how this fruit has been gathered and is being gathered by the power of the Holy Spirit, who is on earth for this great purpose! He who sowed in tears reaps now in joy. When He went to the cross to give His body as the great sacrifice, He saw His seed, He saw the travail of His soul, He saw the church and all its members, and then loving the church He gave Himself for it (Ephes. v:25). That was the joy set before Him for which He endured the cross and despised the shame. What joy is His as member after member is added to this body, destined to be with Him and to share His Glory!

But more than that: "He shall doubtless come again with rejoicing, bringing his sheaves with Him." Harvest time is coming for the great sower. He has told us that the harvest time is the end of the age. Then He will be the great reaper, the ingatherer. The wheat, the children of the kingdom, will be gathered into His barn (Matt. xiii:30). He comes and takes His own, the fruit of His sowing, home to glory—home to the Father's house to be with Him. Then also comes the harvest which belongs to Him as the Son of Man, the appointed executor of the judgments of God. How solemn is the record! "And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for

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Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped" (Rev. xiv:14-16). What a harvest that will be! How the enemies of God and of His Christ will then be dealt with and all those who destroyed the Truth of God will meet their well merited judgment. "And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron, and He treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. xix:15). It will be harvest time then and this earth and the nations are fast ripening for such a harvest.

And what will it be when the great sower, who sowed in tears, who gave His life and shed His blood, comes again with rejoicing, bringing His sheaves with Him! What joy and glory will be His when the portals of heaven open and He leads forth the ransomed hosts of God! What joy and glory when He appears as the head of the body, the Lord of all, and every member of His body reflects His own glory! What will it be when He brings the many sons to glory, when He brings His glorious sheaves with Him! Oh, that will be glory for Him! Then He has to the full the travail of His soul and will be satisfied. and what glory it will be for us the trophies of His victory and His grace! We shall then forever be with Him, behold His glory, share that glory and His vast and wonderful inheritance. And do not our hearts yearn just for this? There seems to be a universal desire among the Saints of God, those who know Him best and love His appearing, for His speedy coming. Oh the many hearts who cry today for this promised event! But let us remember while He tarries it is sowing time for us. We still may sow and follow Him, in sowing the precious seed with tears. We can still sow beside many waters, preach the Word and reach out for the lost. We can go forth trusting Him and sow with many tears and many prayers that which He has first put into our hands. Blessed privilege it is. And if we would only think more of Him who has gone before, and is coming again bringing His sheaves with Him; if we only would think more of the soon coming glorious consummation, of the harvest time

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the reaping time for Him and for us, how much more sowing we would do, and how much more we would water the seed with the tears of our prayers. Still it is sowing time for us. Let us make the best of it and remember what the Spirit of God tells us: "But This I say, He which soweth sparingly shall reap also sparingly; and He which soweth bountifully shall reap also bountifully" (2 Cor. ix:6). And again, "Let us not be weary in welldoing, for in due season we shall reap, if we faint not" (Gal. vi:9). "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the works of the Lord, forasmuch as you know that your labor is not in vain in the Lord" (1 Cor. xv:58). And what shall your harvest be, beloved reader, in that day? It depends on your faithfulness, on your self denial, on your sacrifice now.

✠

Open Our Eyes

"Lord, I pray thee open his eyes." This was Elisha's prayer for his servant. And the Lord opened his eyes and he saw the mountains full of horses and chariots of fire, the hosts of God. May the Lord open our eyes likewise that we may behold in faith the unseen things, the blessed things to come. Faith has its own world, it is where He is who is the author and finisher of the faith who sat down at the right hand of the throne of God. There faith loves to enter in and enjoy God's own blessed revelations and thoughts concerning Him, who is His well beloved Son. And there we behold His Glory and in that Glory, our coming Glory. Faith rejoices in the hope of the Glory of God. Faith looks forward to that happy day when in the dispensation of the fullness of times all things are gathered together in one in Christ, the things in heaven and the things on earth (Eph. i:10). And more than that, the eyes of faith see Him crowned with glory and honor, and in faith we expect to see Him as He is and be like Him. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit (1 Cor. ii:9-10). But where else has

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He revealed them but in His own Word. There they are recorded. The coming glories of Christ are pre-written there and all which concerns Him concerns us; Grace has made us sharers of them. May our eyes be opened to see the unseen things. Surely the blinding process from the side of the god of this age proceeds at an astonishing rate. Unless we move in the sphere of faith and gaze anew through God's revelation into the unseen things, we shall suffer loss in spiritual things. To be like His Son, to be with Him and to inherit His inheritance is the unsearchable destiny of God's Saints. "That in the ages to come He might show the exceeding riches of His grace in kindness towards us through Christ Jesus." Lord open our eyes! May He grant unto all of His people a greater vision of what is soo to be. The vision delivered Elisha's servant of his fear. It will make us bold likewise; it will give us the victory over the ensnaring influences of this present evil age, and keep before us the reality of our blessed destiny.

"Look upward, blood-bought children!
See where Jesus has from Olivet ascended,
Waiting the glorious dawning when
He shall come to meet us in the air!
Once more shall those same
Sacred feet stand on the very heights,
Mount Olivet, a spectacle to wondering
And expecting gaze. Oh, sight of
Glory marvellous beyond compare!
Surely our faith then will confess,
'The half had not been told'.
Keep us, Lord Jesus, by Thy Spirit,
Gazing at heaven's high portals
From, as it were, our Olivet of faith,
Till we shall see Thee, and
Be like Thee, and for ever
With Thee, Lord".

✠

Every Thought

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ" (2 Cor. x:5). This is one of the activities of faith

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and never before is it so needful to practice this divine injunction than now. Obedience in every thought is as much demanded as obedience of actions. The word "imaginations" means "reasonings." Our reasonings, independent of the Word of God are opposed to God and His will, and therefore never consistent with a true subjection of the heart and mind to God. A free thinking saint is a contradiction in terms, as one has said, for it is by the truth of God that we are sanctified. Mary at the feet of our Lord had brought there every thought to the obedience of Christ. This must be our place and as we occupy this place and yield this obedience by bringing every thought into captivity, we are in a safe position.

Whatever elevates itself against the knowledge of God is a dangerous thing. This exaltation against the knowledge of God is one of the characteristics of our perilous times. Under these high things, which exalt themselves, must be included a host of those original ideas "new and suggestive thoughts" of which our times are so fruitful, and which when heedlessly accepted and allowed apart from the controlling sanction of the Word, so often tickle men's religious fancies, and for a while may even undermine the faith of God's elect.

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Not "Way-Shower" but the Way

Increasingly we hear in our days the Lord Jesus Christ called a "way-shower." Nor do they speak of Him as Lord, but simply as "Jesus" who shows the way. By it is meant that He shows man the way how to live on earth, and that in following Him as the way-shower man is all right. It is a nice sounding phrase "the way-shower," and ignorant "church members" repeat it without thinking what it means. It is a most dangerous and pernicious thing emanating from the cunning master mind of the enemy of God. "Jesus the way-shower" means that if man follows the best he can, lives a decent life, develops a character, is charitable and religious, he is right and will reach heaven finally. It is the same old lie in a new garb. As if the natural man could follow Christ and make himself right before a holy God by works and character.

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But man needs more than a way-shower. Let us imagine a traveller who has lost his way in some wild mountain region. Darkness has settled about him. He hears the cries of the wild animals, but his own despairing cries for help remain unanswered. He stumbles along and finally falls. His feet give way under him, and clutching a small shrub he discovers by the dim star light that he hangs over a terrible yawning abyss. And now it is only the question of minutes when his strength is gone and he falls to a horrible death.

Supposing I came along and looking at him would say, "My friend, you lost your way and I am willing to show you the way. I can do it for I am perfectly familiar with these woods. You retrace your steps till you reach yonder cluster of trees; from there you take the trail to the left for two miles when you will strike the main road which leads to the next village." I suppose before I would have said many words the poor fellow would have cried out in despair, "For God's sake, what good will it do me! I am sinking! I am sinking! the shrub gives way; my hands lose their hold! For God's sake save me! save me!"

Man is lost; he needs no way-shower but a Savior; one who is the Way, to save him and bring him back to God. And our Lord Jesus Christ is the WAY. He is the Way to the Father and He has made the way by His sacrificial death on the Cross. The Just One died for the unjust that He might bring us to God. The Gospel does not come to lost sinners to show them how to live and how they can help themselves; but the Gospel comes with the message of redemption by the Blood of the Son of God and a free and full salvation by grace through faith in the Son of God, who died for the ungodly, which we are by nature. "No Man cometh to the Father but by Me," that will ever be true; no modern thought and "new religion and theology" can change it. To make it possible that we might be brought from darkness to light, from death to life, and become the children of God, and God our Father, He, the Holy One who knew no sin, had to be made sin for us on the Cross of Calvary. Saved by grace, washed in His Blood, indwelt by His Spirit we walk in His blessed fellowship; but even

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then He is not the "way-shower," but the way for his redeemed children, to walk and to abide in Him.

Away with these miserable and subtle denials of the Gospel! Christian, have your eyes open in these days. Bear a witness against these things and stand true to the Gospel of Jesus Christ, our soon coming Lord.

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Prayers for His Coming

If one were to go back to the early days of Christianity and collect all the beautiful sayings and prayers of the martyrs, the great teachers and men of God, sayings concerning the blessed Hope of the Coming of the Lord, what a striking testimony we would have. And then the many, many witnesses throughout the centuries which have come and gone, who have borne their testimony to the faith of the fathers and who have passed on to be with the Lord! We quote here the words of three noble men.

John Milton, the blind bard of long ago prayed once in these words: "Come forth out of thy royal chambers, O Prince of all the Kings of the earth! Put on the visible robes of Thy imperial majesty! Take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee! For now the voice of Thy Bride calls Thee, and all creation sighs to be renewed." The beloved, saintly Samuel Rutherford prayed in the Westminister assembly thus: "Oh that Christ would remove the covering, draw aside the curtains of time and come down! Oh, that the shadows and the night were gone!" And here is Richard Baxter's prayer: "Hasten, O my Saviour the time of Thy Return! Send forth Thine angels and let the joyful trumpet sound. Delay not lest the living give up their hope! Delay not, lest earth should grow like hell, and Thy Church should crumble into dust! Oh, hasten that great resurrection day, when the seed Thou sowdest in corruption shall come forth incorruptible! Thy desolate bride saith Come! The whole creation saith Come! Even so, Come Lord Jesus!"

And these are but a few of the thousands and thousands of prayers which every year have gone up to the Throne for the Coming of the Lord. What else can a Christian do,

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who knows his Bible and believes the Truth, but pray like this? Is not that blessed Hope found everywhere and interwoven in the fabric of Christianity! Dr. Charles Hodge, the well known Presbyterian theologian, wrote in his text book: "It is a marked characteristic of the Apostolic Writings that they give such prominence to the doctrine of the second advent. The promise of Christ's Second Coming had taken a deep hold on the minds of the apostles and of all the early Christians, that the apostles believed that Christ would come visibly and with great glory, and that they held that coming to be the great object of expectation and desire.'

Even so it was. And now we have the revival of it as the age nears its close. The midnight cry has gone forth and prayer is made throughout the world for His soon coming. The long forgotten prayer, "Even so, Come, Lord Jesus," is now prayed as never before in the history of the church. And He who has given the prayer and who hears every prayer and every sigh will some blessed day answer the cry of His people. And are you also daily joining in this prayer, "Even so, Come, Lord Jesus?"

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Who is the Menace?

The Chicago University, that hotbed of the most subtle infidelity, the destructive Criticism, is circulating widely a small pamphlet written by Professor Jackson Shirley Case, entitled "The Pre-Millennial Menace." It is an infamous attempt to stir up actual persecution against those Christians who believe what the Bible teaches concerning the Return of our Lord and the future of this age as revealed in the inerrant Word of God. The worst feature in this attack is that this man classes believers in the Second Coming of Christ with the I.W.W., with Russellites and with the pro-German crowd. Dr. W. H. Griffith Thomas mentioned this in his excellent address on "The Prince of Peace" at our Prophetic Conference. Dr. Thomas said: "If that man does not know that there is a difference between these he classes together, then it reflects on his intelligence; and, secondly, if he said it and he did know, well then I prefer not to follow that sentence to the conclusion—I will leave you to draw your own."

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But think of it, true Christian believers who hold the pre-millennial coming of Christ branded as a menace! Who are they and what have they done? They are the very best of the land, the most loyal to the government; earnest, whole-hearted Christians who pray the most and have been and are foremost in every form of Christian activity—the very salt of the earth. And because they believe the Bible, believe in the words of Christ and His Apostles, believe all the Prophets said, they are considered a menace. And how many of these dangerous believers in the literal meaning of the Word of God are there in this country? How large is their number which the Chicago University would like to stamp out and have the government prosecute? To begin with, the most able men of the different evangelical denominations, pastors, evangelists and teachers belong to this class. We could fill a good many pages of this magazine with the names of godly men of the Presbyterian, Baptist, Episcopal, Methodist and other denominations who are pre-millennialists, who love His appearing and preach the blessed Hope. Many more pages we could fill with the names of some Senators, Congressmen, a large number of the leading physicians, lawyers and a mighty host of well known business men, great merchants, presidents of great business enterprises, railroad officials, and then the thousands upon thousands of the most intelligent, the most spiritual, the most consecrated evangelical Christians. These people are the menace and ought to be put down! Professor Jackson Shirley Case, you got a hopeless case on hand. And to class this mighty host, ever increasing today, the hundreds of thousands who love the Lord and love His appearing, who wait for Him, and while they wait for Him serve God and man, to class them with the I.W.W.'s, with perverted Russellites and with corrupted German propagandists would be laughable if it were not so sad. It is just as Dr. Thomas said, Professor Jackson Shirley Case, you are either an ignoramus or you are not honest.

But who is the menace? Certainly not men and women who believe the Bible, who love the Lord, who obey His will, who love their country and their fellowmen. Certainly not the men and women who stand by the faith

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delivered unto the Saints and who walk according to that faith in righteousness. But who is the menace? The men who deny that faith. The men who deny the Christ of God. The men who destroy the foundations of faith upon which everything rests, the inerrant Word of God. And Professor Jackson Shirley Case is foremost in that class.

We quote what this same Prof. Case wrote seven years ago in the *Biblical World*, in an article on "The Modern Critical Estimate of Jesus—Significance for Religion."

"The doctrine of the virgin birth is not an integral part of the New Testament records; in fact, it is contradicted by the bulk of the Gospels as well as by the testimony of Paul's letters and the Acts. He was sinless not because he was so born that he could not sin, but because his choice of God was so absolute that he did not. The ruling ideas of our age so discredit miracles that they can be accepted only on such evidence as may be regarded sufficient to substantiate other statements in the field of history. Jesus' exercise of the gift of healing is found to be the historic basis for the miraculous element in the Gospels and all else is legend; but this power to heal did not differ in kind from that which other good men of his day possessed and was dependent for its effect upon the patient's own mental attitude. Jesus was not an object for worship, but the ideal religious man in whom divinity, which appears in others as a mere spark, glowed with full brilliancy. From this standpoint his supreme value for today lies in our knowing and appreciating the real character of his earthly life and the actual life contest of the historical Jesus."

Read it, Christian believer, trusting child of God! This is the man who brands Pre-millennialists as a menace. What does he say? No Deity of our Lord—no virgin birth. Christ not sinless in His holy nature; the Gospels in the greater part of their contents legend. A Christ who had not the Creator's power, but the power he had to heal, "did not differ in kind from that which other good men of his day possessed and was dependent for its effects upon the patient's own mental attitude." And He whom all heaven adores, according to Prof. Jackson Shirley Case, "not an object of worship." What blasphemy this extract contains!

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Such men are the menace and are only re-hashing the new theology, imported from Germany, and Germany imported it from the pit. Such denials destroy ultimately everything and lead into the outer darkness. Woe unto a people who follow such blind leaders of the blind, onward to sure and certain destruction. God in mercy deliver this land from this menace. The deliverance will surely come when our Lord comes and settles everything by His personal appearing.

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A Lutheran Warning

A certain German Lutheran professor wrote a few months ago a book on "Prophecy and the War," in which he brands "Chiliasts" (believers in the second coming of our Lord to establish His kingdom) as a dangerous class of men against which Christians should be warned. After writing of different teachers on prophecy he says: "Others are real Chiliasts, false teachers, errorists, against whom Christians must be specifically warned, lest they be led astray. Such men are Drs. Gray and Gaebelein. However, no one who knows the record of these men and their strong stand over against the infidel critics of the Bible, will doubt their Christian sincerity. Both of these men stand for the great essentials of our faith. But does the doctrine of the Millennium become Scriptural because some pious men have taught it? Surely not. Nor is it a matter of indifference whether a Christian, even if he is sound in his religious faith otherwise, holds to erroneous views concerning the Second Advent."

That surely is a strange warning. Dr. Gray and the writer are put down as "false teachers, errorists, against whom Christians must be specifically warned," and then both of us are declared to stand for the great essentials of the faith. But, professor, do you not know that the second coming of our Lord is one of the great essentials of the faith? But not all Lutherans are as blind as this professor. Think of the list of honored names in the Lutheran church who were strong Pre-millennarians, viz.: Believers in the second Coming of Christ before the millennium! Pre-eminent among these was the great

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scholar, John Albert Bengel, one of the clearest teachers since the Reformation. Then there is Dr. Philip Jacob Spencer, "the Protestant Fenelon," to whose piety and teachings the Lutheran church owes so very much. We mention a few of bygone years. Christian Crusius, who was professor of Theology in the University of Leipsic; the great preacher of one hundred years ago, Frederick Christopher Oetinger; the pious Magnus F. Ross; the poet Philip Frederick Hiller; Joachim Lange, the able theologian of Halle, and scores of others who lived and labored in the gospel long before Germany became obsessed by the spirit of darkness and pride which has dragged her into ruin.

But not all Lutherans today reject the blessed hope. In many places we find them attending our Bible conferences and heartily assenting to the full gospel. And recently a Lutheran Publishing house ordered a large quantity of our works on Daniel and Revelation.

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Christian Science and Undertakers

When in Los Angeles a few months ago we noticed the many funeral directors and undertaking establishments. There seemed to be an unusual number and we remarked to a friend that the reason must be because Los Angeles has an unusual number of "Christian Science" healers. Looking into the classified telephone book we discovered there were just as many "healers" advertised as there were funeral establishments.

Our friend Horton, Superintendent of the Los Angeles Institute gives an interesting side-light on this in connection with the influenza epidemic, which hit Los Angeles hard. He writes as follows:

"Some interesting events were chronicled in Los Angeles during the influenza ban. The Christian Scientists were in bad. The law said that no churches should be open. Now, inasmuch as in the creed of the Scientist there is no sickness, there could, of course, be no death; and if there could be no death, there could be no need of a ban; consequently they were greatly humiliated. They

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were forced to admit that the city authorities believed in sickness and death, and by closing their churches, compelled them to subscribe to such a law. They sought to violate the law by opening their churches and one church did make a test of the law.

"It was a new lesson for a great city to learn—the lesson of the possibility of disaster that would arise if the Scientists should be in the majority in the city government. Very many of the Scientists died, however, and strange stories have been told of practitioners down with the 'flu,' attended by physicians who were urged to come to their homes at night, leaving their machines a block away so that the dear people would not know that the practitioners were sick.

"One physician, called by a Scientist, tells the following: On entering the room the Scientist said, in a quivering voice, 'Doctor, what do you think of my case?' The doctor replied, 'You are a very sick man.' Trembling, 'Doctor, can you do anything for me?' 'Yes, if you will take my medicine.' Eagerly, 'I'll take your medicine, doctor!' and he did, and will live to testify how wonderfully he was healed by 'absent treatment!' For they will all lie, and deceit is the basic principle of their cult, for a 'lie is but an error of mortal mind,' so—let it lie."

To this we add that in different cities and towns all over our land medical men told us the same story of being called to attend "Scientists" in severe cases of illness. One physician said the reader of a certain "First Church" called him by night and offered him double pay if he would not mention the fact of having attended her. What a system of hypocrisy and lying it is!

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Kingdom Truth

By all means get a copy of Mr. Pink's excellent pamphlet of 40 pages on the Kingdom. It is the last word on the question, "What is the Kingdom of Heaven?" as spoken of in the Gospel of Matthew. Read it and pass it on to others. Price 10 cents or $1 per dozen copies.

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New Editions

We have now published new editions of the following books: "The Prophet Joel," "Studies in Zechariah," "The Prophet Daniel" and "Things to Come," by the Editor. On account of the high prices of paper, the

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increased cost of labor and binding materials we are obliged to make a slight increase in the price of these books. "The Prophet Joel" will now be $1 postpaid, "Studies in Zechariah" 75 cents and "The Prophet Daniel" also 75 cents. "Things to Come" will be 20 cents, all postpaid.

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The Oral Ministry

We held very well attended meetings during the first two months of this year in Elmira, N. Y.; Cleveland, Ohio; New York City; Boston, Mass.; Catskill, N. Y.; Rensselaer, N.Y., and Altamonte, N. Y. Everywhere great interest was manifested and the Lord graciously blest the ministry of His Word.

We have the following Bible Conferences planned, the Lord willing: New Orleans, La., First Baptist Church, Feb. 23–28; Baton Rouge, La., First Methodist Church South, March 2–7; Houston, Tex., First Baptist Church, March 9–14; El Paso, Tex., Y. M. C. A., March 16–21. After that we may go to the Coast. We also desire to announce that a Prophetic Bible Conference will be held in the Capitol City of New York State, **Albany,** May 5, 6 and 7. We hope all our readers and friends in Central and Northern New York will attend Full information next month.

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Daniel Published in Italian

The Italian translation of our exposition of Daniel will be ready next month. Many copies will be sent to evangelical preachers in Italy, to Waldensian preachers and others to help them in their work. There are a number of Italian churches in this country and we will be glad if our readers speak to Italian preachers and mission workers about this volume. We will supply them with copies of the book and in the hope that they will start Bible classes. Let us hear from you.

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The Dawning of the Millennium

A Prophetic Study of Psalms xciii-c.

Ps. xciii. This short Psalm is a kind of keynote to the Psalms of praise which follow. It contains the glorious theme "Jehovah reigneth," and the other Psalms up to and including the one hundredth give us the glorious details of this reign. Jehovah has been manifested in the earth apparelled with majesty and strength. The consequences of this manifestation are: The world established, the Throne which is of old also established, the rebellious floods, the angry waves broken and over-

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come (nations as the enemies of the Kingdom), God's testimonies, which are very sure, fulfilled, and at last Holiness for His people. A closer study will show that all these short sentences of the xciii Psalm are unfolded in their fullest meaning in every Psalm from the xcvi to the one hundredth.

The ninety-fourth Psalm puts before us the events which will transpire immediately before the Lord comes again. The Psalm shows therefore Jewish history of the last prophetic week of Daniel. Let us look at some of these events.

There is first the plea and the cry to the God of vengeance, not to a merciful Father. It is a cry for vengeance, that the God of vengeance may shine forth (verse 1). The second verse is still more intense. "Lift up thyself, thou judge of the earth, render to the proud recompense." This cannot be and is not the prayer of the saints of our dispensation.

And why this cry to the God of vengeance to appear to come and judge the proud? The verses which follow give the answer. The wicked triumphs. Wickedness has the upper hand at last, and the workers of iniquity boast themselves. The fifth verse shows that the wicked one and the workers of iniquity are breaking to pieces Jehovah's people, Israel, and are afflicting His heritage—the land. Satan cast out from heaven into the earth will not find the saints here, the body of Christ, to torment them, for they are then with the Lord in glory. Satan's wrath will be against the people whom he knows to be the coming nation. Tribulation is from Satan, and it will be the time of Jacob's trouble. The waves of that awful storm which will then pass over the land and over the people are prophetically described in this Psalm.

But in the midst of it there is the faith and hope of the believing remnant. The second half of this Psalm tells us this. Jehovah is their high tower and their only refuge. To Him they look and to Him will they look and expect Him to act. "Jehovah our God shall cut them off" (verse 23).

The xcv Psalm begins with an exhortation to sing unto

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Jehovah. He has not yet been manifested. It is not yet "Sing unto Jehovah a new song." As the moment draws nigh when at last He will rend the heavens and come down and His blessed feet stand once more upon the Mount of Olives, there is heard in Israel the exhortation to welcome Him. Perhaps Rev. xiv:6 and 7 speaks of this glad message which the believing remnant will give.

In the first verse the rock of salvation is mentioned. Compare with Deuteronomy xxxii:15. "The Rock of his salvation, which they lightly esteemed" is the same Rock which they now acknowledge and whom they desire to greet with a joyful noise. The Rock is Jehovah-Jesus. But in the second verse there is mentioned a joyful noise they make to Him, the coming One, with Psalms. Once their fathers welcomed Him in Jerusalem when He entered the city: "Blessed is He that cometh in the name of the Lord, the King of Israel;" but it was soon to be changed into "Crucify Him." He turned away then and told them they would not see Him again till they would say "Blessed is He that cometh in the name of the Lord," and in the meantime their house was to be left desolate. Now He is coming again. Signs and wonders are seen in the heavens and on the earth, heaven and earth are shaken and stars fall from heaven. At last there appears the sign of the Son of Man in the heavens, the Shekinah cloud, and the words will be upon believing Jewish lips again, "Blessed is He that cometh in the name of the Lord" (Psalm cxviii:26; (Matthew xxiii:39).

The coming One, who comes to reign, is confessed by them as God and King (verses 3-5). He has all power in heaven and on earth (Col. i:16). Next is the call to worship and to do homage to Him by bowing the knee. See Joseph's dream in Genesis xxxvii:7, and at last the brethern bowed their knees before the rejected One. Compare Isaiah xlv:23 with Phil. ii:10.

Verse seven contains likewise their confession. For He is our God (Isaiah xxv:9). And we are the people of His pasture, the sheep of His hands (Ezekiel xxxiv:2-31).

This exhortation to praise and confession is followed by an exhortation to obey Him (verses 8-11). The Lord

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Himself speaks. The entire nation stiffnecked, disobedient so long, will now hear. The wilderness wanderings are over and their backsliding will be healed by looking upon the Pierced One. They enter into the promised rest. The Psalm is quoted five times in these Hebrews iii and iv.

The manifestation of Jehovah in Judgment and in Mercy, the Lord coming with all His saints, follows after the xcv Psalm. The exhortation to praise and obedience has been heard and the heavens opened, the long-expected One has come. The xcvi Psalm is the first of five Psalms which describe the Lord's millennial rule, His glory known over the earth and in the earth. Israel blessed, a holy people, nations rejoicing in salvation and in the knowledge of the glory of the Lord, and groaning creation delivered. How near all these events are and how it behoves us to look into them and rejoice, not alone in the blessed hope that we shall soon see Him and be like Him, but also to rejoice in the glory which will surely cover the earth in that day.

The name of Jehovah stands three times in the beginning of the xcvi Psalm. First, there is the singing of a new song unto Jehovah; Israel will sing this new song (Isaiah xii). They are now no longer the tail but the head. The last have become the first.

But all the earth will likewise sing. How sad the ignorance of God's plans and purposes, which expects a rejoicing earth at this present time when Israel is still dispersed and unpardoned. The singing of a new song by Israel comes first, the singing of the earth and all nations follows.

His salvation is then proclaimed, His glory declared and His marvellous works are seen among all the peoples. Israel will do this proclamation and make known the glory. Signs and wonders will follow (verse 3). In verses 4-6 this proclamation is seen. Idolatry will be abolished. Nations will no longer turn to wood and stone to worship them. Whole nations will turn from idols to the true and living God. Satan will be bound to deceive the nations no more. Read carefully Jeremiah xvi:14-21. Notice there will be a second gathering of

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the Jews, this is followed by the coming of the Gentiles and their conversion (verse 19).

The worship of the Lord as it will be in the earth and especially in Israel, the glory due unto His name is described (Ps. xcvi 7-10).

"Bring an offering and come into His court" stand in connection with the millennial temple, the great center of worship on the earth, a house of prayer for all nations (Ezekiel xlvi).

The world is established that it cannot be moved. The overturning times (Ezekiel xxi:25-27) are over and the true form of government for the earth has been established. The Lord judges the nations with equity. All nature falls in line and breaks forth in singing and rejoicing. The heavens and the earth, the sea, the field and all the trees rejoice, and sing, and are glad. Read Isaiah xi:5-9; lv:12; xiii:6-17; xliv:23.

Verse 13 reads—not "Before Jehovah for He cometh," but "Before Jehovah for He is come." He judges the land (Israel's land) and from there He judges the world in righteousness.

The praise and glory continue in the xcvii Psalm. The Lord reigneth and all the earth is His and rejoices, the isles are glad. The foundation of His throne is righteousness and judgment. He is the true Melchizedek, a priest upon His throne (Psalm lxxii:1-2).

The clouds surround Him and from there flash forth the lightnings of His judgments. Fire devours the adversaries and He rules in the midst of His enemies. His lightnings lighten the whole world, the earth trembles and the hills melt like wax (Isaiah lxvi:15-16; Habakkuk iii; Deut. xxxii:22; Psalm xviii:11.)

The Lord will descend on the day of His manifestation and He will come back in like manner. His feet standing upon the Mount of Olives; but the throne of His glory which will be shared by His saints is not in the earth, but over the earth, in the heavens. In the earth He will build again the tabernacle of David, which was fallen down, and upon the throne of David there will sit and rule a Prince, who is the vice-regent of the King of kings

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(Ezekiel xxiv:24; Ezekiel xliv:1-3.) From the throne of glory in the heavens the angels of the Lord will ascend and descend upon the Son of Man.

Verse 6 shows that His glorious throne is in the heavens. "The heavens declare His righteousness and all the people see His glory." How will the heavens declare His righteousness? They are said to declare the glory of God, the Creator, but here it is the righteousness of Jehovah. Because the nations will look up into the heavens and see the heavenly, new Jerusalem, which at the end of the thousand years comes down from heaven. There is the throne of glory, and in that throne there are with Him, the Son of Man, the glorified saint. He indeed is the firstborn among many brethern, and the saints, who even now are quickened and raised with Christ and seated in heavenly places with him, will then actually occupy that place. They are His glory. The riches of the glory of His inheritance in the saints will then be demonstrated before the eyes of nations dwelling in the earth. No human tongue or pen can describe the coming glories.

The end of the xcvii Psalm tells us once more of the consequences of His shining forth and reign.

The xcviii Psalm is much like the xcvi. The idols of the nations are not mentioned. The third verse is the key, "He hath remembered His mercy and His faithfulness towards the House of Israel." This term, like many other passages, includes both the House of Judah and the House of Israel. The Psalm contains the praise of a nation born in a day, they sing the new song, because salvation has come and the ends of the earth have seen His salvation.

All the land (Israel's land) shouts aloud, there is a breaking forth, a singing, with harps, cornets and trumpets, such a joyful noise as has never been heard in Israel and in the earth before (Psalm lxviii:25, 26). And all else joins in. The sea roars and the fulness thereof, the world and the dwellers therein, the rivers clap hands, the hills sing for joy. It will be a universal singing time, above

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in the heavens, beneath in the earth, in Israel and among the nations, and nature will be no longer out of tune.

Moses sang of it in his song when he said, "Rejoice, O ye nations, with His people, for He shall avenge the blood of His servants, and will render vengeance to His adversaries and will be merciful unto His land and to His people" (Deut. xxxii:43). And thus the Spirit declares through Paul, "The receiving of them will be life from the dead" (Rom. xi:15).

His rule and His victory is again put before us in the xcix Psalm. He reigneth. He dwells between the cherubim, the earth trembles. The living creatures of Ezekiel and Revelation, the Cherubim, are mentioned here. Zion has become His dwelling place. The mountain will be lifted up over all the other mountains, and in it the glory will be revealed and judgment executed from this spot (Isaiah ii and Micah iv). Jehovah is great in Zion.

Three times in this Psalm declaration is made that Jehovah is holy (verses 3, 5 and 9).

The names of Moses, Aaron and Samuel, which are mentioned here (verse 6), were priests heard and accepted by God. Thus Israel will be like Aaron, Moses and Samuel in worship and in praise. The worship in the earth has for a centre the holy hill of Zion (verse 9).

The one hundredth Psalm is the grand finale. It is nothing but praise; what else can there be when the earth is subjected unto Him, when Israel sings the new song and nations learn war no more, but bow before Jehovah, when groaning creation groans no more and the glory of the Lord covers the earth as the waters the deep. Praise from generation to generation. May this praise be now in all the saints of God, not alone for what we are in Him our Lord, but also for what He will do in the day of him coming glory.—A. C. GAEBELEIN.

Studies in Isaiah.

Chapters xi and xiii (continued).

"Israel's Salvation and Song."

It may be questioned, however, whether this perfect, unbroken and everlasting joy, based on the knowledge of

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the Lord covering it, as the waters the sea, shall then obtain over all the earth. If we let the light of Rev. xx:8–9 fall on our Scripture, it would appear quite sure that there will, even at the end of the millennial reign, be an innumerable multitude in the four quarters of the earth, who can have no true knowledge of the Lord at all; whilst, at its beginning, we gather that some shall yield only "feigned obedience," not consistent with knowing Him truly (Ps. xviii:44), so that it may well be that a more correct rendering of the word "earth" in verse 9, would be **"land,"** confining this everlasting perfection to that one "pleasant land" of Israel, and the people that shall there and then be "all righteous."

But, if so, this would naturally lead to the question: Shall the **Gentiles** then have **no** share in that joy? The 10th verse answers this, for "Jesse's Root" shall be manifested in such resplendent majesty as to be a "banner" that shall rally about itself all the saved nations, or Gentiles (for the word is the same), as our own prophetic book clearly testifies: "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof, and **the saved nations shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it"** (Rev. xxi:23–24).

This speaks, it is true, of the **"heavenly Jerusalem,"** but, since it is lighted by the "glory" of God, that too is a city wherein He finds His rest, and it is His being there that makes it so infinitely attractive to the nations that have been saved through the time of great tribulation and are still upon the millennial earth in that day. Nor should we fail to admire the harmony between the two prophets of the two Testaments: "God and the Lamb" are in the heavenly, while of that Jerusalem that shall then be on earth, it is said: "His rest shall be glory,"* that is He—Messiah of Israel—shall rest and only rest when and where God in all the infinite excellencies of His wisdom, power love and grace—all included in the one word "glory"—are

*The word rendered "glorious" in our Authorized Version is, strictly speaking, a substantive "glory."

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fully displayed. But thus, if I err not, the two Jerusalems shall be unified by this identity of "glory," by His presence, and be really **one.** In the Old Testament we do not see the heavenly **city** at all; for this has to do only with the earth, but in the New, the one city, with its "wall" includes both. "Jerusalem above" being the **"City"** itself, "having the glory of God," while Jerusalem on the earth forms, in the intensely symbolic language of the Apocalypse, the **"Wall"** of this heavenly city, so-called since separating it from, yet connecting it, by its twelve gates (representing the twelve tribes of Israel) with the saved nations of that millennial earth (Rev. xxi:12–14)†. Here then in that "glory" shall He find His resting place as indeed Ps. cxxxii teaches us.

Verse 11. "Then, in that day, **after** (mark carefully) the Lord is thus revealed in glory shall Jehovah be active "a second time" in gathering His people from every country to which they have been scattered. But this suggests two questions: 1. When did He gather them the **first** time? 2. Is this second gathering final or will there be a third?

There can be but one answer to the first question. It was Jehovah's hand alone that recovered His people from Egypt the first time. With "a high hand" He brought them out, and this first deliverance is made a kind of pattern for the second future one when His **hand** shall again be active, only this second time it shall not be only from Egypt but from every country of the earth. Seven countries are mentioned, but the list closes with "from the islands of the sea," which is a term that is apt to mislead

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†I am aware that this is not the usual interpretation of Rev. xxi, which takes little or no account of the **"Wall,"** but I beg my more interested readers to consider the strange or striking prominence given to this "Wall" in the later prophecy, with its remarkable identification with "the twelve apostles of the Lamb"—(Paul was not one of these, he was quite distinct from them)—by its foundations and with the twelve tribes of Israel by its gates. Note, too, it is not said that the "Wall" came down from heaven, but only the City. Having thus descended, in all the beauty of bridal freshness from heaven, Israel, at that time equally made "new," becomes the "Wall" as in the text.

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us if we think it applies only to what we call islands—as Corsica, Sardinia, etc., for it refers to all the sea-washed continents of the earth and is therefore inclusive of every country that the previous list has not named—indeed, it is as comprehensive as our Lord's words which apply to precisely the same gathering, **"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other"** (Matt. xxiv:31).

But then it follows that this second recovery of Israel will be as much the direct work of Jehovah as the first from Egypt. He alone actively will or can truly restore that "second time."

Suppose then that one of the eventualities resulting from this war be (as at writing seems highly probable) the full fruition of the Zionist movement in the return of a large number of Jews from Russia and Central Europe to Palestine, forming there an autonomous State, would that fulfill —as seems to be the general idea—this Scripture: "I will restore a second time?" Most assuredly not, for in the first place in our prophecy Jehovah is gathering them to everlasting blessing; in the next the "second" and true restoration takes place **after** the revelation of the Lord and not **before**—these two considerations taken together forbid absolutely the Zionist movement being a fulfilment of this or any similar prophesies.

It is indeed true that all prophecy unites in telling us that the same people must be in the same land as were there at the rejection and crucifixion of the Lord; they must, therefore, return to that land, **in order that prophetic Scriptures may then begin to be fulfilled,** nor till they are there can any direct fulfilment begin. But Jehovah is not active in gathering, although permitting it in a providential way, and they return in the same unbelief in which they left it and far from going back to never-ending blessedness, it will be, alas, to that time of unparalleled suffering called the great tribulation.

The present portentous condition of things is truly filled with thrilling interest to every thoughtful mind, and especially to all who love the Word of God; but, as far as

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my light goes (nor can I esteem such themes becoming subjects for dogmatic assertion) no Scripture speaks definitely of the actual journeying or transport of the Jews back to their land **in unbelief,** as is precisely what is told of "the second time" (see Isaiah lxvi:20).

But this, in itself, is of the deepest interest to us, for, assuming it not to be the direct subject of Old Testament prophecy it follows that it **may** (we cannot say "must") occur prior to the rapture—in other words, **we** may see while still on earth the return of the Jews to Palestine in unbelief. The events that take place subsequent to that return as told in Daniel ix:27–28, "the present heavenly witness," the Church, will, I believe, not see; for before the work of God with His earthly people is thus renewed, the gathering out a people of a "heavenly calling" will have ceased.

So, in accord with all this, we conclude that verses 11 and 12 speak of the **final** gathering of both the two tribes (here called Judah), and of the ten (called Israel) and is not to be followed by a third. Here the rallying Centre, the Ensign or Banner to which all shall joyfully flock, is God's beloved Son, Israel's true Messiah, Our Saviour Jesus Christ the Lord. Nor need we forget that the same blessed One is, this very day, the one rallying Centre—the Ensign—for His scattered flock. It is He who, in that attractive (to poor needy ones) character of "Saviour," now draws to His Name; and wherever two or three are thus truly gathered to that Name of Jesus, without any rivalry to it, there is, we may boldly say, a spiritual, but very real revelation of Himself, for He is there in their midst.

But further, as to Israel's internal condition: the antagonism begun in the day of Rehoboam and continued ever since, between the ten and the two, shall be annulled forever. Whether the "lost ten tribes" shall be restored at the same time as the two, may be a matter of question. They were not in the land at the time of the great tragedy of Calvary—they were not then involved in that awful guilt directly, and therefore it is **possible** they shall not be involved in the retribution of the great tribulation,

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and be gathered separately and later than the remnant of the two. But it must also be remembered that we are now listening to a prophecy that tells us—not of the Zionist movement, but of something that shall occur long after that. It is the sweeping of all the earth by Jehovah Himself, so that **everyone** of His earthly people shall be restored.

But then shall they renew, in that resurrection of the nation, the antipathies of the past? Shall Ephraim envy Judah its surpassing privileges of temple and priesthood? Shall Judah again vex and distress the less privileged Ephraim? Nay, for at that time Psalm cxxxiii shall be fulfilled, in that brotherly love so indicative of the Lord's gracious work of gathering together His people; as their scattering into sects, denominations, parties, and exclusive circles of various kinds is equally indicative of the activity of their common enemy, and his success, quite irrespective of the dispensation in which that scattering may occur. I fear we may but too safely, if sadly, say that it will not be till the **literal** personal resurrection—as here of the national—that the whole universe shall be able to see in the divinely formed unity of the Church that work of God. At present, it is in fragments, as far as sight goes, and its testimony to the unity of all believers—ah, where is it?

Verse 14 returns to what, to our Christian ears, sounds like an intrusion, since it introduces a thoroughly warlike element, so foreign to the Spirit that should govern Christians today; but we must remember that this is not **our** day, but the day of the Lord, and the government of the earth is primarily, if not alone, in view. Always do these prophesies as to Israel and the earth close with the same martial note as here; for they deal with a time in which political dominance shall speak of Jehovah's favour, nor will the time of peace come until it is preceded by the time of triumph. So we may paraphrase the verse thus:

> They swoop on the shoulder* of Philistines westward;
> Together they plunder the sons of the east;
> They lay a strong hand on Edom and Moab;
> And the children of Ammon are forced to obey.

*"**Catheph**: 'Shoulder,' was the peculiar name of the coast-land of Philistia which sloped off towards the sea" (Delitsch).

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As eagle on its prey the renewed nation swoops down on its old foe, the Philistine, then turns eastward, while those three enemies that have escaped the attacks of that conquering king of Daniel xi:41, who does according to his will, are now subdued. Verse 15 we may continue to render metrically thus:

15: Jehovah pronounces his ban* on the sea-tongue,
Even the tongue of Mizraim's sea.
Over the river He swingeth his hand;
Puffs with his glowing breath—lo, it is smitten—
Divided to streamlets: so shallow the seven
That for his people they now form a shoepath.

16: Thus shall a highway be there for his people,
(The remnant of Israel that shall be left)
Out of Assyria, as once at the first time,
When he came up from the land of Mizraim.

This is to give its light and comfort to the Israel that shall read it, and they will understand the figure of both sea and river again drying up as in the past. It would convey absolute truth to their minds, altogether apart from a literal repetition of those miracles. There shall be obstacles to the return, corresponding to the Red "sea" and the "river" Jordan. His ban shall be on the one—the "sea"—that is, on what shall represent the sea of Egypt in that final deliverance—possibly the nations that otherwise would have retained His people—they shall interpose no obstacle, but, so thoroughly shall their opposition be destroyed, that they shall rather **further** that return; while over that other obstacle—the river, not Jordan, but Euphrates, which is always meant when nothing is added—He swings His hand (this cannot be literal) as if to smite it, at the same time a puff of His glowing breath—so graphically speaking of His wrath—divides it into seven easily fordable brooklets—in a word, there shall be nothing to impede their return.

It is impossible that the mind should not turn to Rev.

*The word is a very strong one, and Delitsch, who cannot be accused of any desire to strain its meaning, writes of it "**Hecherim**, corresponding in meaning to the **pouring out of the vial of wrath in Rev. xvi:12.**"

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xvi, where again we have the Euphrates "dried up, that the way of the kings of the rising of the sun might be prepared;" and this drying up is by the pouring out of one of those vials, in which is filled up the wrath of God. In the Old Testament, the hot breath of His wrath dries up the river; in the New, the vial of His wrath—surely there is a strong similarity, even though the two Scriptures do not refer to the same moment; for, in Revelation the Lord's manifestation in glory **follows**—in Isaiah **precedes** this drying up.* In neither would there appear to be any necessity for a **literal** accomplishment of these prophecies to be looked for, certainly not in that book of symbols, Revelation.

Nor can I refrain from noting how strikingly we have before our very eyes a **shadowy** (not final) fulfilment of the prophecy of the pouring out of the sixth vial, in the elimination of the nation, that, with remarkable unanimity, all historical interpreters have recognized as figured by the Euphrates: the Turk. But one may ask why should Turkey be figured by the Euphrates more than by any other river—Danube or Nile? What divine assurance have we for such a conclusion? It is for precisely the same reason that the same river was used by the same Holy Spirit of prophecy to figure Israel's ancient enemy the Assyrian: "Now, therefore, behold the Lord bringeth upon them (that is, the unfaithful witness who refused the waters of Shiloah) the waters of the river (that is the Euphrates) strong and many, **even the King of Assyria,** and all his glory: and he shall come up over all his channels, and go over all his banks" (Is. viii:7). Here it is the Assyrian, who bursts through the barrier, and because, **coming from the Euphrates,** is figured by the flood of its waters. The same river sent its flood over the unfaithful witness for Christ in the eleventh century; only now, not the Assyrian, but the Turk was the name by which those waters were, and are, called. There can be no controversy, at least whether we esteem it merely

*It should be noted, too, that, in the New Testament, the earlier prophecy to be fulfilled, the "way" is only "prepared" or "made ready" for use; not necessarily used at that moment, for the Lord has not yet returned. In the Old Testament the "way" is actually availed of, for Messiah has come.

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a coincidence, or as evidencing a clear and divinely intended application of the prophecy, that **the Turk** has been the great obstacle to the Jews possessing their land; it is the foot of the **Turk** that has trodden down Jerusalem, and it is he who has claimed ownership of the soil of Immanuel's land—is it unreasonable, is it strained—is it unwarranted by Scripture to see him figured by the river from, and through which he came, just as—and for the same reason—as the other conqueror was so figured of old? The **inroad** of the Turk was figured by the sixth Trumpet, in which the "angels" bound at that river were loosed—the **recession** of the Turk is figured by the corresponding vial—the sixth—and we see with our own eyes the "waters" that have long been drying up completely "dried," as far as that country in which Jehovah's interest is centered is concerned; for, at this writing, as far as forming any barrier to the return of the Jews to his land, the "Euphrates" is, by this war, "dried up" altogether.

It is—let me emphasize—but a foreshadowing of a final fulfilment, according to a principle that is quite frequent—if not invariable—in Scriptures, whereby the compassion of God, not only gives a prophecy, but a foreshadowing fulfilment of it to aid us in understanding it correctly. But to us, now living, this is of the weightiest practical value, and I am assured that we become sad losers by either denying or ignoring it, for, whenever the "Euphrates" may be thus dried up, when the Turk no longer obstructs the Jews' return, we may hear (if our ears are opened) the Lord Himself saying: **"Behold I come as a thief. Blessed is he that keepeth his garments, lest he walk naked and they see his shame."** It testifies in harmony with the many portents* that are passing before us that the Lord's coming

*While the Church, which is strictly heavenly, has no need of, nor is to look for signs, which are always for the earth; yet the individual Christian is recognized in the New Testament as being also on earth a stranger and pilgrim through it. Is he then to be able to foretell storm and calm as easily as they of old, and yet keep his eyes fast closed to the significance of all these cataclysmic events of the day? Surely he too would come under the Lord's reproof: "Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?" It is, too, to the **world**, not His own, that the

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is very near—although no one can say how near; but **can** we greatly err if we accept it as a solemn call to us, individually, to be practically ready for His coming by putting away everything inconsistent with seeing His Face?

The Ladder Between God and Man*

PROF. W. H. GRIFFITH THOMAS.

It is only a little over a century ago when there were no steamboats, and very much less than a century ago there were no great Atlantic and Pacific liners, no railroads, no telegraph, no telephone, no wireless telegraphy, no airplanes. There is nothing more remarkable than the various methods of transportation as we compare this century or the last hundred years with any hundred years that went before. In every rank and walk and circumstance of life we can see the benefits and blessings of rapid and easy, and for the most part, safe communication. And yet as we go on thinking about these things we are naturally concerned with the other thought, that they are only matters of earth, that they deal with communication between man and man from place to place; and the deepest of all questions, the greatest of all problems, the highest of all inquiries is: Is it possible to have communication with God? Not merely is it possible to send a cable to the other side of the earth, but, is it possible to communicate above? Is the horizontal as well as the perpendicular right? Can we have the horizontal right? We know we can. Can we have the perpendicular right? That is the problem.

Now, you remember that old passage, "And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it." I want, this afternoon, to call your attention to that for which our Conference stands,

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Lord comes **as a "thief,"** but that coming begins with His descent to the air, and the rapture from the world of its most valuable asset the Holy Spirit dwelling in the true Church of Christ. Surely the figure is not inappropriate from this point of view.

*Address given at the Prophetic Conference, New York.

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the ladder between earth and heaven, between man and God. We have heard of the future in Dr. Gray's address. We have heard of present needs connected with Russia. Now let us think of that which lies at the basis of both present and future, the question whether it is possible for us to have such communication with and from God that both present and future become assured.

First of all, may I ask you to notice that human life *needs* a ladder. A ladder is a very common article, but I believe that it is never used unless it is absolutely necessary. It always indicates a distance, a gulf. If, for instance, I want to get by ladder from here to that gallery, we see at once that between the gallery and the floor there is a distance, a separation, a gulf. And do you know, I think that God intended Jacob to learn that lesson first of all, though we often forget it, that between him and God there was a gulf, a separation caused by sin. You know the circumstances of the way in which he obtained the birthright and then the blessing. Up to that time his religion had been what we call second-hand, but now God was going to meet with him. We know God did meet with him, and the story recorded in that chapter is in some respects what we may call Jacob's conversion; a first hand knowledge of God. And the first thing that God wished to teach him was that between him and God, between earth and heaven, there was a great gulf. And that is true always; the separating power of sin. We see it in the garden of Eden. We notice it in the history of Israel. We see it on the cross, when the Lord Jesus Christ in those mysterious words spoke about God having forsaken Him. We see it in the life of every believer. "If I regard iniquity in my heart, the Lord will not hear me." As long as there is any sin unconfessed, and unforgiven, so long between the soul and God there is a great gulf fixed, and the absolute impossibility of any communication.

But, as I think of the ladder, I think also that the ladder is the means of communication. A ladder from this floor to the gallery would be the means whereby I reach that place. Now a ladder for that distance must be long enough. If I want to reach from the floor to that gallery by a ladder,

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it must be long enough to reach. Six inches too short and it might do for some other distance, but it would not do for that. And the ladder from earth to heaven must be long enough. Now the curious thing is—that men are trying to make their own ladders to reach from earth to heaven. Sometimes there is orthodox belief. Well, I would not for a moment decry orthodoxy of belief, far from it. But I do believe there is something more than mere intellectual orthodoxy needed to take a man from earth to heaven. Some men also think that Church membership will do. They are not only what Mr. Gladstone used to call "once-ers," but there are "twice-ers"; and they think by church membership and church attendance all will be well. Here again I would not be mistaken for a moment. Church membership has its place, but when you go home this afternoon if you happen to be rather thirsty and you want some water, you are not content with saying, "What a splendid plumbing arrangement we have got"; you turn on the tap and you get some water. And in our Church life we must distinguish between the pipe that brings us the water and the living water, the Lord Jesus Christ Himself.

Then there are other people that think that good works are the ladder. They pay their way a hundred cents to the dollar, never ninety-nine or ninety-nine and one half; every time a hundred cents to the dollar. You cannot point to a flaw in their character or conduct. They are upright fathers and citizens and workers. Yes, certainly very good, very important. Good works are absolutely essential as the proofs that we belong to God, but good works by themselves are not a ladder from earth to heaven.

The curious thing about these ladders is that they are like Jacob's in this respect: they are all set up on the earth; but, unlike Jacob's, the tops do not reach to heaven; and when men try those ladders to get from earth to heaven they come down with a greater crash than before. There is only one ladder from earth to heaven, and that is the ladder spoken of with reference to this very story, in John, 1:51. "Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Upon the *Son of man*. The Lord Jesus Christ is the ladder: human, set

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up on the earth; Divine, the top reaching to heaven. He is the ladder of revelation; all that we know of God comes from Him. He is the ladder of communication; all that comes from God comes from Him; and that is why, for the most part, we end our prayers with "Through Jesus Christ our Lord," or some similar phrase.

"Ah, then" someone says, "It is all very well to say that, but how can you prove it?" You know I sometimes feel that I would like to turn our Sunday morning services into really good discussional meetings. I know of course it is impossible. But people do not come out during the week for discussions, and I think that these are questions that ought to be asked. I do not believe, you know, in the man in the pulpit talking without somebody else getting in their chance. I like the sailor who went to an Episcopal service and had one of our prayerbooks put in his hands; and when the Episcopalian who took him asked him, "How did you like it?" he said, "I like that all right. I like the place where the skipper talks, and you can talk back." That was a fine testimony, wasn't it? Now I believe in people talking to you and finding out reasons. And if you cannot get this in the form of discussion, I want to show you how every one of you can verify these things for yourself. I want to show you by my next point, that it is resting upon a foundation about which there is no question.

My first point was the need of a ladder, the need of a communication, through sin. My next point was the means of communication, Christ. Now the next thing is the *safety* of communication. A ladder from this floor to that gallery must not only be long enough, it must be strong enough; that is to say, it must be strong enough for me if I have to use it. It might do for a boy one-fourth my weight but it would not do for me unless it were strong enough. Now, brothers and sisters in Christ, here is the question men are asking today: "Is the Lord Jesus Christ strong enough to bear?" Now there are five steps in this ladder, five steps from earth to heaven, and I want to challenge every one of you, and you can pass on the challenge to others, to examine these five steps and see whether they will bear.

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The first is this: Jesus Christ was a man touched with the feeling of our infirmities. You cannot read the Gospels without realizing that He was essentially man; and it is something, especially in these days, to have sympathetic interest and pity and love. No one doubts for a moment the essential humanity of Jesus Christ.

A little higher is the next step. He was a perfect man; no flaw in His character, no speck in His conduct; and for nineteen hundred years nearly philosophers and psychologists and medical men, scientists of various sorts, have been trying to find out the explanation of why Jesus Christ never sinned. The sinlessness of Jesus Christ is the unique feature, and we say to these men, "Examine and test and sift and make every inquiry you like," and that question, "Which of you convinceth me of sin?" is as real as ever—a challenge that has never been answered. How is it that of all the millions of the world only one man has been found in whom the entail of sin has been broken? That is a step on the ladder that will stand all the testing you can give it.

A little higher: He dies on the cross. He said He was going to die; He did die. Why did He die? Have you ever thought of the evidential folly of our Lord's death? Why did He die? Not as a malefactor, not as a suicide, not even as a martyr, nor as an example; though there are elements of martyrdom and example in it. But if that were everything, why, many of His followers have been infinitely finer in their death of martyrdom. No, the sadness, the gloom, the darkness in that death were not marks of martyrdom or example. He died as a sacrifice; and you can examine that death, at the aage of thirty-three, in the prime of life, after great popularity, you can examine that death and you will never find any other explanation of it than this:

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood."

The fourth step a little higher is: He rose from the dead. He said He was going to rise; we believe He did rise.

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Now, there are many arguments for the resurrection, and it would be indeed a subject well worthy of even the whole Conference; but I want to give you only one argument this afternoon out of the many, and that is the argument which I will call from common sense: *What became of the body*. That He died, that He was taken down from the cross, that He was put into the tomb, that a stone was rolled against it, that a seal was put upon the stone, and that a Roman guard of soldiers were set over it—all those are facts, and yet on the third morning the tomb was empty. What became of the body? Either that body was taken out by human hands, or raised by supernatural power. Is there any other alternative? If by human hands, they must have been those of His friends or of His foes. If His friends, could they? If His foes, would they? The friends could not do it; they had no power. The foes would not do it, for it would have spread the very report they wanted to prevent. Therefore, we say, as no human hands took out that body, it must have been raised by supernatural power.

During the last few years it has fallen to my lot to read practically all the books on the resurrection—some of them wise, and some of them otherwise—and I tell you men and women here this afternoon, if this were not a Conference, I really could make you laugh, and roar with laughter, at the statements of some of those books as to how the disappearance of the body of Jesus Christ could be explained. If it were not so serious a subject it would be ludicrous in the extreme. Whenever I have read a book I have always turned to that chapter to see what the man would have to say about the disappearance of the body. And only three or four years ago, a book of essays was published, very curious essays, some of them a good deal of good, and a good deal that was not good in them; but the man admitted at last that the evidence for the disappearance of the body is complete. That is all we want. And so the resurrection stands today, and, as a writer said not long ago, "This is the rock from which the sledgehammers of criticism have not been able to chip so much as a single fragment."

The fifth step is, He ascended into heaven. He went

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there as our priest; He remains there as our priest. He will come back again as our King; and thus the ladder set up on the earth in Bethlehem reached the top at Olivet. And you can test every one of those plain steps, and remember from that first day until now millions have been going up that ladder; it has never swayed a single jot.

"Dear dying Lamb, Thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Be saved to sin no more."

Jesus Christ from heaven to earth is the only and the adequate way to God, to holiness, to everlasting life.

My last point is this: The ladder not only suggests the need of communication and the means of communication and the safety of communication, but the *freedom* of communication. A ladder from the floor to the gallery must not only be long enough and strong enough, but it must have the rungs conveniently apart so that I can use it. If the rungs or steps were about a yard apart, I am not athletic enough to use a ladder of that sort. I want them a little closer so that they can be conveniently used. And that is what Jacob saw in his vision; the angels ascending and descending, the most beautiful freedom of communication between earth and heaven. And I would like to think even now that there are angels going up and coming down. There is the angel coming down with God's revelation of Himself in Christ; and the angel going up with our prayers and coming down with God's answers. There is the angel coming down with God's gifts in Christ, and then going up with our acceptance of those gifts. That is the meaning of the next word, access or introduction into the host by the blood of Jesus.

A few years ago I was spending my holiday in Normandy, and I came across a very delightful French pastor, and mercifully for me he knew English, for my French was and still is a minus quantity. We had very interesting talks together and on one occasion he said, "I have got a problem. A friend and I who were in the theological seminary in Paris have a real difficulty."

"What is that?" I said.

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He said, "There are clever men in our seminary in Paris who have been studying the Gospels all their lives, and they are not quite sure yet that Jesus Christ ever lived. And there are poor people in my parish who have got a real experience of Jesus Christ in their souls. How do you account for the fact that those men are not sure that He ever lived, and these people are perfectly certain of it?"

I said to him, "Do you think it is at all due to the Holy Spirit?"

"Oh," he said, "how can that be? The Holy Spirit does not witness to a man's heart that Jesus Christ was born in Bethlehem, lived in Capernaum, and died in Jerusalem."

"No," I said, "that is true, but He is called the Spirit of Truth; and the fact that He does witness to the soul about Jesus Christ and does not witness about Plato and Socrates and the rest, is at least an admission that Jesus Christ is true."

"I never thought of it," he said; "I will talk it with my friends."

About a year afterward I was writing a little book on the subject of Christ, and I put in the chapter on the verification of Christ this incident, without the names, and when the book was published sent a copy to my French friend and marked it. I knew he would remember it. He wrote and thanked me for the book and said, "We have now come to the conclusion that you are right."

Yes, that is the problem today. New York is a long way from Palestine, and the twentieth century is a long way from the first. How are you going to link the Palestine of the first century with the New York of the twentieth? The Holy Spirit. The Holy Spirit is the last fact and factor in Christianity, the only religion in the world that has anything of the sort. Other religions have their books, their founders, their ethics, their philosophy, but not one of them has the Holy Spirit of God; and it is the Holy Spirit that links the Jesus of history and makes Him the Christ of experience. That is why we talk about the freedom of communication.

Now I want to ask as I draw to a close where else will you find a religion like this, that links earth with heaven?

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Some years ago—I am sorry to have to say it, but I will say it—a ministers' meeting was held in a city not a thousand miles from a certain city in Canada of which I know something, and the minister who wrote the paper drew the conclusion that Jesus Christ was a little more than man and a little less than God. And a friend of mine who was called upon to open the discussion said that would not do for him, because he was a sinner and needed a Saviour and that Saviour must be both man and God. Now that is the point, and I want to quote here for every one of you to listen, and if you like, take it down, words by the Bishop of Durham: "A Saviour not quite God is a bridge broken at the farther end."

Does He satisfy? Jacob lifted up his feet the next morning and went on his way rejoicing. Does He satisfy? Why, "earth's crammed with heaven and every bush aflame with God" to the man who receives Christ as his own personal Saviour. How can we use Him? How can all this be true? Why, how do you use a ladder? The hands must grasp, and the feet must tread; and when there is the grasp of faith and the tread of obedience, when the whole weight is upon the ladder all will be well.

Years ago, John G. Paton, of the New Hebrides, could not find a word in that langauge, into which he wanted to translate the Bible, for "faith." He tried and tried until he was perfectly hopeless about getting the word. But studying in his room one day, no doubt thinking about it and praying about it, one of his native helpers came in and sat down on a chair and puts his feet on another chair and used some word saying that he was tired and he wished to lean his whole weight on the chair. Said Paton, "That is the word I want. God so loved the world that He gave His only begotten Son, that whosoever leans his whole weight on Him." "What must I do to be saved? Lean your whole weight on the Lord Jesus Christ." And that is the word that is in that version to this day. That is faith, leaning your whole weight on God; and when you do that, you go up the ladder, and the Lord Jesus Christ becomes to you more and more every day that you live.

Some time ago, Hudson Taylor was saying goodbye to

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McCarthy, the missionary, leaving China for a furlough in England. "Well," said Hudson Taylor to McCarthy, "you are going home, Mr. McCarthy, and you will be speaking in England and Scotland; but I beg of you whenever you speak or preach never to mention China." McCarthy looked at him in surprise and wondered what he meant. "No," he said, "never mention China. Whenever you preach pray that you may preach in the power of the Gospel of God and bring your hearers face to face with Jesus Christ, and Jesus Christ will take care of China." And if you and I take care that Jesus Christ is the ladder from earth to heaven, we shall not only go up ourselves, but others will go up; and as we go higher and higher we shall see the universe of God in all its grandeur and proportion; as we go higher and higher we shall leave the mists and fogs of sin behind us; as we go higher and higher we shall hear what Jacob heard, the voice of the Lord assuring us of His presence, of His protection, of His preservation, of His promise, of His power; and by and by we shall reach the top and be welcomed by Him who all along our pilgrimage has been our Saviour, our Friend, and our God.

> "Higher and still higher bear the ransomed soul,
> Earthly toils forgotten, Saviour, to its goal
> Where in joys unthought of, saints and angels wing,
> Never weary raising praises to their King."

Harmonizing Things Divine and Human.

By Gerrit H. Hospers.

The article by A. W. Pink, in the January, 1919, number of Our Hope, is one of great importance and deserves to be well considered. In reverting to it we feel that something more needs to be said, and we do this in the kindliest spirit, but under the constraint which compels us all to bow before the Word of God so that we may not fail of arriving at the full truth nor lose a whit of the blessings it vouchsafes His people.

Mr. Pink's statement concerning the relation between

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God's sovereignty and human dependence is admirable. The difficulty which people have more or less consciously felt relating to the efficacy of prayer in the face of the purposes of God, which are involved in the matter, is also well stated.

And now, while freely admitting all this, I cannot escape the conviction that Mr. Pink has gone a step too far in attempting to **harmonize** the divine and the human, even though he bases his harmony emphatically upon grounds of Scripture. For his article comes down to this, that while the Divine is primarily all, it is argued too much **at the expense of the divinely designated position of the human.** In Mr. Pink's construction of things prayer comes to be little more than a pious exercise, good indeed for its own sake, but of questionable value as a means of actually obtaining anything from the Lord **as a direct result of such prayer.** The latter element suffers in said article, however much Mr. Pink attempts to justify his view with words of Scripture. For he attempts to harmonize two things, one of which is inscrutable: the very thing we are not to do if we are to leave intact both the doctrine of God's sovereignty and also belief in the efficacy of prayer to obtain something. Mr. Pink has very well pointed out that the difficulty lies **in the difference between the infinite and the finite.** This is exactly the great point to be held in mind, and, properly construed, this will be the only, but also the sufficient basis on which mind and heart can rest. The infinite and the finite spheres of thought and action are on such immensely **different** scales that man must be very careful about making conclusions from the one to the other. We stand before two such wholly diverse conceptions of things that we must be exceedingly careful not to refer to the attributes of the one sphere to the other. We who stand and live in the lower sphere can impossibly fit them together, whence every attempt to really harmonize them must be unsatisfactory. Indeed, we can fairly well state their **separate** characteristics **each by themselves**, but we cannot **fit them together** without defective statement, either on the one side or on the other; that is to say, either God's sovereignty will lose its absolute aspect and man's efforts determine the Divine

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acts, or man's acts are mechanical as we view the absoluteness of God.

And now, while we may ponder the facts connected with the Divine side and sink away in the contemplation of the height and the depth, the length and the breadth of the love of God, of His justice, of His ways, etc., we cannot fathom them; rather, we shall find the Divine aspects unsuitable to be taken up **as a basis for our conduct.** Furthermore, God has indeed bidden us not to enter upon the holy ground of the Divine as a basis for our actions. He has done something better for us, something exceedingly comforting, namely, He has placed us in a sphere of thought and action with opportunities and responsibilities which are entirely suited to us, so as to be very real and fruitful of results. God has so constituted our personalities and surroundings that we may exert all our energies, and we are even commanded to do so, and He has promised direct blessings on our efforts. While then we are seeking to do His will in dependence on Him, aware that there is a Divine sphere, **we are not to do so because of a forewarned program of God.** If this enter our thought, even if based on such a Scriptural expression as "Thy will be done," it will make prayer mechanical, and it will lame our activities. It will somehow discount the face value of God's promises. Prayer will be valuable only for its uplift.

Brother Pink is emphatic in holding that "prayer is not intended to change the purposes of God," that the "prevailing idea seems to be that in prayer I come to God and **ask** Him for something I want." These two quotations revea a confusion of concepts which will breed mischief. Indeed for the very reason that we may not regulate our conduct by the purposes of God, these do not belong to the sphere of prayer. Prayer belongs to the human plane where we are graciously told to believe that God **does things** for us which, humanly speaking, would not have been done otherwise. This view removes the difficulty in the account of the fatal sickness of King Hezekiah announced from the Lord as such, and still changed after the king had earnestly prayed for recovery.

Brother Pink seeks to harmonize the Divine purpose

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without praying on this wise, that we must exercise ourselves **to get in line** with the Divine purpose. But how can we? What do we know about the contents of the Divine purpose? And what does it profit us to contemplate in connection with prayer the immense inscrutable Something which we must needs leave for what it is? To conceive of things in this way we will find ourselves occupying a sort of fatalistic attitude. Consequently, we must feel that for practical purposes we cannot make use of the Divine aspect of things. That empties prayer of a large measure of its preciousness which consists in this, **that by means of it we obtain something of the Lord.** The very terms in all languages for the idea or prayer implies as much.

If now it is urged against our view that God "heareth us if we ask according to His will" (1 John v:14), we reply that this passage cannot mean that He hears us if we ask according to His secret counsel. This asking of God according to His will must be understood after a human fashion in order to come within our compass; that is to say: God has been pleased, for instance, to speak of Himself as repenting of a course of action which He once said He would follow. Similarly we may from our human standpoint think of God as being in a course of action which would result in a certain way, but which the importunity of the suppliant induces Him to change. This view is borne out by such passages as Luke xviii:1-8, etc.

Furthermore, our asking according to His will can only respect the revealed will of God—not the will of His decree. Under the former comes much that Scripture already tells us, and we may never ask contrary to that. And whenever we pray that His will be done, we cannot go astray when we think of this in a human way, namely, that, humanly speaking, we leave to God's present good judgment His granting or withholding our request.

John xvi:23 is a wonderful text. "Whatsoever ye shall ask the Father in My Name, He will give it you." Are we to regard it as not being a *carte blanche?* Well, absolutely speaking, we may agree to that. But **I dare not go far** in subtracting from the face value of that promise, in view of the double solemn asservation of the Savior's "Verily,

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verily" (Amen, Amen) which introduces the promise. This certainly emboldens us to go a great length to ask of the Lord and to expect great things. There is very much Scripture in support of our contention that prayer is not merely an exercise valuable for its own sake, but is also a distinct means of obtaining something from the Lord (see e. g., Psa. lxxxi:1.; James v:16-18).

"Impotent Folk—Waiting" John v:3

By Northcote Deck, M. D., Solomon Islands.

Here are words underlined in many Bibles; may God underline them in many hearts!

It was at **Bethsaida.** It must have been a motley gathering that thronged its famous pool. From East and West they came; from North and South; rich and poor, old and young, from all came some. There was indeed only one passport to the pool: that passport was their common need; it was their hope of healing from some malady, deformity, or weakness. Yet in the precincts of that porch we find, alas, a picture of many of Christ's Church today. For notice, each decrepit one who sheltered round the pool had life. The dead you must seek further. We too, who own Christ's sway have life. Once we were dead in sins, but now in Christ we have been "made alive." Here then we see a picture of the Christian; and though it is tragical, it is still true that in this portrait gallery of the pool, we shall see only too surely many a likeness to ourselves.

For read the pathetic list of such as sought the pool, and see how clearly we are included. In the multitude there were many:

(1) **Blind.** v:3. We read of two whose eyes were "holden" for half an hour. Yet many alas have "holden eyes" for half a lifetime. Many eyes indeed are only really opened at their exit from this world of opportunities for service. Such are born again, yet blind; blind to the spiritual world, all too unconscious of the Master's call. They are living in the present and for the present; buying no gold tried in the fire; winning no souls, doing no service

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for the King of Kings. "Blind" to their eternal interests.

(2) **Halt, or Lame.** How many Christians walk with a limp. They go through life with some obvious deformity of character that emasculates their witness, and makes their testimony of none effect. For how a limp betrays its presence! Indeed, nothing singles out a man when passing in a throng more quickly than his lameness; and the world has eyes to see. **Oh, the limping army of God that should be leaping!** Is there no limp in your life, no failing that spoils your service, that betrays your weakness that causes constant defeat and disgrace, and shame upon the Master's Name?

(3) **Withered,** dried up. Here too truly is familiar ground. How dry we get even in God's service unless constantly and freshly anointed with the oil of the Holy Ghost; so dry that we often become veritable fossils holding the truth, yet the truth not holding us, till we personify the dryness of a dead orthodoxy.

(4) **Impotent,** not able. This is the most descriptive, the most pathetic of all. We run our schools, we teach our classes, we preach our sermons, we carry on our missions, we wear ourselves out with "much serving," too often we accomplish—almost nothing. Can you not look back on such service for God, that, in spite of utmost endeavour, and greatest pains, and brightest hopes, has yet been almost fruitless? Yet He has ordained that we should bear "much fruit." The secret is simple. We are like the savage who bends his bow, and with the same human energy that he bends his bow, just so far does the arrow fly, to fall far short of the mark. What quivers full of such arrows we have shot in God's service! How zealous we have been, how hard we have toiled, how meagre has been the result! Because—because we have been impotent, because we have not drawn upon the resources of God, but have gone forward in fleshly energy, which in the Spiritual realm is worse than useless.

Yet at Pentecost the Christian's armament was changed so to speak from arrows to cartridges. On that day God placed the dynamic power of the Holy Ghost at the disposal of the simplest, most humble believer. Thus our only

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qualification needs to be, not "a strong right arm" to bend the bow of the flesh, not a dominating personality to impress the mind of man, while leaving his spirit untouched, but a sanctified finger to press the trigger of faith, and thus by a simple act of obedience, to release the stored-up power of Pentecost.

Now a "great multitude" was there. Many may have found consolation in the fact that others were worse than themselves. A man with a palsied hand might so look down upon another with a loathsome sore. How practised we get in thus excusing our failings, in finding motes in other eyes. How willing we are to apply to some one else the message that God has meant for us. Truly the cry of the sinking ship; "every man for himself" needs to be sounded in churches and to Christians. For our first business is to apply God's message to our hearts and consciences.

And that is just what the Saviour did here, for, leaving the multitude to fade into the background, He focuses all notice and attention upon one "certain man" (v:5). That certain man is not your neighbour, but **you.** And now for the moment reckon that there are only two in the world—yourself and your Saviour. For such a "certain man" what was the Saviour's chief concern? Was it his malady, his suffering, the length of his illness? No, none of these. The one thing important was his **willingness to be well.** "Wilt thou be made whole?" is the Saviour's surprising question. Such is still the one thing needful, often the one thing lacking. For many professing Christians today are, like professional cripples, unwilling to be well. Yet before God will exercise His healing, transforming power, there needs to be a waiting, expectant attitude, a longing to be whole. All else is easy. For length of illness or of sin is no obstacle. To Him to Whom a thousand years is as one day, this man's thirty-eight years of sickness, his chronic condition, was no difficulty.

When Jesus knew that he had now been a long time in that case, can you hear him saying sadly: "Ah, that is too long. It is so late. The disease is chronic and can't be changed. It is your character: it is **you.**" Ah, never the Son of Man spake like that. Such a belief is but

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the seduction of Satan, who while he accuses us to God, is bent on excusing us to ourselves. No. Thirty-eight years, or thirty-eight minutes, is just the same to the Saviour. However long that kink in your character, that besetting sin, that powerless life has lasted, what seems inevitable to you is not impossible to God. Test this impregnable couplet, which applies to all things that are the will of God:

"All power is given unto me."
"All things are possible to him that believeth."

Here is your assurance of present deliverance.

In such an incurable case what means could avail? This man was waiting for a stirring of the waters. That is a common practice with Christians today, to wait for a stirring up. Yet like the ripples in a pool, how quickly such an experience subsides. More is needed. This man got more. He got a personal interview with the Saviour. It changed his life and sent him on his way rejoicing.

Today, in a sense, the Saviour has gone. Having finished His work, He has "sat down at the right hand of God." But He has sent Another. He has delegated the work to the Comforter. Thus, today, the contact with God must be made through the Holy Ghost, Whose office it is to manifest and exalt the Saviour in our hearts. He is now the Executive of the Godhead. His personality looms so large in the counsels of the early church that the record of their doings has been truly called "The Acts of the Holy Ghost."

Yet the Holy Ghost has become largely ignored, unnoticed, and unknown to the church today. We have known of Him, but we have not **known** Him. He abides forever in the heart of every true believer. Too often his work of revealing the Saviour is hampered, for He is only on the threshold, when He needs to be on the throne. He should be in the living room, to control all daily conduct; in the sleeping room, to purify the secret thoughts; in the prophet's chamber, to give point and power to our prayers. He should be consulted too in the countinghouse, that our testimony be not tarnished. He would share with each his daily toil and joy; and as tastes differ, even so, in us

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his temples, there will be many things we cling to, which will grieve Him. If we are to know His power all such must go. He must have a free hand. Only when supreme can He impart to us that power so essential for daily joy and victory and service. He may be enthroned by a single definite act of faith. Then, daily, He must be consulted, recognized, obeyed.

Now take a last look at this man, walking and leaping and praising God. (Those are not the words of the text, but they are true of every one thus freed and healed.) The man has now a trophy on his shoulder, his bed. The very emblem of His weakness has now become the clearest evidence of his abounding health. **This is prophetic.** Even so, though it may mean time and repeated failures, the Holy Ghost can take the infirmity or sin which is overcoming you, and spoiling your testimony, to make it the most convincing proof of His power to heal and keep. It has been done for multitudes. It may be done for you. This man lamented that others had stepped down before him. Even so, while we hesitate and hold back, many have stepped out in faith, have been filled with the Holy Ghost, and have gone on their way into God's blessed service, rejoicing. **Wilt thou too be made whole?**

Current Events and Signs of the Times in the Light of the Word of God.

The World Chaos. It beggars description. The war is over but the outcome of all looks now darker than ever before. This is acknowledged by all men of intelligence. Those who speak of great prosperity and lasting world wide peace live in dreamland. Recently a French leader made the following remarks: "You people are living in a fool's paradise. You rejoice about peace, and there is no peace. You talk of a society of nations and universal brotherhood,

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but fail to realize that just across the Eastern horizon there is gathering a stormcloud that may sweep away all your rejoicing and your theories in a brotherhood of ruin." He spoke the truth. The Bolshevik movement is a most sinister one. Russia lies prostrate. There is anarchy in Central Europe, and the industrial unrest in England grows steadily. In this country problems will have to be solved which stagger the minds of men. Strikes and disorders are not infrequent. Hundreds of thousands of men are out of employment and their number will probably increase instead of decrease.

All eyes are upon the peace conference. But one only needs to follow the reports to see that these good men are very much at sea. What will come out of it all? We believe the next months will bring interesting if not startling developments. What a comfort for the Christian to know that our Lord is over it all! What a peace to remember that His revealed purpose will be accomplished. What an assurance to know He Himself will ere long be enthroned and bring order into this chaos!

Daniel Vindicated. Daniel has had many a vindication in the past and the vindication continues. How they used to sneer at this book and how theological infidels still brand the great visions of Daniel as senseless imaginations. The final form, politically, of the times of the Gentiles as seen in Nebuchadnezzar's great prophetic dream and interpreted by Daniel, is now coming in sight. As all students of prophecy believe, the Roman empire will see a revival. The proposed league of nations seems to be on that line; of course none can say that it really will result in that. Germany dismembered, forming republics, shows how the clay, the people's rule, is in the ascendancy. The thrones which have gone down and are now empty is another witness. And how interesting it is that an Irish Republic has been declared; Ireland was not a part of the Roman Empire. Ten kingdoms, not necessarily large ones, and the predominant part clay, the people ruling, is the prediction in Daniel's prophecy as to the final form of the times of the Gentiles. All is preparing for that. And when it is fully

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come and when these conditions have headed up in the manifestation of the coming prince—Satan's man—then the stone will fall. Christ will demolish all and His kingdom will be set up and fill the earth. God's people shall not behold these things in their climax, at least not from an earthly viewpoint. We shall be with Him in Glory when He does His work in judgment.

And There Shall be Famines and Pestilences. Famines and pestilences, according to the prediction of our Lord are to continue to the end of this age. But when He comes these dire results of sin and the curse belong to the shadows which flee away. Before the war famines in civilized countries were thought to be a thing of the past. Today half of the world is starving. From all reports the famine conditions in the greater part of Europe, especially in Russia, are appalling. The end is not yet. And pestilences! Here the age has boasted the loudest as if scientific discoveries would ultimately conquer disease and make it impossible that great epidemics could ever again ravage the human race. This boasting is also completely silenced. Medical science has never been so helpless as in the present epidemic which sweeps the world. It is now estimated that in our country almost 400,000 have died of the influenza epidemic. Since its appearance three years ago it has claimed more victims throughout the world than the war. It continues to stalk through the land. Hundreds of places thought they were freed from this plague when it broke out again. And man is helpless to check it. There shall be famines and pestilences—thus it is today and tomorrow—till some day the Prince of Life, the Lord of Glory, comes to deliver groaning creation. Then famines will cease and pestilences will be stopped by the life and power of the Creator-Redeemer.

The Onward March of Zionism. The Zionist Organization of America has just launched a campaign to raise $3,000,000 for the work the organization plans to do in Palestine during the current year. The largest single item on its budget made public recently is $1,000,000 that will be

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used through the Jewish Colonial Trust and the Anglo-Palestine Company for construction and reconstruction work. Through these institutions money will be loaned to farmers, merchants, manufacturers, and artisans. With this sum greater loans can be made to repair the ravages of war, to make new roads, to construct power plants, and to develop the industrial and natural resources of the country.

For the Zionist Administrative Commission $550,000 will be appropriated. This will be used to maintain the offices in Jerusalem, Jaffa, and Galilee, the Palestine Zionist office, commissions of investigation, the public information department, the technical departments and the experts they employ; the legal and land registry departments, and for the support of towns and villages.

The budget calls for $420,000 for the Public Health Department and $469,000 for the Department of Education. For welfare work for the Jewish Legion and for dependents $75,000 is appropriated, and for relief work in Egypt and Palestine $25,000, and $100,000 will be used to repair institutions.

The Heart of the Lesson.

THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR MARCH AND APRIL.

THE CITIES OF REFUGE.

(Mar. 16. Josh, xx:1–9.)

Golden Text, Matt. v:7.

Daily Readings.

Mon., Mar. 10, Gen. iv:1–15. Tues., Mar. 11, Exod. xxi:12–21. Wed., Mar. 12, Num. xxxv:1–15. Thur., Mar. 13, Num. xxxv:16–34. Friday, Mar. 14, Deut. xix:1–10. Saturday, Mar. 15, Deut. xix:11–21. Sun. Mar. 16, Josh. xx:1–9.

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I. Lesson Outline.

1. Refuge Ordained of God (verses 1–3). 2. Refuge for the Sinner (verses 4–6). 3. Refuge Prepared and at Hand (verses 7–9).

II. The Heart of the Lesson.

The law of blood revenge by the nearest relative of the murdered one obtained in the days of Israel's entrance into the land of Canaan. The Lord did not seek to set it aside, but provided against its sad abuse and misuse by appointing cities of refuge where the slayer might find shelter till the whole matter could be carefully gone into and settled by the proper authorities. This is the divine picture of the glorious gospel of the blessed God, and in that light we would study our lesson.

The guilty one is without question the type of the sinner. Murder is laid to his charge, not the murder of a fellow man, but the murder of the Son of God, in that the sin of unbelief links him up in spirit with the very ones who sent Christ to the cross. And there the natural man ever finds himself. So that the sinner is ruined, lost, guilty before God (Rom. iii:10–20.) Moreover he is under condemnation; and the outraged law, like the avenger of blood, is upon his heels demanding his execution. Only the grace of God keeps the sentence suspended for the time. There is no such thing as coming before God at last to present any good works in order to have the sentence revoked.

The only hope for the guilty, condemned one, who is in danger of an execution of the sentence at any moment, is to fly for refuge to the divinely appointed place in Christ Jesus through the death of the cross and the resurrection from among the dead. It is at this point that our lesson is full of deep and precious significance. And we may well note the chief features of this provision of God. The matter is wholly of the Lord. Never had such a thought entered the heart or mind of Joshua or Israel, as to provide a sanctuary for guilty ones. Nor is it in any wise the plan of the natural unrenewed man to thus provide. *His thought is that of denying or excusing the guilt altogether.* Or that of reforming and cleaning up by some moral power the awful ruin. And in many ways the doomed sinner seeks to escape from the due reward of his deeds. It is the way of Cain that is still in fashion with sinners. Many a one is trying to spiritually cover their guilt by self-righteousness and church membership. It is the Satanic virus of the supreme sacrifice and is in much demand today. God's provision is refuge by faith in Christ (Rom. iv:23; v:1).

The cities appointed are in themselves suggestive. Their very names telling out the sweet story of the gospel of God's grace. Kedesh-Naphtali means "the sanctuary of the struggler." Shechem, "service." And is connected with Ephraim, "fruitful." Kirjath-Arba, "communion." Thus in these three are seen the truth of the salvation of the soul. The other three were east of Jordan, and show us precious truth. Bezer, "a place inclosed." As grace encloses the sinner. Ramoth-Gilead, "rocky heights." Suggesting our place in Christ (Eph. ii:4,

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etc.), Golan in Bashan, "joy in wealth." Our rejoicing in Christ Jesus who is all and in all (Col. ii:9, 10). Here the refugee had to dwell till the year of jubilee or the death of the High Priest. This for us means till we go home to be forever with the Lord whence we shall go out no more eternally.

ISRAEL WARNED AGAINST COMPROMISE.

(Mar. 23. Josh. xxiii:1-13.)

Golden Text 1 Cor. xv:33.

Daily Readings.

Mon., Mar. 17, Num. xxxiii:50-56. Tues., Mar. 18, Josh. ix:1-15. Wed., Mar. 19, Josh. ix:16-27. Thurs., Mar. 20, Judges ii:1-3, iii:1-6. Fri., Mar. 21, Josh. xxiii:1-16. Sat., Mar. 22, Josh. xxiv:1-18. Sun., Mar. 23, Josh. xxiv:19-33.

I. Lesson Outline.

1. What the Lord Had Done (verses 1-5). 2. What the Lord Required of His People (verses 6-11). 3. What the Lord Warned the People of (verses 12, 13).

II. The Heart of the Lesson.

Through God's wondrous grace the people had come into the possession of their land. Valiantly and gladly had they followed their divinely chosen leader in the work of occupation of the promised land. This had been indeed arduous and long continued. Their God-sent leader had passed the century mark and is nearing the end of his career. Much of the land is yet in the hands of the foe; who, though weakened, yet held their land, and were exceedingly dangerous to the people of the Lord. At this juncture the faithful leader calls the people together to speak to them.

His message to them is one of warning based upon what the Lord had already done for His people, and what He now required of them in regard to the conquest and occupation of their land. Solemnly the man of God warns them of the danger that they are in. Any compromise with the Canaanites would hinder and harm them. And would bring dishonor and shame upon the Lord Himself. Israel is to meet the foe in his worst phase, that of delusion and seduction. This demands a whole-heartedness for God that will make no sort of compromise with evil in any shape.

The application of this is not far to seek. Christians today are not facing physical danger for their faith. The enemy is too wily to seek to terrorize believers now. But the twentieth century phase of opposition is that of subtility and ensnaring seduction that is so mixed up with the truth that only the heart of love senses the danger, and stands apart from it all unto God. For a long while the enemy has been

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dealing in this way with our Bibles and with the person and work of Christ. And not a few have been so yoked up with errors that the spiritual senses have become dulled and inactive. And they are failing to discern the present trend of things away from God and Christ.

The alone wisdom of the people is in the continued occupation of the land. Or to speak plainly, the entering more and more fully into the spiritual wealth that is the heritage of the believer in Christ Jesus. This will foil the subtle seductions of the day, and this will so occupy the heart that it will destroy all the power of the world, the flesh, and the Devil. It is specially in order for the Christian to recall what God has already wrought for us in Christ Jesus. To continually gaze by faith upon the once occupied cross and the now empty tomb, and to see a risen Christ at the right hand of God for us. It is imperatively necessary that we think of the meaning of such passages as Col. ii:9, 10. And with spiritual boldness of faith and love press in to the full occupation of our inheritance and the enjoyment of it. It is imperative that we heed the call of the Lord as in 2 Cor. vi:14, etc.

In this shall we find our real spiritual growth and development. Here is our true soul-joy and happiness. Here is our strength and power for virile Christianity in these days of spiritual degeneration and dwarfed, stunted Christianity. Here is our vital connection as channels of blessing to a lost race and a household of faith. Here is where our God calls us to stand fast, and having done all to stand. Not long now, and the victory eternal victory shall be ours.

REVIEW.

GOD'S HAND IN A NATION'S LIFE.

(Mar. 30. Josh. xxiv:14-28.)

Golden Text Psa. lxxviii:52.

Daily Readings.

Mon., Mar. 24, Exod. i:8-14, ii:1-8, iii:1-12. Tues., Mar. 25, Exod. xii:1-28. Wed., Mar. 26, Exod. xv:1-21. Thurs., Mar. 27, Exod. xvi:11-18, 31-35, xviii:12-26. Fri., Mar. 28, Exod. xx:1-17, xxxiii:7-17. Sat., Mar. 29, Num. xiii:17-20, 25, 30, 31, xvi:4-10. Josh. i:1-9. Sun., Mar. 30, Josh. xx:1-9, xxiii:1-13.

I. Lesson Outline.

1. A Redeemed People (Lessons 1, 2, 3, 4). 2. A Guided and Blessed People (Lessons 5, 6, 7, 8, 9). 3. A Victorious, Enriched people (Lessons 10, 11, 12.)

II. The Heart of the Lesson.

Following our outline we have the key thought of the first four lessons in the redeemed people. The oppressed people of God in Egypt were permitted to be in the furnace for their own good and for the glory

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of God. But He is not at all unmindful of their sufferings. Nor are they allowed to be burdened beyond their strength, although heavy enough to make them desirous of leaving Egypt when the opportune time came. The divinely chosen and sent leader by the mighty power of God plagues their oppressors and frees them from their sad bondage. Their deliverance is in connection with the Passover where we find the clear type of the redemption through death that God has wrought out for us in Christ Jesus upon the cross. And at the same time faith feeds upon Him who is the alone food of the soul. And then the deliverance from Egypt is fully realized in the crossing of the Red Sea through the grace and the power of God. While their enemies are utterly and completely overwhelmed by the same Lord who delivered His people. We may not forget the full application of this deliverance as it portrays our salvation through the grace that is in Christ Jesus our Lord.

Our next five lessons have as their central thought the guidance and blessing of this people by the Lord their God. "The Lord alone did lead them" is the way in which the word speaks of this. And the same Lord meets their every need all the way through. In all the heaven-sent aid He sought to teach them the deep and true things concerning Himself and their relation of Him. In the Manna and the water from the rock we cannot fail to see Christ as meeting the needs of the saved one. In all the guidance and protection we learn of our security in Him. He it is too that brings us into fellowship with wise counsellors as in the case of Jethro. He it is who gives the law amid the thunders and terrors of Sinai to clearly show us our ruined and helpless condition, and to shut us up to His grace and mercy in Christ Jesus alone. He sends a Moses who, in his intercessory prayer for the erring people, is a wondrous type of the Great High Priest Jesus Christ, "who ever liveth to make intercession for us." And the prevailing power of the prayer of Moses faintly mirrors the prevailing power of the intercession of Christ on our behalf. Unbelief, as in the case of the spies, is the alone barrier to keep Israel, as also to keep us, from the fulness of blessing that God had so richly placed at hand for them, as also for us in Christ Jesus.

In the last three lessons we have a victorious and enriched people under their divinely sent Leader Joshua-Jesus. Victory is sure to them and to us. And the land is possessed by the mighty power of a believing people. None are able to stand before this people in their career of conquest. Moreover in the appointment of the cities or refuge for the manslayer, we see the victory of grace over their oriental prejudices and deeply ingrained customs of the law of revenge. And even greater conquest then that of the land! Yet must this very people be warned of the danger of the enemy and safeguarded from evil.

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GOD, OUR HEAVENLY FATHER.

(April 6. Psa. ciii:13; Jer. iii;19; Matt. vi:25-32.)

Golden Text Matt. vi:9.

Daily Readings.

Mon., Mar. 31, Deut. vi:1-25. Tues., April 1, John iv:24, xiv:1-21. Wed., April 2, Ephes. i:1-14. Thurs., April 3, 1 John iv:7-16. Fri., April 4, Job xxxviii:1-23. Sat., April 5, Psa. xxxiii:1-22. Sun., April 6, Psa. ciii:13; Jer. iii:19; Matt. vi:25-32.

I. Lesson Outline.

1. A Gracious Father (Psa. ciii:13.) 2. A Loving Father (Jere. iii:19). 3. A Care-taking Father (Matt. vi:25-32).

II. The Heart of the Lesson.

Beware of the twentieth century Satanic delusion here. It is that of the Fatherhood of God, and the brotherhood of man, which puts the unregenerate on the ground of a family relationship that is absolutely false and unscriptural. God is the creator of all men, but not the Father of all men, "as many as are led by the Spirit of God, they are the *Sons of God*" (Rom. viii:14). "As many as received Him, to them gave He power (right, privilege) to become the sons of God" (John i:12). Therefore, on redemption grounds only the born again ones are really brothers in Christ.

To the child of God our lesson speaks in a specially suggestive way. God is our God and Father because He is the God and Father of our Lord Jesus Christ (John xx:17). And it is the spirit of adoption who teaches us to say "Abba, Father" (Rom. viii:15). How preciously the words of Psalm ciii:13 reveal our Father in Christ in all His tender grace expressing His full heart love and sympathy for us. How the heart is attracted to such a Father. One needs to read and study the whole Psalm of which this verse seems to be the living, pulsating heart of love.

So with our bit of spiritual mosaic from Jeremiah. Where we find the yearning love of our Father planning to put us in possession of the highest possible standing and endow us with the greatest possible wealth in Himself. And then we have hinted at the way in which the Word afterwards declares plainly that this is done. We are put among the children and so become heirs of God and joint heirs with Jesus Christ (Rom. viii:17). For, having spared not His own Son, but delivering Him up for us all, His love can withhold nothing that is good. But with Him freely gives us all things. What love! What grace is this! What mercy to whileom rebels, and undone, hell-deserving sinners!

Then in the last portion of our lesson we have the spirit showing us anew the grace and mercy of our God and Father in connection with the detail of the supply of our every-day bodily needs. He would have us

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free from all anxious thought and care about mere temporal things that play such an important part in the world's economy today. It is not that He would have us idly doing nothing. But be free from care for happy gladsome toil to the glory of His Name. He would have us learn from the way in which all nature is provided for in the matter of food and clothing how much more ready He is to bless us, and is even committed to the care of every child. Not alone in the way of natural means; but when necessary going beyond and above natural laws in making miraculous provision for our every need. How like our Heavenly Father in Christ Jesus! How great our need to learn of Him by faith continually. And what joy fills our hearts when thus we truly know Him by faith. Yet is there only one condition; and even that is fully provided for in His grace and mercy. It is that we seek the things of God first of all. And what child, who really knows the Father and Saviour in simple faith, but that is thus ever seeking the honor and glory of the Lord—is ever endeavoring to put the Lord in His proper first place. Moreover the more this is understood and entered into, the more fully do we see the blessed supply of our every need in Christ Jesus. Make but proof of His love and grace by faith, beloved child of God.

CHRIST, OUR SAVIOR.

(April 13. Luke ii:10, 11. Mark iii:1-12; Rom. v:6-11.)

Golden Text John iii:16.

Daily Readings.

Mon., April 7, John i:1-14; Tues., April 8, John vi:53-69. Wed., April 9, Rom. viii:28-39. Thurs., April 10, Heb. i:1-14. Fri., April 11, Luke ii:1-20. Sat., April 12, Mark ii:1-12. Sun., April 13, Rom. iv:23, v:11.

I. Lesson Outline.

1. The Incarnate Son (Luke ii:10, 11). 2. The Omnipotent Savior (Mark ii:1-12). 3. The Dying Risen Redeemer (Rom. v:67.

II. Heart of the Lesson.

Our Old Testament ends with the word curse—and rightly so. It is the dispensation of the law; and the law knows nothing of grace or of salvation. It has no word of mercy for the sinner. It simply enunciates its condemnation of them and curses them. But the very first name of the New Testament presents us with God's remedy for it all. It is Jesus. And this is explained for us in Matt. i:21, "Thou shalt call His name Jesus; for He shall save His people from their sins." But how can we say aught but the merest word about Him in the small space of this lesson.

We must needs read carefully the word concerning Him in Luke i:2, whence faith gathers the facts of His absolute Deity and perfect, sinless, holy humanity. And this in one Person who is the Son of God,

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the Saviour of the world. This is fundamental to all truth concerning Him. And we must needs hold these precious facts in all simplicity, and with the tenacity of a faith that will not yield anything of the precious truth to the foe. He is the Creator of all, and the upholder of all things. And yet our Redeemer and Saviour.

The portion in Mark is one of the Spirit's selected words concerning His marvelous work. Its significance does not at all reach a climax in the healing of the paralyzed body of the man so graciously brought by friends; but in the forgiveness of the sins that lay at the root of that disease of the body which forbade his walking. This is characteristic of the way in which the Redeemer is saving people today. In His finished work of the Cross He has made it possible for His grace to reach down to the sins that are upon men, crushing them down to the pit. And then upon Calvary's Cross, He bare these sins in His own body and endured the penalty of the broken law. And in virtue of that finished work He is now saying again and again to every one who comes or is brought to Him, "Thy sins be forgiven thee." O, what sweet and precious words! How the soul is thrilled by their graciousness and love. Has He thus spoken to your heart? Have you been to Him for cleansing?

Our last portion calls upon faith to enter into the holy of holies of this great mystery of grace, and reveals to us the infinite love and grace of God which so fully and freely provided a Savior for us in our sore need. How fully God has commended that love of His to us in the Person and Work of the adorable Redeemer. How marvelous the sequel of the atoning death in the saving, risen life of Christ. Identified with Him, by faith, through grace upon the Cross, I am justified from all things from which the law could not justify me. But my linking up with Him in God's grace upon Calvary is the beginning of an eternity of identification with Him. We are saved by His life: His risen life in the glory: and through all eternity. "Because I live, ye shall live also" (John xiv:19) is the abiding message of our Lord to His redeemed people. "Unto Him that loves us and has washed us from our sins in His own blood" (Rev. i:5) is the abiding praise of our hearts.

Do our lives bear fruit abundant?
Are we like the fertile plain?
Receiving God's rain and sunshine,
And giving it back again?
Do deeds of mercy and kindness,
All "the fruits of the Spirit" grow?
As our hearts receive the message,
And learn all His will to know?

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Daily Scripture Calendar.

March, 1919.

March 1. "For this is the will of God, even your sanctification" (1 Thess. iv:3).

We cannot ever desire with sufficient earnestness the true Christlikeness of character and life. As this passion of soul is evident or lacking, so is our true spiritual state. We may be "changed into the same image from glory to glory." For such a "prize" we should "press toward the mark." This should be the supreme ambition of the Christian.

March 2. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v:20).

The second normal passion of the child of God is to "beseech" lost souls. The degree of this is measured by the words "in Christ's stead." His love which led Him to die for them would lead Him to ceaseless service for them until they are saved. May God make real to us the words "in Christ's stead!"

March 3. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. xiv:13).

It is only "the dead in Christ" who are said to rest from their labors. There can be no rest in the heart of God until His victory is won and we who are "as He is" in this world cannot do otherwise than carry our share of this burden. We may find rest from self, but never will we find rest from the burden of a lost world while we remain in it.

March 4. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son" (1 John v:10).

Today unsaved people are seldom confronted with the record. In past generations men often heard the preaching and were forced to answer to the claim of God or find some way of excuse. Men must either believe the record or make God a liar. How imperative that they have the Word preached unto them! How blessed the ministry of preaching!

March 5. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance" (Ps. cxix:8).

God has never made light of our sins. They were before Him and even our secret sins in the light of His countenance when He laid

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them on His own breast in the sacrifice of His Son. Few have discovered their lost estate. Praise and thanksgiving increases as we realize more fully that from which we have been saved. Salvation is only offered to hopeless, helpless sinners. Such is every person in the world, but how very few so estimate themselves before God.

March 6. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii:1).

When living near to God the things of earth appear insignificant in comparison with eternal realities. It is a wonderful possibility that the heart, by His presence and grace, can be enlarged to contemplate eternity and the "riches in glory." As we mount higher the earth recedes.

March 7. "We know that we are of God" (1 John v:19).

It is of the blindness and unbelief of the world to be uncertain of our salvation. Of course the world *knows* nothing as a basis of assurance. The Christian has the Word of God: "He that believeth on the Son hath everlasting life." The Christian also has the Spirit whose ministry is to make this and all of God's promises real. "We know" because we believe His Word.

March 8. "Quicken me after thy loving kindness; so shall I keep the testimony of thy mouth" (Ps. cxix:88).

Have some portions of God's precious Word become common and too familiar to be of keen interest or our hearts? His Word is exhaustless. This condition is caused by dullness of heart and vision. It is Satan's device. Confession and prayer will cause us to feast on the heavenly manna from the most familiar portions of God's Book.

March 9. "It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. cxix:71).

Much clear insight into the Scriptures may come through our suffering, affliction or loss. We foolishly suppose that we pay dearly for such heart knowledge; but by it we gain the eternal riches of heaven in exchange for the fleeting experiences of time whatever the cost may *seem* to be.

March 10. "And Jacob their father said unto them, Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me" (Gen. xlii:36).

These things were not against him. All his sons were safe and he and his family were to be saved from famine. It will not be long until we realize that God's Word is true and everything but sin has been a blessing to us. We might praise Him now by faith.

March 11. "Unto you therefore which believe he is precious" (1 Pet. ii:7).

He is precious in Himself apart from all His benefits. He is altogether lovely. Too often we love His gifts and favor. Being in grace we should be growing in the knowledge of our Lord and Savior Jesus Christ. "That I may know Him," "My Jesus I love Thee." Christian growth

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should be marked by increasing reality in our friendship with Jesus Jesus Christ.

March 12. "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Pet. i:1).

A faith is precious which brings us the knowledge of the precious Savior. Faith so links us to all He is and His benefits and mercies that the faith is precious like the Lord Himself or the eternal life which He bestows. The attitude of the heart that loves to believe Him is priceless. That it may ever be increasing should be the constant prayer.

March 13. "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts ix:4).

Christ is now in heaven seated at His Father's right hand, but He indwells every believer and is "head over all things to the church." To touch one of the members of His body is to touch Him. We sense little of this vital union; to Him it is perfect and the consciousness is never diminished. He has always been afflicted in the affiictions of His people. In His body, when one member suffers, all suffer with it. This includes Christ, the Head.

March 14. "For we have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. iv:15).

He is as near to us as He was to Mary of Bethany. His ear is open. We can tell Him all our wants, doubts and difficulties. As a mother clasps her child to her breast in the moment of danger, so He protects His own and watches over them. "What a friend we have in Jesus, all our sins and griefs to bear!"

March 15. "This man receiveth sinners" (Luke xv:2).

This was thought to be grounds for condemnation. Man's idea of holiness is aloofness. How great is our blessed privilege when sinners will draw near and hear us. The separation should arise with them, as it so often does, when our testimony is faithful. But Jesus loved them and so they heard him gladly. Oh, for divine love!

March 16. "Now when the Pharisee which had bidden him saw it, he spake within himself saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner" (Luke vii:39).

How superficial! If Jesus "knew!" Had only the Pharisee known that this was Jehovah God and that His touch was unto the healing of the soul and the gift of eternal life, he, too, might have fallen gladly at Jesus' feet and have taken the sinner's place. Salvation is for sinners only. How many are forever lost because they will not deem themselves to be sinners!

March 17. "And when they saw it, they all murmured saying, That he was gone to be guest with a man that is a sinner" (Luke xix:7).

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How many, many times the Son of God has done this strange thing! This is true whenever He saves a soul, "He has gone to be the guest of a sinner." An *abiding* guest too! Through the cross it has been made possible for a holy God to be the abiding guest of sinners. Through the cross the sin question has been provided for and God can fulfil every desire of His love.

March 18. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked?" (Rev. iii:17).

All the members of our bodies have been the servants of sin—throat, tongue, lips, mouth, feet, eyes (Rom. iii:13, 18). Every faculty of the mind has been poluted (Gen. vi:5). Why are we expected to understand and acknowledge so much? In order that we may *never* look to our poor guilty souls to recommend us to God. It is that we may be constrained to accept the Lord Jesus, the sinner's Savior.

March 19. "Break up your fallow ground, and sow not among thorns" (Jer. iv:3).

It is most precious that God ploughs the hard soil of the unbelieving heart. To have real concern for our lost souls, and to have wept alone for our sins is the plowshare of God. It is the belief in our guilt, not because we *feel it*, but because God proclaims it, that drives us to His Grace in Christ. "A broken heart alone can receive a crucified Savior."

March 20. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. li:5).

Are we convinced that we are by nature a branch of the condemned seed of Adam? That we are still possessing this Adamic nature? That only by the exceeding power and ceaseless energy of God is this old corrupt nature kept in subjection? Shall we not be intelligent in admitting the truth of every revelation concerning ourselves and claim God's bountiful victory in the Spirit?

March 21. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i:7).

Sin is always sin. It is no less sin when committed by a Christian, and it can only be cured by the blood of the Son of God. The extreme value of that blood and the proper estimate of sin go hand in hand. Where belief in one weakens, the other correspondingly lessens. We must see sin in the light of the dying Christ. "Although Christ did not suffer more than infinite justice demanded, yet He could not suffer at all without laying down an infinite ransom."

March 22. "Without me ye can do nothing" (John xv:5).

We may easily grow to trust our habits of mind rather than the Lord. We may suppose that the flesh will by practice get the habit of being good. "The flesh lusteth *against* the Spirit." The flesh never improves or changes its character. "Gunpowder never gets the habit of resisting fire." We need the immediate power of God to the last moment on earth.

March 23. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. iii:12).

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Are there some sins that we have no disposition to commit? No The root of every sin is hidden in the fallen heart. We may have cultivated good habits and claimed divine graces; but we must always admit that the sin nature which is in us is capable of every unholy thing. Believing God's Word about sin and self we are constrained to flee to the Savior, our Keeper. "The Lord is my Shepherd." Our appreciation of His Sherherdhood will be in proportion to our realization of sin and its power.

March 24. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i:9).

One can cultivate the practice of instant confession of sin. "Keep short accounts with God." At this point Satan will do his utmost to induce delay in order that the soul may be clouded in its freshness of communion and outflow of power. God give us to be frightened at the very thought of an unjudged sin!

March 25. "When I kept silence, my bones waxed old through my roaring all the day long" (Ps. xxxii:3).

When you have sinned do you feel an immediate reluctance to confess the sin? Satan insists that Christians should not be *known* as sinners, therefore sin should not be confessed. This is a lie direct from the devil. We must insist on the immediate confession rather than to go on adding sin to sin. The more sin, the darker the spiritual discernment; and the darker the spiritual discernment, the less important seems the immediate confession.

March 26. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi:2).

This applies as much to the confession of sin by a Christian as to the acceptance of Christ by the unsaved. We have no promise that He will accept our confession tomorrow. "If we confess" means *now*. It calls for immediate action. Oh, the regret of having lived one day in known sin, unconfessed!

March 27. "And I prayed unto the Lord, my God, and made my confession" (Dan. ix:4).

Prayer should include adoration, thanksgiving, petition, intercession and confession. Judging our prayers by this we may discover how habitually we fail in true prayer. Is it not too often self-centered petitions? He has a right to adoration and thanksgiving. Souls might be saved through intercession. And how utterly we neglect confession!

March 28. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv:30).

The heart craves happiness as the lungs crave air. True, abundant and overflowing happiness is in maintaining a blood-washed conscience and by being filled with the Holy Spirit. Satan suggests everything else: compromise, selfishness, fleshly indulgence. How often, like Eve, we listen to the tempter. As a plain matter of the

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glory of God, eternal reward, and present personal happiness, abiding in Christ is the overflowing experience.

March 29. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x:13).

A Christian will never be free from temptation; but God has provided the way of escape. It is in casting ourselves as helpless into the arms of the Omnipotent. God may employ some means, as, marriage, 1 Cor. vii:2; fleeing, 1 Tim. vi:11; 1 Cor. vi:18; watch and pray, Matt. xxvi:41; the Word of God, Luke iv:4, 8, 12.

March 30. "What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. vi:19)

The revelation that the Spirit indwells every Christian is the basis of the appeal for holy living. Though He indwells *all*, how few know of His presence or avail themselves of His power and grace! His presence should prompt us to a superlative dread of sin and also to a boundless confidence of victory through Him.

March 31. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. xi:25).

Sin offers its pleasures; but there are two kinds of pleasure. If there were but one kind our joy could be *full* apart from the pleasures of sin. The Lord Jesus never tasted one of the pleasures of sin. Yet His joy was *full*. Our eternal bliss will be apart from the pleasures of sin. The unholy thing we cling to is hindering us from that which is infinitely better. Oh, for courage to act on this fact!

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BOOK REVIEWS.

The Fundamental Doctrines of the Christian Faith. By R. A. Torrey. 328 pp. George H. Doran Co., New York City. $1.40.

This volume from the pen of Mr. Torrey is a popular systematic theology and a very helpful restatement of the faith once and for all delivered unto the Saints. It is a much needed work and should be placed into all the seminaries and colleges of our land.

Why Christianity did not Prevent the War. By Isaac J. Lansing. 251 pp. George H. Doran Co. Price $1.50 net.

This is a book well worth reading. It will stimulate thought. With this we do not endorse all this book contains.

Russia, from the Varangians to the Bolsheviks. By Raymond Brazley, Nevill Forbes, and G. A. Birkett. With six maps. 600 pp. The Oxford University Press. Price $4.25.

This is an English publication printed at the Clarendon Press of Oxford. That is probably the reason of the high price. It is a most interesting volume and well written. The entire history of the Russians is traced from the old free Russia, Russia under the

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Tartars, the founding of the Russian Empire to the reign of Nicholas II, his dethronement and the rise of the Bolsheviks. There is a widespread interest in Russia to-day. This volume will be very helpful to all who desire to have a good knowledge of Russian history and the present day situation. We heartily recommend it.

The Birth of the Russian Democracy. By A. J. Sack. 536 pages. 42 full page and 154 text illustrations. The Russian Information Bureau. Price $3.50.

This is the best book on Russia which gives the details of the great revolution with interesting photographs. The history of the March revolution and subsequent developments is given in full with the text of all the documents and declarations. The chapter on the Little Grandmother of Russia, Breshko-Breshkovskaya, her heroic life and suffering in behalf of Russia, is intensely interesting. If you can afford it read these.

Text Book on Prophecy. By James M. Gray. 215 pages. Christian Herald Co. Price $1.25.

A better title for this volume would be "Essays on Prophecy." It is not a text-book on prophecy. We mention this so that nobody will feel disappointed in getting this book. The most excellent articles on prophetic themes appeared in "The Christian Herald" and are now collected in this volume. We do not need to say that they are scriptural from beginning to end; all is which comes from the pen of Dr. Gray. You will enjoy reading this book.

Things Which Must Come Shortly to Pass. By Algernon J. Pollock. 263 pages with several maps. Central Bible Truth Depot, London, England. Price $1.25.

It covers the entire prophetic truths and gives good and readable notes on Revelation, Daniel, Zechariah and the closing chapters of Ezekiel. It is a book with which we agree from start to finish. Mr. Pollock is clear on the beasts, the meaning of Babylon in Revelation and all the other great coming events. There is nothing fanciful or speculative in this most helpful volume. Study it. (As we have to order this book from England it will take at least five weeks before orders can be filled.)

Jerusalem: The Coming Metropolis of the Earth. By J. T. Mawson. 120 pages with ornamental cover (stiff crayon paper). Bible and Tract Depot, Newcastle, England. Price 75 cents.

A most interesting volume. No Christian who studies prophecy ought to be without this book. You will enjoy it. (We ordered a quantity some time ago; they were delayed but will now soon come to hand.)

The Redeemer's Return. By Arthur W. Pink. $1.35. Bible Truth Depot, Swengel, Pa.

Mr. Pink is known to all our readers as an interesting writer. This latest book of his is well written and worthy of a careful study.

All books mentioned may be ordered from the Publication office of "Our Hope."

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OUR HOPE

Vol. XXV. APRIL, 1919. No. 10.

Editorials.

The Greatest Theme.

"The greatest of these is Love" (1 Cor. xiii:13). Not our little love, but His great love. "Perfect love casteth out fear," writes the beloved disciple (1 John v:18). But not our love but His wonderful love. Of this love Paul writes:

"To know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. iii:19). The love of Christ is the greatest theme of the Word of God. The dimensions of this love, the breadth, the length, the height and the depth cannot be measured. It extends over all the ages and will last forever and ever. The height is Heaven's Glory; the depth, the horrible pit of darkness, death and judgment into which He went for lost sinners. In love He stooped so low and lifts so high. The riches of His love are unsearchable. The love of Christ alone can satisfy our hearts. This is our resting place, not our weak and little love for Him, but His eternal, omniscient and perfect love for us. The knowledge of it in faith gives peace and joy, upholds in earth's sorrows, makes earthly joys and pleasures vanish, fills the soul with longing for Himself. And yet how little we drink at this fountain! How often is the creature's love more real to us, yea, more enjoyed, than His surpassing love! Yet His love continues and can never end for those who have trusted in Christ.

It passeth knowledge because it never had a beginning. It is an infinite, an eternal love. Before the foundation of the world He loved the church and had His heart set upon us. All His own were known to Him, before they ever existed. And well may we remember that this is true of us

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as individuals. He knew our sin and our shame, yet He loved us. This passeth knowledge.

It passeth knowledge, because He laid His glory aside and took the creature form and the creature place. Love led Him down. And then He gave Himself. The church is the pearl of great price for which He gave all He had to give to possess her. But while it is true that "Christ loved the church, and gave Himself for it," it is equally true that each believer, put into that church by the Holy Spirit as a member, can say, "He loved me and gave Himself for me" (Gal. ii:20). It is therefore a personal love; and that passeth knowledge.

It passeth knowledge when we think He bore our individual sins in His body on the tree. All were known to Him and He paid for all of them with His precious blood. It passeth knowledge, when we think what agony and suffering this involved. And what are we that He should pass through all this, and stand in our stead! "When we were yet without strength, in due time Christ died for the *ungodly*. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v:6–8). Ungodly, sinners, enemies of God, vile and lost, such we are by nature, and such He loved and for such He gave Himself. It passeth knowledge. But now we can rejoice in the triumphs of His love accomplished in His cross.

"The storm that bow'd Thy blessed Head,
Is hushed forever now,
And rest divine is mine instead
Whilst Glory crowns Thy brow."

It passeth knowledge when we trace His loving ways in Grace with us. As wandering lost sheep, He went after us and sought us. He drew us with the cords of love (Hos. xi:4), and then "He brought me to the banqueting house, and His banner over me was love" (Song of Sol. ii:4). And how His love has provided for all our need, for our comfort and peace, for our rest and enjoyment! In that banqueting house of salvation and fellowship with Himself, all is love, which passeth knowledge. The feast is rich, and He invites

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us to enjoy the riches of that love. Love wants to give. Oh! for hearts open, constantly open to receive the fulness of His love, the blessings of love, He is so willing to give! Love wants to be trusted. Oh! for a more perfect trust in Him, who loveth us!

It passeth knowledge when we think how He bears with us in our erring ways. He knows each one. He knows our frame, our weakness, our sins, our failings; He knows the secrets of our hearts. How unlovable the Saints would be to each other if each knew the complete story of failure and stumbling of the other! Yet He knowing it all loveth us. The blessed work, foreshadowed when He girded Himself and washed the disciples' feet, is still done by Him. In this love-work He cleanses us by the washing of water by the Word. He takes away that which defiles us. In our failures He bears with us and restores to fellowship by His love-work as our Advocate.

It passeth knowledge, this mighty love, because He protects us, and in His loving care He ever thinks of each of us. How it must grieve Him when our anxieties and fears accuse Him of not caring for us! "Carest Thou not?" said Martha to Him in her anxious service. And each fear, each doubt, each anxious burden we bear ourselves, but repeats this sinful charge. He does care and bids us to test His love by casting our cares upon Him. He will never leave us. He can never forsake us. All things, no matter what they are, are directed by Himself and arranged by His love, so that they must work together for good.

It passeth knowledge, for He will never cease loving those who are washed in His own blood. He will keep us to the end, and through His love and power "present the church to Himself a glorious church, not having spot, or wrinkle, or any such thing." The future will yet manifest the love that passeth knowledge. When we shall be welcomed by Him in the Father's house, where we become the partakers of His own Glory and bear His own image, when that blessed eternity of Glory begins, then we shall begin to know more fully that love, which passeth knowledge.

But now down here, as pilgrims and strangers, we can have it as our blessed and daily portion to know the love

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of Christ, which passeth knowledge. This is not a contradiction. We can know what passeth knowledge. Yea as we know the love of Christ, as we taste that love, trust His love, receive from His fulness, we discover that it does pass knowledge. May the Spirit of God lead us on into the knowledge of His perfect love! And that carries with it great responsibility. The love of Christ enjoyed and trusted will constrain us. We shall live no longer for ourselves, but for Him. Love begets love. Filled with His love, we shall love and walk in love. Yea in that love in Him and His love shed abroad in our hearts we shall be filled with all the fulness of God.

It passeth *knowledge!* that dear love of Thine,
O Christ! My Saviour! yet this soul of mine
Would of Thy love, in all its breadth and length,
Its height and depth and everlasting strength,
Know more and more.

And Saviour, when Thee face to face I see,
When on Thy lofty throne I sit with Thee;
Then of Thy love in all its breadth and length,
Its height and depth, its everlasting strength,
My soul shall sing.

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The King Who Came and Comes Again.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem, Behold, thy King cometh unto thee; He is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and He shall speak peace unto the nations, and His dominion shall be from sea to sea, and from the river unto the ends of the earth" (Zech. ix:9–10).

It is a precious prophecy concerning the King who came and who comes again. In Matthew xxi:4–5 we read: "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass." The promised King, the Lord of

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Glory and Son of David had appeared in the midst of His people Israel. The great message that the Kingdom of heaven, the Kingdom promised to Israel, is at hand had been preached throughout the land. The messengers of the King did not go to the Gentiles, nor to the Samaritans because they had no share and part in this message (Matthew x:5). The great message was confirmed by the miracles and signs of the King. But the Kingdom offer was rejected. The preaching stopped suddenly. Then the King spoke of the Cross, of His rejection, His death, His resurrection and His Coming again. But before He went to die the sinner's death He entered Jerusalem to be presented as such to the city in fulfillment of a part of Zechariah's prophecy. To accomplish this He had said, "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her, loose them and bring them to me." Even this command shows the glory of the King. He saw with His omniscient eye that at a certain place an ass was tied with a colt, even as He knew that piece of silver in the bottom of the sea and the fish which should pick it up and bring it to Peter's hook. He commands the use of the ass. He has a right to it, for He is the Creator who says, "Every beast of the forest is mine and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine" (Psalms l:10).

And then that triumphant entry. What a sight it must have been when thousands came to meet Him with palm branches in their hands! They shouted, "Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord! Hosanna in the Highest." What a scene it must have been! And in all this He is undisturbed. Other men might have been affected by such enthusiasm, but He is calm in kingly majesty. Luke tells us that He wept. "And when He was come near, He beheld the city, and wept over it" (Luke xix:41). It was a different weeping from that which took place at Lazarus' tomb, as shown in the original by the use of a different word; it was a loud lamentation. He knew what was coming for that city, the streets of which would soon change the cry of the "Hosanna" into "Away with Him! Crucify Him!"

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But was then fulfilled all Zechariah's vision contains? It is interesting to notice how the Spirit of God makes use of this prophecy in the Gospel records. In Matthew's Gospel we read, "Tell the daughter of Zion, Behold thy King cometh unto thee." In the Gospel of John it is, "Fear not, daughter of Zion." Mark and Luke do not quote Zechariah at all. We see that the words as found in Zechariah, "Rejoice greatly" are not used by the Spirit of God in the New Testament. Likewise are the words, "He is just, having salvation" omitted.

What is made prominent is the riding upon the ass as the meek and lowly One. Thus He came to be presented as the promised King and to be rejected by His own.

And now as He has told us Himself in the parable, He has gone into a far country to receive a Kingdom and to return. He occupies the place upon the Father's throne, and waits there till the time comes to receive the Kingdom. And when the King comes back, then, and not before, will Zechariah's vision be fully accomplished. Not the first coming of the King brings the peace for the nations and gives Him dominion from sea to sea, but His second Coming.

Jews have always rejected the claims of our Lord as the promised One because in His first Coming He did not fulfill Zechariah's prophecy. A leading rabbi wrote: "We reject Jesus of Nazareth as our Messiah on account of His deeds. He says of Himself, "Think not that I am come to send peace on the earth. I came not to send peace, but a sword." But we find that our prophets ascribe to the true Messiah quite different actions. Zechariah says, "He shall speak peace to the nations." And many professing Christians are equally blind. They ignore Divine prophecy and believe that some kind of a Christian civilization is going to bring permanent peace, or that the league of nations will be the Saviour of the nations and end wars permanently, when the Word of God everywhere speaks of the Lord our Saviour as the only One who can give and bring Peace.

The King who came and was rejected by His own, the King who fills now heaven's throne is coming back to this earth. He is coming back to Jerusalem and the heavens will

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be covered with His Glory. He comes again, not riding lowly upon an ass, but upon the white horse, the symbol of victory. He comes to strike a judgment blow, to execute His righteous judgments and to bring salvation for His own people. What a glorious day it will be when the King comes back! Then will He speak peace to the nations and teach them to turn all swords into plowshares, and spears into pruning hooks. When He comes the King of Righteousness and the King of Peace, the true Melchizedec—then will there be abundance of peace and no end of peace (Isaiah ix, Psalms lxxii). This King the world needs, for He alone can save. And He will surely come. Just as He came to Jerusalem riding upon the ass, so will He come out of the opened heavens as King of kings and Lord of lords. And may it be soon!

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Concerning Prayer

From Genesis iv:26 to the last verse in Revelation prayer is prominently mentioned in God's Word. There are hundreds of prayers in the Word, hundreds of promises, many encouragements to pray, and many answers to prayer. God Himself asks us to pray, for prayer is the expression of our dependence upon Him. In this He delights. Prayer, believing, trusting prayer, honors Him. All Christian experience from the moment we accepted Christ till we see Him face to face is interwoven with prayer. Without prayer we can do nothing. A prayerless Christian is a dead Christian, without fellowship with the Lord, without service, without power. Of course prayer has its mysteries, and it is impossible to explain everything in connection with it by our finite minds. Nor is it demanded of us to know and understand the mystery of prayer. Our business is to pray; take the Lord by His Word, trust Him, roll our burdens upon Him, live, move and have our spiritual being in prayer.

One of the choicest expressions on prayer was given some twelve years ago by our friend, the late Dr. Arthur P. Pierson:

"Prayer gives a new vision to the soul, a new contact with

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God. It makes possible a larger recognition of Divine resources, a fuller reception, and therefore a fuller distribution. One revival must precede all others—the revival of the praying spirit and habit. Praying souls become prevailing saints. The great supplicators are also the seers. When true supplicators and intercessors come near the Throne, the very fountains of His life pour forth their living streams. Like the Bible, prayer is self-evidencing. It is a mysterious union of Divine and human elements, not easy of explanation, but to him who prays and puts God to the test along the lines of His own precepts and promises, God proves how real a force prayer is in His moral universe. The best way to realise prayer is to practise it. Generally, if not uniformly, prayer is the starting-point and goal to every movement in which are the elements of permanent progress."

The Decline of the Sunday Schools

The United Sunday School Association is trying to raise twenty million dollars for a reconstruction fund. The field superintendent of the Association made the following statements: "The Sunday schools of America face extinction within a generation if the present rate of loss in membership continues. One of the leading denominations has lost 125,000 from its Sunday schools within the last year, another 70,000. The total loss of the different evangelical denominations is between 300,000 and 400,000. Abnormal social conditions produced by the war, including disorganization of entire classes through enlistment of leaders, are largely responsible. Meanwhile juvenile delinquency is increasing all over our land at a startling rate. The authorities of Chicago handled more than 30% more cases of delinquent boys and girls last year than the year before. The religious forces of the world face their most serious crisis. From the church standpoint it is a matter of whether Bolshevism, unbelief and atheism shall sweep the world. If it does it means a corresponding increase in crime, anarchy and barbarism. Religious indifference is always accompanied by social decay."

This does not sound optimistic. If anything, it is worse.

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There are hundreds of thousands of children in this country who grow up in ignorance as to spiritual things and are perhaps worse off than the children in pagan lands. The crime waves among children in the big cities is appalling.

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Church Attendance

Recently a census was taken to ascertain the number of people who attend the Sunday night services in the leading Protestant churches of New York City and also the census of the theatres and moving picture shows. The report says that a number of the places of amusement were attended by 38,000 people with big waiting lines of those who could not get in, while the churches were about one quarter filled. One New York preacher said, "If you want an average attendance in your churches on Sunday night you will have to provide entertainment. That is, in other words some kind of a show must be given, moving pictures or a big musical program to attract an average congregation. But even a religious show will not keep up an average congregation. It is too tame and the professing multitudes prefer the real thing, an evidence that it is today as the Spirit of God predicted it would be in the last times —"lovers of pleasure more than lovers of God."

But there is another side to the question of the empty churches and the filled theaters on Sunday night. New York, Boston, Chicago, Philadelphia and other large cities, and smaller cities too, have a few churches which are crowded on Sunday night. People go to these places an hour or so before the service begins; hundreds are turned away every Sunday night. Dr. Cortland Myers, pastor of the Tremont Temple (Baptist) of Boston told us that every Sunday night the seating capacity is exhausted, over two thousand attend and hundreds cannot get in. It is so in other places. What is the secret? These brethren who fill their church buildings to overflowing are the men who believe in the Bible as the Word of God, who believe in the Gospel, who preach the Gospel and the Truth of God fearlessly. It is this the people want to hear and not a goody-goody little sermonette delivered by a theological jelly-fish. The Word of God,

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the Gospel of Jesus Christ has not lost its Power; its power is undiminished. But how can they preach the Word when they no longer believe in the Bible as the Word of God, as God's revelation and infallible message to man?

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After the War —What?

The war is ended and the after war conditions are now upon us. On all sides we hear of reconstruction. That there is great need of it in the matters of government, in social and industrial lines, no one denies. But the reconstruction of which not a little is said on religious lines is another matter entirely. The Truth of God, the Gospel, does not need a reconstruction. But it is this which is now attempted by some of the blind leaders of the blind. We have often expressed the opinion during the past years, both in public and in these pages, that one of the results of this war would be the most awful departure from the faith and from the Gospel the world has ever seen. This is rapidly coming true. The reconstruction talk shows clearly that the Laodicean Christendom is getting ready to take the big plunge into that apostasy of which the Word of God speaks, which is predicted to come during the closing days of this age. Evidences are multiplying every day. Certain institutions like the Chicago University are leading in it, and they get an ever increasing following.

We give a few illustrations. The following paragraph is taken from a sermon preached by a leading Methodist preacher of the State of New York: "We seem to have many new things since this war has ended. We have a new religion, a new pacificism, and a new enthusiasm. Our old religion was a process of saving a few souls here and there out of a world that we condemned as bad. The new religion is a community affair, and we will make our towns and our cities the right kind of places so that everybody will be a Christian as a matter of course. When it used to be hard to be good, it will become hard to be bad."

What statements these are! It is hard to believe that the man who said these things was ever saved. Surely he does not know anything of that Gospel by which a sinner can

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only be saved. But what his lips have spoken is now heard everywhere. The salvation of the individual must be abandoned; the new religion now in process of making will do bigger things; it will save society—it will bring in the kingdom. But this reconstructed religion has no use for the Cross of Christ, for the Blood, no use for the Gospel of Christ which is the power of God, and the only power of God by which God can save man. This reconstructed religion now so universally planned is the out-and-out denial of the fundamental truths of Christianity. If this horrible thing succeeds the world will soon reap the harvest in tribulation, judgment and divine wrath. It is surely coming. And here is another evidence. Mr. Harry Emerson Fosdick, a Baptist preacher, who has a prominent place in the Mustard-tree (Matt. xiii:32), as the leading pastor of the great Presbyterian-church-combination of New York, has expressed himself freely on these lines in the January "Atlantic Monthly." He tells us that the old Gospel is a selfish thing which the returning army will not tolerate. He charges that the churches for generations have been urging upon us an "individualistic and self-centered gospel," and then he says:

"We have been continuously supplied, in hymns, in liturgies, in sermons, with Jonathan Edwards's dominant ideal, 'I make seeking my salvation the main business of my life.' Even when this self-regarding motive has not been centered on a *post-mortem* heaven, it has been centered quite as selfishly on this present life. God, a gigantic policeman, forever clubbing those who break his traffic regulations, and feeding with goodies from his ample pockets those who mind his word, so that one had better keep upon his kindly side—H. G. Wells is not the only one who was brought up in the churches on that kind of deity. It was a senior chaplain who, returning from the front, wrote of our religious thinking: 'It has descended through a steady gradation of selfish prayers and antisocial hymns, till it reaches its final degradation in that definitely and shamelessly unchristian chorus, which was recently so popular in revivalist meetings—

That will be glory—glory for me!

"Against the background of the millions of self-forgetful men who fought in France, how dark this record looks!"

In reading such a paragraph one feels the anti-gospel spirit, which is the spirit of Antichrist. Away with the old!

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Bring in the New! But what is the New? A Christless, a bloodless monstrosity which claims to become the Savior of humanity, but which will drag men back into heathendom.

And here is the croaking of another bird perched upon the Chicago University branch of the Mustard-tree. Prof. Gerald Birney Smith, professor of Christian(?) theology, in his "Guide-book to the Study of the Christian Religion," says:

> "In the light of the new historical criticism, the Bible is a natural and not a supernatural book. A religion for the twentieth century must be made by twentieth century people. It was the Bible writers who adopted the myth of the God-Man. Our belief in the Godhead of Christ is a myth. There is now more appreciation of Christ as a man, and less emphasis on his virgin birth and his supernatural nature. The statement in the Scriptures that 'without the shedding of blood there is no remission of sin,' is both foolish and futile."

What bold language this is! What defiance against God and His Word, against the Son of God and His blessed atoning Work, these words reveal. But mark, beloved readers, this is only the beginning. We shall hear a great deal more in the near future. These men with their "new religion," their large program, their denials of the Deity of our Lord, these enemies of the Cross, are Satan's instruments of today to prepare the way for that complete apostasy which the Lord Jesus Christ will find on the earth in the day of His glorious return. Then woe unto you apostates, for it is written that "He shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i:7-9).

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The Double Testimony

The evil days of apostasy are coming more and more upon us. The enemy comes in like a mighty flood. Now it is for God's true church to remember what the Holy Spirit tells us in Ephesians vi:10-13: "Finally, my brethren, be strong in the Lord, and in the power of His

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might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the wicked spirits in the heavenly places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having overcome all, to stand."

To withstand it all and to stand firm is God's call to us. And this must be done by all who know the Lord in a twofold way. First, we must give a positive witness to the faith delivered unto us and take a firm stand for the Word of God, and the Gospel of Jesus Christ our Lord. These attacks from the side of the enemy must be met in no uncertain way. Matters must not be minced. The testimony we give must be outspoken and positive. Every child of God must be in these days a defender of the faith and a contender for the faith. While the apostates undermine the faith it is our solemn duty to magnify that faith, especially the Person of our adorable Lord and the redemption by His Blood. In this work of witness-bearing we need to have no fear; we can be very courageous, for we know the Lord and His Spirit is with us. We are on His side and on the side of Truth and Righteousness, and that is enough.

To stand thus and to withstand by the words of our mouth is not all. We must give also a testimony by our separation from the apostate world-church and their leaders. Long ago the Spirit of God, anticipating the conditions of the end of this age, gave the instructions to God's true children, what to do and how to act. The last days are perilous times. A description of the apostates is found in 2 Tim. iii:1-5, and there we read the divine command "from such turn away." His demand is separation from those who deny the faith. And how strong is the same instruction as given by the pen of the beloved disciple. John in his old age witnessed the inrush of apostasy. He wrote to the children of God, "Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Then he defines the term antichrist: "Who

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is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father" (1 John ii: 18, 22, 23). But warning and demand of separation are found in his second epistle: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him Godspeed. For he that biddeth him Godspeed is partaker of his evil deeds" (2 John vii:10). This is the divine command of separation from the apostates of the last days. The time has come when all who know the Lord as their Savior and who wish to please Him and be true to Him must act upon this demand and separate themselves from all who deny the Truth and the Gospel.

If a believer continues to support men and institutions which deny the fundamental doctrines of Christianity, are destructive critics, denying the inspiration of the Bible and the Gospel, redemption by blood and salvation by grace—such a believer is another Judas. He is partaker of the evil deeds of the apostates and the Lord will deal with such an one accordingly.

Separation on a large scale from those men and institutions which deny the faith is bound to come very soon. It cannot be delayed. When it comes it will sweep all Christendom and divide it into two camps. Those who have taken a stand outside of the camp, bearing His reproach, determined to keep His Word and to exalt His Name; and the other camp, the Christ-rejecting apostates who deny His Word and dishonor His Name. Reader, to what camp do you belong now? "Choose you this day" (Josh. xxiv:15).

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Loans

We do not mean liberty or victory loans. In the second chapter of the First Book of Samuel we read of Hannah's beautiful, prophetic outburst of praise, after she had brought her

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little Samuel to the high-priest Eli. Blessed are her words, "For this child I prayed; and the Lord hath given me my petition which I asked of Him. Therefore also I have lent him to the Lord; as long as he liveth shall he be lent unto the Lord." Then Eli blessed Elkanah and his wife and said, "The Lord give thee seed of this woman for the loan which is lent unto the Lord" (1 Sam. ii:20). The child the Lord had graciously given to her she loaned to the Lord and Eli's blessing came true. The Lord blessed her for the loan she had made.

And so we can loan to the Lord. All He has given to us we can give back to Him and He looks upon all we do in this cause, all we give and do to exalt His Name and scatter the precious seed of His Word as a loan. He keeps books of all, and some day He will pay back our loans. May we be wise in these days and first give ourselves to the Lord (2 Cor. viii:5), and then loan to Him as He has prospered us. In that soon coming day we shall get the interest from Him, the gracious fruit abounding to our account (Phil. iv:17).

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A Word of Caution

Many of our readers visit New York and often ask us about a place where they might hear a good sermon. We want to give a word of warning, not only to our visiting friends but to all our readers in New York and vicinity. The New York newspapers are full of prominent advertisements of men who announce that they speak on prophecy, the league of nations, the coming of our Lord and kindred themes. These men do not say in the advertisements who they are; they do not state that they are Seventh Day Adventists, who teach a perverted Gospel, denying some of the fundamental doctrines of the Bible. They do not give their denominational affiliation, nor do others say that they belong to the Russell cult, etc. Give these men a wide berth. Do not be deceived by their catching advertisements. The New Thoughtists, Christian Scientists, Theosophists and Spiritualists are more honest than the Seventh Day Adventists and Russellites, for these cults at least say who they are.

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If our visiting readers want to hear the truth preached we recommend to them the following places: The Metropolitan Tabernacle, corner of Broadway and 104th Street, Joseph W. Kemp, pastor; the First Baptist Church, West End Avenue and 79th Street, I. M. Haldeman, pastor; the National Bible Institute, 214 West 35th Street. Go to these places or to the Water Street Mission, 316 Water Street, or to some of the other missions.

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Current Events and Signs of the Times.

We call the special attention of our readers to the Current Events columns in this issue. Every Christian ought to watch the developments of the age with the keenest interest. Things are happening now which are of the greatest importance and significance. We look for still greater events.

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Join the Big Bible Class

Beginning with next month the Editor will begin, D. V., an Exposition of the Gospel of John. A large number of our readers have requested this, and as the same book was laid upon our heart, we think it is of the Lord. We shall treat this Gospel in the same way we have done with the Gospel of Matthew. And how the great truths of the fourth Gospel are needed! They are the divinely given antidote to all the miserable inventions of these days.

Probably the Bible class we have in the Gospel of John will consist of thousands of our readers. Will you join it every month by studying, not only reading, the monthly instalments with your Bibles? Will you get others to take "Our Hope" and induce them to join with us?

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Oh! for More Prayer

As the Great Commission prayer League of Chicago puts it, "If the world ever needed God and needed prayer that time is now." The enemy surely comes in like a flood and God's people must be more upon their knees than ever before. And much prayer is being made for the Church, the body of Christ, that a revival in the Study of the Truth of God may come. These prayers are being answered. We have never before seen such a remarkable awakening among all Christians to know more of the Word of God. Thousands flock to the places where the truth is preached. Calls come to us from scores of places to come and minister to the hungry people. Surely this great interest is the work of the Spirit and an answer to prayer.

But more prayer is needed, daily prayer, prayer without ceasing

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that the revival of Bible Study may be increasing, and that God's people may rise up with holy zeal and courage and contend for the faith delivered unto the Saints. He will answer all our prayers, and while the apostasy increases and the outlook becomes darker, we may expect confidently a blessed increase of the Spirit of God.

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Thank You!

We want to thank our readers and friends for their noble response to our appeal in connection with the publication of "Our Hope." We have been greatly touched by the many kind letters which came to us, and by the words of love and cheer. We praise Him for the way He has been pleased to use the monthly testimony of the magazine. Oh! so many have written what "Our Hope" has been to them and how the Lord has used us!

We also thank you, dear friends, for the extra financial help given. The Lord has in this way supplied all the need, and we are glad we can continue to publish "Our Hope" in the same size and at the same price.

And thank you above all for the many prayers. How it cheers one to meet the people of God, looking into their happy faces and hear them say, "Brother, every day I pray for you, for your health, that you may be kept and be still used more." This knowledge fills one with gratitude and confidence. All your prayers will be answered, and the fruit of our ministry belongs as much to the most humble intercessor than to us. Keep on praying.

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Christ and Glory

"Christ and Glory" is the title of the volume which contains most of the addresses delivered at the remarkable Prophetic Conference in New York City. Evidence of blessing extending throughout our land are coming to light, and these addresses published in such an attractive volume will spread the blessing still more. We hope and pray that a way and means may be found to print an edition of 50,000 copies and circulate them free among country preachers, who have small salaries, among missionaries and other Christian workers. If you have not yet ordered the book do so now. The first edition will soon be exhausted. In paper covers, only 50 cents; cloth, beautifully bound with ornamental cover, $1, postpaid. The book has almost 250 large pages.

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Bible Conferences

We had splendid meetings in several New York towns, in Catskill, Rensselaer and Altamont. During the past month the meetings were arranged in New Orleans and Baton Rouge, La.; in Houston and El Paso, Texas. As this is written the last week in Feb-

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ruary we cannot give a little report of these conferences. The New Orleans Bible Conference, in which we are now engaged, is well attended by people from every part of the city. We hope to say more about these meetings in our next issue.

For this month meetings are planned for Providence, R. I., and Laconia, N. H. Later we hope to visit Waterloo, Iowa, and several other Western places. All our readers will be notified in the different places we hope to visit.

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Book of Job

A most excellent exposition of the Book of Job by S. Ridout has just been published. We know it will be very helpful to all Bible Students. By all means get a copy. Bound in cloth, almost 250 pages. Only $1—postage paid.

The Second Psalm.

By A. C. Gaebelein

The first and the second Psalms may be looked upon as a proper introduction to the whole book of Psalms. Both reveal the person of our Lord. The first Psalm describes the perfect and righteous man in whose character there is absolutely no flaw and who, as a result of his righteousness, receives from God blessedness and prosperity. This perfect, righteous man is none other but Christ in His humiliation as He walked in the midst of His people on earth. The blessed words only fit Him, who was the perfect One, always doing the will of His Father. His negative righteousness, as absolutely separated from sin and sinners, stands in the foreground and His positive obedience and submission to God is declared in the words "but his delight is in the law of the Lord; and in his law does he meditate day and night." In the third verse we find a description of the reward of this righteous Man. But while it is true that we have in this opening Psalm a beautiful picture of our Lord in His perfect, spotless humanity, it must not be overlooked that the Psalm also applies to those who are born of God, to true believers. In still another sense this Psalm describes the pious remnant of Israel in that age of blessing to come. The ungodly among the people Israel, before the King of Israel returns, will be like the chaff which the wind driveth away. And when He comes again the ungodly shall not be able to stand

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in the judgment, nor sinners in the congregation of the righteous (verse 5). But the believing part of Israel, that God fearing remnant, which is so vividly portrayed throughout the Psalms, will as a rightous people enter into the blessedness of this opening Psalm. Then shall be fulfilled what is written in Isaiah lx:21, "Thy people also shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Then Israel, trusting in Jehovah, whom they once rejected and despised, will be "as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. xvii:8).

The second Psalm shows the Lord Jesus Christ in another way. Here we behold Him as King, rejected first, but in God's own time to be enthroned upon the hill of holiness, Zion, to rule over the nations and possess the uttermost parts of the earth. The perfect Man and the glorious King is the theme of these two Psalms and between stands His rejection by His own and the nations of the earth. And what a majestic, sublime prophecy it is! The oftener it is read the more its grandeur impresses itself upon the believing heart. The Psalm has no superscription, but David is the instrument by whom it was written. This we learn from Acts iv:25. In that passage this Psalm is quoted as well as in Acts xiii:33; Hebrews i:5, v:5. Other passages in which this Psalm is indicated are Rev. ii:27–28; xii:5; xix:15. The Messianic interpretation among the Jews was the only interpretation up to the tenth and eleventh century. Then to contradict the Christian exposition the Jews limited the meaning of the Psalm to David. This view is being now fully shared by the so-called higher critics. The Jews reject the Messianic prophetic meaning because they want to deny Jesus as their promised Messiah; and the higher critics, with the full light thrown upon this Psalm in the New Testament, reject Christ, when they side with this comparatively modern Jewish view.

The Psalm has four clearly marked divisions, which we shall follow briefly.

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I. The confederacy and rebellion against Jehovah and His Christ.

> Who do the nations rage
> And the peoples imagine vain things?
> The Kings of the earth set themselves,
> And rulers plot together,
> Against Jehovah and against His anointed.
> "Let us break their bands asunder
> And cast away from us their cords." Vs. 1–3.

The Psalm begins with a significant prediction of the opposition which the nations and the peoples make against Jehovah and against Him whom He sent into the world. The righteous One, who was separate from sinners and walked in perfect obedience, is not wanted by the nations. They rage like the restless sea, and they imagine vain things. Acts iv:25–27 gives us a fulfilment of this. In prayer the Apostles having come to their own company mentioned th. Psalm before the Lord.

"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against thy holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together."

It refers then obviously to the rejection of the Lord Jesus Christ. Herod, Pontius Pilate, the Gentiles and the people Israel were gathered together against Him, "the holy child Jesus." While only the nations and peoples are mentioned in the Psalm the passage in Acts includes the people Israel as well. They all continued to reject Him whom the Father sent into the world. However, the fact that Jehovah's anointed was thus treated at His coming and put to death has not exhausted this prophecy. It was only a partial fulfillment. The age in which we live began with the rejection of the Lord Jesus Christ and since then it has not improved, nor can it ever improve, for it is an evil age and Satan is its god (2 Cor. iv:4). Throughout this age nations have raged and peoples imagined vain things, opposing Jehovah and His councils. This opposition continues and becomes more marked as our age draws to its close. Where are the nations

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who have bowed in submission to Jehovah and are obedient to Christ? Where are the cities whose inhabitants have accepted Christ as Saviour and Lord? Alas! this boasted Christian civilization is anti-Christian. And there is yet to be the final fulfilment of the opening verses of this Psalm.

However, this open rebellion against Jehovah and His anointed falls into the period of time, which in the Word of God is so clearly marked, the end of the age. Strictly speaking the description here does not refer exactly to this Christian age, but to the end of the age, after the true church is no longer on earth. This open rebellion comes when "He, who now letteth," the restraining One, "is taken out of the way" (2 Thess. ii). It is the same period of time of which our blessed Lord speaks in the first part of the Olivet discourse in Matthew xxiv and which is more fully described in Revelation vi–xix. When that time comes the kings of the earth and the rulers will make a confederacy and in open rebellion set themselves against God and against His Son. Then under the leadership of the beast from the sea and the beast out of the earth, the lawless one, the nations as never before rage and the peoples imagine vain things. Then in their blindness they will cast away their cords and in satanic efforts break their bands asunder. The nations in their defiance will ultimatelybe gathered in a place called Armageddon. Then will be fulfilled what John beheld, "And I saw the beast and the Kings of the earth, and their armies gathered together to make war against Him that sat on the horse and against His army" (Rev. xix:19). All is rapidly preparing for this revolt against Jehovah.

II. The silence of the heavens broken.

> The sitter in the heavens shall laugh,
> The Lord shall have them in derision.
> Then will He speak to them in His anger
> And in His wrath He will terrify them.
> And I, I have set my King
> Upon Zion, the hill of my holiness.—Vs. 4–6.

From the scenes of apostasy, rebellion and lawlessness, the predicted end of the age, our gaze is directed upward. There is a throne in the heavens which cannot be affected

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by man's efforts in man's day. And upon that throne, the Father's throne, there sits in glory He who was on earth the perfect servant and over whose cross was written the title of King. The present age has been an age of unbroken silence. The heavens have been silent to all the wickedness and rejection of the Christ of God. And He has waited and is still waiting in infinite patience upon His Father's throne, till at last by God's own power His enemies shall be made His footstool. Jehovah laughs at man's opposition and He has them in derision. It is mercy which has waited so long, but He will not keep silence forever. While now He speaks in love through and in His Son, in the blessed Gospel of Grace He will also speak in His anger, and in His wrath He will terrify those who are His enemies. A day of vengeance, a day of wrath is surely coming and dreadful it will be when it bursts in all its fury upon a world which dreams of progress, peace and safety, and which seemingly has gotten rid of the bands and cords. The blessed Son of God is dishonored and disowned in His own Person as well as in all His titles. Can God keep silence much longer? Will He not soon speak in vindication of His own Son so shamefully rejected and neglected? Yet that day of the Lord's wrath and God's wrath will not come till the final, great apostasy is fully matured and till it has run its appointed course. The faithful testimony of God's believing children makes the complete apostasy impossible; but when this testimony is ended and the true church leaves this earth to be with Him, who is the exalted Head, all will rush into lawlessness and a complete rejection of Christ, to be followed by wrath from heaven. Then God gives honor and glory, to His Son Jesus Christ who so fully glorified Him on the cross. Upon Zion, the hill of holiness, will He be established as God's King. This does not mean a spiritual rule, nor a spiritual Zion, but a literal Kingdom with its center in the earthly Jerusalem.

III. The King's declaration and His Kingdom.

I will declare the decree
Jehovah hath said unto me,
My Son, thou art,
I this day have begotten thee,
Ask of me and I will give thee nations for thine inheritance

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And for thy possession the ends of the earth.
Thou shalt break them with a rod of iron,
As a potter's vessel shalt thou break them to pieces.—Vs. 7–9.

Our Lord speaks Himself, publishing the decree and announcing who He is and His kingly rights. What a day that will be when His voice is heard! The last word which came from His blessed lips was heard by John, "Behold I come quickly!" and the next word will be the shout with which He will call His Saints together to meet Him in the air (1 Thess. iv:16–18). And after that, when He comes in great power and glory with His Saints, He will speak and declare, as the glorified Man and King, His decree. Jehovah said to Him, "My Son thou art." It is the declaration of His Sonship. Acts xiii:33–34 gives us a commentary on this. The day He was begotten refers to His incarnation. He ever was the Son of God, the eternal Word, one with the Father, absolutely God. As such He had no beginning. His goings forth are from everlasting (Micah v:2). It is therefore not His eternal Sonship which is here before us, though that is implied. And when God opened the tomb and raised up His Son, He became the first begotten from the dead, whom He made the Heir of all things. In this connection the second Psalm is quoted in the first chapter of Hebrews (verse 5). As Son of God with power by the resurrection from the dead, He is made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, "Thou art my Son, this day have I begotten thee?" He appears then declaring this Sonship, which includes His eternal Sonship, Son of God in incarnation and Son of God in resurrection. And it is in this capacity He is increasingly rejected. What a day it will be when He Himself comes forth, when human eyes will behold the person of the Lord! Then His Person as well as His work as Redeemer can no longer be denied but will have to be acknowledged. Oh, blessed coming day! may it soon be when He comes forth to reveal His glory and when all His own who suffered with Him and shared His rejection will appear with Him. He then comes not alone, but brings many sons to glory.

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But God also told Him to ask of Him and He would give Him nations for an inheritance and the ends of the earth for His possession. Up to now He has not yet asked. When the time comes, when the first begotten is to return once more, then He will ask and the Father will give Him that Kingdom over which He will rule from His own throne and which, though centered in Jerusalem, will include the ends of the earth. He will govern the earth in righteousness and deal with the nations in judgment. His rod is the rod of iron to break to pieces. "Rule thou in the midst of thine enemies," as spoken in the other royal Psalm (cx). But the vision here is not complete. It shows how He will be victor over the opposing forces of the world and be at last enthroned as King. The government revealed here is only that which concerns the earth. But as Heir of all things the heavens are His likewise and the glorious rule there belongs to Him. And blessed story of His love and grace! He has made us sharers of that glory. The glory the Father has given to Him, He has given to us (John xvii: 21). We shall rule with Him and have share in His Kingdom. "And He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. ii:26–27).

IV. The solemn warning.

> And now ye Kings, be wise!
> Be instructed ye judges of the earth!
> Serve Jehovah with fear
> And rejoice with trembling.
> Kiss the Son lest he be angry
> And ye perish in the way,
> For soon his wrath will be kindled.
> Blessed all that trust in Him.—Vs. 10–12.

An application of this solemn warning can be made for our times. It is a call to acknowledge Him and do homage to the Son. It gives assurance once more that His wrath will soon be kindled and that blessedness is still in store for all who put their trust in Him. The exhortation, however, has a special meaning to the time preceding His com-

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ing in wrath, when mercy still lingers, and during His reign over the earth these words too will find a fulfilment. The Kings will have to come before Him and serve Jehovah and do homage to the Son. Swift judgment will overtake those who refuse His authority.

Gleanings in Genesis

By Arthur W. Pink.

19. Abraham at Gerar (Gen. xx).

In our last article we considered at some length the revelation which God made of Himself to Abraham as the Almighty, together with the sevenfold promise which accompanied this revelation, including, as it did, that Abraham and Sarah should be given Isaac in their old age. In Genesis xviii we behold the Lord in full fellowship with the one He thrice terms His "friend," eating at his table, and making known his purpose concerning Sodom; while at the close of the chapter Abraham is seen as an intercessor before God. And now, in Genesis xx, we are to witness a sad and dramatic change. There is a return to the miserable policy which he followed down in Egypt. Afraid that his life may be taken from him on account of his wife, he causes her to pose as his sister, and only through a direct interposition by God is she delivered from the effects of his sin.

"And Abraham journeyed from thence toward the south country and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech, King of Gerar, sent and took Sarah" (Gen. xx:1, 2). The contents of Genesis xx furnish a striking proof of the Divine inspiration of the Scriptures. No ficticious historian would have recorded this dark blot on the life of such an illustrious personage as Abraham. The tendency of the human heart is ever toward hero worship, and the common custom of biographers is to conceal the defects and blemishes in the careers of the characters which they delineate, and this, had it been followed, would naturally forbid the mention of such a sad fall in the life of one of the most venerated names on the scroll of history. Oh! but herein the Bible differs from all other books. The Holy Spirit has painted the portraits of scriptural character in the colors of nature and truth. He has given a faithful picture of the human heart such as is common to all mankind.

At first sight it seems incredible that Abraham should have acted as recorded here in Genesis xx, but further reflection will convince any honest Christian that the picture here drawn is only too true to life: "As in water face answereth to face, so the heart of man to man (Prov. xxvii:19.) The remaining of the old nature in the believer, the occasional manifestations of it in God-dishonoring activities, the awful backslidings which God's children have been subject to in

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all ages, and the reviewing of our own sad departures from the path of faith and righteousness, are quite enough to **explain** the deplorable and seemingly unaccountable conduct of the father of all who believe. And if the reader knows nothing of such departures and backslidings let him not boast of **his** faithfulness and superior piety, rather let him ascribe all glory to the matchless grace of Him that is **able** to keep us from falling.

Sad indeed, inexpressibly sad, was Abraham's conduct. It was not the fall of a young and inexperienced disciple, but the lapse of one who had long walked the path of faith that here shows himself ready to sacrifice the honor of his wife, and what is worse, give up the one who was the depositary of all the promises. "What then is man, and what hope for him except in God? None, surely. And it is to ground us well in this that we are given to see the sad and terrible failures of these honored servants of God. Not to discourage but to lead us to the Source of all comfort and strength. Only in realized weakness do we find this. Only when unable to do without God for a moment do we find what He is for us moment by moment." (F. W. Grant).

What made the matter so much worse in Abraham's case was that it was not a question of being surprised into a sudden fault. It was the recurrence of an old sin. Long ago he had followed the same wicked course in Egypt, where his duplicity had been discovered and from whence he was banished in disgrace. But the experience profited him not. Some twenty or twenty-five years had passed since then, and in the interval he had built an altar unto the Lord, had vanquished Chedorlaomer, had been blessed by Melchizedek the priest of the Most High God, had repulsed the offer of the King of Sodom to be enriched at his hands, and had received wondrous revelations and promises from God; yet now we see him leaving God out of his reckoning, and ensnared by the fear of man, resorting to the most shameful deception. How then shall we account for this? The explanation is obvious: until the time referred to in Genesis xx Abraham had not been in circumstances to call into exercise the evil that was in his heart.

"The evil was not **fully brought out**—not confessed, not got rid of—and the proof of this is, that the moment he again finds himself in circumstances which could act upon **his weak point**, it is at once made manifest that the weak point is there. The temptation through which he passed in the matter of the King of Sodom was not by any means calculated to touch this peculiar point; nor was anything that occurred to him from the time that he came up out of Egypt until he went down to Gerar calculated to touch it, for had it been touched it would no doubt have exhibited itself.

"We can never know what is in our hearts until circumstances arise to draw it out. Peter did not imagine he could deny his Lord, but when he got into circumstances which were calculated to act upon his peculiar weakness, he showed that his weakness was there.

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"It required the protracted period of forty years in the wilderness to teach the children of Israel 'what was in their hearts' (Deut. viii:2); and it is one of the grand results of the course of discipline through which each child of God passes, to lead him into a more profound knowledge of his own weakness and nothingness. 'We had the **sentence of death in ourselves**, that we should not trust in ourselves but in God which raiseth the dead' (2 Cor. i:9). The more we are growing in the sense of our infirmities, the more shall we see our need of clinging more closely to Christ—drawing more largely upon His grace, and entering more fully into the cleansing virtue and value of His atoning blood. The Christian, at the opening of his course never knows his own heart; indeed, he could not bear the full knowledge of it; he would be overwhelmed thereby. 'The Lord leads us not by the way of the Philistines lest we should see war,' and so be plunged into despair. But He graciously leads us by a circuitous route, in order that our apprehension of His grace may keep pace with our growing self-knowledge." (C. H. M.)

As we have seen, it was **stress of circumstances** which revealed the state of Abraham's heart, as it is of ours. Though the wording of it might be improved, we thoroughly agree with the sentiment of a preacher who long ago said, "We possess no more religion than what we have in the time of trouble." It is comparatively easy to trust God while everything goes along pleasantly, but the time of disappointment, of loss, of persecution, of bereavement, is the time of testing; and then how often we fail. Here is where the Lord Jesus is in such striking **contrast** from all others. Stress of circumstances only served to display the **perfections** of His heart. When He was a hungered, and tempted by Satan to make bread to supply His own need, He lived by every word of God. When He sat by the well, worn with His journey, He was not too weary to speak words of grace and life to the poor Samaritan woman. When the cities in which His mightiest works had been done rejected His message, He meekly submitted, saying "Even so, Father: for so it seemed good in Thy sight" (Matt. xi:23-26). When He was reviled, He reviled not again. And in the supreme crisis, on the cross, His perfections were fully displayed—praying for the forgiveness of His enemies, speaking the word of acceptance to the repentant thief, making provision for His widowed mother, yielding up His spirit into the hands of the Father. Ah! **our** garments (symbols of conduct, habits, ways) are at best, so much patchwork, but **His** were "**without seam**, woven **from the top** throughout" (John xix:23) Yes, in **all things** He has the pre-eminence.

Light is thrown upon Abraham's fall by the thirteenth verse of our chapter—"And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother." It is to be noted that this arrangement entered into by Abraham with his wife, was made **before** they left Chaldea. It was therefore something which they brought with them

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from the place of their birth! In other words, it was that which was attached to the **old** man and, as we have seen, something which had never been **judged.** Let us learn then from this, the vileness of the flesh, the utter corruption of the old nature, the hideousness of the old man. Truly there is need for us to "mortify" our members which are on the earth.

Plainly, the evil compact which Abraham made with Sarah was due to the feebleness of his faith in God's power to take care of them. And once more, let not writer or reader sit in pharisaic judgment upon Abraham, but see a picture of himself. Abraham did but illustrate what is all too sadly common among the Lord's people—that which might be termed the **inconsistency** of faith. How often those who are not afraid to trust God with their souls, **are** afraid to trust Him with regard to their bodies! How often those who have the full assurance of faith in regard to eternal things, are full of unbelief and fear when it comes to temporal things! We have believed in the Lord and it has been counted unto us for righteousness; yet, how often, like Abraham, in the matter of the practical concerns of our daily life, we too, have more confidence in our own wisdom and scheming than we have in the sufficiency of God.

And how did God act? Did He lose patience with Abraham, and cast off one so fickle and inconsistent? Manifestly, Abraham had dishonored the Lord in acting as he did, in setting such an evil example before these heathen (Philistines). Yet, behold the **grace** of Him with whom we have to do. Instead of casting him off, God interpsed and delivered Abraham and his wife from the peril which menaced them. Not only did not God forsake Abraham, but he would not abandon him to his foes. Ah! the gifts and calling of God are "without repentance." And why? Because they are bestowed altogether without respect to any worthiness in the recipient, and hence, because God's gifts are free and we do nothing to merit them, we can do nothing to demerit them.

> "The soul that on Jesus hath leaned for repose,
> I will not, I will not desert to his foes;
> That soul, though all Hell should endeavor to shake,
> I'll never, no never, no never forsake."

"But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife" (Gen. xx:3). This statement may appear very commonplace to the casual reader—the mere narration of a detail lacking in importance. But the meditative mind discovers here an exemplification of a truth of profound importance and high value, though one that is now generally lost sight of. We refer to the **universality** of God's rule; the **absolute** control which he has over His creatures; the **ease** with which He can move men to accomplish His will. God has access to **all** minds and can impress them by a dream, an affliction, or in any way He thinks proper. In the above

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case God used a dream to instruct Abimelech, to show him the wrong he had unconsciously done, and to point out to Him his immediate duty. Abimelech was a Philistine, and, so far as we know to the contrary, a heathen. He knew nothing of the fact that Sarah was the one chosen to be the mother of the Jewish race, and the one from whom, according to the flesh, the Messiah was to come. Appearances seemed to show that Jehovah's purpose was in immediate danger of being foiled. But how simply God dealt with the situation! By means of a **dream**, nothing more, Sarah is delivered, the seeming hindrance to God's purpose is removed, the situation is saved! What we here desire to emphasize is the perfect ease with which God can move men **when He pleases.** All this modern talk about man's "freedom" and man's going his own way in defiance of God's secret counsels leaves God out entirely. To say that God wants to influence men but that men will not let Him is to reduce the Almighty to a helpless spectator, full of gracious intentions but lacking in power to make them good. But what saith the Scriptures? Hear them: "The King's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will" (Prov. xxi:1). Yes, and so easily can He turn the King's heart, that when He pleases He needs employ nothing more than a "dream!"

"And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against Me: therefore suffered I thee not to touch her" (Gen. xx:6). In these words we have (as so often in Scripture) an apparently incidental statement which throws great light upon a difficult problem and which positively refutes the proud reasonings of philosophic theologians. How often it has been said that in endowing Adam with the power of choice God was **unable** to prevent his fall. But how untenable are such theorizings in the face of the above passage! If God could "withhold" Abimelech from sinning against Him, then had He pleased He could have done the same with our first parents. Should it be asked **why** He did not "withhold" Adam from sinning, the answer must be that He permitted sin to enter that opportunity might be given to display His **grace.**

"Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done" (Gen. xx:8, 9). It is important to note that Abimelech recognized fornication as a "great sin." Unquestionably the heathen are aware of the criminality of many of the sinful acts which they commit—"their conscience also bearing witness, and their thoughts the meanwhile **accusing** or else excusing one another" (Rom. ii:15).

A brief consideration of one other thought and our space is exhausted. Notice how differently God looked at and spoke of Abraham from

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Abimelech's words concerning him—"Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee and thou shalt live." All that Abimelech saw in our patriarch was a man guilty of barefaced deception. But God looked at Abraham in Christ, and therefore speaks of him as a "prophet" (one who has His mind), and makes Abimelech debtor to his prayers! This is how God ever vindicates His own before the unbelieving. It was a similar case to what He said through Balaam concerning Israel at a later date—"He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Num. xxiii:21). In some such way as this is now being answered on high the charges of the enemy who accuses the brethren before God day and night. Oh! blessed fact, "There is therefore now no condemnation to them which are in Christ Jesus." Will this encourage careless living? God forbid, "For sin shall not have dominion over you: for ye are not under the law, but under grace."

Dr. James H. Snowden on the Coming of the Lord.*

Dr. Snowden, a professor of systematic theology in a Presbyterian seminary, occupies, no doubt, a somewhat intrenched position, but his dialectic ordnance is of ancient manufacture and as ineffective as it is antique. In days long since the walls of Jericho crumpled under the blare of trumpets and a human shout, but explosions of such artillery make little or no impression upon the fortress of Zion. As a matter of fact it is the foretold purpose of Jehovah to assemble against Jerusalem all nations and to test their strength there. Their foredoomed defeat can in no wise be averted by the unscriptural anticipations of the post-millenarian. It is singular—and worthy of note—that Dr. Snowden, having "consulted" some 122 different works, should find himself without resource to make an original contribution to the subject under consideration or produce any arguments that have not long since been irrefutably answered. Pre-millenarians, instead of being unsettled by his book, will in all probability be by it confirmed in their belief.

Some of Dr. Snowden's statements are incredibly weak: others are so daringly unfair that in charity this can be excused only on the ground of presumed ignorance. As an illustration of the former, page 80, he says:

*The Coming of the Lord. By T. H. Snowden, D.D. 287 pp. McMillan Co. $1.75.

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This scientific view of the age of the earth is the background against which we must now read and interpret Scripture teaching; and we may expect to find that it will revolutionize our view of Scripture at points, just as has been done by astronomy and geology. For when we come to look at it, we find in the Scriptures clear intimations and indications that the second coming of Christ with the end of the world is yet a long way off. It takes thirty centuries for a giant redwood to push its top up three hundred feet towards the sun, and the mustard-seed in the parable represents a tree that will overspread the world and shelter the nations in its branches, and the growth of such a tree may take hundreds and even thousands of millenniums. The parable of the leaven intimates a long time, for it will take millenniums for the Gospel to leaven the whole mass of humanity."

To take such a statement seriously would put us under obligation to interpret in a most arbitrary way the frequent admonitions given in Scripture to watch for the Lord's return. From such a point of view the words, "Behold, I come quickly," would be utterly meaningless.

But Dr. Snowden gives a strangely illusive meaning to the word "watching." On page 162, he says:

The watching of the wise virgins consisted in their being ready for the bridegroom all the time so that they were ready for him any time. They did not stay awake through the night and keep peering through the darkness for the coming bridegroom, but they got ready by attending to their proper duties and then they laid themselves down and slept like other people. Watching, therefore, is being ready all the time for the coming of the Lord in whatever way he may come.

Any one guilty of such interpretation of Scripture should be ruled out as incompetent to defend the cause he advocates.

On page 277 Dr. Snowden says:

Humanity will end. The pre-millenarian theory of an eternal succession of human generations of flesh and blood on this earth is a visionary, wild idea, negatived alike by Scripture and science.

This is one of the many statements so unfair to the pre-millennarians. It is doubtful if any pre-millenarian of standing entertains such an absurd view of the perpetuity of humanity. Dr. Snowden says such a view is "negatived alike by Scripture and science." Yet on a preceding page of his book (275) he says:

Humanity is in its infancy. The centuries stretch out before it in vast vistas. There is before it a prospect of hope and splendid optimism.

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The future is rosy with morning light. Nothing has been done that shall not be better done. Every human achievement shall be infinitely surpassed. Truth shall be taken from the scaffold, and wrong driven from the throne. More and more shall He whose right it is to reign and the will of God be done on earth as it is in heaven. This will be the millennium.

Of all the remarkable chapters in Professor Snowden's book, chapter ix, beginning on page 172, easily stands at the forefront. His idea of the first resurrection is conceived in a singular flight of the imagination which leads us to marvel at the power of self-deception armed against a plain statement of fact.

After the most extraordinary exegesis of Revelation xx:4-6, the Professor (page 177) says:

It is thus shown that the theory of two resurrections has no slightest support in Scripture outside of this passage, and the passage itself does not affirm or imply or permit two literal resurrections. If, then, this passage in the symbolical book of Revelation "is the seat of the doctrine," it has no basis at all in Scripture. Had this passage not been in this book, this doctrine would never have been thought of; and when it is deprived of the supposed support of this passage, the doctrine of two resurrections with the whole pre-millenarian scheme collapses.

Concerning the Scripture thus distorted, Alford says:

The whole Church, for over three hundred years, understood Rev. xx:1-6 in a plain, literal sense, and it is the most cogent instance of unanimity which primitive antiquity presents.

Dr. Snowden seems to have little respect for such unanimity, and his scholarship is not of an order to win us to his position.

Each of the thirteen reasons given in chapter xii for post-millennarianism is unscriptural and easily refuted. But enough has been said to throw the whole volume under suspicion. The entire book is a wearisome repetition of worn out arguments and will prove to be a sore disappointment to those who are led to expect that it would exterminate pre-millennarianism root and branch.

—*Ford C. Ottman.*

"Let Not Your Heart be Troubled."

"Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv:2).

How is it possible to keep the heart from troubling when trouble is knocking at every door and peering through every window, and when tribulation and sorrow are rolling about us breast high? How, when we are sundered far from those we love more than life, and know not how they fare? How, when cherished props are broken and useless, and earthly hopes have failed and fled, when the human arm upon which we leaned sustains us no more, and the heart from which we drew our sympathy lies dead and unresponsive to our cry? How can we be unafraid when black hatred and unholy strife are tearing with wolfish jaws not the flesh only, but the very souls of men, and all the foundations of the earth are out of course, and our Lord's promise to return seems so long of fulfilment? Can it be possible to keep our hearts from troubling in such sad days, and in such conditions as these, and to have no fear though the road be rough and long, and the earthly outlook so appalling?

It must be possible, for these words are the words of our Lord and Saviour, who can neither deceive nor disappoint us; many, thank God, are proving how blessed is the possibility that His words disclose. We recently received a letter from a Christian Sergt.-Major in France. He closed his letter thus: "It is now midnight, and the guns are roaring fearfully, and the very place that I am writing this in is shaking; but as I turn to the dear old Book, I read, 'My peace I give unto you,' and not only do I read it there, I prove it to be true in my own life."

We also met a man at one of the great military depots at home. He had had to leave behind a wife and family and comfortable home and enter military life, which was utterly distasteful to him, and, being of an extremely sensitive nature, he felt the change most keenly. Moreover, his drill sergeant was neither considerate nor polite, and he had come

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almost to the breaking point when on parade one day; but at that moment he turned to the Lord Jesus, whom he had known as his Saviour for years, and cried silently to Him, "Lord, speak to me, for I cannot bear this any longer." Clearly and distinctly, he told us, the answer came into his very soul, more real to him than the rough profanity of the drill sergeant: "*Lo, I am with you alway, even unto the end of the world.*" That was all he needed; a great peace settled upon his heart, and a sense of the Lord's presence, realized in the hour of his extremity, had remained with him ever since and enabled him to go through the hardships and the trials with joyfulness. And that peace that passeth all understanding, that no earthly circumstances can yield, may not only be known at the battle-fronts abroad and in the training centres in these lands, but also in the homes bereft for a while of husbands and fathers and sons.

We shrink from trials and difficulties, and often endeavour to escape them; it were wiser to go to God for the strength and grace that shall enable us to meet them and go through them, for then should we be more than conquerors through Him that loves us, and we should learn lessons of His goodness that we should never forget. We naturally love an easy life, but victories that history acclaims and that make names that live upon the lips of men for centuries, are not gained upon beds of sloth or in easy circumstances, but amid appalling privations and stern realities that put to the test the mettle and nerve and sinew of the warrior. Neither does faith flourish and win its triumphs in times of material prosperity, such times cause it to become shrivelled and flaccid; but in rough days of trial and stress it revives, and thrives and grows strong and valorous. David's chequered career yields striking proof of this. When his prosperity reached its flood-tide *he forgot God*, whose goodness had followed him all the days of his life, and he could not rest though he lay upon a curtain hung couch in a great palace. There his unsatisfied heart and restless eye led him into that foul sin that stained his name, and makes the enemies of the Lord blaspheme even unto this day. But in the darkest hour of his strange history, when his traitor son pursued him for his blood, and his only bed was the cold earth on the hillside, he

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could sing "*Thou, O Lord, art a shield for me: my glory, and the lifter up of my head. I cried unto the Lord with my voice, and He heard me out of His holy hill. Selah. I laid me down and slept: I awaked: for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about*" (Psa. iii:3–6). So trial drives us to God, and "GOD IS" becomes the supreme factor in our lives if we are rightly affected by adversity.

If you are passing through trial you need the comfort of the Scriptures, and if you turn to them you will not be disappointed. A Christian soldier said to us, "I read the Bible now more than ever I did when in civil life, and I never open it without finding something that just fits me." So here are certain texts that we would ask you to consider. First, "*No chastening for the present seemeth joyous, but grievous. Nevertheless* AFTERWARD *it yieldeth the peaceable fruit of righteousness to them which are exercised thereby. Wherefore lift up the hands which hang down*" (Heb. xii:11, 12). It is the AFTERWARD, the result of the trial, that tells; look on to that. This result does not hang in the balance, as may the result of some great battle that rages for days. It is assured to us, we only stand to gain if we are exercised by the trial. Many whom we have met have gained already; they know God better now than they did before these terrible days came upon them, and the knowledge of God is better than broad acres and piles of gold. Then let faith rear its head in the storm, let it lay hold of God with a strong grip. Let it speak out with confident voice and say, "Though He slay me, yet will I trust Him." Assured that if that be the end of the trial it shall be well, for He doeth all things well, and to have "lived by faith" and "died in faith," like those great souls in God's "Roll of Honour," in Hebrews xi., is better than to have lived without purpose and "died without mercy."

Take another beautiful passage, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, *yet shall not the least grain fall upon the earth*" (Amos ix:9). This passage has reference to Israel specially, but it may be applied to the present day. The true saints of God are the wheat, fair and priceless in His es-

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timation, and it is necessary that they should be put into the sieve, that they may be ridded of the chaff. Yet in the sifting not a grain shall be lost. God Himself will take care of even "the least." What comfort there is in that!

The New Testament word for this sifting is tribulation—tribulare—to rub out corn. The tribulum was a wooden instrument fitted with iron spikes for rubbing out corn. And though tribulation cannot be anything but grievous to nature, yet we shall glory in it if God's purpose in it lays hold upon us (Rom. v:3).

The sifting may come in various ways. In Peter's case Satan was permitted to use the sieve, and in it the adversary hoped to destroy him, but the result of the sifting was that he was freed from the chaff of self-confidence and boasting. A blessed result. The wheat remained uninjured. His faith did not fail (Luke xxii:32). But whether the sifting comes directly from Satan, or through the circumstances of these sad times through which we are passing, circumstances of separation from home, of sickness, pain, anxiety, bereavement, hunger, nakedness, peril or sword—none of these things can separate you from the love of Christ, and "GOD IS FAITHFUL, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x:13).

And now back to the text with which we started. God intends that great good should come to you out of your trial, and will see to it that your faith in the trial shall remain undamaged; but there is more, in the midst of it your Saviour and Lord desires that your heart should be unafraid and that His own peace should be yours. How can these things be? The peace that He gives is His own peace, and He gives it not as the world gives. The world stands at the doors of its splendid mansions and dispenses its benefactions to the poor and distressed that gather at its gates, but these same poor do not enter the homes from which the good things come. They are not welcomed to the luxuries and the warmth of the dwellings of their benefactors, they remain outside—aliens and strangers. But not thus does our Lord give His peace to us, and not thus could we know it. He opens the door of His dwelling to us, and bids us "Come and see." And

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His dwelling is His Father's bosom (John i:18)—the infinite, changeless and Almighty love of His Father's heart. He shows us that that is our home, the place of our rest. He shares it with us as those whom grace has made His friends (John xv:15), and His brethren (John xx:17). Can any trouble disturb the deep serenity of the Father's bosom? Can earth-born storms create forebodings in the heart that dwelleth there? And this is your refuge, dear Christian heart; here you may rest in quietness and confidence, no matter how the storms rage about you. "The Father's hand will never cause His child a needless tear," and the knowledge of the Father's love will preserve you from depression and fear; in it you will find the Lord's own peace, and you will be comforted. Put Him to the test. "*Let not your heart be troubled, neither let it be afraid.*"—J. Mawson.

Current Events and Signs of the Times in the Light of the Word of God.

The Victory of Zionism. Dr. Stephen S. Wise returned from the Peace Conference where he met the Jewish delegates of France, England and Italy. As the head of the Zionist Commission to Europe he has brought back a glowing report of the success and victory of Zionism. We give his own words:

"Zionism has ceased to be, for Zionism implies the necessity of a movement in order to bring the possibility of the establishing of a Jewish or Zionistic commonwealth before the eyes of the world, Jewish and non-Jewish. I may say, without fear of contradiction, that the establishment of a Jewish Palestine under the League of Nations and with the trusteeship that must obviously be granted to Great Britain is just as truly before the mind of European statesmen, and, above all, of American statesmen in Paris, as any other question which lies before them today.

"I may also say that the wholly sympathetic and favoring attitude of President Wilson and Colonel House and their associates of the American peace deputation—and herein they represent the good-will and

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conscience of America—is shared by such European statesmanship in Britain, France, and Italy and the lesser allied lands.

"Two things will come out of the Peace Conference, and these two things after all are among the main objectives of the war. The overwhelming of Prussianism was nothing more than a means toward this high end or these high ends. These two things—and they are almost interchangeable—are the establishment of a League of Nations and the securing of independence for the smaller nations. If the war had not been fought in order to create such an alliance among the civilized peoples of the earth as would make the peace of justice possible hereafter, it would have become necessary for the allied nations to devise a method of guaranteeing and perpetuating the moral and political achievements of the war.

"The League of Nations means that the great nations, including our own, England, and France, which have won the war, understand that in the future the right of a people to live is not to be determined by the size of its army or the might of its navy, but by its own will to live, the will to live predicated upon those conditions of nationality and history which are the test of the reality of the claims of a people to live its own life.

"I believe that the Peace Conference will not adjourn without insuring the rebirth of the Jewish people in the Jewish homeland.

"From all that I could gather of Jewish and non-Jewish opinion, alike, I am prepared to say that the Peace Conference will assent to the determination of the Jewish people touching three things: The right of the Jewish people to equality of status in every respect in all lands in which they live; the securing to Jews of minority or group rights in such lands in which minority or group rights are conferred and recognized; and, finally, in the justice of the re-establishment of a Jewish Palestine through and with the good-will of the world and under such guarantees for an inviolable future as the League of Nations can grant and Great Britain be depended upon to redeem."

Another Zionistic leader, the Chairman of the Jewish Welfare Board, speaks with the same enthusiasm.

"The hour has struck. After twenty-five centuries of hope and longing, we are to come into our own. The British Government has pledged a Jewish nation in Palestine. France and Italy have indorsed it. Our own President has spoken. Who shall say "Nay?"

"The Jews of the world have their eyes on the nine men from the United States who are to bring a record of the American Jewish Congress to the new court of records at Paris. To do so, we have wandered far, and suffered much. We have given our blood and treasure. All we ask in return is equal rights in all nations. Our bill is clear, simple and honest.

"Everything now indicates that the aspirations of the Zionists will be fully realized through the Peace Conference, and from it will emerge

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a Jewish commonwealth in Palestine, under British protection. It is no gift. We ask none. We have paid for it dearly.

"Plans are under way to make productive a land untouched for centuries. It becomes clearer and clearer that the building of Palestine is as great a risk as the getting of Palestine. All can have a part in this. The help and the guidance of the great nations of the world and their vast experience in the problems of democratic government are at our disposal. The Jew has shown his splendid capabilities. Now that the world, shaken out of its torpor and moral indifference, is at last making this great adjustment, it remains for us only to march steadily and united and build a permanent and a model state which shall restore the ancient grandeur and glory of Israel.

"We are about to undertake an adventure unprecedented in human history. The whole world will watch us closely. We must not fail."

Political Zionism is victorious. Herzl's plan has won the day. But in these reports, as well as in others, the name of God is studiously avoided, nor is there a mention made of the promises of the Prophets. Zionism is a scheme which has left God out of the program. Its leaders have little use for the promises of Jehovah, nor for Him through Whom the scattered nation will be regathered and Jerusalem made a praise in the earth, that is, the Messiah.

"We are about to undertake an adventure unprecedented in human history," says the above report. It is an adventure. The Bible tells us how this adventure is going to turn out. They will resettle Palestine; the land will be irrigated and all will be prosperous. Schools and other educational institutions will be founded; the ancient worship will be partially restored. And when Zionism has evidently succeeded without God and without Christ, their false hopes will be shattered. Then "the hail (God's judgment) shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isaiah xxviii:17–19). When Zionism has fully succeeded and the restoration schemes prosper then comes the hour when God will speak and the Jews will be plunged into the worst experience; then comes the time of Jacob's trouble, the great tribulation. The last three chapters of Zechariah are unful-

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filled. All nations will be gathered against Jerusalem to battle, and the fair land will again be devastated and ruined by that predicted invasion. This is the dreadful future which is in store for God-less and Christ-less Zionism. It will all come to pass, for the mouth of the Lord has spoken it. Then comes also Jerusalem's deliverance. The Lord, whose feet will stand upon the mount of Olives in that day (Zech. xiv:4), will come and save His people, the faithful remnant, while the Apostates, who had sided with the false King Antichrist, will be cut off.

What a signal the victory of Zionism ought to be for the waiting church! The stage is set for the beginning of the real end of the age and the home-call for the true church may soon come.

The League of Nations. All our readers have no doubt read the text of the long expected "league of nations." It seems to be a disappointment to many thinking people especially to those who confidently expected something very radical to bring a permanent peace to the world. Some think it will be not much more than the Hague tribunal. One thing is certain that if the covenant of nations is ratified it will be more difficult to make war than before, but that does not mean that this league is going to prevent wars in the future. Every believer in the Bible knows that no leagues and covenants can forever prevent war, nor that the late war which is now past history is the last war the world has seen. It remains to be seen what will be the next in this proposed world constitution and how it will work out. All students of the prophetic Word will watch developments with much interest. Will the league which is launched open the way for that combination of nations which is so prominently mentioned in prophecy? That remains to be seen. Significant is it that this league will probably make the Zionistic program fully possible. Another interesting question is the relation of the Romish hierarchy to this league of nations. Papal Rome will have her hand in it.

Romish Catholic Boasting. Is it true? This country is facing menaces of different sorts. There is the Mormon

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menace, the I. W. W. menace and also the Romish menace. The latter is perhaps the most serious of all. There are many evidences that Rome has set out to conquer America. We have watched the onward march for years and warned in our own little way against the great danger. That we are not mistaken about it may be learned from a Romish Church paper, "The National Catholic Register." We quote:

"Catholicism is, and always has been, a practical religion. There is no sin that it cannot forgive or absolve; there is no human soul so ignorant, lowly or degraded that cannot seek shelter and peace under its divinely protecting wings. It was founded on Jesus, the Son of God and Mary, upon the eternal rock of truth; and Jesus was practical. He bestowed spiritual blessings upon every soul-weary sinner who came seeking the life eternal; He healed the sick and fed those who hungered. In founding His church he beseeched His apostles to be practical, using whatever good thing the Father placed within their reach, *be it political power*, education, money or other material thing. All things consecrated to the use of the Holy Catholic Church.

"It is God's plan that the Holy Father of Rome should be the spiritual and *temporal* head of His Kingdom on earth. *It is the same today as in the time of the first pope. The best way to accomplish this is through political power*, through religious education and service. God has doubly blessed the Catholic Church of America by *placing one of its most faithful sons at the right hand of President Wilson.* Next to the President, Hon. Joseph Tumulty, *Knight of Columbus, thirty-third degree, wields the greatest political power of any man in America*, and as a true Catholic he is *exercising the great trust* which God has given into his hands *for the glory of the holy church.* Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson, *together with the Democratic party.* Other presidents have feared the power of the holy Church and have courted its support, politically, by granting it childish favors, which deceived no one. But this is *the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church.* (This was written before the President visited the Pope. The writer might have much more to add along the same line now.) And before *seeking this political alliance* the President and his party have shown their good faith by works. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American Army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church."

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Further on the writer says: "All these things, and more, show that President Wilson and the Democratic party are sincere in their friendship for the Catholic Church. This is only as it should be, because the Democratic party is the one in which is found almost ninety per cent. of the Catholics. By an alliance between the Catholic Church and the Democratic party, the ideals of both will be made secure *by creating a dominant political organization.* This may be proved by actual figures. The country is normally Republican by about three three million votes. There is not much doubt that the Catholic Church can give to the Democratic party two million more votes, especially with woman suffrage, because in their devotion to the cause, in their noble devotion to the Church, the women of the Catholic faith *will vote first for its interest.*

"The Catholics will soon have an opportunity to prove their appreciation of President Wilson's friendship, and at the same time increase their political prestige and strength." Further on the writer says: "Every Catholic must awake to his duty and *stand by his church and President Wilson.*"

We hope every one of our thousands of readers will read this paragraph carefully and then read it again and see what it means. We do not need to point out the brazen falsehood that "the Holy Father in Rome" is appointed by God to be the temporal and spiritual head of His kingdom on earth. Every word is a lie. The only head of the church is the Lord Jesus Christ and not a sinful man; and when the kingdom of heaven is established on earth not the pope but our Lord will be its head. We wish we could say that the rest of this article is as untrue as the spurious claims of the pope. We fear every other word is the truth. Think of this boast! "*Next to the President, Hon. Joseph Tumulty, Knight of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic is exercising the greatest trust which God has given into his hands for the glory of the holy church.*" We have no doubt that all is true and that the intrigues of Rome are at work in this way. But look at the menace: "*By an alliance between the Catholic Church and the Democratic party, the ideals of both will be made secure by creating a dominant political organization.*" This is the threatening danger. And to this comes another fact. Blinded and apostate Protestantism wants a union with Rome. The church federation movement is headed that way. We fear that

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President Wilson's visit to the pope is a great help in the same direction.

We sound the alarm again! If this Catholic writer says, "Every Catholic must awake to his duty," we say, Every Christian, every true believer must awake to his or her most solemn duty to contend earnestly for the faith delivered unto the Saints. This advance of Rome and desire to control America and corrupt her is but another sign of the times. We shall be outspoken in these matters in our pages without any fear whatever.

Unrest and Lawlessness. All Europe is in an unrest and lawlessness such as that continent has never known before. The great strikes in England mean nothing good. Some men have stated that the United States was poor soil for the Bolshevik movement, that the Radicals could never prosper here. They are very much mistaken, and the events of the last months have shown that there is the same unrest and tendency towards lawlessness in America as in other countries. Seattle teaches this lesson. If it had not been for the courageous action of Mayor Hanson, the men who fomented and managed the general strike would have set up in the State of Washington a revolutionary government in opposition to the established government. That shows in what direction the wind blows. Then the great strike in Butte, the strike of the textile workers in New England, of the silk workers in New Jersey, all bear witness to the unrest of the masses. Add to this the constantly increasing number of the unemployed, the discontent on account of the mistakes and blunders of the government, the high food prices, etc., and only a fool can believe that good times, times of prosperity are upon us. It is only another confirmation of what Scripture saith concerning the end of the age.

A Big Blunder. President Wilson appointed a George Herron as a delegate to meet Russian factions at the Marmora conference. Every decent American citizen, Jew or Gentile, will bow his head in shame over this disgrace. Herron used to be, some 25 years ago, professor in a Congregational College

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in Iowa. He started his downward career into immorality by publishing a book on "The Larger Christ," in which he denied fundamental doctrines of the New Testament. Afterward he became a socialist and a lecturer. He then divorced his legal wife so that he might marry a rich woman, a Miss Carrie Rand. The story is unfit to be fully restated in our columns. The Congregational denomination expelled him. He then attempted to start with the woman's money a free love colony at Metuchen, N. J.

But enough of this. It is a sad affair that such a man should have been chosen to represent American interests and opinions. It is an outrage. Well said the "New York Sun," "Such a man ought to be kept where he can do no harm. It is a scandal of the first magnitude that he should have the opportunity, as a representative of the United States Executive, to misrepresent American opinion, and policy and purposes." What may be expected from such a representative is not hard to guess; he will be but Satan's tool.

The Mysteries of the Heavens. The inventor of the wireless communication, Mr. Marconi, announced recently that he had received the strangest signals that did not have their origin on our globe. He seems to believe that they emanate from the planet Mars. Of course this is only guesswork. We met some years ago, the strongest advocate of the theory that Mars is inhabited, Professor Lowell of Flagstaff, Arizona. But while he showed us the photographs of the surface of Mars, he had no certain evidence that his theory is correct. What this vast universe contains, what the millions of stars are for in that universe, whether there are other worlds than ours, are questions which science can never answer. God's people will know it all when the clouds, heaven's chariots, carry them upward through the heavens.

Yet wireless is a strange thing. A wireless flash from Paris reaches Washington in less than one-fiftieth of a second. Electricity in itself is quite unexplainable. Thomas Edison declares "electricity is not a power; it is a method of transporting power." Another scientist says "when we know the secret of electricity, we will know the secret of life." Lord Kelvin made the following statement, "Electricity occupies

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the twilight zone between the spiritual and the material. God is the great Electrician; we are born, cry, dance, live, play, work, toil, enjoy, suffer, die, as He touches the electric keys". While all this sounds nice, it does not explain this secret force in nature.

Nor must we forget that the fallen angel, Lucifer (Satan) is called in the Word of God the Prince of the Power in the air. (Ephesians ii:2). His domain is the atmosphere, and who can tell how much he has to do with all these things, in which the natural man boasts as scientific discoveries, and which man so often uses to reject God's own revelation. We should not be surprised to hear more of mysterious things coming through the air. Perhaps in this way Satan will give some of his lying signs and miracles (2 Thess. ii).

New Martyrs. The Metropolitan of the Greek Orthodox church sent the following telegram to the Archbishop of Canterbury:

"The Revolutionary Government is subjecting the Russian church to cruelties by the side of which the persecutions of the Christians in the first three centuries grow pale. Many archbishops and hundreds of priests have been martyred and shot." The full extent of this martyrdom is not known at this time but it is evident it must be very large. The same spirit of hatred against the Bible and Christianity indwells the anarchistic groups in this land.

A Damaging Admission. The following is taken from the "London Christian:"

In view of the new impulse given to the cult of Spiritualism in this country (chiefly through the activity of Sir Arthur Conan Doyle), an article in the current number of the chief spiritualistic paper in Britain is very significant. The writer makes the most serious admissions which, when weighed, should have the effect of warning off people from dabbling with the matter. Of the alleged revelations from beyond, he frankly says:

"In the very nature of the case the disclosures from beyond the tomb must be limited, personal, and incomplete. When we bear in mind that the other world contains people of all grades of intelligence

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and morality * * * we see at once that their reports must vary—just as their minds vary—and that the seeming discrepancies in their statements may not be contradictions, but partial presentations of truth, colored by the personal prejudices, limitations, or peculiarities of those who make them."

And of the beings who are supposed to communicate their messages from the Beyond, he says:

"It is now well known that all spirits who communicate through mediums are not of necessity wise and trustworthy. Because they are spirits, it does not follow that they know a great deal about the other world * * * . There are so many states, stages, or spheres of spirit-life through which ascending spirits must pass in their evolutionary career, that the more they know regarding them the less inclined they are to speak positively about the (to us) unseen realms."

Was ever a case more completely given away by a sympathizer than this?

One Shall be Taken and the Other Left

Matt. xxiv:36–41 and 1 Thess. iv:14–18 do not refer to the same events.

1 Thess:iv is the climax of this present *day of grace*, when those who have believed the gospel shall be taken up to meet their Lord and Savior, to be forever with him.

They are claimed by *glory*, not by *judgment*. False professors, the unbelieving of Christendom will be left behind, and *the day of the Lord*—a *day of judgment*—will overtake them. Not so the believing ones; that day shall not overtake them—not any of them—as chapter v declares: "For God hath not appointed us to wrath"—(we shall not be present when it comes)—but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him. "Wherefore comfort yourselves together and edify one another" (ver. 9–11).

The saints of this *day of grace* having had fulfilled to them the promise of His coming to receive them to Himself (John xiv), another day begins—*a day of wrath*, or judgment.

The church gathered home to glory, as Enoch was taken up to heaven *before* the flood, the living saints caught up without dying, and those who had died raised and in glory,

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as Moses and Elias were associated together with Jesus on the mount (1 Thess. iv; 1 Cor. xiv:51, 52; Matt. xiv:1–3).

The church's testimony having come to a close, a new witness is raised up—it is the time of the New Moon (Psa. lxxxi: 3). The witnesses are Jewish disciples, in the midst of the Jewish nation, of which the many are in unbelief.*

The believing remnant bear their testimony, as Noah, the preacher of righteousness, did, and in the spirit and power of Moses and Elias, warning of coming judgment, and calling, "Turn ye, turn ye, for why will ye die?"

The many reject the message, despise mercy, and scoff at the messengers, as others did in days past. Judgment comes, and comes speedily. The unbelieving are *taken* away by *it*, *not to life* but to *condemnation*.

It is the earthly kingdom that is in view here, and He will purge out of it "all that do iniquity and all who offend" (Matt. xiii:41–43).

Those that are left are believing ones, the elect, the saved ones (Matt. xxiv:21–22). They are left, not for judgment, but to inherit the kingdom with Him who is about to appear in power and glory.

Redeemed by his precious blood, and born again by the incorruptible seed, the word of God, they share with him His everlasting Kingdom as spoken of in Isaiah ix:6, 7.

If we read Isaiah lx and lxi, comparing the latter with Luke iv:16–21, which puts this day of grace in the midst of verse 2, all will be clear.

The feast of Pentecost past, completed by our presentation to Christ, the Blowing of Trumpets for the regathering of Israel takes place, to be followed when that time of Jacob's trouble is over, by a real "Feast of Tabernacles" (Lev. xxiii; John vii:2, 7; Zech. xiv:16–21).

"They shall rejoice in their portion, therefore in their land they shall possess the double; everlasting joy shall be unto them."

—Wm. M. Horsey.

*Matt. xiv and Mark xiii reveal conditions that existed during the days of these witnesses.

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Until Now

"The earnest expectation of the creature . . . we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii:19-22).

Men were filled with expectation
When the Saviour came to earth,
Restless with anticipation
At the moment of His birth;
In the darkness they were groping,
Longing for the coming light,
And unconsciously were hoping,
For the ending of the night.

So to-day the earth is groaning,
Panting for her liberty,
None but Christ can still the moaning
Of the long captivity.
All is waiting His appearing,
Though men know not what they need,
And the morning must be nearing,
For the night is dark indeed.

Earth is growing strangely weary
Of her efforts to improve,
And the prospect would be dreary
Looked we not for God to move;
Restlessness fills every nation,
Wond'ring what will happen next,
Sons of men and all creation,
In their ignorance perplexed.

And the love of some grows colder,
As their vision seems less clear;
But the foe is waxing bolder
For he knows the time is near.
Seas of trouble, waves of error,
Beat upon the Church's bark,
Christ will come across the water,
Then no more it will be dark.

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We shall find Him close beside us,
  Thus shall end our night of pain,
Never more shall ill betide us
  When we see our Lord again;
For His coming—long expected—
  Will remove sin's curse and blight,
And the One whom men rejected
  Will at last set all things right.

—A. B. H.

The Kingdom of Heaven: Its Significance and Scope.

By Arthur W. Pink.

"The Kingdom of Heaven," or more literally "The Kingdom of the Heavens," is an expression found only in Matthew's Gospel, and no attempt to expound the significance of this expression can be satisfactory which ignores this fact. There are certain words and phrases peculiar to different books of the Bible—"under the sun" of Ecclesiastes, the double "Verily" of John's Gospel, and the "Kingdom of Heaven" of Matthew may be cited as illustrations. It will usually be discovered that these distinctive words and phrases are *keys* to the books in which they are found, their frequent *repetition* defining the principal subjects of which they severally deal.

Now, it is commonly recognized by Bible students of repute that *the opening words* of each book of the Bible are of first importance seeing that they invariably contain in concentrated form that which is subsequently developed at length. The key is hung upon the door itself. The first few verses of each Gospel or Epistle will be found to set forth the principal subjects treated therein, and if this fact be ignored naught but confusion will ensue. What we have just stated is but one of the elementary principles in Bible study, yet it needs to be insisted upon and reiterated again and again. It is failure to use this key in connection with Matthew's Gospel which has resulted in a confused and erroneous understanding of its contents. No exposition of Matthew's Gospel is of any real value if it fails to notice and give due force and place to its opening statement—"The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Once more: No attempt to bring out the leading features of the First Gospel can be deemed satisfactory which ignores the *position* that it occupies in the Sacred Canon. Coming as it does after the Old Testament and standing right at the threshold of the New, we should naturally expect to find that Matthew's Gospel is the connecting link between them, and therefore a book that is *transitionary* in its character. Furthermore, we should naturally expect to find that it is more *Jewish* than any other of the New Testament books. Nor are these expecta-

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tions proven to be groundless. Even a casual study of Matthew reveals God still dealing with His Old Testament people, shows the Lord Jesus as occupying a distinctly Jewish relationship and expressly affirms therein that His earthly ministry was strictly confined to the "lost sheep of the House of Israel" (see xv:24). Matthew shows us that, in accord with Old Testament prediction, God's Son had come to earth as "a Minister of the Circumcision for the truth of God, *to confirm the promises made unto the fathers*, and that the Gentiles might glorify God for His mercy" (Rom. xv:8, 9), and hence it is that in this Gospel we find more frequently than anywhere else the expressions "that it might be fulfilled," "so that it was fulfilled," and "then was fulfilled." Matthew presents Christ offering Himself to the Jews and then treats of the *consequences* which follow with their *rejection* of Him. Matthew, therefore, *explains why*, in the latter parts of the New Testament, we find that Israel has been temporarily cast off by God, why He is now taking out a people from among the Gentiles (Acts xv:14), why, in short, in this dispensation the Church has superseded the Israelitish theocracy.

"Let us now consider the Gospel by St. Matthew. This Gospel sets Christ before us in the character of the Son of David and of Abraham, that is to say, in connection with the promises made to Israel, but presents Him withal as Emmanuel, Jehovah, the Saviour, for such the Christ was. It is He who, being received, should have accomplished the promises (and hereafter He will do so) in favor of this beloved people. This Gospel is in fact the history of His rejection by the people, and consequently that of the condemnation of the people themselves, so far as their responsibility was concerned (for the counsels of God cannot fail), and the substitution of that which God was going to bring in according to His purpose" (J. N. Darby, Synopsis). These words fitly describe the character and scope of the First Gospel. It will be observed that they take due note of its opening verse, of its special Jewish trend, of the Messiah's rejection by the covenant people, and of the introduction of the church which now takes the place of the chosen nation, as well as makes mention both of human "responsibility" and the "counsels of God" about which we shall have more to say further on.

In perfect harmony with what we have just quoted from Mr. Darby are the words of F. W. Grant in the "Numerical Bible": "But apart from all this, his (Matthew's) primary theme is the connection of the Lord with Israel's Messianic hopes and promises; and though on that very account he has to show also that "He came to His own and His own received Him not," and how consequently the "kingdom of heaven would be taken from them," and assume the mystery-form in which it was unknown to the prophets of Israel, yet still we are not left in uncertainty as to the final issue, when, at the coming of the Son of Man from heaven, the "elect nation will be gathered from the four lands to their ancient land again" (xxiv:30, 31).

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Before we look at some of the details of Matthew's Gospel a few general remarks are needed concerning

I. The Kingdom.

As we are addressing ourselves to those who are familiar with the subject before us a few words will suffice for that aspect of our theme which may be designated the Kingdom foretold in Old Testament prophecy. In the second chapter of Daniel we find the prophet interpreting a dream of King Nebuchadnezzar. There we learn that during the times of the Gentiles there should be four consecutive world-kingdoms, namely, the Babylonian Medo-Persian, Grecian and Roman. These were to be followed by a fifth, as we read in verse xliv: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This Kingdom is the Messianic Kingdom which shall be set up on the earth at the return of God's Son to it. Proof of our last assertion is furnished by Dan. vii:13, 14, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all peoples, nations, and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away, and *His Kingdom* that which shall not be destroyed." It was to this same Kingdom that the angel referred when he said to Mary, "And, behold, thou shalt conceive in thy womb, and bring forth a son, shalt call His Name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him *the throne* of His father David. And He shall reign over the House of Jacob forever; and of *His Kingdom* there shall be no end" (Luke i:31–33). This Kingdom will have the Lord Jesus Christ for its sovereign (Isa. ix:6, 7), Jerusalem will be its earthly center (Is. ii:3), the House of Jacob will be its immediate subjects (Luke i:33), though the whole earth and its inhabitants will be subject to its rule (Zech. xiv:16).

In an exceedingly able and lucid article which appeared in the October, 1918, "Our Hope," Dr. W. J. Erdman shows that the Messianic Kingdom has a sevenfold designation in the New Testament. It is denominated "the Kingdom of God" (Luke xix:11), the "Kingdom of Heaven" (Matt. iii:2), thy "Father's Kingdom" (Matt. xxvi:29), the "Kingdom of God's dear Son" (Col. i:13), the "Kingdom of the Son of Man" (Matt. xvi:28), the "Kingdom of Christ" (Rev. xi:15), the "Kingdom of David" (Mark xi:10).

The question has often been raised as to whether or not the two expressions "the Kingdom of Heaven" and "the Kingdom of God" are one and the same. An affirmative answer is the one that is usually given. The fact that the parallel passages in Mark and Luke employ "Kingdom of God" where "Kingdom of Heaven" is given by Matthew appears to be conclusive proof. Yet to be really accurate we do not

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think it is strictly correct to say that they are *synonomous*. Personally, we prefer to express it thus: the Kingdom of God is a *generic* term which *includes* in its force and scope all the other designations of the Kingdom. The Kingdom of Heaven *must be* the Kingdom of God, but the Kingdom of God is not necessarily always the same as the Kingdom of Heaven, or why are both the terms employed by Matthew? If Matthew had spoken only of the Kingdom of Heaven and Mark and Luke only of the Kingdom of God there might have been good reason for concluding the two expressions were absolutely identical, but the fact that Matthew five times over refers to the Kingdom of God in a book where the Kingdom of heaven is mentioned thirty-two times surely intimates that the two terms are to be distinguished no matter how closely they may resemble each other in certain respects. That in certain respects the two expressions *are* very similar in their scope is clear, and that some of the things predicated of the former are also predicated of the latter cannot be denied, yet the additional fact that "the Kingdom of Heaven" which occurs so frequently in Matthew's Gospel—the special design of which is to set forth the offer of the Messianic Kingdom to the Jews, their refusal to comply with the terms of its offer, and the consequences ensuing from their refusal—*is never once used* by Mark, Luke or John, ought to show that it *does* bear a different significance from "the Kingdom of God" which is the phrase invariably employed by the other Evangelists. The method of quoting certain passages in Mark and Luke where the expression "Kingdom of God" occurs which are parallel with those passages where "the Kingdom of Heaven" is used by Matthew can only be characterized as *superficial*, for while such a course shows the two "Kingdoms" (or rather, the two aspects of the one Kingdom) have certain things in common, it by no means proves they are synonymous terms. The Kingdom of God, as administered in Israel of old, whether in the immediate theocracy or by Saul, or David and his sons, was *not* the "Kingdom of Heaven," for its center of dominion and throne were on the earth.

As we shall yet seek to show, "the Kingdom of Heaven" in the first twelve chapters of Matthew has an entirely different force and scope from what it has in the later chapters. In Matthew the Kingdom which John announced as "at hand" was the Messianic Kingdom of Old Testament prophecy, whereas in the Parables of Matthew xiii, etc., the "Kingdom of Heaven" has reference to the Christian profession. Yet both of these significations of the Kingdom of Heaven are spoken of as the Kingdom of God in the other Gospels. It would therefore be scriptural to say that the Kingdom of Heaven in Matthew iii is the Kingdom of God, as it would be to say that the Kingdom of Heaven in Matthew xiii is the Kingdom of God also, but it would not be accurate to say of other Scriptures that the Kingdom of God is *synonymous* with the Kingdom of Heaven except we qualified our words by adding *which aspect* of the Kingdom of Heaven we were referring to. For instance, when we read in Rom. xiv:17 "for the *Kingdom of God* is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit," the

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Kingdom of God cannot here be the equivalent of the Kingdom of Heaven which the Baptist announced as per Matt. iii:2, but it would correspond with the Kingdom of Heaven as it is used in the parables of Matt. xiii providing we understood by it *the reality* of that which is there professed. We trust we have succeeded in making clear the distinction between the meaning of the Kingdom of Heaven and the Kingdom of God as they are employed in the New Testament.

Again: it is essential that we distinguish between the "Kingdom of Heaven" and the "Heavenly Kingdom"—"And the Lord shall deliver me from every evil work, and will preserve me unto *His Heavenly Kingdom*" (2 Tim. iv:18). And here we cannot do better than quote from the writings of Mr. W. Hoste: "The term 'heavenly Kingdom' describes that side of the Kingdom in which the heavenly saints will have their part. "The Kingdom of Heaven" is the earthly side of the Kingdom administered from heaven, and going on as we see in Matthew xiii, even now in mystery. In the latter a saved Israel and spared Gentile nations will share. These two aspects of the Kingdom are like the upper and lower stories of the same mansion. . . . I believe that the meaning of the disputed words in John iii:12, is to be found in the difference here drawn. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things." The contrast here is not between the "new birth" and "eternal life." New birth is from above and is essentially a heavenly thing. Nor, is this contrast found at all, as I judge, in the former and latter parts of our Lord's discourse to Nicodemus. The contrast is rather between what the Lord had *previously annonnced to the Pharisees* as the representatives of the nation—"The Kingdom of heaven is at hand" (this was an earthly hope for an earthly people)—and the truth that the Lord was propounding all through Nicodemus, which was of a different order and on a heavenly plane—the new birth and the possession of eternal life. Entrance into the Kingdom of God in its true and spiritual character entailed "a birth from above!" The words of the Lord, in fact, were in view of *the darkness of Nicodemus who represented the Pharisees as a class.* "If you do not believe My simple testimony as regards the national hope of Israel, how could you be expected to believe when I tell you of a spiritual Kingdom?"

Ere closing this section it would be well for us to state that the Greek word for "Kingdom" is "Basileia." According to the most competent scholars this word has reference to *sovereignty* rather than *territory*, to the *sphere* of its exercise rather than to its *extent.* To illustrate: France was once a Kingdom, but to-day is a Republic. But there has been no *territorial* change; the country is the same, and it is inhabited by the same race of people. Yet it is no more a Kingdom for the simple reason that it no longer has a King reigning over it; instead, it is governed by the "public" who are sovereign. When, therefore, the Baptist announced the "Kingdom of Heaven" as "at hand" he had no regard to a Heavenly Kingdom, that is a Kingdom the territory of of which was *in Heaven,* but, instead, he referred to a Kingdom which

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was to be set up on earth, but which should be governed *from Heaven*. In other words, this expression, "The Kingdom of Heaven," as used by John and our Lord (at the beginning of His ministry) was the exact equivalent of the Old Testament phrase, "The heavens do rule" (see Dan. iv:26).

We shall consider next,

II. The Messiah's Forerunner.

Old Testament prediction had made known the fact that Israel's Messiah should be preceded by one who went before Him to "prepare His way" (see Is. lx:3; Mal. iii:1). The *character* of the Forerunner's ministry was clearly defined by Gabriel's words to his father Zacharias: "And he shall go before Him in the spirit and power of Elijah" (Luke i:17). The meaning of this utterance is surely not hard to perceive. The ministry of Elijah is described at length in the Old Testament. Elijah appeared at a time when Israel was being dominated by a foreign and heathen queen, when the nation's spirituality was at a low ebb, when but an insignificant remnant remained true to God. Similar was it in the days of John. Elijah came not with a message of grace, but to enforce God's righteous demands; he came not with "precious promises" upon his lips; rather did he appear in Israel's midst sternly calling on the people to forsake Baal and return to Jehovah, their God. So it was with our Lord's forerunner. But the declaration that the Baptist should go before the Messiah in the spirit and power of Elijah not only looked back to the past history of the Tishbite, but also looked forward to his ministry in a coming day, for God made known through Malachi that Elijah will yet return to this earth and testify again in the midst of Israel—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, the heart of the children to their fathers" (Mal. iv:5, 6). These words show that Elijah's future mission is closely connected with the setting up of the Messianic Kingdom, inasmuch as he appears before the coming of "the great and dreadful Day of the Lord," that is, the time of Jacob's trouble, the Great Tribulation, when the vials of God's wrath will be poured forth on the earth and Israel be punished double for all her sins.

(To be continued)

Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

(Colossians iii:1, 2.

One thing only claims thy care;
Seek thou first by faith and prayer
That all glorious world above,
Scene of righteousness and love;
And whate'er thou needst below
He thou trustest will bestow.

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The Heart of the Lesson.

THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR APRIL AND MAY.

OUR RISEN LORD.

(Apr. 20. Matt. xxviii:1–20.)

Golden Text Matt. xxviii:6.

Daily Readings.

Mon., Apr. 14, Mark. xv:25–38. Tues., Apr. 15, Mark xv:39–47. Wed., Apr.16, Matt. xxviii:1–20. Thurs., Apr. 17, Luke xxiv:13–21. Fri. Apr. 18, 1 Cor. xv:1–11. Sat., Apr. 19, 1 Cor. xv:12–24. Sun., Apr. 20, 1 Cor. xv:50–58.

I. Lesson Outline.

1. The Message of the Empty Tomb (verses 1–7). 2. The Risen Lord (verses 8–10). 3. The Devil's Lie (verses 11–15). 4. The Omnipotent Savior and His Gospel (verses 16–20).

II. The Heart of the Lesson.

All the truth of this lesson centers in the Risen Lord and Savior Jesus Christ. And we have in that resurrection the divine sequel of the cross; sealing the work of Christ, and setting Him before us in the power of an endless life. Able now to save to the uttermost all that come unto God by Him (Heb. vii:25).

Long ere the women came that first day of the week; long ere the angel descended, and unseen by human eye Christ arose and came forth from the grave leaving the stone and even the graveclothes undisturbed. The mission of the angel was to show an empty tomb to the confusion and terror of the enemies and to the comfort and joy of the believers. Both at the cross and at the tomb; as Christ enters death comes forth from it, the very kingdom of Satan is shaken to its center (xxvii:51, xxviii:2). And his minions are helpless; his seal useless. This marks our Lord's triumph over the enemy, and pronounces Him victor in the greatest battle ever fought (Heb. ii:14, 15; Rev. i:18). What a message is here for faith in this empty tomb. "Come, see the place where the Lord lay." It speaks of a resurrection for our justification of the One who had been delivered for our offences (Rom. iv:24, 25). It tells of the coming forth of the firstfruits from among the dead (1 Cor. xv:20). With what joy the angel allayed all

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the fear of the trembling hearts and told of the resurrection of the crucified Christ. With what insistence the commission is given, "Go quickly and tell." So that to this day whenever faith sees the empty tomb, our glad hearts are called to full trust and joy. And our lips are challenged to go and tell the glad news of the resurrection of our Lord and Saviour.

While fulfilling the mission given them by the angel of the Lord, they have the unspeakable joy of meeting the risen One Himself; and of hearing His glad personal message. So in like manner to-day, obedience to the will of the Lord ever brings to us a richer and a fuller blessing from Himself. A fuller personal view of the Lord we seek and long to have personal fellowship with. And again the commission is given to tell out the glad news. But now their news has an added note of joy. Not only had they heard the glad word from the angel of the Lord; but they had seen the Risen One Himself; and their message was His own personal word through them.

What a sharp contrast between this word from the empty tomb, and that of the terrified guard, as they hurry to the leaders of the people with their most startling message. Yet unbelief is equal to the occasion, and gladly they foist another of the devil's lies upon the people that is *believed to this day* by even more than the Jews.

What a fitting close to this resurrection chapter. The Risen Omnipotent Saviour (verse 18) commissioning His redeemed believing followers to herald the glad tidings in all the world to every creature. Yet how sad to have to record the fact that His commission of more than eighteen hundred years ago is not yet fulfilled by us.

THE HOLY SPIRIT OUR HELPER.

(April 27. Acts ii:1–18.)

Golden Text. Luke xi:13.

Daily Readings.

Mon., Apr. 21, Joel ii:21–32. Tues., Apr. 22, Acts ii:1–18. Wed., Apr. 23, Acts xix:1–7. Thurs., Apr. 24, John xvi:7–15. Fri., Apr. 25, Acts ii:37–47. Sat., Apr. 26, Rom. viii:16–26. Sun., Apr. 27, 1 Cor. xii:1–13.

I. Lesson Outline.

1. The Coming of the Spirit (verses 1–4). 2. The Astounding Work of the Spirit (verses 5–13). 3. The Divine Explanation of it (verses 14–18).

II. The Heart of the Lesson.

The descent of the Spirit is in divine sequence to the ascension of Christ and in fulfilment of the promise of the Lord (Jno. xvi:7; Acts i:8). But not till the day of Pentecost was fully come did the Spirit descend to take up His great office work among the believers and in the world. He came upon the first day of the week, thus putting a divine seal upon its use as already set apart by our risen Lord.

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The conditions of the Lord in the waiting by prayer in the upper room were met. Not that there was a literal ten days of doing nothing but praying every moment. But that this was the attitude of the believers. And that upon every opportunity they were there, and that prayer characterized all the meetings. What a scene at the inauguration of the present gospel age of grace! How it should characterize it all the way through; the waiting upon God in prayer; and the seeking for the fulness of the Spirit for service. No second pentecostal blessing. There is but *one* for us, and that forever past. Yet there may be and should be many infillings of the believer. But one *baptism*, yet many fillings (Eph. v:18). Be careful not to press pentecost beyond the divine intent. Above all beware of the trick of the enemy concerning the gift of tongues so much boasted of to-day and of other kindred things that belong more especially to the Jewish kingdom aspect of pentecost.

The Spirit-filled company of the believers are now prepared for testimony, and it is given without any hesitation to the astonishment of all Jerusalem. The rulers thought that the whole matter was killed and buried in Joseph's tomb. And now with the passing of fifty days they were beginning to feel quite secure in their shelter of lies and hypocrisy. And they were congratulating themselves that at last all was going as they had planned. When suddenly the Spirit is poured out and Jerusalem is being filled with the truth as in Jesus. Thousands are being brought to salvation through faith in the One that they had crucified. And the whole place is stirred.

Still the enemy is not without resources. The popular lie of intoxication is palmed off at first to meet the dire emergency. 'These men are full of new wine." Modernized, these men are fanatics and fools. Think not to escape the contumely and hatred of the devil when you truly stand for the Lord Jesus Christ as His witness, for come it surely will (2 Tim. iii:12).

What an answer from the Spirit inspired heart and lips of Peter and the rest. This is nothing less than what Joel prophesied. And with it comes the fulness of blessing in salvation to all who will repent and believe the gospel truth concerning Jesus Christ (John iii:16, v:24, xvi:31). No wonder that five thousand of the people who had hurried Christ to the cross closed with the offers of mercy, and the very foundation of the church—the beginning of the body of Christ is made in the power of the Spirit. Remember that only in the same Spirit can the work be continued till it is completed. And that then the Spirit takes home this body and bride to be with her Lord forever. Blessed home call now so near at hand.

MAN MADE IN THE IMAGE OF GOD.

(May 4. Gen. i:26–28, ii:7–9; Eph. iv:21–24.)

Golden Text, Gen. i:26.

Daily Readings.

Mon., Apr. 28, Gen. i:21–31. Tues., Apr. 29, Psa. viii:1–9. Wed.,

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Apr. 30, Gen. ii:7–17. Thurs., May 1, Gen. ii:18–24. Fri., May 2, Eph. iv:17–32. Sat., May 3, 2 Cor. iii:7–18. Sun., May 4, Luke x:25–37.

I. Lesson Outline.

1. In the Image of God (Gen. i:26–28). 2. Of the Dust of the Ground (Gen. ii:7–9). 3. The Renewed Man (Eph. iv:21–24).

II. The Heart of the Lesson.

No! Man was not evolved. Nor did he come by chance. No! Man was created by God. It is the only adequate explanation of man's presence here. For though fallen and in ruin, yet is the ruin so majestic that a less marvellous origin could not have been his. We must come to hold the opening chapters of the BOOK as well as the rest to be verbally inspired.

In chapter i we have God as Creator, and the name used is in full keeping with this fact. Here man is seen as from the hand of the Creator in the place of dominion over the creation of God. He is in the image of God. He is God's vicegerent in the new order of things. On the one hand he is eminently fitted of God to rule, and on the other hand to have the fullest fellowship with God. Thus too in chapter ii:4 we come upon a change of name, of divine titles; it is now the Lord God. It is God in relationship to man and man in responsibility to God. So rightly do we have the second record concerning this marvellous work of God in man's creation. What added light is here as to the origin of the body, and the divine inbreathing of lives (margin). And man is before us himself a trinity-body, soul and spirit—the fitting climax to the creative works of God—the creature who alone of all creation could walk with God and hold communion with the Lord.

Alas! the ruin that comes in between the second and last portion of our lessons. Yet it must needs be considered in order to truly understand the last part fully. The ruin of Gen. iii:1, etc., is a bald, positive, incontrovertible fact that no *sane* man thinks of denying; but of it more later on. Sufficient is it here to note that the man whom God made is a RUIN through sin. Unfitted for dominion or fellowship; and incapable of either in his lost estate.

With what gladness of heart do we turn from the ruin to the remedy in regeneration that God so graciously provides in Christ Jesus. Into the midst of the diasster and death sin has wrought Christ Jesus comes (John i:14–16). And again the Creator is, through grace by faith, breathing the breath of life into the dead ones in regeneration (John i:11–13, iii:14–16, v:24). And we have new creatures in Christ Jesus. But *solely* in virtue of His death upon the cross and resurrection from among the dead (2 Cor. v:17, Rom. iv:24–v:1). We who are thus in Christ and have the new life in Him are called upon to put off the old man with his deeds; and to put on the new man in the energy and power of the indwelling Savior (Gal. ii:20), and the ever-present Holy Spirit (1 Cor. vi:19, etc.). And this is possible in that Christ has been formed in us the hope of glory. And in Him we are upon the threshold

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of the new order of things in the new creation, which reach their climax in the new heavens and the new earth wherein dwelleth righteousness, and in the "all things new" decreed by God.

SIN AND ITS CONSEQUENCES.

(May 11. Gen. iii:1–24, Rom. i:18–23, Jas. i:15.)

Golden Text, Rom. vi:23.

Daily Readings.

Mon., May 5, Gen. iii:1–13. Tues., May 6, Gen. iii:14–24. Wed., May 7, Rom. iii:9–23. Thurs., May 8, Gal. v:13–21. Fri., May 9, Gal. vi:1–8. Sat., May 10, Matt. xxiii:31–46. Sun., May 11, Psa. xxxii:1–11.

I. Lesson Outline.

1. Tempted and Fallen (Gen. iii:1–7). 2. The Hidden Ones Searched Out (Gen. iii:8–14). 3. The Gleam of Hope (Gen. iii:15–24). 4. The Depths of Sin (Rom. i:18–23, Jas. i:15).

II. The Heart of the Lesson.

Sin is a dreadful reality. Don't blink the inspired statements of truth about it. Apart from the revelation of God's word on this point there is no adequate explanation of the universal ruin of the race. One cannot read this chapter of Genesis, nor the record of the agony of the One who bare our sins when forsaken of God and not know that it is a dreadful reality. Nor could anything else be a fitting wage for it other than death, eternal death. Not annihilation, but eternal exclusion from the presence of God in that outer darkness which is death. It is not a pleasant theme; but it is necessary to know the truth and through faith in Christ be saved from reaping the wage.

The chief actor in the scene of ruin is the one who is himself already a sinner bent upon destruction whenever opportunity offers. He is here in the guise of the serpent, and this has ever characterized all his subsequent work of seduction and delusion among men. In utter hardness and impenitence of heart he seeks to drag down others into the ruin in which he finds himself. Yet all the while is he aiming at the throne of God for himself. For him there is no atonement, no remedy. God curses him without any search into his guilt and leaves him no hope at all. To the deluded sinner there comes the execution of the death sentence in the realm of the spirit, the highest part of his being (Eph. ii:1), and sorrow and pain and toil and tribulation for the present life. Yet athwart the gloom rises the light of redemption through the seed of the woman who had been first led astray (v:15, Luke i:26-35). And these sinning heads of the human race gaze by faith upon the coming Redeemer. This is surely the meaning of Adam's name for his wife (v:20).

Cast out of Eden they must be; for it will never do to have these fallen ones in their present state to eat of the tree of life and so live

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forever in the scene of disaster and ruin. Mercifully and in fullest grace God expels them. And He safeguards the tree of life until such time as they may be allowed, in regeneration, in the risen life in glory to partake of it (Rev. ii:7, xxii:14). And so live forever in the glory. Yet as they go forth from that place of blessed fellowship their divinely provided clothing is speaking to them of the coming redemption. Slain animals must provide the materials from which the hand of the Lord God fashions their now needed dress (1 Cor. i:30, Col. ii:9, 10).

Remember that Rom. vi:23 is the abiding unalterable fact concerning sin. God's law knew no greater penalty for the worst of sins. It knows no less a penalty for the so-called insignificant sins. *Death*, DEATH DEATH is ever the wage of sin. But do not stop at the first half of the golden text. Just as true in the fullest grace and mercy is the word, "but the gift of God is eternal life." Yet remember, "through *Jesus Christ*," and through Him alone, and this is freely and fully offered to all who will believe even today.

Daily Scripture Calendar.

April, 1919

April 1. "Sarah laughed" (Gen. xviii:12).

Sarah was a rationalist. Rationalism laughs, not at the thought of God or of His power in general; it laughs at the suggestion that God's hand accomplishing the supernatural may be detected in the common affairs of life. A rationalist may be an improvement on the Sadducees who believed neither in resurrection nor angels. Many professing Christians believe these rather remote supernatural factors who do not even expect to discover the hand of God in their daily affairs.

April 2. "Sarah denied, saying, I laughed not" (Gen. xviii:15).

But she was alarmed at the sudden revelation to her own heart of her own unbelief. Is this not the common process by which we all discover the reality of the unseen God in our daily walk? Does He not have to demonstrate Himself in every successive step against the challenge of our unbelief? How priceless is a little progress in implicit confidence in God!

April 3. "Abraham believed God" (James ii:23).

He did not inquire how the supernatural thing promised could be done; but he requested that the usual ratification of a covenant be made (Gen. xv:8). He believed God was able to do the thing He had promised. Such trust made it possible for God to do even so much as to reckon Abraham to be righteous. Sarah also judged Him to be faithful who had promised (Heb. xi:11). Rom. iv:23, 24 should be studied carefully in this connection.

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April 4. "I believe God" (Acts xxvii:25).

When we say this do we mean that we believe God's hand, whether seen or unseen, is in every issue of our lives? It is real spiritual progress to pass from a general belief that God is in *some* things to the confidence that He is in *all* things. Are we growing daily in our consideration of God?

April 5. "For the grace of God which bringeth salvation hath appeared to all men" (Titus ii:11).

Grace hath appeared in behalf of all men and as a message to be proclaimed to all men. Proclaiming this gospel consists in assuring condemned sinners that such grace has appeared and is just as certain as anything could be that is already accomplished. The sinner *must* believe this gospel himself.

April 6. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus ii:11).

We must notice the change of application of truth from the Gospel to "all men" in verse 11 and "teaching us" of verse 12. The Gospel of Grace is the only message God is now addressing to "all men". Before they are saved, He does not teach them to live better; but He does teach "*us*" who are saved concerning the character of our lives. Christian, are you being taught of God?

April 7. "Teaching us that, denying ungodliness" (Titus ii:12).

Godliness is the positive manifestation of God in the life. Ungodliness is the absence of this manifestation, which is particularly true of the unregenerate. The ungodly may abstain from worldly things and immorality and still be ungodly. God would fill all things with Himself and an empty heart is always ungodly, as a wicked heart is ungodlike. The first message that grace teaches is of the divine provision for an overflowing life.

April 8. "Teaching us that, denying * * * worldly lusts" (Titus ii:12).

Worldly lusts are the desires of the heart that are centered in the world. The phrase refers to very much more than so called "worldly amusements". It is "worldly" to desire money, position, ease, or even health, for selfish ends. "Whatsoever ye do, do all to the glory of God". Grace also teaches us to deny "worldly lusts".

April 9. "Denying" (Titus ii:12).

Grace first aims in its teaching at an overflowing heart and then at a God-honoring and God-glorifying life. The human responsibility is said to be that of "denying ungodliness and worldly lusts". We are to deny these opposites of grace any place in the program of our life. "Make no provision for the flesh to fulfil the lusts thereof."

April 10. "Teaching us that, * * * we should live soberly, righteously, and godly, in this present world" (age, Titus ii:12).

Here is the positive teaching of grace. Christian responsibility is more than denying self; it is "living unto God" as well. There can be no manifestation of His graces where self is not denied. Live soberly, or solemnized in a world of sin with its tragedies which are projected

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into eternity; live righteously, as apart from sin; and live godly, in the unceasing representation of God to men both by life and word.

April 11. "Teaching us that, * * * we should live * * * looking" (Titus ii:12, 13).

In view of the many promises that He will return, who can explain the Christian heart that is not "looking"? Is there any solution other than that they are not taught of grace. His coming, for which we are to be looking, is the consummation of all His grace to ward His own. The Spirit teaches us "things to come".

April 12. "Who gave himself for us, that he might redeem us from all iniquity" (Titus ii:14).

Redeeming those who are His enemies by wicked works from the very iniquity that condemns them, is the supreme act which measures divine grace. The enlarged understanding of His holiness and of our sinfulness, which will be ours in heaven, will but disclose the infinite grace of His redeeming love.

April 13. "Who gave himself for us that he might * * * purify unto himself a peculiar people, zealous of good works" (Titus ii:14).

He "loved the church and gave himself for it". "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again". Our purity of life and our zeal in good works are contemplated in His sacrificial death. How important these are in His estimation!

April 14. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us" (Titus iii:4, 5).

"After". How great a change we may believe took place at the cross (see also Gal. iii:25). In the old order He bestowed His blessing on those who were righteous; now it is not by works of righteousness, but by his mercy he saved us. The new order presents a wide open door before the chief of sinners.

April 15. "But know that the Lord hath set apart him that is godly for himself" (Ps. iv:3).

This is the exact definition of the divine work of sanctification, whether according to the Old or the New Testament. Something is set apart for Himself. This position is not something that is to be anticipated, or hoped for; it is to be realized and believed now. The claim of this truth upon the heart is for a supreme sanctity of daily life.

April 16. "I laid me down and slept; I awaked; for the Lord sustained me" (Ps. iii:5).

In our vain conceit we imagine we are able to keep ourselves and defend ourselves when we are awake; but how evident our helplessness is when we are asleep. Our enemy never sleeps. Who can know how much we are sustained of the Lord while unconscious in sleep. Special praise is due to God in the morning as it is in the evening.

April 17. "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety" (Ps. iv:8).

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A little meditation upon our foes within and without would so fill us with fear that we could not sleep were it not for the assurance that He "makest me dwell in safety". He will never leave us or forsake

April 18. "For so he giveth his beloved sleep" (Ps. cxxvii:2).

Hardly does this passage teach that He bestows sleep. We may believe that He does this with all His other mercies; rather it teaches that He giveth to His beloved *while* they sleep. His Shepherd-care never ceases. "He that keepeth Israel neither slumbers nor sleeps".

April 19. "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come'(Ps. cii:13).

Zion is always the whole nation Israel, rather than some godly remnant of Israel, or any part of the church. Jehovah has His "set time" for the wonderful favor which is yet to come to His earthly people. Christ referred to this when He said to the disciples, "It is not for you to know the times or seasons, which the Father hath put in his own power". Yea, "the set time" seems very near.

April 20. For thy servants take pleasure in her stones, and favour the dust thereof" (Ps. cii:14).

Israel must renew her interest in the land of her fathers. She has forgotten Jerusalem through many centuries. Now that interest is reviving, her national life is longed for, and possession of Palestine is at hand. His Old Testament servants are taking pleasure in her stones and favour the dust thereof. Pray for the peace of Jerusalem.

April 21. "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory" (Ps. cii:15).

Such shall be the reign of the Son of David. "All nations shall serve him." "All kings shall fall down before him." Nothing in history fulfills this. The nations will serve Him; but it will be during the "set time" when He is favouring Zion.

April 22. "When the Lord shall build up Zion, he shall appear in his glory" (Ps. cii:16).

Another particular connected with the universal reign of Christ is here mentioned. When He builds up Zion He will appear in glory. The Bible never teaches that He will build up Zion, with the blessing upon all nations; apart from His appearing in glory. Fulfillment of this prophecy draws near; but how much nearer is our gathering together unto Him, which event must precede His coming in glory!

April 23. "He will regard the prayer of the destitute, and not despise their prayer" (Ps. cii:17).

The contrast is here drawn between the heartless inhuman kings of the earth and the mercy and grace of the King of kings (See Isa. xi:4). When He regards the prayer of the destitute it will be more than a passing sympathy. He will supply their needs. He will gather riches, for kings shall bring presents and offer gifts; but He will distribute as well. "He shall save the soul of the needy."

April 24. "This shall be written for the generation to come; and the people which shall be created shall praise the Lord" (Ps. cii:18).

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The Psalmist is given to realize that this will all be true in a "generation to come" and for the people yet to be brought into being. This Psalm was prophecy when it was written and is still unfulfilled; but God is faithful and true. Not one word of His shall fail. "The mouth of the Lord hath spoken it." "Praise ye the Lord!"

April 25. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. i:1, 2).

God spoke to the fathers in Israel by the prophets. In this day He is speaking to us by His Son. This is the message of the New Testament. We are in a blaze of light compared to the Old Testament revelation. "How shall we escape if we neglect so great salvation." Truly "we ought to give the more earnest heed to the things which we have heard."

April 26. "Whom he hath appointed heir of all things" (Heb. i:2).

This is true of the man Christ Jesus. As very God He is heir of all all things from eternity to eternity. This being the man Christ Jesus, we are related to Him as heirs of God and joint-heirs with Christ. Through the marvels of His grace we share in these eternal and celestial riches.

April 27. "By whom he made the worlds (ages)" (Heb i:2).

The thought is that by Jesus Christ the ages were programmed. He did create the material worlds (vs. 10, Col. i:16); but this refers to the order and development of the dispensations and ages. As in Isa. ix:6 it is said of Him that He is the "Everlasting Father", or "The Father of the ages". Such is our Lord whose face we shall soon see Through such an One God is now speaking to us.

April 28. "Who being the brightness of his glory, and the express image of his person" (Heb. i:3).

The Lord Jesus Christ was, is, and will be the brightness of His Father's glory and the express image of His person. Man was, as a shadow profile, made in the image of God. Christ, though His glory was veiled by His flesh, was, and is, as a steel engraving, the exact image of God. "He that hath seen me, hath seen the Father." Through such an One, God is now speaking to us.

April 29. "And upholding all things by the word of his power" (Heb. i:3).

How important it is that we dwell much on this revelation! "By him all things consist", or hold together. He is back of all the universe, its center, its power, its system, and majesty. Through such an One, God is now speaking to us.

April 30. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i:3).

He *alone* purged our sins. Praise be to Him *alone*. He *alone* will tread the wine-press of the fierceness of the wrath of Almighty God. He *alone* will judge the world. He who has done and will yet do, is now seated at the right hand of the Majesty on high. What power! What accomplishment! What glory! Through such an One God is now speaking to us in these last days.

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Editorials.

"Then He Arose"

"Then He arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him" (Matthew viii:26–27). "He maketh the storm a calm, so that the waves thereof are still" (Psalm xvii:29). He was asleep in the ship. The tempest was great. The ship was covered with waves. He was undisturbed. Then came His terror-stricken disciples and awoke him. Then they cried to Him, "Lord, save us; we perish!" He calmed their fears before He calmed the waves and rebuked the winds. "Why are ye fearful, O ye of little faith." What tenderness breathe in these words! Then He arose and rebuked the winds and the sea; and there was a great calm.

He is the same today as He was then. Yea, as the risen One, seated as the glorified Man at the right hand of God He has all power. He is not disturbed by what is going on during this age of storms and disasters. He is above it all. His own are as safe with Him now as they were when in that storm tossed ship on the sea of Galilee. As He heard their cry then so He hears ours now. His tenderness is still the same—"why are ye fearful—"; yea "why" should we fear with such a Lord at our side? And He still rebukes the winds and waves.

Majestic scene! He arose! He arose when the winds and the waves were at their heights, when disaster seemed impending. Then He arose! Then He displayed His power.

The winds and the sea today are in turmoil. The sea of nations is swept by the most awful hurricanes since nations have been. It is as His own lips spake, "Upon earth distress

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of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken" (Luke xxi:25, 26). Satan, the god of this age, the prince of this world and the prince of the power in the air, manifests now his horrible control in the sea of nations.

But it is "then", when the storm rages and the waves dash wildly and break across the sea, that He will arise. He who rebuked the winds and the sea will do so again. He has the power and this power will some blessed day be gloriously displayed. He is even now on the way to rebuke the wind, to rebuke and to undo the powers of darkness, and to speak peace to the nations. And as then "there was a great calm," so there will come a perfect day with perfect peace. But not till He arises and manifests His power. Oh! let us think of it, beloved—the darker the night the nearer the morning; the fiercer the storm the surer His Coming.

✠

A Little While

"For yet a little while, and He that shall come will come, and will not tarry" (Heb. x:37). Long ago these words were written by God's Spirit and addressed to suffering saints, who endured hardships for Christ's sake, unknown to us; they took joyfully the spoiling of their goods because they knew that they had in heaven a better and enduring substance. What a comfort it must have been to them when they read the message, "He that shall come will come and will not tarry." What joy it must have brought to their hearts as they meditated upon "the little while." But the little while has lasted long. It is one of the eternal God's little whiles. He does not measure time as we do. Israel's long night of dispersion, suffering and chastisement He calls "a small moment." "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a *moment;* but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Is. liv:7, 8). The little while has lasted long, but now for us it is indeed a little while, for the

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midnight cry announcing the blessed Hope once more has long been heard and the wise virgins have risen and still arise to go forth to meet Him. Can there be a better message for God's waiting people in these days, than this? He will *not* tarry! He will come! He comes in a little while! It is the message the Sprit of God wants to impart to our hearts. He who has come and is with us to take of the things of Christ and show them unto us, who never speaks of Himself but of Christ, directs our hearts as never before to the grand and glorious fact, the Hope of the ages, *He is coming.* The first time the Holy Spirit is mentioned in the Bible is when He hovered over the dark waters, brooding over them in Genesis 1:2. The last time He is mentioned we hear Him say, "Come." It is His "Come" not to the unsaved but to Him who is "the root and offspring of David, the bright and Morning Star;" it is His "Come" to the Lord Jesus Christ. And "the Bride," the church is to join His glad word of welcome, "Come." It must be according to the Word of God, the last great work of the Holy Sprit, in and among the saints of God, to direct their hearts to the Coming One and produce in them a deep and intense longing for the Coming of the Bridegroom. Rebekah's journey towards the tent of her beloved Isaac, under the guidance of the faithful servant, who spoke to her of the unseen one (a blessed type of the our Lord), must have been a long one. Perhaps the servant whispered to her "a little while," and as the meeting place drew nearer and nearer, he may have spoken to her of this fact, till the last moments of the journey of the bride to meet the bridegroom may have been taken up with constant assurances that Isaac is near and soon the chosen one would be with him. And then the journey was ended. The bridegroom met his bride.

And so it is now. If God's Spirit is unhindered in us He will bring us into a closer, living touch with our adorable Lord and He will tell us the last great message, "He *is* coming" and create in our hearts a longing just for Him.

He will not tarry! A little while! He will come! Oh! make it real to us, Lord Jesus Christ, by the power of Thy Spirit. We are often repeating these words, we sing them, we read about thy Coming again and are so slow of heart

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to enter into all the blessed meaning of thy Coming. Make it real to us—a little while; He will not tarry!

Oh! the happy knowledge that the Coming One is our own blessed Lord, of whom each believing sinner can truthfully say, "*He* loved *Me; He* gave Himself for *Me.*" The Coming One is He who has in all things the pre-eminence, the upholder of all things, the heir of God in whose hands the universe rests. He will come in a little while to complete redemption's story, to crown His own redeemed ones with glory; yea, to have at last His great loving heart's desire—all His loved ones sharing His own glory. He will come to take us home—home—home forever with Himself. Have you suffering, dear reader? Is the future dark, are the things on which your heart has leaned beginning to shake? Are there forebodings of evil about loss as many of God's people seem to have it? What does it matter? What does it concern thee, oh heir of Glory? He will not tarry! A little while! He will come! Praise the Lord for your losses and your sufferings. Let us rejoice in everything which robs us of the unreal things which the god of this age has made so attractive, for it will but lead us into a realization of the abiding things and the coming Glory.

Are you suffering in any other way? Is the great "religious world" treating you as an outcast, have you some of the reproaches of Christ upon you, some fellowship of the sufferings of Christ? A little while—He will come. Let us covet the reproach of Christ and we *shall* have it if we are using the last minutes of our days in faithfulness and devotion to Him.

Are you a servant of Christ? And we are all servants and have a service in the body. Let us serve. Let each do the work entrusted to him by our great Head. Serve on, toil on a little while longer.

Oh, beloved readers! This message "a little while," "He will not tarry," "He will come"—take it with you. Have it before your hearts and eyes each day. May everything you do, your service, yea, your very thoughts, be controlled by it.

"Even so, come Lord Jesus." Praying circles have recently been started to pray daily for His speedy coming.

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We doubt not this is very timely and pleases our Lord. It is the great prayer for our times. Let us pray it with a heart full of devotion to our gracious Lord. What a grand thing it would be if the faithful remnant of God's people *would unite in these days* to pray daily "Even so, come Lord Jesus." How it would please Him, if daily, from all continents, from the islands of the sea, from those who travel across the oceans or the deserts, there came unitedly the longing cry, "Even so, come Lord Jesus." It seems as if He then could tarry no more, but speedily come as the "bright and morning star."

"A little while"—the Lord shall come,
And we shall wander here no more;
He'll take us to His Father's home,
Where He for us is gone before—
To dwell with Him, to see His face,
And sing the glories of His grace.

"A little while"—'t will soon be past,
Why should we shun the promised cross?
O let us in His footsteps haste
Counting for Him all else but loss;
For how will recompense His smile
The suff'rings of this "little while."

"A little while"—come, Saviour, come!
For Thee Thy bride has tarried long:
Take Thy poor waiting pilgrims home,
To sing the new eternal song,
To see Thy glory, and to be
In ev'rything conformed to Thee!

✠

He Has Done All Things Well

The Son of God, had looked to heaven and sighed, and then He spake this Word "Ephphatha." Be opened! And the deaf and dumb heard and spake. Then the people uttered this beautiful word, "He has done all things well" (Mark vii:37). It is precious to faith. He is omnipotent and omniscient, and furthermore He loveth us; then surely all He doeth, all He permits to come upon His children—our sorrows, our joys, our disappointments and encouragments, gain or loss, riches or

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poverty, health or sickness, anything and everything must be well, if we only learn to receive it all as coming from His hands, without doubt or fear, murmur or complaints. May His Spirit teach us to say, "He has done all things well." It may be hard, and yet His Grace is sufficient. At last, when we stand adoringly in His glorious presence with all His ransomed people, we shall fully know that "He hath done all things well."

Fear not, though yon cloud be darksome,
Dread not coming woe,
Every cloud must flee His presence,
Every shadow go.

✠

Humble in Service

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

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

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honor one of another, and seek not the honor that cometh from God only" (John v:44). He was not a man-pleaser; his ambition as a servant was to please the Lord (Gal. i:10).

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

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

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

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No Room for Him

There was no room for the Lord Jesus in the inn of Bethlehem and today there is no room for Him in the great deliberations which are going on in Europe about the League of Nations and the Peace negotiations. As we point out in "Current Events" this month, His blessed Name is not mentioned once. His Name is forgotten. Mr. Lecky, the great historian, writing of the social conditions of England in the early XVIII Century, says that the same elements which brought about the French Revolution were equally powerful in England, but that she was saved from the horrors that overtook France mainly by the influence of the great Methodist revival of religion. This revival held back in England the horrors of the French revolution.

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

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False Hopes

The earth is filled with false hopes. He, apart from whom there is no hope, is rejected, the peace and hope He gives are unknown by man with the exception of the few who own Him as their Saviour. The Word of God which uncovers the future is set aside and fables are believed. And there-

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fore the world is filled with delusions and false hopes. The world hopes that peace is now going to become a permanent thing through the league of nations. A French journalist eulogized recently this coming league in the following words: "This new covenant may be regarded as something greater than the Bible; for neither the Bible nor the Gospels prevented men from killing each other." It is assumed that the new grouping of nations is the hope of the world. We heard recently a Baptist preacher say in public, "President Wilson will come back to this country having saved the world!" What an awakening there will come ere long from these optimistic dreams.

There was held recently in Jerusalem a united Thanksgiving service. We quote the report:

> An impressive service was held in St. George's Cathedral, Jerusalem. *Christian, Jew, and Moslem met to give thanks to God for victory*, and to pray for wisdom in the face of the pressing problems of Peace. Every inch of space was crowded, and hundreds who could not obtain admittance crowded the courtyard and the garden where, although little could be seen or heard of the service, they were able to join in the singing of the hymns. Every community was represented, and among others present were ecclesiastics of the various Eastern churches, the Mufti, the Mayor, the municipal officers, Zionists, the Chief Rabbi, the local Judges, the American colony and English inhabitants. In addition, there attended the Administrator of Occupied Enemy Territory, the Military Governor of the City, French, American, and Italian representatives, and members of the Army representing fifty-two different units. There were also representatives of the various civilian bodies—the Relief Fund, Y. M. C. A., Y. W. C. A., the native Christian Church, etc. The service was conducted by the Bishop's chaplain, and the sermon was preached by the C. M. S. missionary, Rev. W. Wilson Cash, S. C. F. The Eastern members of the congregation were much touched and impressed when the preacher added a short address in Arabic on the same theme as his English discourse—the dawn of a new era, and the foreshadowing of a great world-brotherhood.

"The dawn of a new era and the foreshadowing of a great world brotherhood!" As if the capture of Jerusalem meant the beginning of blessing and glory for that land and the people Israel, in spite of their unbelief and their continued rejection of the Lord of Glory. What false hopes! And should world conditions moderate somewhat, and some kind of a peace be made, then we shall hear it on all sides "Peace and

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safety". Then cometh the hour when judgment "shall sweep away the refuge of lies, and the waters shall overflow the hiding place".

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A Refreshing Methodist Testimony

Dr. H. Dawson Mitchell, Pastor of the great Memorial Methodist Church in Washington, D. C., sent recently a communication to the editor of the New York *Christian Advocate* which is really refreshing as coming from a leader in a denomination which has been fighting the premillennial coming of our Lord. For the encouragement of the hundreds of our Methodist friends, as well as all our other readers, we print Dr. Mitchell's communication in full.

Editor *The Christian Advocate:* Sir: At no time during the past quarter of a century has the doctrine of the second coming of Jesus been so prominently before the public as at the present moment. During the past five years a vast amount of literature has been published on this subject. The Scriptures have been and are being searched by increasing numbers in the light of present-day events. Great conferences, attended by throngs of people, have been held (in Philadelphia in May, and in New York in November). Others are being projected, the leading theme for discussion being "The Return of the Lord." The subject is being discussed in many pulpits and very many earnest and devout people are asking privately about this great doctrine of Holy Scripture. It is the burning biblical question of the hour.

Many are asking the meaning of this marked revival. Some tell us it is the periodic "flare-up" which has always followed every national calamity or war, while others see in it a well-financed propaganda in order to divert the Church from her task in this period of reconstruction. In our opinion such explanations are not only unkind, but fail to explain the persistency of this inquiry. May I suggest three reasons for this marked revival of an old doctrine?

1. It is due to the world's expectancy. We are told by Church historians that just prior to the first advent of our Lord "the world was on tip-toe of expectation." They were looking for a great deliverer. The belief was prevalent that the time had come for a new order of affairs and the then known world was looking for "the Coming One," who would set all things right. It has always been admitted that the birth of Jesus, in Bethlehem, was the fulfillment of this expectation. This same expectancy is in the hearts of the multitudes of the earth today. The impression cannot be shaken off that we are again to have a new order of things. The cry of the whole world is for one who can

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right the wrongs and who can unravel the tangled religious skein. Tolstoy, in that remarkable "prevision," just before his death, and which was sent to the then Czar of Russia, foretold of "the terrible calamity which should come upon the nations of the earth, and that a strange figure from the north would enter upon the stage of the bloody drama. A man of little militaristic training, a writer or journalist, but in his grip most of Europe will remain until 1925." The expression of this expectancy, in this present hour, is indicated in the eagerness with which millions of oppressed people of the earth hail our President as the personification of justice and a liberator. In view of this deep-seated feeling which seems to have seized the people of the earth, is it remarkable that devout men, turning to the Scriptures and discovering the doctrine of "the return of Jesus" so prominent, should identify it with this great expectancy? I do not think it unreasonable.

2. It is the soul hunger of people asserting itself. The soul must have the living bread; it cannot live on stones. It is the quiet but positive revolt against pagan scholasticism and destructive criticism in our schools of learning. It is the protest against the infidelity which denies the miraculous in the Bible and seeks to make diminutive the Son of God. The cry of the world's great heart is, "Sir, we would see Jesus." The Church is mourning for the absent Bridegroom, crying, "If ye find my Beloved, tell Him I am sick of love." She will not be satisfied with any substitute. The attempt may be made to divert her by the introduction of the revelry and minstrelsy of the world, but these will not comfort her. Nothing will satisfy her but the Bridegroom. The lamentation of the Church is, "Come, Lord Jesus, come quickly."

3. It is the modern movement of the Holy Spirit. It is dangerous for anyone to claim to know the "mind of the Spirit," but, knowing the mission of the Holy Spirit, we are safe in asserting that this movement, which exalts Christ, and which points to Him, is a movement of the Spirit of God. Like the great searchlight which illuminates the top of Washington's monument in the capital of the nation on the darkest night, so the Spirit of God, through this new awakening, amid all the materialism and German rationalism of this age, makes manifest the person of the Son of God. It revives "the imperial hope" of the Old Testament and points to "the Kingship of Jesus," as foretold in the New Testament.

The end of the revival is not in sight, but we must look for the increasing emphasis until "He shall reign whose right it is."

HARRY DAWSON MITCHELL,
Metropolitan Memorial Methodist Episcopal Church, Washington, D.C.

Thank God for this witness of our Methodist brother. We fully agree with him that the world-wide revival of the study of Prophecy is produced by the Spirit of God. And we pray that the Lord may open the eyes of those who

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oppose and fight this movement ere it is too late. In *Christ and Glory*, the Report of the New York Prophetic Conference, our readers find a similar testimony from another leading Methodist preacher. It ought to encourage all who love His appearing to continue their witness and seed-sowing.

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Strange Expositions

The Coming of the Lord: Will it be Pre-millennial? is a volume of nearly 300 pages, in which Prof. T. H. Snowden, D.D., LL.D., a professor in a Presbyterian college tries to explain away the meaning of the blessed Hope. We expected great things when we read on the cover of the volume the following: "This work, one of the first authoritative considerations of the subject to be published in the last half century or more, is based on a broad study of the literature of both sides of the question." As we read the book our disappointment increased and we soon discovered the same threadbare, outworn arguments of post-millennialists against the Bible doctrine of the Coming of the Lord to establish His kingdom of righteousness and peace upon the earth. For one who knows the truth and who divides the Word of Truth rightly, this volume is a ridiculous conglomeration of exegetical follies and fancies, which would make one laugh if it were not so sad. How this man twists and twists to wiggle out of the most simple statements of Scripture and then give them the meaning which suits his purpose!

Here is an illustration. Trying to explain away the first resurrection, that promised "out-resurrection from among the dead" which is such a blessed part of the gospel itself, the author labors to prove that the first resurrection is no resurrection of the body at all. He claims, taking his information from other sources, that the first resurrection is a resurrection of the spirit of the martyrs, a kind of theosophical reincarnation. We quote from pages 180 and 181.

"From secular history Dr. Brown adduces the Brief addressed by Pope Adrian, in 1523, to the Diet at Nuremberg, containing these words: 'The heretics Huss and Jerome are now alive again in the person

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of Martin Luther.' Motley, in telling the story of the American Republic, writes: 'The American Democracy is the result of all that was great in by-gone ages. All led to it. It embodies all. Mt. Sinai is in it; Greece is in it; Egypt is in it; Rome is in it; England is in it. All the arts are in it; and all the Reformations; and all discoveries.' In an address delivered at the Centennial Celebration of Washington and Jefferson College on October 15, 1902, the Rev. Dr. David Gregg said: 'Let any nation clash with England in war, and it will find that it strikes the whole past of England. England buried in Westminster Abbey will rise, and nerve, inspire, and fight for the England of now. The attacking nation will have to fight old Cromwell with his Ironsides; and old Nelson with his fleet; and old Wellington with his army that won Waterloo.' Is not this prophecy being wonderfully fulfilled today? And all our national leaders and heroes are with us in this great war, and Washington and Lincoln, Ulysses S. Grant and Robert E. Lee have in spirit risen from their tombs and are leading our forces in the fields of France.

"These illustrations from sacred and secular history are ample justification for the figurative application of this passage. They show that such use of language is common and familiar, and the readers of this passage may have understood it in this sense. On this theory, then, the vision of Rev. xx:6–4 means that the spirit of the martyrs reanimates faithful and valiant believers through all the ages of the Christian dispensation; the souls of the martyrs live again in them as Elijah lived again in John the Baptist, and as Huss lived again in Luther. **'This is the first resurrection'."**

"*This is the first Resurrection.*" Do not laugh too much, rather weep, dear reader, over such a deceitful handling of the Word of God. Think of it! The first resurrection is continually in process, and of late George Washington, Ulysses S. Grant and Robert E. Lee have in spirit risen from their tombs and are leading our forces in the fields of France! What consummate nonsense! And this would-be destroyer of the premillennial doctrine brings the same unjust charges against the ever increasing believers in the blessed Hope, which makes of the most spiritual and most active part of the Church a band of heretics. Here are his charges: Premillennialism is what? 1. Unsound in its methods of handling Scripture. 2. It has wrong conceptions of the kingdom. 3. It has narrow views of the Coming of Christ and of watching for events. 4. It is Judaistic. 5. It depreciates the Gospel and the Holy Spirit. 6. It is pessimistic. 7. It has been and is attended with harmful results.

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Not one of these charges is true of believers who believe what the Bible teaches on the second Coming of Christ. Not premillennialism, but postmillennialism is unsound in its methods of handling Scriptures. Reverse any one of these charges and apply them to postmillennialism and you have the truth. As to the gospel, premillennialists are the people who stand almost exclusively by redemption by blood and salvation by grace. And where is the Holy Spirit honored the most—among postmillennialists or among premillennialists?

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Where Are They?

On what side are the destructive critics? Are they believers in "that blessed Hope" of the Coming of the Lord, or are they on the side of postmillennialism? Amongst true premillennialists there is not found a single destructive critic who denies that the Bible is the Word of God. Nor have premillennialists among themselves: Unitarians, Christian Scientists and other deniers of the Deity of Christ and His atoning work of the Cross. These apostates are all lined up with the postmillennial theory. Not one of them belongs to the company which "waits for His Son from heaven." Behind the evaporating, spiritless exegesis of postmillennialism are found hiding the destructive critics and the men who deny some of the leading fundamentals of the faith delivered unto the saints. Postmillennialists are in bad company. It is far different with those who believe the literal meaning of the Word of God.

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Post Millennialism Gone to Seed

Postmillennialism is the unscriptural theory that the world will get a millennium of glory and blessing through the efforts of the Church, plus legislation, education and sanitation. How some of the promised blessings, such as the complete deliverance of groaning creation, the binding of Satan, are to be brought about the advocates of this theory have never explained. What liberties men who deny the literal meaning of the Word

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of God take in interpretation may be learned from "Lincoln Day" Sunday school exercises, which were largely used by different evangelical denominations.

The Leader read Rev. xxi:1–4, that beautiful prophecy of the descent of the New Jerusalem out of heaven to find its eternal resting place in the new earth. Then follows a responsive reading.

Leader Is this a description of heaven?

School No; not of heaven itself, but of a place which must be very much like it, for this, as we have just read, is a vision of a holy city called "New Jerusalem" which is to *come down from God out of heaven.*

Leader Where will this holy city be located?

School It is as likely to be here as anywhere in the world; for New Jerusalem is a symbol of human society as it will be whenever and wherever God has his way. It therefore stands for any country that is really God's country.

Leader Would it not then be quite as proper to speak of "New America" as New Jerusalem?

School Yes; it certainly would. Whenever we repeat the Lord's Prayer, "Thy Kingdom come, thy will be done in earth as it is in Heaven," we are praying that our country may become God's country.

Leader What sort of a place will America be when it has become God's country?

School It will be a land of genuine liberty, of even-handed justice, of equal privileges for all, of clean living and practical righteousness.

Leader Will this New America, like the New Jerusalem, come down from God out of heaven?

School Yes; it will come from the Spirit of God, which, descending from heaven, moves upon the hearts and works mightily through the lives of men and women. This is going to be God's America because the American people, by God's help, are going to make it such.

This surely is spiritualizing postmillennialism gone to seed. We pity the poor children who are taught such foolishness.

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Still Worse

The apostate conditions are fast ripening for the harvest, predicted to come in the end of this age. Here is a news item from the *Cleveland Plain Dealer:*

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"The new day in the history of religion has arrived. A rabbi will enter a Cleveland Methodist church on February 13 and will preach a revival sermon concerning Jesus Christ from the pulpit in that church.

"A world war has changed the boundaries of nations, giving freedom to the oppressed and wrought transitions that a few years ago were unbelievable, but none of them perhaps holds as much significance along the lines of new thought than the decision of Rabbi Louis Wolsey of the Euclid Avenue Temple to talk about Jesus Christ in a Protestant evangelistic campaign."

This surely is progress, not upward, but downward. This Jewish rabbi does not believe in the Deity of our Lord, nor does he believe in the Cross of Christ and the blood without which there is no remission of sins. Methodist revivals used to be times when the Gospel of a free and full salvation was preached. Inviting an unbeliever, a Jewish rabbi, to preach a "revival sermon" demonstrates that the old Gospel is no longer preached. It is another evidence of how and whereto things are going. The religion of the Apostasy is rapidly developing.

We have been informed that the Albany (New York) Ministerial Association, composed of preachers of different evangelical denominations of that city, took in the Jewish rabbi. Before doing this these "reverend" gentlemen passed a resolution that the man who opens the ministerial meetings with prayer, should avoid the name of our Lord Jesus Christ, so as not to offend the rabbi. Can it be much worse?

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World Conferences

We understand that a series of Bible Conferences are to be started this Spring which the promoters call "World Conferences". These conferences are for teaching the fundamental doctrines of Christianity. We have been asked to speak in a number of these conferences but are obliged to decline the invitation on account of other pressing work.

As our readers know, we have for many years conducted Bible conferences throughout this country. The Lord has graciously led us in this way and has sustained us in this work. We have received this ministry from Himself, and our

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constant prayer and desire is to be obedient to Him and to the exhortation, "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it" (Col. iv:17). Before us are invitations from Idaho, Oregon, Washington, Utah, Texas, Kansas, Oklahoma and in other states doors are opened by the Lord, and we feel our responsibility in ministering in those places, where other teachers seldom go and where little teachings has been done. Inasmuch as the above conference movement is to touch mostly cities where we have ministered for years, we feel that our time and ministry is more needed in other places.

However, these conferences have our sympathy. We pray for all who give a clear and straightforward testimony for the faith once and for all delivered unto the Saints. We hope that our friends in the places where these conferences are held will stand by them. May the Lord bless His people everywhere through the ministry of His Word and lead them outside of the camp, in which that worthy name is so dishonored.

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Two Signs of the Times

Our friend, Mr. John E. Milholland, has written a most excellent brochure on Daniel xii:4, showing the startling fulfillment of the prophecy. It is most interesting and just the thing which will attract the attention of those who have little interest in Bible Study and in prophecy. Mr. Milholland made remarks on this line as chairman of one of the meetings in The Carnegie Prophetic Conference. We requested him to enlarge and have it published. The pamphlet is very neat and printed on a fine paper. Hand a copy to your preacher, to lawyers, physicians and other professional men. It will do much good. Price 10 cents, postpaid, or $1 per dozen copies.

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A Great Field

During our recent visit to the border of Mexico, we were greatly impressed with the great field down there among the large Mexican population. We understand that nearly one-half of the population of El Paso, where we held our Bible Conference, is Mexican. And so all along the Rio Grande and inland in Texas there are thousands upon thousands of Mexicans unreached by the Gospel. And then there is Northern Mexico, especially: though now next to inaccessible, some day it will be different. What these people need, so long in the semi-heathen darkness of Rome, is the pure Gospel.

We were glad to meet some earnest workers among the Mexicans

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and promised to supply them with our own Spanish literature. We are now printing another 10,000 copy edition of *His Riches* in Spanish for free circulation. Pray for this great mission field so near to our own doors.

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Daniel in Italian

The Italian translation of Daniel is now published in a neat volume. Several hundred copies have been shipped to Italy and will be distributed among Italian evangelical congregations. Another lot goes to the Waldensian preachers.

In our own country this volume should have a good circulation. Please find out the names of Italian preachers in the larger cities and ask them if they would like a copy of the book, and if they are willing to start Bible classes among Italians for the study of Daniel. We will be glad to send them the books free.

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The Book of Job

Mr. Samuel Ridout is the author of a very helpful and clear exposition of this great book. It is very readable, and we have often been asked to recommend something on Job, and we are glad that this volume has now been published. It is well bound in cloth and has over 200 pages. Price One Dollar, postpaid.

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Our Regret

We are sorry that the last issues of *Our Hope*, especially the April edition, were printed on two kinds of paper. We requested the printer a number of times not to do this but instead of paying attention our order was completely ignored. We shall see that it will not occur again.

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Our Oral Ministry

The Editor's ministry in Louisiana and Texas was again graciously owned by the Lord. We mentioned already in the previous issue the conference in New Orleans. In Baton Rouge the meetings were very well attended and we had numerous evidences of blessings. In Houston the meetings were large, and in El Paso, visited by us for the first time, much interest was manifested. We were glad to have visited this border city and we believe a second visit will bring still larger results.

During April we addressed meetings in Boston, Mass.; Rochester, N. H., and spent a week in Providence, R. I., and another week in Laconia and Lakeport, N. H. Of these meetings we shall speak later. During May our appointments are as follows: Muskegon, Mich., City Mission, May 4–May 8; Winnipeg, Man., May 11–18; St. Paul,

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Minn., May 20–21; Chicago Jewish Christian Conference, May 22–23; Kansas City, May 25–June 3.

We call especial attention to the Jewish-Christian Conference to be held in the Moody Bible Institute Auditorium (the old Moody Church), May 20-23. We shall be there, D. V., for the last two days and hope to meet at that time many of our friends.

An invitation from Baltimore, Md., reached us, but we had already promised the dates to the Chicago Conference.

The entire month of August will be given again to Los Angeles, Cal. A big Conference will be held as during the past four years n the Bible Institute Auditorium. Programs may be had by addressing ihe Los Angeles Bible Institute, 536 South Hope Street. In connection with this trip to the Coast we hope to visit other Western towns.

The Gospel of John.

Introduction.

The fourth Gospel has always been ascribed to the beloved disciple, the Apostle John. He was one of the sons of Zebedee. His mother Salome was especially devoted to the Lord. (See Luke viii:3; xxiii:55 and Mark xvi:1). He knew Him from the beginning of His ministry and had followed Him with much love and faithfulness, and seems to have been the most beloved of the Lord. He never mentions himself in the Gospel by name, but nevertheless speaks of himself, as the disciple whom Jesus loved (chapters xiii:23; xix:26; xx:2; xxi:7, 20, 24). With James and Peter he was singled out to witness the transfiguration and to go with the Lord to the garden of Gethsemane. The three also were present when the Lord raised the daughter of Jairus from the dead (Mark v:37). John was likewise an eye-witness of the sufferings of Christ (xix:26, 35).

The Johannine Authorship.

The Johannine authorship of the fourth Gospel is proven by the testimony of the so-called church-fathers. Theophilus of Antioch, Tertullian, Clement of Alexandria, Hippolytus, Origen, Dionysius of Alexandria, Eusebius, and above all, Irenaeus, all speak of this Gospel as the work of the Apostle John. Other ancient authorities might be added. Of great value is the testimony of the two most pronounced enemies of Christianity, Porphyry and Julian. Both speak of the

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Gospel of John and neither one doubted that the Apostle John wrote this last Gospel. Had there been any evidence against the Johannine authorship we may rest assured that these two prominent adversaries would have made good use of it to reject the authenticity of the Gospel which emphasizes the absolute Deity of Christ.

The most interesting and conclusive evidence for the Johannine authorship is furnished by Irenaeus and Polycarp. Polycarp had known the Apostle John personally and Irenaeus knew Polycarp. In a letter to his friend Florinus, Irenaeus wrote as follows:

"I can describe the very place in which the blessed Polycarp used to sit when he discoursed, and his goings out and his comings in, and his manner of life, and his personal appearance, and the discourses which he held before the people, and how he would describe his intercourse with John and with the rest who had seen the Lord, and about His miracles, and about His teaching, Polycarp as having received them from eye-witnesses of the life of the Word, would relate altogether in accordance with the Scriptures."

Now Irenaeus who had known Polycarp the friend and companion of the Apostle John, speaks of the Gospel of John as the work of the Apostle John; he treats the entire fourth Gospel as a well-known and long used book in the church. He does not mention what authority he had for doing this. There was no need for it in his day, for everybody knew that this Gospel had been written by John. "When Irenaeus who had conversed with Polycarp, the friend of the Apostle John, quotes this Gospel as the work of the Apostle, we may fairly presume that he had assured himself of this by the testimony of one so well capable of informing him."* This strongest evidence for the Johannine authorship has been ably stated by R. W. Dale of Birmingham in the following words:—"Irenaeus had heard Polycarp describe his intercourse with John and the rest who had seen the Lord; this must have been long after John's death, perhaps as late as A. D. 145, or even A. D. 150, for Irenaeus lived into the third century. Was the Fourth Gospel published before

*Dean Alford, Greek N. T.

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that time? Then Polycarp must have spoken of it; if John had not written it, Polycarp would have denied that it was genuine; and Irenaeus, who reverenced Polycarp, would never have received it. But if it was not published before that time, if it was unknown to John's friend and disciple forty or fifty years after John's death, then, again, it is incredible that Irenaeus should have received it.

"Polycarp's martyrdom was in the year A. D. 155 or A. D. 156. He had known John; and for more than fifty years after the death of John he was one of the trustees and guardians of John's memory. During a great part of that time he was the most conspicuous personage among the Churches of Asia Minor. Nor did he stand alone. He lived to such an advanced age, that he probably survived all the men who had listened with him to John's teaching; but for thirty or forty years after John's death there must have been a large number of other persons who would have associated themselves with him in rejecting a Gospel which falsely claimed John's authority. While these persons lived, such a Gospel would have had no chance of reception; and for thirty years after their death, their personal friends, who had heard them speak of their intercourse with John, would have raised a great controversy if they had been asked to receive as John's a Gospel of which the men who had listened to John himself had never heard, and which contained a different account of our Lord from that which John had given. But within thirty years after the martyrdom of Polycarp our fourth Gospel was universally regarded by the church as having a place among the Christian Scriptures, and as the work of the Apostle John. The conclusion seems irresistible; John must have written it."

The Defeat of the Critics.

The Johannine authorship of this Gospel was first doubted by an English clergyman by name of Evanson, who wrote on it in 1792. In 1820 Prof. Bretschneider followed in the history of the attack upon the authorship of this Gospel. Then came the Tubingen school, Strauss and Baur. Baur, the head of the Tubingen school gave the year 170 as the date when the Gospel of John was written; others put the date

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at 140; Keim, another critic, at 130; Renan between 117 and 138 A. D. But some of these rationalists were forced to modify their views. The Tubingen school was completely defeated and is now the dead thing of the past. We could fill many pages with the views and opinions of these critics and the answers, which able scholars who maintain the orthodox view, have given to them. This, we are sure, is not needed for true believers. The ripest and the best scholarship declares now that the fourth Gospel was written by John. Well said Neander, "This Gospel, if it be not the work of the Apostle John, is an insoluble enigma."

While the correct year in which the Gospel of John was written cannot be given, it seems quite evident that it was about the year 90 A. D.

The Purpose of the Gospel of John.

Modern critics of this Gospel have opposed the genuineness of it on the ground of the radical diversity between the views of the Person of Christ and His teachings as presented in the Gospel of John and the Synoptics. Such a diversity certainly exists, but it is far from being an evidence against the genuineness of this Gospel. It is an argument for it.

The synoptic Gospels, Matthew, Mark and Luke, were already in existence for several decades and their contents known throughout the church. If an uninspired writer, some other one than John the Apostle, had undertaken to write another Gospel, such a writer would, in some way, at least, have followed the story, which the synoptics so closely follow. But the Gospel of John is, as already stated, radically different from the three preceding Gospels, and yet no critic can deny that the Gospel of John reveals the same wonderful Person who is the theme of the other Gospel records. As we have seen Matthew wrote the Jewish Gospel, describing our Lord as the King; Mark makes Him known as the true Servant, and Luke pictures the Lord as the perfect man. Thus the Synoptics emphasize His true humanity and show Him forth as the minister of the circumcision. The first two Gospels at least belong as much to the Old Testament as they belong to the New. True Christianity is not fully revealed in these Gospels. They move on

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Jewish ground. And what had taken place when finally the Holy Spirit moved the Apostle John to write his Gospel? The nation had completely rejected their Lord and King. The doom predicted by the Lord Jesus had fallen upon Jerusalem. The Roman army had burned the city and the temple. The Gentiles had come into the vineyard and the nation's dispersion among all the nations had begun. These facts are fully recognized by the Spirit of God in John's Gospel. This we find on the very threshold of this Gospel. "He came unto His own, and His own received Him not" (John i:11). That Judaism was now a thing of the past is learned from the peculiar way in which the Passover-feast is mentioned. "And the Passover, a feast of the Jews, was nigh" (vi:4; also ii:13; xi:55). The Sabbath and the Feast of Tabernacles are spoken of in the same way (v:1; vii:2). Such statements, that the divinely given feasts were but "feasts of the Jews," are not found in the Synoptics. In John's Gospel these statements show that we are outside of Judaism. Hebrew names and titles are translated also and the Gentile meaning is given. Messiah, which is interpreted Christ, (i:41). Rabbi, which is to say, being interpreted, Master (i:38). The place of a skull, which is called in Hebrew, Golgotha (xix:17), etc. This is another evidence that Judaism is no longer in view.

But something else had happened since the three first Gospels had been written. The enemy had come in perverting the truth. Wicked apostates and anti-Christian teachers asserted themselves. They denied the Person of the Lord, His essential Deity, the virgin birth, His finished work His physical resurrection, in one word, "the doctrine of Christ." A flood of error swept over the church.*

"Gnosticism" was corrupting the professing church everywhere. This system spoke of the Lord Jesus as occupying

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*The Epistle of John, besides the early Christian literature, bear witness to this fact. See 1 John ii:18–23; iv:1–6. Men were scattering the anti-Christian doctrines everywhere so that the Spirit of God demanded the severest separation from such. "If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds" (2 John:10–11). An exhortation which is in force for all times.

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the highest rank in the order of spirits; they also denied the redemption by His blood and the gift of God to believing sinners, that is, eternal life. God in His infinite wisdom held back the pen of the Apostle John till these denials had matured and then he wrote under divine guidance the final Gospel in which the Lord Jesus Christ, the Son of God, the Only-Begotten, the Second Person of the Godhead, is made known in the fulness of His Glory. Linked with this marvellous picture of Him, Who is the true God and the Eternal Life, is the other great truth made known in the fourth Gospel. Man is dead, destitute of life; he must be born again and receive life. And this eternal life is given by the Son of God to all who believe on Him. It is communicated as a present and abiding possession, dependent on Him, Who is the source and the Life as well. At the same time the Third Person of the Godhead, the Holy Spirit, is revealed in this Gospel as He is not revealed in the Synoptics. The Gospel which reveals the Eternal Life is necessarily the Gospel in which the Holy Spirit as the Communicator, Sustainer and Perfecter is fully made known. The Gospel of John is therefore the New Testament Gospel, the good news that Grace and Truth have come by Jesus Christ. It makes known what is more fully revealed in the doctrinal Epistles.

The last chapter in which we hear the Lord Jesus Christ speak, before His passion, is the seventeenth chapter. He speaks to the Father in the great prayer rightly called "the highpriestly prayer." In it He touches upon all the great truths concerning Himself and His own made known in this Gospel, and we shall also find that all the great redemption truths given in their fulness by the Holy Spirit in the Epistles, are clearly revealed in this prayer.

John's Own Testimony.

At the close of the twentieth chapter of this Gospel we find John's own testimony concerning the purpose of this Gospel. "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

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(in) His Name." Thus the twofold purpose of the fourth Gospel is given by the Apostle—Christ the Son of God and the Life He gives to all who believe.

The characteristic features of this Gospel are too numerous to mention in this introductory word. We shall point them out in the exposition.

(To be continued)

Studies in Isaiah

Chapter xii. "Israel's Song."

It will be noted that, in these later chapters, the past deliverance of Israel from Egypt has provided a pattern of the future and final deliverance from every yoke; and, as then, as soon as they had crossed the sea, they burst into song, so here again we hear the same outburst of joy; but that praise of old soon gave place to murmur—that song of faith to the unbelieving groan at the waters of Marah—this song shall never cease, for its cause is everlasting, no "bitter waters" await restored Israel; that nation's trials are forever past.

Nor is it without added interest that once again that significant number "3" is clearly impressed upon the song as upon all the book. For there are six verses (and we must remember that in Hebrew poetry the division into verses is not for human convenience, but of divine inspiration) unmistakably and intentionally divided into two parts of "3" each, by the words with which each begins, "*And in that day.*" The first part, verses 1 to 3, speaks of Israel's own abounding joy; then in the second: verses 4 to 6, this joy runs over to all the nations of the earth.

And we may well say that is ever both the natural and the divine order. First, the vessel that is placed beneath the flow of the spring must itself be filled before the water can run over; but as soon as full, then every drop that falls in inevitably forces a corresponding drop out. Israel's vessel is full in verses 1–3, runs over in 4–6.

We may then interpret the numbers thus: the song, in its two parts, witnesses (for 2 is the number of sufficient testimony): "In the mouth of *two* or three witnesses shall every word be established,") that God has indeed manifested Him-

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self (for 3 is the number of divine manifestation) in the salvation of His people Israel, as He surely will. The song is a grand chant, and may be paraphrased, while still cleaving closely to the original, thus:

1. In that day shalt thou say: O Lord, I will praise thee,
   For though thou wast angry, thine anger is gone,
   Thy comforts abound to me.
2. Behold my salvation is God, the most mighty.*
   In Him will I trust, and not be afraid.
   For Jah, e'en Jehovah, my strength is and song,
   Yea, now my salvation.
3. Therefore, with rapture shall ye draw water
   From founts† of salvation
   Never exhausted.
4. In that day shall ye say: Praise to Jehovah!
   His glorious Name—proclaim it abroad!
   His doings declare amid all the nations.
   Boast†† that His Name be exalted!
5. Harp to Jehovah, for great are his doings;
   Make it be known all over the earth.
6. Shout and be jubilant, dweller in Zion,
   For He Who of Israel is the One Holy
   Is great in the midst of thee!

The poor Jew has never, up to this very day, sung that, or any other song. The great foundation stones of his temple have only thrown back the echo of his groans. "Wailing places" he has indeed needed, but not orchestras of joy. It *has then either been fulfilled in the joy that follows the* present gospel of Christ, or it remains still to be fulfilled.

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*Verse 2: "El," that is "the mighty God."

†Verse 3: There is much beauty in the Hebrew word rendered "well" in A. V., but much better "fountain." It is from a root meaning "to flow," having in it the idea of constancy. It is a perennial flow, and is the common word for the "eye", since that is the source of a never ending flow. Alas, this flow is in tears. But God intervenes with His salvation, and stops that sad flood by wiping away all tears from every eye; the tears are then gone and the flow of the fountain is of joy alone.

††Verse 4: The word I have rendered "boast" is "to make mention," but in the sense of taking as a confidence. As in Psalm lxxi:16: "I will make mention of thy righteousness, even of thine only," that is, "I will not even speak of any other righteousness than thine; this shall be all my confidence and boast." Compare Phil. iii:3.

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But all the context forbids absolutely that our prophecy should refer primarily—far less solely, to the present time—it remains to be sung in the future; "that day" has not yet come, nor can it possibly be sung while the Jew is a wanderer in strange lands.

To this very day Jehovah is "angry" with the Jew, both on account of his idolatry, for which he was originally banished to Babylon, and for the crucifixion by "lawless hands" of His beloved Son, the Messiah, that far heavier sin of those who returned from that captivity. But that anger has a limit, as our chapter x:25 has already told us, and it shall be "turned away," for the Blood of that Messiah, which was shed for "that nation" (John xi:51–52) and by which it has been kept separated, "sanctified" (Heb. xiii:12), that is separated from the nations among which it has been scattered, shall yet speak *for*—not *against*—its afflicted, and penitent remnant, which we may feel assured is the "treasure" that that precious Blood has purchased, and which has been so long "hid" in the "field" that He has thus bought (Matt. xiii:44).

I do not see that the song even permits any extended exposition; it is too perfectly simple. The returned, the renewed nation first quenches its own thirst at the fountain of salvation, and then, the waters still flowing in undiminished volume, they long for all the peoples of the earth to share in those never-to-be-exhausted springs of happiness. Thus shall the "receiving of them be, life from the dead" for the world (Rom. xi:15). For now shall this ever-flowing fountain burst forth in missionary effort, and Jehovah shall send these heralds "*unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles* (Is. lxvi:19). Blessed ministry! and striking it is to see that even the unfaithfulness of the Christian Church, in leaving, even after 2,000 years, so large a proportion of the race ignorant of the Gospel, has been foreseen by the Spirit of God, and turned even to His own purposes as thus providing a field for His restored people, Israel, to fill with their more faithful, but not happier service.

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But I am going to venture a suggestion for the consideration of my readers, not as dogmatic teaching, but only as worthy of their thought.

We all know that God's dealings with that elect nation of the earth, Israel, have afforded patterns, or types of His dealings with an elect prople, whose calling is not of or to the earth, but heavenly. For this we have the plainest Scripture: "*Now all these things happened unto them for types; and they are written for our admonition, upon whom the ends of the world are come*" (1 Cor. x:11). The earth-called nation was delivered from the bondage of Egypt, which figured a spiritual deliverance from the devil's yoke of sin. Every step of that pilgrim-way, from Egypt through the desert, to their home—every failure, on the people's part; every conflict, every victory, every defeat, every form of opposition, whether of Balaam's insidious wiles on the ease-filled plains of Moab, or the hostile forces of Amalek—all have their perfect answering correspondences in the wider, the heavenly, the spiritual sphere, that is, we may say, ours.

Nor is there the slightest reason to suppose that this most interesting and valuable parallel stops with the passage of Jordan. On the contrary, it is equally certain that it continues, for we learn the same most valuable lessons from sieges, battles, victories and defeats in the land. Jericho, the city of the curse, has its counterpart in that world that lies under the same judgment. Something we have learned, too, from the shameful failure at little Ai, and so on. Then the first king of the earthly kingdom, King Saul, points us to the first king of the wider sphere, Lucifer. The elect and true King, David, is, beyond question, a type of the true King of a far wider realm, Jesus. So all through, till, at the very end, the renewed Jerusalem on the earth is still a pattern of the wider and eternal universe of bliss, in which God is dwelling with men, and outside of the one is that ever-burning Tophet (Isaiah lxvi), a terror-striking picture of that "Lake" ever-burning with fire and brimstone—the "second death," which is outside the other.

All this is, I believe, firmly based in divine revelation, and so not open to controversy; but here then, we have come to the millennial earth, providing figures or types of the

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eternal state, and, I ask, is it not justifiable to deduce that millennial service of redeemed Israel, after their full deliverance from every heavy yoke—that blessed service that is told out both in the second part of our song in chapter xii:4–6, and in more detail in chapter lxvi:19, **must** also **be a pattern of the corresponding service of the heavenly people in eternity?** If Israel be sent "to the isles afar off" that have never heard the fame of God nor seen His glory, is it an unjustifiable deduction—nay, is it not the *inevitable* deduction, that the heavenly redeemed shall have a similar joyous happy ministry to some scenes that similarly "have not heard His fame nor seen His glory?"

It is clearly written of **us:** "His servants shall serve Him." Is it forbidden, then, to enquire if Scripture tells us anything as to what that service shall be? And is it not a suggestion, by no means dim, that *one* part at least of that service shall be to carry, not to far-off isles of the earth, but to far-off *worlds*, the tidings of the display of His glory, and how all that glory was shown forth in the face of One Who once upon this little earth hung on a cross of shame nineteen hundred years ago, and of which they—those worlds that have swung around in their appointed orbits—those worlds, *infinite* in numbers, as evidenced by the ever-increasing fields of luminaries brought into vision by increasing powers of the telescope—have known nothing. They have, by their very being, declared to *us* the glory of God—shown His handiwork (Psalm xix); may it not be reserved for us to recompense them for that unconscious ministry, by declaring a brighter glory—a far more wonderful work? As that "*fewest* of all people" (Deut. vii:7) were chosen to be the vehicle of the display of His glory amid the mighty empires of the earth; so this little earth, which is but as a grain of sand amid the mighty worlds around it may well be chosen for a wider, fuller display.

But to return to Israel's song, and blessed beyond all power of expression is it to see the "end of the Lord" whether with one single individual of His poor afflicted people, as Job (James v) or with the nation of Israel, as a whole, as here. Always that end is joy. O, blessed be God, that this is so happily confirmed in that book of Psalms that tell out

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those ways, through human sighs, tears and songs—but the songs always prevail at the end; and when we come to the last psalms, the sighs have ceased, the tears have been wiped away, and Halellujahs ring without the discord of a groan through them all—the very last word is "Hallelujah!"

So shall it be for the feeblest whose heart's confidence is in the Lord Jesus. Many a sigh and tear may come first; but even by these we shall not be losers, for they will give God Himself a happiness that angels cannot afford Him of wiping tears away, and then songs shall take their place to end nevermore.

This brings us to the end of the second great subdivision of our book. And may we not join in its praise with our feebler thanksgiving and also sing Hallelujah?

—F. C. J.

The Great Leaders of the Last Days.

By H. A. Ironside.

Scripture clearly contemplates several leagues or confederacies of nations in the Time of the End, following the rapture of the Church, and preceding the manifestation of the Lord Jesus Christ as Jehovah's King sitting on David's throne in Zion.

Statesmen are at the present seeking to perfect a world-league, but it would seem evident that, whatever temporary success they may have—and that, in the present writer's judgment, is exceedingly questionable—no permanent world-wide society will ever be brought about until all the kings of the earth bring the glory and honor of the nations to the heavenly city, when, "in His own time," our Lord Jesus Christ shall show "Who is that blessed and only potentate, King of Kings and Lord of Lords."

Three different leagues, at least, will, probably, be formed, and all of these mutually antagonistic. These several confederacies imply various civil or political heads, and, in addition, the Scriptures plainly declare the rise of a great religious leader, to be owned by apostate Christendom and apostate Judaism as the Messiah.

It seems strange that careful students of prophecy should

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ever deny this, and yet even so clear and vigorous a teacher and preacher as our highly esteemed brother, Dr. I. M. Haldeman, has seen fit, more than once, to denounce such teaching as contrary to the prophetic Word. With him there is but one great leader yet to be produced in antagonism to God and His Christ, who will be both a military genius and the arch-apostate. So sure is Dr. Haldeman of this that, in one of his sermons on "The Second Coming," he says: "The attempt of a certain school of expositors to make the Little Horn of Daniel viii distinct from the Little Horn of Daniel vii is a piece of disastrous, contradictory, and confusing exegesis, conceived in absolute error and certain to darken counsel with words without knowledge." It seems a pity that one cannot be a little more considerate in referring to the views of esteemed and godly brethren, not in keeping with conclusions one has himself come to. Think of declaring that the teaching of men of God like Wm. Kelly, J. N. Darby, F. W. Grant, C. I. Scofield, and a host of others, has been "conceived in absolute error," simply because they believe that Scripture consistently teaches that the two Little Horns referred to are not symbolical of the same persons.

A sober examination of Daniel vii and viii ought to make it very plain to anyone that the persons are absolutely distinct. The Little Horn of Daniel vii comes out of the Roman Empire, and is clearly identical with the first beast of Revelation xiii, the last head of the Ten Kingdoms, or Western League—a confederacy of nations whose governments and systems of jurisprudence are largely based on the Roman pattern. These are the nations who were most prominent in the coalition against Germany in the recent war. It is not possible, at the present time, to say just which ten will form the league pictured by the ten toes on the feet of the image of Daniel ii, and the ten horns on the beast in Revelation xiii. Whoever is chosen as supreme arbiter when this confederacy is formed will, doubtless, be the predicted Little Horn of Daniel vii, and the Beast of Revelation xiii.

On the other hand, the Little Horn of Daniel viii arises in that portion of the world where the Graeco-Macedonian

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Empire held sway. It does not include anything west of Greece. By comparing what is recorded in the Scripture of Truth concerning the King of the North in Daniel xi it would seem clear that this Little Horn and the King referred to are identical. In that case it is evident that he arises in Asia Minor, and the seat of his power is in Syria. He may be the last ruler of the Ottoman Empire, or, if the Ottoman Empire be completely destroyed before the Great Tribulation takes place, he will be the head of whatever power arises in its place and probably the leader of the Moslem world. He, too, will be a great civil and political power, a notable warrior and an astute strategist. He will become the avowed enemy of the new Jewish State, and yet, forced by the Little Horn of the West (who will exercise a protectorate over Palestine after it has been restored to the Jews), will be bound by covenant to observe certain treaties. But the King of the North (so designated in regard to his relation to Palestine) will attempt to wrest the suzerainty of the land from the Western League, only, at last, to come to his end with none to help him. He is said to be mighty, but not by his own power. And a careful study of Ezekiel, chapters xxxviii and xxxxi, will, I think, make clear what power it is that secretly sets him up to regard the treaties as but "scraps of paper," because of his own ulterior purposes. That power will be the great Slavo-Teutonic-Asiatic League of northeastern Europe and western Asia. Its head will be the final prince of Russia (Rosh—see new translation), who will, eventually, arise out of the chaotic conditions produced throughout so large a portion of the world through Bolshevism. He is called Gog, of the land of Magog, and he binds to himself numerous peoples, among them Armenia, Persia, etc. He will attempt to possess himself of Palestine, when the people are dwelling there in quiet in a land of unwalled cities, feeling themselves secure because of the league made with the Beast. But, though he pours a numerous horde down upon Immanuel's land, this vast army will be destroyed upon the mountains of Israel, with a destruction unparalleled in the history of the world.

The religious leader is that "lawless one" described in

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Daniel xi, from verses 36 to 40 as "the king." He will reign in Jerusalem. He it is who will enter into the covenant with the Beast, paying tribute to the latter, honoring him as the god of forces, denying the God of his fathers, Abraham, Isaac, and Jacob, and, eventually, declaring himself to be the long promised Messiah. This is the personal antichrist, who is yet to come. It is a solemn thing to consider that he may be living at the present time, waiting to be manifested after the Church has been caught away to Heaven. *By what possible sober and careful exegesis can these Great Leaders all be identified as one and the same person?*

Another power there is, concerning which I write with more diffidence. Namely, the kings of the East, or literally "from the sunrising," briefly mentioned in Revelation xvi:12, whose way is prepared by the drying up of the Euphrates. Various have been the conjectures as to what kings are here meant, but, it seems to me, it is at least worthy of consideration, that Japan for 1,000 years has been known as the "kingdom of the rising-sun," and it would appear most reasonable that, at the time of the end, there should be another great confederacy of eastern Asiatic Nations, banding themselves together to resist European and American aggression, and whose watchword will be "Asia for the Asiatics." If this conjecture be correct, when the Euphrates, the evident symbol of the Turkish Empire, is dried up, and the last barrier destroyed that would hinder the western powers taking possession of Asia Minor, the Mongolian and allied hordes will be hurling themselves upon Jehovah's land, only to meet His wrath in that day, when all nations shall be gathered against Jerusalem for battle.

It will, I doubt not, be but a short time now until these things will all have been fulfilled. What mercy to know that, ere that awful day, the Church, which Christ has purchased with His own blood, and which, through grace, has kept His Word and not denied His Name, in these days of increasing apostasy will have been caught away to meet Him at His descent in the air, and thus escape the hour of trial which is coming on all the world, to try them that dwell on the earth.

I add a note as to the last "King of the South" who joins

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the "King of the North" in attacking the Antichrist, the willful king, in Jerusalem. He will, I take it, be the final Egyptian head, and in all likelihood an ally of the northern king because of his Mohammedan faith. (See Dan. xi:40). He will perish with the rest when every opponent of God and His Christ will be destroyed ere the setting up of the Kingdom of the Son of Man.

Prayer

ARTHUR W. PINK.

In January "Our Hope" there appeared an article from our pen entitled "God's Sovereignty and Christian Prayer". It was a **short** one, and we made no effort at a **complete** statement. We were careful to say, "We are not now expounding the important truth of God's sovereignty, **nor are we attempting to epitomize the teaching of Scripture concerning prayer.** We do not even seek to discuss in general the Problem of Prayer. Instead, let it be repeated, **we confine ourselves** to a consideration of the relationship between God's sovereignty and Christian prayer."

Our main object in writing the above-mentioned was to emphasize the need of submitting our wills to God's in prayer. What we wrote was intended more or less as a **protest** against much of the modern teaching which so stresses the **human** element in prayer that the Divine side is almost entirely lost sight of. It is the same today with almost everything else which has to do with the Christian life. Take either preaching which is addressed to the unsaved, or addresses given to Christian-workers on Service, and is it not true that for the most part the **human** element is pressed to the almost total ignoring of God's claims, God's activities, God's sufficiency? So in Prayer. So much has been said and written on **our** side, the conditions **we** must meet, the things **we** must do, the efforts **we** must make, that it seems to us there is a **need,** a real and imperative need, for some one to call attention to the **neglected** side—would that some worthier and abler pen than ours was led to employ itself to this end.

The above remarks seem called for in response to another article appearing in March "Our Hope," by G. H. Hospers, in which, after acknowledging the importance of what we had said in "God's Sovereignty and Christian Prayer", he adds, "We feel that something more needs to be said * * * so that we may not fail of arriving at the **full** truth." With this statement, as with much our brother has written, we are in full accord. We gladly acknowledge that prayer is more than "a pious exercise"; we emphatically insist that prayer is far otherwise than a mechanical performance; we firmly believe that prayer is a **Divinely** appointed means whereby we may obtain from God the things we ask, **providing** we ask for those things which are in accord with His

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will. And here is the point we sought to stress—and it badly needs stressing today. Prayer does not make God our servant. One of the most important of all elements of prayer is that I submit myself to God's will. For example: I have a dear one who is dangerously sick; I go to God in prayer in that one's behalf. What is the first impulse? To ask God to heal that person. Is that wrong? Not necessarily so. But who is there that has had any experience in the prayer-life that has not found as he continued praying the recovery of the sick one might not be according to God's will? and then, instead of rebelling we found God imparting a conscious spirit of submission, and we added, "Nevertheless, not my will, but Thine be done"!

When Brother Hospers says that a large measure of the preciousness of prayer consists in this, "that by means of it we obtain something of the Lord," we have no complaint to make, but in conclusion simply say, the practical value of prayer lies in the obtaining from the Lord those things we ask of Him which are "according to His will".

Current Events and Signs of the Times in the Light of the Word of God.

The League of Nations as Seen by Wall Street. The *Wall Street Journal* of March 4th contained an editorial on the balance of power. We quote from it.

"In one of the ablest criticisms which has been made on the constitution of the Society of Nations, Senator Knox suggested three substitutes for the plan. The second of these was an alliance of three Powers—certainly the United States and the British Empire and presumably France—to enforce peace. Critics of the suggestion naturally say that this is a return to the old system of balance of power.

"Is not the proposed Society of Nations in effect, so far as it has been developed, the same thing? It proposes that five nations shall form an alliance similar to that which defeated the Central Powers, with the five principal Allied Powers in control. This is an alliance, whatever else it may be called, and it has been enforcing peace, so far as four of the Powers are concerned, for four years or more, and for our own part, for two years.

"The Society excludes for an indefinite time the Central Powers, with their still large populations and natural resources. Is it not to be expected that these Powers, perhaps reinforced by Russia, will form an alliance of their own after peace terms are settled and the battle

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smoke has cleared away? Will they not be within their rights, so far as the constitution of the Society of Nations says anything to the contrary?

"Out of a debate in the Senate which might perhaps have been evaded, as it was going beyond its province somewhat in discussing a merely tentative proposal, a high level of consideration and analysis has brought out at least one fact clearly. This is that no Society of Nations, no preponderating alliance, no League to Enforce Peace, can succeed unless it has the United States for one of its members. This means, in effect, that the decision of the matter is in our hands. A league without us, and excluding the Central Powers, would, in the exhausted state of the original Allies, be too weak to enforce its will, even with all the resources of the British Empire; while a rival league would be in order."

The supposition contained in this paragraph that the Central Powers may form an alliance with Russia is not without foundation and all may work out, in the near future, in this way. Prophecy not only reveals a Western Confederacy, the Roman Empire revived, but also a North-Eastern Alliance. Russia and parts of Germany will some day come together.

League of World Churches with the Pope as Head. For years attempts have been made to unite Christendom. The great war seems to bring these schemes to fruition. It is reasoned that the league of all churches will mean the same thing that the league of nations means, or is expected to mean for political life. The following is of interest:

"Three Episcopal bishops will leave soon for Rome to lay before Pope Benedict a proposal for a League of Churches to be to the religious life of the world what the proposed League of Nations will be to its political life.

"One of these will be the Right Rev. Charles P. Anderson, bishop of Chicago, and another will be the Right Rev. Reginald Weller, bishop of Fondulac, Wis. The third has not been named. Bishop Weller made the announcement in the course of a sermon today in the Episcopal Church of St. Mary the Virgin, New York.

"Bishop Weller said the project was to include the Roman Catholic, the Protestant, the Greek Orthodox and the Russian churches in this League of Churches. He has been working for church unity thirty-nine years.

" 'The people here may think it impossible for such a league to be brought about,' declared the bishop. 'They may believe us engaged in an impossible task, though hoping our mission may not be futile.

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" 'The idea of a League of Nations was laughed at. Yet our beloved President Wilson said it was not an impossibility and confrerees at Paris actually agreed upon a proposed constitution for such a league.

" 'Things which seem impossible become possible when men work single-mindedly for the good of their fellows and the glory of God. So let us humbly beseech Him for His help and guidance for the presence of His spirit and the overshadowing of His cloud by day and His pillar of fire by night, that in His strength we may go forward'."

All this is in line with the Divine forecast of the Bible. When this age ends there will be a great "world-church," the head of which will be the Romish Pope, the counterfeit vicar of Christ on earth. That his religious domination is linked with the nations of Europe in the soon coming revival of the Roman Empire may be learned from Revelation xvii. The woman seen in this interesting chapter is the papacy and the seven-horned and ten-headed beast she rides is a final league of nations which constitute the Roman Empire.

All is surely coming; more than that, it is in the making. It remains to be seen what the Pope will do, what concessions he will make to catch apostate as well as ritualistic Protestantism, which today is pure mockery, for it is deader than dead and destitute of all life to protest against anything. But there are large numbers of evangelical Christians who will never fall into this snare. Denominations may join "the world-church" but God's true church will hear and obey the Divine command, "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues*" (Rev. xviii:4).

Bolshevism the End of Civilization and Humanity. The Red Terror which has risen out of the Russian Chaos is assuming vast proportions. All Europe is beginning to tremble, and rightly so; and so may the whole world. It is gaining everywhere. Its activity in China and India is of solemn significance. In our own land the same beast raises its head. Its leaders, some of whom are apostate Jews, want to dominate the whole world and stamp out every law, every religion—especially Christianity—and eradicate all civilization. If it triumphs it will mean all this, and

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the whole world will be in the greatest tribulation such as has never been before and never will be after. The conditions in Russia are horrible. The French Revolution of a hundred years ago is nothing in comparison with it. Starvation and pestilence sweep hundreds of thousands away. If a horse dies in the streets of Moscow, a reliable witness states, men and women fight with the dogs for its flesh, which they eat on the spot, not having sufficient will power left to carry their booty home to cook. And the Bolshevist kill and torture on all sides. Here is a report of the situation from the "London Times:"

"The situation in Moscow is described as ghastly. All shops except those maintained by the *Soviet* are closed and nothing is obtainable without cards, only those associated with the Bolsheviki being able to obtain cards. People who stand aloof from the Bolsheviki suffer indescribable hardships.

"It is impossible to estimate how many are dying of starvation, but everybody coming from Russia declares that the Bolsheviki are deliberately endeavoring to exterminate the educated classes. Prices in Moscow are fabulous, and the sledge-drivers decline to budge under 200 rubles, where they would previously have been content with 40 copecks (100 copecks make 1 ruble). Bread costs 100 rubles (nominally £10) a pound, and clothes are unprocurable at any price whatever.

"Many churches in Moscow have been turned into theaters, and the famous and sacred Strastnoi Monastery has been transformed into a dancing-hall where harlots and profligates hold high revel nightly.

"The nationalization of women, though tried in many places, has proved a failure owing to the feeling aroused, but there is little doubt that women belonging to the better class undergo hideous treatment at the hands of the inhuman monsters who constitute the Bolshevik regime.

"In Moscow a special battalion of Chinese, composed of laborers originally imported to work in the Murman Railway, is maintained for carrying out executions. The executions have been so numerous that it is futile to estimate the numbers of the killed. The population of Petrograd is now reduced to 700,000; it formerly exceeded 2,000,000. The soldiers receive 300 rubles monthly, plus 10 daily as field allowance, with special bonuses for fighting and the capture of towns. In addition they are usually allowed three days to sack occupied towns.

"Only one-tenth of the Red Army is really Bolshevik, the remainder being forced to fight because otherwise they and all belonging to them would be exterminated. If an officer or soldier deserts the whole of his family are shot. The Bolsheviki are stated to realize that the game will be a losing one unless the whole of Europe is forced into revolution.

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Such is the horrible result of the Russian revolution. The days of Noah and of Lot, violence and beastly lusts, are revealed in these European conditions. Should Russia and Germany unite in Bolshevism, with Asiatic hordes at their command, then the rest of the world will be lost. Surely in these days the predicted end of this age, an end in lawlessness and tribulation is looming up. Still there are a few left who grind out their "Peace, peace," and that the world is getting better. How thankful God's people should be that before the storm fully breaks God will open His door in heaven (Rev. iv:1) and call them home. Let us wait as never before. He must be near.

God Left Out Completely. In our lecture, "The League of Nations: Can it Bring Peace?" we told the large audiences we addressed that Christ alone as the Prince of Peace can bring Peace to the world. We also stated that at the Peace table, with its tardy work, God has not been mentioned once. We never heard that prayer was offered for divine guidance, nor that the crown rights of our Lord were spoken of. God is completely left out. His guidance is not sought. Yet the religious Press looks at the peace table and the coming League of Nations as one of the greatest achievements of "our Christian civilization." The daily papers have nowadays more sense and insight in the real conditions than the religious press. "The American Lumberman," a trade paper published in Chicago calls attention to this fact that God is left out in Paris.

"The founders of this Republic recorded in the Declaration of Independence their 'firm reliance upon the protection of Divine Providence.' This sentiment was reiterated by Lincoln in his immortal address at Gettysburg, as well as in other addresses and state papers, and has been reaffirmed by every president from Washington to Wilson. During the darkest period of the Civil War the motto 'In God We Trust' was ordered stamped upon our silver coinage, by Act of Congress. When, a few years ago, it was proposed to drop this motto from the coinage the suggestion aroused such a tidal wave of protest that it was immediately abandoned. There is no reason to believe that American sentiment has changed in this regard since then. Our national anthem likewise declares that "In God is our trust," and the national hymn 'America' expresses the identical thought in the verse beginning 'Our fathers'

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God, to thee, author of Liberty . . .' Are these sentiments, woven into the very fiber of the nation, mere pious platitudes, or do they express the real heartbeat of America? *The American Lumberman* is certain that the latter is true.

" 'Man proposes, but God disposes,' and unless the League of Nations takes into account—not alone in words, but in spirit—the fact to God, it is foredoomed to failure, just as every previous plan and scheme of men to insure permanent peace has broken down under the pressure of national ambition, hatred, or avarice—traits that have not yet been banished from the world. There must be something more potent than bayonets or battleships, needful as both are under present world conditions, as the ultimate authority. Back of the citizen is the state—using the term in its broad sense—and back of the state, is, or will be, the League of Nations. Back of the League must be God, if it is to endure.

"Are these idle words on a subject of little consequence? Listen to the Bolsheviki creed as recently stated by one Wicks, head of the so-called *Soviet* in Portland, Ore. 'Your democracy,' said he, 'is a lie; your liberty is a lie; your God is a lie.' One of the principal tenets of anarchy, Bolshevism, and every other such cancerous growth upon the body politic is and always has been repudiation of any responsibility to a Supreme Being.

The Kingdom of Heaven: Its Significance and Scope.

(Continued from April Hope.)

In saying that John would go before the Lord in the spirit and power of Elijah, Gabriel gave intimation that the Baptist's ministry would be similar in character and scope to that of the Tishbite in a coming day. Just as Elijah will preach in view of the approach of the Messianic Kingdom and will seek to make ready a people for the Lord, so John announced the nearness of the same Kingdom and called upon the Jews to take that place before God which was necessary to fit them for communion with their King. It is thus we are to understand John's message: "Repent, for the Kingdom of Heaven is at hand" (Matt. iii:2). Confirmatory of what we have just said that Luke i:17 supplies the key to the character of the Baptist's ministry, are the words of our Lord as recorded in Matt. xi:13, 14—"For all the prophets and the law prophesied unto John. And if ye will receive it (rather, "him"), this is Elijah, which was for to come." We take it that these words mean that if the Jews had allowed John to do the work of Elijah, he would have been an Elijah unto them, and in that case the Great Tribulation would have at once followed and been succeeded by the then setting up of the Messianic Kingdom. John had come in the spirit and power of Elijah, and had the Jews responded to his appeal he would have done the work of an Elijah among them, and so have prepared the way for

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the appearing of their King in His glory some seven years after His humiliation and death. But, of course God had foreknown that the condition of the Jews at this time would render it impossible for John to accomplish this work; hence, He had previously announced that He would send Elijah to do so a little before the great and dreadful Day of the Lord. By the words, "*If ye will receive him*," the Lord threw upon the Jews themselves the whole of the responsibility for the long delay and weary exile of nineteen centuries. It must be noted that our Lord was speaking *hypothetically*. What he said was, "*If* ye will receive him." He was addressing them not from the standpoint of God's eternal counsels, but in view of *their responsibility*. The preaching of John the Baptist failed to bring about the Nation's "repentance," and consequently, *after his death*, when the offer had passed, the Lord said, "Elijah truly shall first come and restore all things. But I say unto you, that an Elijah* is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them" (Matt. xvii:12). Following which we read, "Then the disciples understood that He spake unto them of *John the Baptist*." Here the appearing of Elijah is said to be still in the future, and we are told that he will do what (hypothetically) John might have done, but did not, that is, bring back the Chosen People from apostasy. As Mr. Gaebelien says in his commentary on Matthew —than which we know of none which is its equal—"John the Baptist had come in the spirit and power of Elijah. He was the voice of one crying in the wilderness, the way-preparer, the one in whom the last prophecy in Malachi *might* have been fulfilled, but they did not know him. His rejection was the prelude to the rejection of the Lord. John surely was the Elijah for that time." Finally, it should also be remarked that our Lord's words in Matt. xxi:32 give further verification of our comments upon the *character* of John's ministry, for we read there not that he came in the way of "grace" but that he came "in the way of *righteousness*."

We shall now examine briefly what is told us of John's ministry in Matt. iii. "In those days came John the Baptist," preaching in the wilderness of Judaea, and saying, Repent ye; for the Kingdom of Heaven is at hand" (verses 1, 2). Due consideration should be given to the fact that the Bapitst appeared in the midst of a nation that was thoroughly permeated with Phariseeism, that was blind to their real state before God, and that boasted they were the Children of Abraham yet neither exhibited his faith nor brought forth his works. It was in perfect keeping with their moral condition, therefore, that John appeared not in Jerusalem but in the *wilderness*—symbolic of the spiritual barrenness of those whom he addressed.

The Baptist's call to Repentance was the demand that his hearers take their true place before God, and that was the place of *death* which

*The absence of the definite article in the Greek makes it permissible to supply the indefinite "*an* Elijah."

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the Jordan, in which he baptized, typified. Only thus could John "prepare the way of the Lord," prepare it by making ready a people fit to receive Him; made ready, as we have said, by the sentence of judgment which they passed on themselves. Such were the terms of Isaiah's prophecy which the Baptist was to fulfill—"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. *Every valley shall be exalted, and every mountain and hill shall be made low;* and the crooked shall be made straight, and the rough places plain" (Is. lx:3, 4). The words we have put in italics signified that lowliness would be exalted and pride abased. The response to God's call through John is stated in Luke vii:29, 30—the common people responded, but the religious leaders *rejected* the "counsel of God."

"Repent ye, for the Kingdom of Heaven is at hand." There are some Bible teachers who argue that under this expression the Baptist was announcing the Christian Dispensation which began on the Day of Pentecost, but this view is quite untenable, as is clear from many considerations. First, the predominant characteristic of Christianity is *Grace* and the Message to be proclaimed throughout the Christian Dispensation is "the Gospel of God's *Grace*." But as we have seen, John was *not* a preacher of "grace," instead, he appeared in "the spirit and power of *Elijah*, who was *silent* about grace in the days of Ahab and who, so far as Scripture reveals, will have nothing to say about "grace" when he returns to the earth just before the coming of the great and dreadful day of the Lord; while, furthermore, our Lord tells us that John came not in the way of "grace" but in the "way of *righteousness*" (Matt. xxi:32). Again, if the Kingdom of Heaven which John announced was a proclamation of the Christian Dispensation, how can we account for the fact that seeing in this Christian Dispensation God is dealing specially with the *Gentiles* (see Acts xv:14; Rom. xi:25, etc.) that Luke's, which is essentially the *Gentile* Gospel, *omits all reference to the "Kingdom" when describing John's ministry?* According to the theory we are now combatting, the words found in Matt. iii:2 *ought to have been recorded by Luke* rather than by Matthew. No; the Kingdom of Heaven which John heralded was not the Christian Dispensation, but the Messianic foretold by the prophets. This is clear from the fact that Matthew—who alone presents the distinctive Jewish and Dispensational features of our Lord's ministry—*is the only one of the four Evangelists* who informs us that the Baptist proclaimed the "Kingdom" as at hand. Neither Mark, Luke, nor John say a word about the "Kingdom" in connection with the Baptist and his ministry! But we shall leave for a later section of this article a more detailed consideration of the expression, "The Kingdom of Heaven is at hand" and a more extended refutation of the above mentioned theory.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptised of him in Jordan, confessing their sins" (Matt. iii:5, 6). The baptism of John confirmed his preach-

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ing. He baptized "unto repentance," and in "Jordan," the river of death. Those who responded to his call came "confessing their sins," of which death was the just due. But let it be said with emphasis, John's baptism *was not Christian baptism*, for Christian baptism could not be inaugurated until after the crucifixion of the Lord Jesus, Christian baptism being a baptism unto His "death" (see Rom. vi:3, 4). Here is further proof that John had *not* appeared to announce the dawning of the Christian Dispensation—in view of such an hypothesis it is absolutely unthinkable that those at Ephesus who had received his baptism should need *re*-baptising (see Acts xix:1–5).

Next we read of many of the Pharisees and Sadducees coming to John's baptism, to whom he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth forth not good fruit is hewn down, and cast into the fire" (verses 7–10). The symbolism of the last verse is easily interpreted—the "trees" were those Jews who, in the pride of their self-righteousness, refused to be baptized as sinners.

"I indeed baptize you with water *unto repentance;* but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Spirit, and with fire" (verse 11). Concerning this verse we cannot do better than quote the pertinent comments on it of J. N. Darby—"Observe that John the Baptist *did not present the Messiah as the Saviour come in grace* (italics ours), but as the Head of the Kingdom, as Jehovah, who would execute judgment if the people did not repent." And in regard to the words "He shall baptize you with the Holy Spirit" we subjoin a quotation from "The Numerical Bible:"

"It is evident that our Lord is but *applying* the words here, when He says to the disciples after His resurrection: 'John truly baptized, with water, but ye shall be baptized with the Holy Spirit not many days hence" (Acts i:5). Here is the same contrast of water with spirit, yet the same term, 'baptism,' applied to each; while the Spirit in the day of Pentecost when these words were fulfilled did not connect itself with water, nor were those to whom they were spoken baptized with water at that time at all. It is certain, also, that these disciples were born again *before* Pentecost, and that this baptism, therefore, was not their new birth. Scripture, if we pay the least heed to it, easily delivers us from such strange delusions. On the other hand, clearly at Pentecost the Christian Church began, and this is the 'Church which is Christ's body' (Eph. i:22, 23); while, in exact agreement with this we are told (1 Cor. xii:13) that 'By one Spirit are we all baptized into one body.' Thus the baptism of the Spirit is not that by which men are new-born, but that by which those already new-born become members

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of the body of Christ. It is not the beginning of the Spirit's work in souls, but a further, and yet in an important sense an initial work. It does not follow, however, from the way in which Christianity has fulfilled this prophecy of John that he knew anything of the Church as the body of Christ. It is certain that this was a revelation of a *later date*, and necessarily *hidden from him* (Eph. iii:3–6). It is certain, because Scripture declares it (1 Pet. i:10–12), that prophets might be led of the Spirit to utter what was quite beyond their own intelligence. But more than this, it does not follow, because Christianity has fulfilled this in a certain way, *that there may not be ANOTHER fulfillment of it, Israelitish and not Christian*, in those days to which the Baptist seems to point on, when Israel will be God's threshing-floor and finally purged, according to the Lord's own prophecy at an after-time. There does not seem, at least, any reason why the outpouring of the Spirit upon Israel and the nations in millennial times, of which Joel and others plainly speak, should not be called a 'baptism,' as initiating for them that state of blessing which will then be theirs. Such double accomplishments of prophecy are by no means rare. It agrees with this thought that John *puts alongside* (italics ours throughout) of this baptism of the Spirit, the baptism of fire; which finds its explanation in what directly follows: 'He shall burn up the chaff with unquenchable fire.' "

Ere closing this section we shall give another quotation, from the writings of William Kelly, not because we would buttress our own remarks by an appeal to human authority, but in order to show that what we have advanced is in full accord with the teachings of some of the ablest Bible students and men most deeply taught of God which He has given to His Church, and so that those of our readers who are not familiar with the works of these brethren may get the benefit of their thoughts.

" 'Repent ye: for the Kingdom of Heaven is at hand.' Here we have an expression which must not be passed over—all-important as it is for the understanding of the Gospel of Matthew. John the Baptist preached the nearness of this Kingdom in the wilderness of Judea. It was clearly gathered from the Old Testament prophecy, particularly from Daniel, that the God of Heaven would set up a Kingdom; and more than this, that the Son of Man was the Person to administer the Kingdom. 'And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away; and His Kingdom that which shall not be destroyed! Such was the Kingdom of Heaven. It was not a mere Kingdom of the earth, neither was it in Heaven, but it was heaven governing the earth forever. It would appear that in John the Baptist's preaching it, we have no ground for supposing that either he believed at this time, or that any other men till afterwards were led into the understanding of the form which it was to assume through Christ's rejection and going on high

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as now. This our Lord divulged more particularly in chapter thirteen of this Gospel. I understand, then ,by this expression, what might be gathered justly from Old Testament prophecies; and that John, at this time, had no other thought but that the Kingdom was about to be introduced according to expectations thus formed. They had long looked for the time when the earth should no longer be left to itself, but heaven should be the governing power; when the Son of Man should control the earth; when the power of hell should be banished from the world; when the earth should be put into association with the heavens, and the heavens, of course, therefore, be changed so as to govern the earth directly through the Son of Man who should be also King of restored Israel. This, substantially, I think, was in the mind of the Baptist. But then he proclaims repentance; not here in view of deeper things, as in the Gospel of Luke, but as a spiritual preparation for Messiah and the Kingdom of Heaven. That is, he calls man to confess his own ruin in view of the introduction of that Kingdom. Accordingly, his own life was the witness of what he felt morally of Israel's then state. He retires into the wilderness, and applies to himself the ancient oracle of Isaiah—'The voice of one crying in the wilderness.' The reality was coming; as for him, he was merely one to announce the advent of the King. All Jerusalem was moved, and multitudes were baptized by him in Jordan. This gives occasion to his stern sentence upon their condition in the sight of God." We shall now consider:

III. The Divine Incarnation and its Purposes.

What was the specific design or designs which the Son of God had before Him in taking upon Him the form of a servant and being made in the likeness of men? The Scriptures answer this question very definitely and teach that the purposes of the Divine Incarnation were manifold, but which, however, we can concisely reduce to two or three fundamental postulates. Primarily, the Word became flesh in order that the Will of God might be done—"Lo, I come to do Thy Will, O God" (Heb. x:7). The ultimate goal in the accomplishment of that "will" was that the Lord Jesus should offer Himself as a Sacrifice for sin. He had received a "commandment" from the Father to lay down His life (John x:18, 19), a commandment which required that He should become "obedient unto death, even the death of the Cross" (Phil. ii:8). It was thus God was to be "glorified" by the obedience of His own Beloved Son. So much for the *Divine* side. From the *human* side Christ Jesus came into the world to "save sinners" (1 Tim. i:15). Thus it was that the angel said unto Joseph, "Thou shalt call His Name Jesus; for He shall save His people from their sins" (Matt. i:21). Here, then, briefly stated, was the *fundamental* purpose of the Divine Incarnation. The Son of God was made in the likeness of sinful flesh in order that God might be glorified by his obedience unto death, and in order that His people might be saved from their sins. And so far as we are aware no Bible teacher of orthodox repute has ever called this in question or sought to cast doubt upon it. To the above named essential

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purposes may be linked that which is set forth in Heb. ii:14 and 1 John iii:8—the Lord of Glory came to earth to "destroy" the Devil and his works.

Above we have stated, briefly, the *fundamental* purposes of the Divine Incarnation, and we are now at a loss to find a word which may appropriately be used as an antithesis of "fundamental." To speak of the "incidental" purposes of the Divine Incarnation is certainly incongruous, if not altogether unwarrantable. Perhaps it will be better to say that to glorify God, save sinners, and destroy the Devil and his works, did not exhaust the program before our incarnate Lord. Scripture also tells us that He came to earth as "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for His mercy" (Rom. xv:8, 9). Others set forth this same truth in other words. On seeing the Christ Child in the temple, Simeon took Him in his arms and said, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people. A Light to lighten the Gentiles, and the Glory of Thy people Israel" (Luke ii:30–32). His mission to Israel was clearly stated Himself when He said, "I am not sent but unto the lost sheep of the House of Israel" (Matt. xv:24). These words cover His earthly ministry (as set forth by Matthew), for during the days of His flesh He never went forth on an errand of mercy to Greece or Rome, nor would He suffer His apostles to go in the "way of the Gentiles" (Matt. x:5). But after His death and resurrection He became a Light to lighten the Gentiles and bade His apostles make disciples of "all nations," but this, be it noted, was not until *after* Israel had despised and rejected both Himself and His message. It is, however, with our Lord's relationship with the Jews we are now particularly concerned.

The first thing we are told in Matthew's Gospel concerning our Lord's ministry is found in iv:17—"From that time Jesus began to preach, and to say, *Repent; for the Kingdom of Heaven is at hand.*" In chapter one we have His genealogy and a brief account of His birth. In chapter two we learn of the visit of the wise men to worship the infant King, and of the flight into Egypt and the subsequent return to Nazareth. In chapter three we are given a brief word concerning the work of John the Baptist and of our Lord's baptism by him. And now in chapter four, following the description of the Temptation, we are introduced to the commencement of our Lord's personal ministry. After we are told what formed the subject matter of His preaching, we behold Him calling four of the apostles, and then we read, "And Jesus went about all Galilee, teaching in their synagogues, and preaching *the Gospel of the Kingdom*, and healing all manner of sickness and all manner of disease among the people" (iv:23). What, then, are we to understand by the terms "the Kingdom of Heaven is at hand," and "the Gospel of the Kingdom?" It will be noted that the terms of our Lord's message are identical with those of the Baptist (see iii:2). "The Kingdom of Heaven is at hand." Surely the precise significance of

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this expression is not difficult to determine. *The personal presence of the King in their midst* was the *verification* of this assertion. If the King Himself was actually present in the land, then the "Kingdom" "*must be*" at hand, seeing that the power and glories of the Kingdom were centered in Him. The "Gospel of the Kingdom" was, then, the blessings and glories of the *Messianic* Kingdom. It is to be noted that *this* Gospel will be preached again *after* the Rapture of the Church (see Matt. xxiv:14), which is proof positive that it is *quite distinct* from Christianity. Both the above expressions are peculiar to Matthew and must be interpreted in harmony with Matthew's presentation of Christ as "the Son of David." It was as *King of the Jews* that Old Testament prediction revealed Him (Zech. ix:9). It was as the One unto whom the Lord God would give "*the Throne of His father David*" that Gabriel announced Him to Mary (Luke i:32). It was as "*King of the Jews*" He was first heralded in the royal city by the wise men from the East (Matt. ii:2). It was as "*King of Israel*" that He was hailed by Nathaniel" (John i:49). It was as "*King*" He entered Jerusalem when He accepted the "Hosannahs" of the assembled multitudes (John xii:13). It was as "*King*" He represented Himself in His parabolic teaching (Matt. xviii:23; xxv:34). Finally, it was as "*the King of the Jews*" He was crucified (Matt. xxvii:37).

From a number of reasons which we shall state we are compelled to believe that our Lord's message, "Repent; for the Kingdom of Heaven is at hand" signified that *an offer of the Messianic Kingdom*, as foretold by the Old Testament prophets, *was then being made to the Jews*. Let us remark that it is of the utmost importance that we pay careful attention to the word "*Repent*" here. In this call to Repentance, our Lord, as the Baptist before Him had done, *laid down the fundamental terms on which the Kingdom was being offered to Israel.* The Call to Repentance was for the descendants of Abraham to judge themselves for their sins as well as for the iniquities of their fathers. The demand was that the Jews should take the place of guilty but contrite sinners before God. For it was only on the fulfillment of *this* condition that God would save Israel from their enemies and from the hand of all that hated them (Luke i:71). It was only thus that God could once more dwell in their midst; it was only thus that their sins could be blotted out and the Times of Refreshing come from the presence of the Lord (Acts iii:19). Having given what we believe to be the true meaning of the words, "Repent; for the Kingdom of Heaven is at hand," we shall now set forth as briefly as possible some of the reasons which appear to necessitate the above understanding of John's and our Lord's message.

Reasons for Believing that Matt. iv:17 Set Forth an Offer of the Messianic Kingdom.

1. Because our Lord was addressing Himself to a *Jewish* audience, which, in the light of the Old Testament Scriptures, would naturally and necessarily understand Him to be referring to the *Messianic*

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Kingdom. It is inconceivable that He in whose mouth was found no guile should employ a term which He knew would *mislead* His auditors, and if, when preaching, "Repent; for the Kingdom of Heaven is at hand," He had *no reference* to any kingdom foretold by the Israelitish prophets, then He certainly *did* mislead them, as is clear from two considerations: First, from the fact that the Jewish multitudes *did*, even though temporarily, recognize and own Him as their King (John xii:13); and second, because that He "made Himself King" was one of the specific charges brought against Him at His trial (see Luke xxiii:2; John xix:12).

2. Because we know from other Scriptures that the Repentance of Israel is the primary condition (from the human side) which must be met by them *before* the Messianic Kingdom is set up. We cite two passages in proof of our assertion. After our Lord's ascension to heaven a further offer of the Messianic Kingdom was made to Israel by God (in answer to Christ's prayer from the Cross—"Father, forgive them"), as is clear from the third chapter of the Acts, though like the previous one, this too, was rejected, and subsequently withdrawn at their murder of Stephen—which appears to have fulfilled our Lord's words in Luke xix:14. From Acts iii we learn that Peter, addressing "the Men of Israel," v. 12, said, "*Repent ye*, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. *And He shall send Jesus Christ*, which before was preached unto you: Whom the heaven must receive *until* the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (vv. 19-21)—a manifest reference to the Messianic Kingdom. The times of refreshing and the times of restitution refer to the Millennial reign of the Messiah, and until this is inaugurated the Lord Jesus must remain in Heaven; but had there been a general response to this appeal to Repentance, God would have sent back Jesus Christ to Israel—how soon will be considered later. The particular point we would emphasize in this connection is that God promised to send back Jesus Christ, and the setting up of the Messianic Kingdom awaits His return—contingently on Israel's "repentance." Therefore, we say above that our Lord's works in the days of His flesh—"*Repent*, for the Kingdom of Heaven is at hand," *oblige* us to understand that He was stating the terms on which *the Messianic Kingdom* was being offered to the Jews—Acts iii:19-21 interpreting it. Another Scripture which also confirms this interpretation is found in Zech. xii:10, "And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon Me whom they have pierced, and they shall *mourn* for Him, as one mourneth for his only Son, and shall be in *bitterness* for Him, as one that is in betterness for his firstborn." Here we learn that the Jews shall look upon their Messiah, and that they shall "mourn" for

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Him and be in "bitterness"—how bitterly they shall mourn the verses that follow reveal. Here then is the "godly sorrow" which "*worketh repentence* to salvation" (2 Cor. vii:10) wrought in Israel immediately prior to the setting up of the Messianic Kingdom.

3. Our next argument is based upon an *inference*, but to us it seems an inference from which there is no escape. Our inference is drawn from our Lord's parable of the Marriage Supper as found in Matt. xxii:1-14—a passage we refrain from quoting through lack of space, but which we would ask our readers to please look up. In this parable our Lord likens the Kingdom of Heaven to a "Marriage" ("Supper," compare Luke xiv:16) which a certain King made for His Son. His servants were sent forth to call them who were bidden to the wedding, but they would not come. Again, He sent forth other servants but they called to the invited guests in vain; in fact, the servants were spitefully treated and slain. In consequence, the King was wrath, and sent forth His armies and slew these murderers and burned up their city—a manifest reference to the destruction of *Jerusalem* in A. D. 70, proving that the "bidden" guests were the *Jews*. Later, the King sent forth other servants who gathered in from the highways as many as they found—a reference to the Calling of the Gentiles—and the Wedding was furnished with guests. From this parable it is clear that *an offer* to the Marriage Supper (which immediately precedes our Lord's return to earth to set up the Messianic Kingdom, (see Rev. xix:7) was extended *to the Jews*, and the plain and unmistakable inference is that *if* those who were originally "bidden" *had* presented themselves without delay, the guest-chamber would have been filled, and the Supper have then shortly taken place.

4. Finally, for our limitations of space forbid us subjoining additional arguments, *a process of elimination compels us* to understand the Lord's words found in Matt. iv:17 as we have interpreted them above. We know of only one other alternative which has been put forth by other expositors that need now be noticed. It has been argued that under the term "the Kingdom of Heaven" our Lord was announcing *the Christian Dispensation*, which began on the Day of Pentecost. But it seems to us that this alternative is absolutely untenable, and that, among others, for the following reasons: First, Because the Baptist before Him announced the same "Kingdom of Heaven" and the Baptist's ministry was clearly the subject of Old Testament prediction. But the Old Testament *knows nothing whatever of Christianity!* Second, Because the Baptist is distinctly said to have gone before Christ in the Spirit and power of "Elijah," *and these words are quite meaningless if John came to announce Christianity*. Third, Because when sending forth the twelve on their first mission the Lord *forbade* them going in the way of the Gentiles and even commanded them not to enter any city of the Samaritans (Matt. x:5), and *such a restriction is unthinkable if He had come with the primary and specific intention of proclaiming the immanency of the Christian Dispensation, wherein all*

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national distinctions are obliterated! Fourth, Because if the Kingdom of Heaven in Matt. iv:17 signified the Christian Dispensation, *this expression would surely be found in the Acts and Epistles which treat of the Christian Dispensation; but they will be searched in vain for a single mention of it!* Thus it will be seen that the attempt to make "the Kingdom of Heaven" in Matt. iii:2 and iv:17 mean the Christian Dispensation is utterly misleading and confusing, because unscriptural and erroneous.

(To be continued)

The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR MAY AND JUNE.

THE GRACE OF GOD.

(May 18, Eph. ii:4–10; Titus ii:11–14.)

Golden Text Acts xv:11.

Daily Readings.

Mon., May 12, Psa. lxxx:1–12; Tues., May 13, John i:1–17; Wed., May 14, Acts xx:17–38; Thurs., May 15, Rom. iii:21–31; Fri., May 16, Rom. v:1–11; Sat., May 17, Eph. ii:1–10; Sun., May 18, Titus ii:1–15.

I. Lesson Outline.

1. God's Grace to us in Christ (Eph. ii:4–6). 2. The Purpose of God's Grace (Eph. ii:7–10). 3. The Sure Hope of Grace (Titus ii:11–14).

II. The Heart of the Lesson.

We must need remember the way in which this second chapter of Ephesians begins. The Spirit is describing our past ruined state and desperate need as in the sight of God. Upon this scene of ruin God's grace in and through Christ Jesus comes to bring fulness of blessing to the perishing ones, and pre-eminently to bring glory and honor to God. The Spirit speaks first of the motive of the grace of God toward us; it is that of the great love wherewith He loved us (Jno. iii:16, 1 John iii:1). It is the love of God who is rich in mercy—a mercy that is seeking a way to pour forth its wealth into the needy ruined race; a pent up wealth of infinite blessing that must find some channel for its fulness to reach the sinner. Then the Spirit reveals to us how in Christ and in Him alone God's grace finds its divine channel. We who were dead in our sins are reckoned to have been crucified with Christ

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(Rom. vi:1, etc., Gal. ii:20). God identifies us with Him in death. And then grace proceeds with its marvellous work step by step i the "quickening together with Christ". So are we brought to new life, even eternal l fe in Christ. Then are we "raised up together with Him"; and our identification is so close and absolute that in grace we are now reckoned by God as being "seated together with Him" at the right hand of God in the glory. This is the climax of God's grace as it speaks forth so fully His great and more than marvellous love toward us in Christ Jesus. Nothing can be added save the inbringing of our bodies through grace into the glory where Christ now is for us and this will surely be done.

While God does design our full salvation, yet this is not the pre-eminent reason of the cross and the throne in the glory to which we are to be brought. Nay, pre-eminently the glory and honor of God are the things which God has in mind in all this. Think of the definite statements of Eph. ii:7, iii:10. How God will be able in that day of our home gathering and to all eternity to "show the exceeding riches of His grace in His kindness toward us through Christ Jesus". Think of being in the glory for this purpose! What a future! Think of God being able to make known to the principalities and powers in the heavenlies His wisdom through the church of Christ. O, what a marvellous fact for us to know and to enter into by faith. Nor may we pass by the truth that in thus showing forth His grace God has done it sovereignly to the exclusion of the flesh and its work and to the glory of His name, while in the grace bestowed lies the power and full ability to walk in the good works "which God has before ordained that we should walk in them".

In full keeping with this precious line of truth is the statement of the Spirit in the portion from Titus. While the grace of God that bringeth salvation, *has appeared to all men*, it only prevails to teach the believer how to live and walk in the light of the Blessed Hope which is the diadem of grace. Saved by grace through faith the hope is made known to us. And ever as it grips the heart it moulds the life and shapes it after the divine pattern "soberly, righteously, and godly in this present world". And as we thus go on walking in heart fellowship with our God and Father, there is the brightening of the HOPE and the continued increase of joy and gladness in the Lord, and the eager hastening on toward the coming of Him whom we now love and worship.

REPENTANCE.

(May 25, Jonah iii:1–10.)

Golden Text Mark i:15.

Daily Readings.

Mon., May 19, Jonah i:1–17. Tues., May 20, Jonah ii:1–10; Wed., May 21, Jonah iii:1–10; Thurs., May 22, Jonah iv:1–11; Fri., May 23, Luke xiii:1–5, xv:7–10; Sat., May 24, Acts ii:32–47; Sun., May 25, Rom. ii.1–16.

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I. Lesson Outline.

1. A Renewed Commission (verses 1, 2). 2. The Preaching of a Penitent Man (verses 3, 4). 3. A Repentant People (verses 5–9). 4. A God of Grace (verse 10).

II. The Heart of the Lesson.

Our portion is well named repentance; it is the key word of the chapter. We open with the renewed commission of God to a penitent messenger, but a messenger who is clearly a type of the people from whom he came. He is virtually as one brought back from the dead. One who has failed in obedience and ministry in the first place, but who is now taking up the testimony anew. This is vividly the prophetic truth concerning Israel, who are now set aside by God because of unbelief and failure. But who will surely take up anew, in God's time and through His grace, this testimony to the world. Deeply penitent at last they will be fitted for their service. Read carefully the cry of the imprisoned penitent Jonah in chapter ii, and note how he quotes from at least nine Psalms, each of which is more or less Messianic in its character. It is when his heart is thus turned to the Christ of God that the deliverance and the new ministry come. So shall it be with his people in the last days also.

The message is one that speaks definitely of coming judgment and seems to hold out nothing of grace at all to the sinner. And this is to specially characterize the coming testimony of Israel to the world. The word will be, "the kingdom of heaven is at hand," for the King is coming soon. But coming to judge and destroy wickedness and to root out of His kingdom all things that offend, and them which do iniquity. Not as now the gospel of the grace of God for the salvation of souls. Do not hold out any false hopes to the people who are now rejecting Christ, or neglecting God's great salvation in Him. Without question there will be people saved for the millennial earth. But remember that the professing church is swept into the apostacy that is even now having its forerunner and preparation in the federation of churches that is looming up on the religious horizon of this world. And what chance for salvation will they have who have heard and not believed, or who have taken the ground of mere profession in church membership before God? Remember that "God is not mocked; for whatsoever a man soweth that shall he also reap." Sow profession and you will reap apostacy. The present condition of Christendom verifies the fact.

So deeply stirred are the sinning people of Nineveh that they at once take the only true and safe ground of lost sinners before God (verses 5–8). True there has been no word of possible grace from the righteously angry God. Yet perchance they may find favor with Him, "Who can tell . . . " they argue in faith, and rightly so.

O, the fulness of God's marvellous love and grace! Nineveh had rightly interpreted the message of God to it. For why should He warn them at all if He intended to destroy them utterly and without remedy?

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Why allow forty days of grace ere the stroke should fall upon them, and why not consume them at once? With what grace God answers their cry and withholds His judgments. His purpose of grace is supreme, and His grace prevails against the hand of judgment. So again of the coming day of tribulation for the earth, the Spirit writes, "When Thy judgments are in the earth the inhabitants of the world will learn righteousness" (Isa. xxvi:9). Yea, the very throne of judgment in Revelation is a rainbow encircled one, which speaks of grace and mercy even amid the coming judgments of the end of the age. But remember, no such emerald bow encircles the GREAT WHITE THRONE of Rev. xx:11. Grace is then a thing of the past forever to the impenitent sinner.

FAITH: WHAT IT IS, AND WHAT IT DOES.

(June 1, Heb. xi:1–10, xii:1, 2.)
Golden Text John xiv:1.

Daily Readings.

Mon., May 26, Heb. xi:1–16; Tues., May 27, Heb. xi:17–31; Wed., May 28, Heb. xi:32, xii:2; Thurs., May 29, Matt. viii:1–13; Fri., May 30, Rom. i:1–17; Sat., May 31, Rom. iii:21–31; Sun., June 1, Gal. ii:11–21.

I. Lesson Outline.

1. Faith's First Things (verses 1–7). 2. Faith's Gain Through Delay (verses 8–10). 3. Faith's Abiding Vision of Christ (xii:1, 2).

II. The Heart of the Lesson.

The whole plan of salvation is upon the principle of faith, otherwise it avails nothing for the spiritually powerless and ruined sinner. So important is this divine fact that the Spirit devotes one whole chapter of Hebrews as well as other portions of the word to the testimony concerning faith. The whole chapter should be studied to intelligently comprehend the precious truth. The faith of which the Spirit speaks in this chapter is faith which saves (x:38, 39). His first word about it is a statement concerning its power; it is the only power which can possibly lay hold of and understand the things of Christ. It is to the soul what the eye is to the body. It gives the ground or confidence by which the soul actually realizes and enjoys the things of God hoped for, and by which it actually comprehends and possesses things not seen. It is the only channel through which we can obtain a good report of the things of God. And it is that which gives us a good report or standing with God Himself. By it we learn to see the world in its real origin from God, and as having its true place of a divine servant for our use to His glory.

Beginning with Abel, the Spirit of God selects different Old Testament worthies to illustrate and enforce some special points of saving faith. And we shall profit much by studying each. Just this suggestion concerning the ones with whom we have to do in our lesson at this time.

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In Abel it is Faith's Sacrifice. The contrast is between the selfrighteous Cain with his altar full of his own good works and the penitent believing Abel; who's faith centers in the coming redemption by Christ as portrayed in the bleeding sacrifice of the lamb offered to God. Faith must ever begin at the cross. Otherwise there is no salvation, no life or walk possible. Then it is the walk of Faith as in the case of Enoch. A walk with God that terminated in a translation like that of the church now so near. A walk that was well pleasing to God, but whose acceptability depended upon the inner closet fellowship with God of which verse 6 speaks definitely and blessedly. To this walk we are called today. Next we have the work of Faith in Noah. A Faith which took God at His word about the coming judgment of the world was prepared to follow God's word as to what He would have done. Such a faith is needed today to obey the one command, "Preach the word" (2 Tim. iv:1). It will keep the believer from being entangled with the worldly schemes of Cain as to world betterment, etc.

In verse 8 we enter upon the second portion of the chapter which is virtually an Exodus. If Abraham is to have any fellowship with God it must be in separation of God, for God cannot walk with him in Ur of the Chaldees or in Haran, nor in Egypt. But only in the land to which He calls Him, in separation of heart and life. And only then when walking by faith with God. And here only is learned the lesson of increased blessing through delay.

But the Spirit of God would have us clearly see that in all our faith we must ever have Christ filling all our vision. We have entered a race whose goal is the out-resurrection from the dead. Whose prize is Christ Himself. And the call is for a spritual exercise of which the physical is the type. The laying aside of all unnecessary weights; of the clinging entangling things of the flesh and sin. And with eye and heart fixed upon Christ, looking off from everything and every one unto Him alone. the patient persistent running is possible. Remember that enthronement with Christ in the coming kingdom is at the end of the race.

OBEDIENCE.

(June 8, Matt. vii:16–29.)

Golden Text, John xv:14.

Daily Readings.

Mon., June 2, Matt. vii:13–29: Tues., June 3, John xiv:12–31; Wed., June 4, 1 Sam. xv:1–23; Thurs., June 5, Jer. vii:21–34; Fri., June 6, Luke xviii:18–30; Sat., June 7, John xv:1–14; Sun., June 8, James i:1–27.

I. Lesson Outline.

1. The Testimony of the Fruit (verses 16–20). 2. The Rejected Unsent Worker (verses 21–23). 3. The Testimony of the Coming Judgment (verses 24–29).

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II. The Heart of the Lesson.

The Lord's closing words of testimony upon the mount of Beatitudes are intensely solemn and eminently practical. They challenge our careful, prayerful heart study, and especially in these days of increasing profession. With insistent power the Lord tells of the positive test of the fruit. The well known truths of nature are brought forth to illustrate the point. It is the view of justification of which James speaks—"by works". It is that which men understand; but back of real and blessed fruit there must of necessity be the new and eternal life in Christ Jesus, otherwise the divine fruit will not be produced. We shall have but spiritual thorns and thistles. Amid the present false teaching this is the test that we are to apply. What do they all say as to the person and work of Christ upon the cross and as to His actual resurrection from among the dead.

As further warning us against all that is false our Lord calls attention to the finding of the coming judgment. Remember that it is the Judge who Himself is speaking to us. All these false teachers and uncalled and unsent workers are to be before Him. It will matter little in that supreme court of God what the findings of man's lower court has been. They come there with what seems to be a most excellent record, "Lord, Lord, have we not prophesied in Thy name," etc. What a fearful word from the omniscient, omnipotent Judge, "I never knew you. Depart from Me ye that work iniquity." This calls for deep searching of heart in His presence.

Hearing and doing is ever characteristic of truth faith. It is the hearing of faith of which James speaks (i:25), "Whoso looketh into the perfect law of liberty." It portrays one in deep earnest faith and humility bending down and eagerly gazing into the word of God; and thus experiencing its marvellous transforming power. It is the same thought as in 2 Cor. iii:18. This grounds the soul in the things of God and of Christ. And such a one need never fear. The house reared by faith upon the Rock of Ages withstands all the stress and pressure. But alas, alas for the hearing ear that finds no sequel in life activity as interpreting the truth heard and translating that truth into blessed walking and working before God and the world. Whatever the appearance of the building such an one is erecting as in the sight of men, it is doomed to utter ruin and demolition. The superstructure may seem to challenge our admiration, but the foundation is all wrong; and the testing time reveals the fundamental weakness and brings disaster and ruin. And remember that this is eternal. May it not be well to look now upon the foundation on which we are resting. Is it solely Christ; Christ crucified; Christ risen? Our Redeemer and Savior? Then all is well. But be sure in this matter.

Never had any one spoken to the people after this fashion. It was a word that was with power and authority. It challenged their faith and obedience. And surely the same kind of ministry today would meet the need of the souls of men. And why may it not be given us as the

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ambassadors of God and of Christ who are in this world thus to speak for Him? And shall we not thus minister till He recalls us to the glory?

PRAYER.

(June 15, Luke xviii:1–5, 9–14.)
Golden Text, Phil. iv:6.

Daily Readings.

Mon., June 9, Matt. vi:1–15; Tues., June 10, Jno. xvi:20–33; Wed., June 11, Jno. xvii:1–26; Thurs., June 12, Luke xi:1–13; Fri., June 13, Dan. vi:3–23; Sat., June 14, Matt. xxvi:36–46; Sun., June 15, James v:7–20.

I. Lesson Outline.

1. The Persistent Prayer of Faith (verses 1–5). 2. The Prevailing Prayer of Humility (verses 7–14).

II. The Heart of the Lesson.

Much could be said upon this most important theme of prayer. But we must need confine our study to the instances presented in our lesson. Will you specially note the setting of this precious word on prayer by our Lord? The preceding chapter closes with our Savior specially speaking about His glorious second coming to earth. While the verses immediately following tell of His reception of the little children and His word of testimony to the young ruler. Here our gem of prayer finds its gold setting. Prayer in vital connection with the holding of the blessed hope. Prayer in living helpful connection with the world's pressing need today.

The first of the two instances is that of the importunate widow; and our Lord intimates that the purpose He has in speaking of it is "to this end, that men ought always to pray and not faint". The truth shines forth by the contrasts that are before us in the words of our Lord. Could anything more clearly portray dire need coupled with absolute weakness than this poor widow? What a vivid picture at times of the child of God? And once we see matters clearly this becomes evidently our proper place before the Lord. Weakness and lack of all human resources; and in the midst of a scene where no help is possible from any human source, we are absolutely cast upon our God and Father. Yet how sharp the contrast between this unjust judge and our loving kind heavenly Father who is so ready to hear. From these premises the Spirit concludes thus: If the helpless widow can move such a judge to do right through her importunity, cannot persistent faith, reverently, humbly persistent, not obtain from the God and Father of our Lord and Savior Jesus Christ, and from the Lord Himself? It is indeed a challenge to pray, **pray, PRAY.**

The second instance is one that emphasizes the great saving power of saving faith. And again the contrasts bring forth the truth. What pompousness on the part of the one who trusted in himself and despised others. Such a spirit ever seeks to parade its own goodness, and is

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nothing lothe to flaunt it even in the presence of God. Yet we need to beware of *this* very spirit. Even the believer may grow proud of his attainments in grace and losing sight of Christ may be boasting about the gifts rather than the Giver of them, and of the cross whereby all these things were purchased for us by the Lord.

What a sad, sad spectacle! What a terrific word out of heaven to such an one, "ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS" (Isa. xiv:6). The portrait is not overdrawn, Nor was the Lord guilty of that. It finds its exact counterpart in every one who today is walking in the way of Cain—the way of mere profession. In the same temple, before the same God, within sight of, if not hearing of this pompous, inflated, empty thing, is the despised publican in deep contrition of heart, that knows its sin and ruin. He pleads only for mercy and grace from the God of grace. There is not even the uplifted head. But rather the very attitude of countenance and person speaks the humble heart condition before God. His very smiting of his breast tells of his sorrow and soul pressure. Can you go by faith with these prayers? Not far need we go with the first; it does not rise above the head of the one who offers it. With the other you will need to go clear to the throne of grace, and there listen to the one blessed word of the divine answer sent back to the humble penitent believing publican, "JUSTIFIED". Both go home. The one more self satisfied, more pompous, more self conceited, and self centered than ever before. The other with a well of joy and gladness springing up in his heart and with praise to God who has forgiven him. Both these prayers should characterize our approach to God (the widow's and the publican's). The persistence of faith connected with reverence and true humility in the presence of God.

THE BELIEVER'S HOPE.

1. It is a living Hope (1 Pet. i:3).
2. It is a saving Hope (Rom. viii:24).
3. It is a good Hope (2 Thess. ii:16).
4. It is a patient Hope (1 Thess. i:3).
5. It is a rejoicing Hope (Rom. v:2).
6. It is a blessed Hope (Tit. ii:13).
7. It is a purifying Hope (1 Jno. iii:3).

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Daily Scripture Calendar.

May, 1919.

May 1. "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name" (Matt. vi:9).

Is it scriptural to pray to either the Second Person or to the Third Person of the Trinity? There is but little Bible example of such prayer excepting in the personal address to the personal Christ while He was here on earth. Yet as all Persons of the Trinity are equally God, prayer of adoration and worship might be reasonable. We may now come to One Who is a real Father. In the Old Testament we are told that the Lord pitieth "*like* as a Father."

May 2. "That whatsoever ye shall ask of the Father in my name, he may give it you" (John xv:16).

The instruction of Christ is, then, that we are to pray to the Father in the name of the Son. It is ungracious to criticise any prayer that is the expression of a true heart's desire. The most orthodox utterance may be a poor prayer, while an unuttered cry from a crushed heart, in the name of Jesus, will be heard instantly. We are not dealing with the laws of nature which can only yield to the greater force: we are dealing with "Our Father."

May 3. "In my name" (John xvi:23).

His name is the sweetest sound in the Father's ear; but when we pray in His name we pray in the consciousness that we are one with Him in our standing. We come to the Father on the plane to which His grace has lifted us. He wants us to believe, to understand, and to be bold in our heavenly position in Christ.

May 4. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi:18).

It is particularly noticeable throughout the Bible that prayer is not addressed to the Spirit. We may, and should, pray *in* the Spirit, or *by* the Spirit. The Spirit is not invoked until we reach the book of Revelation. During this age He is down here, dwelling in us as the cause and channel of all spiritual reality. He is our Paraclete, our Helper. He is identified with us, He is on our side.

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May 5. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi:6).

Here we are told that confidence in God is the first condition of true prayer. This confidence is more than that He *can* do what we ask. It reaches on and believes that He *will* do. Such confidence must be born of the Spirit within us. He it is that knows the mind of God and He alone can incline our hearts to the will of God. This is praying in the Spirit.

May 6. "For whatsoever is not of faith is sin" (Rom. xiv:23).

"Whatsoever" is a great Bible word. Like "whosoever" it is all-inclusive. Even prayer, according to this passage, may be so faithless that it becomes sin in His sight. Faith is believing God's Word. No one who is enlightened by the Spirit of God can contemplate God's power and grace and disbelieve the exact Word which He has spoken. He is true. He is able.

May 7. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (Jas. i:6).

"Wavering" is here placed as an opposite of faith as faith is related to prayer. It too *stagger* (Rom. iv:20); to *doubt* (Rom. xiv:23); to put a *difference* (Acts xv:9). Faith makes no difference. It does not limit God. Lack of faith is failure in spiritual discernment (1 Cor. xiv:29). We usually doubt God because we do not know Him.

May 8. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. lxvi:18).

This must always be a real condition of prevailing prayer. God is now dealing with us as His own children of His household; but there is little power in prayer when there is unconfessed sin in the life. Not only power in prayer is limited, but all other spiritual blessings are hindered by unconfessed sin.

May 9. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (1 John v:14).

Prayer according to the will of God is certainly a very great condition and limitation. Some Christians are tempted to be imperative, even to tell God *how* the prayer must be answered. In a few matters, such as the salvation of a soul, His will is revealed; but beyond these we cannot pray apart from the qualifying words "Thy will be done." We should never tell Him *how* to answer our prayers.

May 10. "Continuing instant in prayer" (Rom. xii:12).

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There is a seeming paradox between "pray without ceasing" and "we are not heard for our over much speaking." Both statements represent vital aspects of prayer. Perseverance is often demanded. So also is assurance that we are heard. True prayer is twofold: it takes things to God and it also leaves them there.

May 11. "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. xxxiv:6).

After all the exact conditions for prevailing prayer have been considered, we need to be reminded that the deepest underlying fact of such prayer is that we have a Father to Whom we go. Let no child of God ever hesitate to go to God in prayer, and in full confidence. He is always more willing to bless than we are to receive. We need only to be natural in our relation to our Father as His little children.

May 12. "These things said Esaias, when he saw his glory, and spake of him" (John xii:41).

But the things quoted from Isaiah in this passage are particularly of the human body and the human life of Jesus. As always, the fact of the perfect humanity of Jesus became the occasion of unbelief in His Deity. The very approach of God to sinful men in the redemption that is in Christ has been laid hold of by men as evidence that He is no Saviour. "Let him save himself, if he be the Christ, the chosen of God." This is rejection of a Saviour.

May 13. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix:6).

Had not the Son of God been perfectly God and at the same time perfectly human, He would have failed to fulfill prophecy. A child born, with government on His shoulder is human: a Son given, Who is is Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of Peace is in every particular divine. As David's Son, He will govern on David's throne: As very God, He will have glory, wisdom and might. He will be known as the Father of the ages and the Prince of Peace.

May 14. "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt" (Jer. xxiii:6, 7).

This is another picture in prophecy of the Lord Jesus Christ. And here again His humanity and deity are revealed. David's Righteous Branch executing judgment and justice in the earth is human: Judah saved and Israel dwelling safely under the blessing of "THE LORD OUR RIGHTEOUSNESS" is divine. All this will yet be fulfilled as the mouth of the Lord hath spoken it. May we see Him now by faith and believe!

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May 15. "Then thou speakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people" (Ps. lxxxix:19).

"I have laid help on one that is mighty." This is God; but He was also "one chosen out of the people." What mystery! yet, what revelation! He Who saves us now is eternal in the heavens. It was the same Jesus Who cried, "I thirst," and died in our stead.

May 16. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting" (Micah v:2).

A "ruler in Israel" is certainly human; but His "goings forth have been of old, from everlasting." Truly it will be Jehovah God Who will reign in the earth. What majesty! What glory! It will all be manifest in human form and be translated into the terms and transposed into the range of human vision. Of the church it is said: "We shall see him as he is." We are to be so changed as to be able to behold His very deity.

May 17. "But he was asleep. * * * . Then he arose, and rebuked the winds and the sea: and there was a great calm" (Matt. viii:24–26).

Oh Jesus, weary in body, didst Thou ever become unconscious in sleep? Surely the Holy One of Israel never slumbers nor sleeps. But Thou art He Who is master of the elements. By Thy hands they were made. Thou, the eternal Creator couldst have dismissed the material universe by one word of command. I take hold of Thy hand: It is like mine. It fits into mine; but behold! I discover that I am laid hold of by God The Eternal!

May 18. "Jesus therefore, being wearied with his journey." "I that speak unto thee am he" (John iv:6, 26).

Could God the eternal ever be weary, thirsty or hungry? All this is most human; but He declares Himself to be the Messiah, the Christ of God. He could turn stones into bread. He was the bread of life. He was the water which quenches all thirst. Truly God has come down to man that He might lift man up to Himself. How sad it is that His humiliation should be the occasion of wicked unbelief!

May 19. "Jesus wept." "He cried with a loud voice, Lazarus, come forth" (John xi:35, 43).

Can we doubt that He is both human and divine? He is thus revealed throughout the Word of God. We cannot understand but we can *believe*. God is revealed to us in Christ as the unfolding of the mystery of God (Col. ii:2, R. V.). His saving grace has come all the way to us. It touches us that it may carry us back to God.

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May 20. "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John xvii:19).

Christ Jesus was set apart in sanctification by His own choice and act that He might sanctify us. We are forever sanctified by the *body of Jesus*. He did not save Himself and so He became the Author of eternal salvation to all those who believe. Glory be unto our Saviour for His condescending love that would become what we were that we might become what He is!

May 21. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii:6).

At the very entrance upon the Christian life there is divine assurance that there are two natures which are wholly unlike and which, we find, continue with us to the end of our earth-life. How many untaught Christians are deeply perplexed by the evidence they discover of the fact and force of these two natures in their lives. When this truth, which is fundamental to true Christian living, is neglected by preachers and unknown to believers we need to pray and work much that the saints may be taught.

May 22. "For the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. v:17).

From this Scripture we learn that the two natures cannot combine for any work. It is too often supposed that Christian character and service are products of the human person sufficiently helped by the Spirit. In the context of this verse it is made clear that the flesh can produce only evil works and the Spirit produces only divine fruit. If there is divine fruit in the Christian it is wrought there by the Spirit and in *spite* of the opposition of the flesh. How utterly we must rely on Him!

May 23. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. ii:3)

It is supposed by many that men are lost because they have not kept the commandments. This is not true. They would not be one degree nearer saved if they kept the commandments. Men are lost because there is in them a corrupt and fallen nature which makes them "children of wrath." There are harder sayings to be given to the unsaved than that they have failed to do good. But the Gospel is "good news." It declares that Christ can and will save from the worst that is true concerning us.

May 24. "Whosoever is 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).

WAatever may be referred to in this startling passage, it is clear that it is true of *every* Christian. It is not a description of some wonderfully advanced saint who is supposed to have reached sinless perfection.

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Certainly the product of the new birth, which is the divine nature, does not practice sin. Let us be assured that this is always true and that it is the will of God that we be not sinning. He has provided deliverance.

May 25. "Now the works of the flesh are manifest which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. v:19–21).

This is one of the darkest pictures in the Word of God. The flesh which is our old self, remains unchanged to the end. I cannot manifest any other works. Though they may be garnished and suppressed, their roots abide. Endless praise be unto Him Who saves us from such an estate and can now keep us from such manifestations of ourselves!

May 26. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v:22, 23).

Oh words of consolation and rest! These are heavenly graces. They are wrought of God. They are the fruit of the Spirit. This fruit He would bear in us in addition to the control and restraint of the old self. It is all provided. It must be received and entered into by a personal trust and appropriation.

May 27. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. iii:13).

There is no promise that the old self can grow better. Left to itself it will wax worse and worse, deceiving and being deceived. What terrible revelations! It is not only itself deceived, but it deceives others. What eternal gain and deliverance from anguish and pain when one soul receives Christ as his Saviour! May we be prompted to tireless soul-winning work!

May 28. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Pet. i:5–7).

"In your faith provide for these virtues" is a given rendering. This speaks of improvement. "Grow in grace and in the knowledge of our Saviour Jesus Christ." "We are changed from glory to glory." Our hearts may be searched and our lives tested by our increase in the things of God.

May 29. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth" (Gen. v:3).

Adam had lost the image of God before he begat Seth so Seth was not begotten in the image of God, but in the image of Adam his father.

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Every child of Adam throughout all generations has borne the image of a fallen father. The invitation "Whosoever will may come" is as wide as the need.

May 30. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures" (Jas. i:18).

On the human side we are begotten of a fallen father; but on the divine side we are begotten of God. There are many "fruits" of His creation; but we are the "first fruits." What glory! What blessedness, that we should reveal the highest marvels of His creative power! He saved us "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

May 31. "But every man is tempted, when he is drawn away of his own lust, and enticed." "Submit yourselves therefore to God" (Jas. i:4; iv:7).

It is thus in the power of the will to yield to evil or to God. Each nature is related responsibly to the human will. We are free to act in the Spirit and free to act in the flesh. We are individually to blame for our sins and no Christian can say he is unable to obey God with the Spirit of power indwelling him. In this dispensation of grace the whole will of God may be done *in* us by the Spirit; but can never be done *by* us (Rom. viii:4).

Nearing the time of redemption,
Oh, what a thought sublime!
Nearing the time of the rapture,
Oh what a glorious time!
Coming once more the Redeemer,
Coming to claim His own,
The strong and glorious victor
From heaven's radiant throne.

Oh, humanity, cease thy vain toiling
And striving for earth's sordid gold;
Lift heavenward tear-wet lashes,
Pray be gathered into the fold.
With stronger than tender mother love
He yearns o'er the lost as of old,
And would gather all into the kingdom
Of joy, peace, and glory untold.

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Editorials.

The Purchase Price

Twice in the first Epistle to the Corinthians the Holy Spirit speaks of the fact that we are bought with a price. "For ye were bought with a price; therefor glorify God in your body" (1 Cor. vi:20). "Ye are bought with a price; be ye not the servants of men" (vii:23). The Corinthians had drifted into worldliness and the Holy Spirit reminded them that they were not their own. Bought with a price by God Himself, all belong to Him. How we need to be reminded of it for our own peace and comfort, that we are thus bought with a price and as God's bought ones are His property; we belong to Him, body, soul and spirit. The great truth must constantly be kept by the power of the Spirit of God before our hearts, in order to live to the Glory of God. Let the child of God lose sight of this great fact of redemption and the claim which God has on account of it on our whole being, and spiritual poverty and unreality in the things of Christ will at once be the result. Alas! how many thousands, who are bought with a price, who trust in the great price, which was paid for them, live unto themselves. What a wonderful, blessed theme it is! It is so simple and unfathomable. Neither the price which was paid for our redemption nor the Person who paid the price can be fully estimated by the Saints of God. If all the deep thoughts and meditations all the children of God enjoyed could be brought together they would be found insufficient to reach the heights and the depths of this marvellous theme. Who can measure all the sins, all the guilt, all the misery, sorrow and shame, all the torments of an eternal darkness into which sin has plunged us and from which the price has completely set us free!

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Who can fully grasp the glory, the eternal glory of an eternal home with God, which the price has bought for us believing sinners! Bought with a price! Bought with a price! Such will be eternity's glorious memory. All the memories of earth, of suffering, of service and blessing may be blotted out. This theme can never be effaced. The glorious song which begins when the saints are gathered before the throne will re-echo through the vaults of heaven and roll on throughout the ages to come. "Thou art worthy. . . . Thou wast slain. . . . Thou hast redeemed us to God by Thy blood" (Rev. v:9).

In a day when the Lord who bought us is denied, when we hear less and less of the blood, how well it is that we refresh our own souls and honor our dishonored Lord by tracing once more the ever blessed truth that we are bought with a price. One might say that every great truth revealed in God's holy Word is somewhere connected with this brief sentence, "Ye are bought with a price." The One who came to earth to pay the price was not a creature. He was not an angel. Had He been a creature of God, a holy angel or merely a perfect man, He could not have bought us. Whenever the Deity of the Lord Jesus is denied the purchase price is equally denied. The price which was needed to redeem us could only be paid by one, who is very God Himself. Such He is, who came in the fulness of time born of a woman. The Creator of heaven and earth came to buy us with a price. That was the great purpose of His incarnation. For this He came in the form of a servant.

And He bought us. He paid the price, which in its value, in its matchless worth can only be understood by God. Holy ground it is upon which we stand. The theme to our souls becomes more entrancing, holier and more precious, as an apostate Christendom turns away from it and against it. Not that perfect life of righteousness, nor His life of doing good was the price, which has bought us. The incarnate One in all He was in Himself, what He said and what He did in His spotless life could not effect our redemption. The price He paid, the price with which He bought us, was paid by Him on the Cross, when He

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gave Himself and stood in the sinner's place before a holy God. The price is His precious blood. He purchased us with His own blood. As the forsaken One He hung on that cross, which He so willingly endured, with all the shame, He despised.

> There from His head, His hands, His feet,
> Sorrow and love flowed mingled down;
> Did e'er such love and sorrow meet,
> Or thorns compose so rich a crown?

Thus we often sing. But who can know what it was for Him to pay the price and have the curse of judgment pass over His head!

Glory to God! Because such a One paid the price we know that we are bought and redeemed. All was met by Himself. Every sin of those who accept Him as Saviour has been fully paid. He has redeemed us from the power of sin, the power of Satan, an eternal separation from God. He has by the price He paid brought us to God. Bought with a price! We look up into a Father's loving face. Bought with a price! The Father's bosom is our resting place and the Father's love (the love wherewith He loveth His adorable Son), is our eternal portion. Bought with a price! The Son has given us His life and our life is hid with Christ in God. Bought with a price! The Holy Spirit has come and has made our bodies His temple and sealed us. Bought with a price! A heavenly possession has been purchased for us; to be like Him and with Him is the glorious goal of His redeemed. Bought with a price! Hallelujah! What a theme.

Beloved! As we think it all over again, as once more we remember His love, our hearts are filled with grief and shame. Bought with a price! Yes, but how about "glorify God in your body and in your spirit, which are God's"? How we failed! How little, we His bought ones, have yielded ourselves to Him who bought us. How often we have lived as if we were our own, lived like the poor unsaved ones about us, seeking our own pleasures and gratification, never thinking that He who bought us, bought us that we might be His present possession, His willing slaves.

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Well did a brother write many years ago, "Our bodies are the property of Him who has purchased us at such a cost; for He did not buy us partly, but entirely. Let, then, the God of our mercy have the willing service of those bodies which are His. The fleeting days of our sojourn here below are our opportunity of glorifying Him, by yielding ourselves to Him as those that are alive from the dead, and our members as instruments of rightousness unto God." May we confess to Him our want of practical living out of all this. There is still a little time left (how few the days may be!) in which we can glorify Him in our bodies and live unto Him. We can still serve Him as Lord a little while longer. And reader, whatever your failure may have been in the past in living a separated life, how little you may have glorified Him and how much you may have dishonored and denied Him, who has bought you with a price, be assured, that His Grace will enable you to glorify Him, to live unto Him. Just seek His face and tell Him all.

"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 the 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 guilt of my sin;
Yes, Lord, I am thine, I am all, all thine own,
With Thee in Thy yoke would I labor alone."

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Another Coronation

Some one wrote a poem on "His Coronation," describing the dishonor done to the Only Begotten of the Father.

O ceremony strange! Within a hall
Where prostrate at their proud oppressor's feet
His restive people oft, for justice meet
'Gainst hateful wrongs, did madly, vainly call,
Whose pavement ne'er again the welcome fall
Of his soiled, way-worn sandals glad did greet,
Concealed behind the tyrant's judgment-seat;
By scoffing guards arrayed in purple pall
From hostile shoulders snatched; with mocking cries
Hailed "King" of men whose homage was pure hate,
While cruel soldier hands pressed roughly down
Upon his sleepless head a torturing crown
Of twisted thorns—in such ill-fitting guise
Was diademed Earth's mightiest Potentate.

Even so it was. The crown of twisted thorns was the diadem He wore as the Sin-bearer. But that is not all. There is another coronation coming. Heaven will open some day, and He that is called Faithful and True, the King of kings and Lord of lords, will appear as the mighty victor and conqueror to take possession of His inheritance. He will receive the nations for His inheritance and the uttermost parts of the earth for His possession. He will come crowned with many diadems. We love to read Revelation xix:11–16 in blessed anticipation of its fulfillment. The crowning day is coming for Him and His crowning day will be the crowning day of His people.

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True Progress in Spirituality

Occasionally we are asked what is true progress in the spiritual life. Different answers have been given and different tests applied. A good test is to ask ourselves if the Lord Jesus Christ is now more precious to our hearts than ever before and if we are more devoted to Him, the fellowship with Him more real and our obedience to Him constantly increasing. If we can truly say He is more precious to me, I known Him better every day and follow Him in all things, then there is spiritual progress. True spiritual progress is to know Him better.

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Another test is humility. The life of the Apostle Paul manifests such a progress. Writing to the Corinthians he speaks of himself as "the least of the apostles." A few years later, when writing to the Ephesians, he calls himself "less than the least of all saints." A few years before his death in writing to Timothy he writes of himself as the "chief of sinners." Here is progress in true humility. If we learn of Him who is meek and lowly in heart we shall manifest increasingly His meekness and humility. "He that saith he abideth in Him ought himself also so to walk, even as He walked." And that walk must be a walk in true humility. In the sight of God a meek and quiet spirit is of great price (1 Peter iii:4) for such a spirit reminds Him of the Beloved, His ever blessed Son. Dear reader, do you know real spiritual progress? If not turn to Him in true repentance, judge yourself and walk in the light as He is in the light. How gracious He is with us, His erring ones, and how tender in restoring unto us the joys of salvation!

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So Blessed and Refreshing

The belief that our Lord is the friend who sticketh closer than a brother (Prov. xviii:24), who loveth at all times, who never leaves nor forsakes, who is the burden bearer upon whom we can cast all our cares, who is able to supply all our need, is shared by all children of God. But what is so very blessed and refreshing is to find all this true by actual experience. He ever stands ready to manifest His caring love and His gracious power to His trusting people. If we do not make the real experience of His power in our lives it is our own fault. We do not trust Him enough. He loves to be trusted by His own and "they that trust Him wholly find Him wholly true." It is our blessed God-given privilege to come to Him first with all our cares and burdens, yea, even with the smallest things in life, and put it all into His hands. Oh, the blessedness to find out He provides and cares! How very real He then becomes in our little lives down here!

A dear saint wrote of this in one of his letters from which we quote. "It is now many, many years ago, not long after

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I married, since I and my dear wife offered ourselves and all that we had to be the Lord's. In a groaning world and a groaning church it did not take many years to bring our store far lower than would once have seemed enough for us. But from that day to this, though children have been given to us, and boys have had to be educated and started in life, I have never lacked a good thing, God always providing. If only some dear souls, who doubt some things, could but go through my path, and could see, as I have done, that giving to Christ and receiving from Him is a reality, far more real than dealing with the truest earthly friend, that He is not a dead but a living Lord, that He is really with us, really not only able but delighting (as I should delight) to help us when we are helpless and can do nothing—they also would know what a rock of ages is under their feet."

Let us seek this blessed and refreshing experience. We can have it every day by walking in His fellowship and by trusting Him in all things.

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My Bible—My Church

The authoress of that never to be forgotten hymn, "Just as I am, without one plea," Charlotte Elliott, was a life-long sufferer. Her weakness increased, and finally she was unable to gather with other Christians in meetings appointed for the preaching of the Gospel. At that time she wrote the following words: "My Bible is my Church. It is always open, and there is my Lord ever waiting to receive me. There I have my confessional, my thanksgiving, my hymns of praise, a field of promises, and a congregation of whom the world is not worthy—prophets and apostles, martyrs and confessors—in short all I need I find here." This is well said. We know quite a few of God's people who say in these sad days of apostasy, "My Bible is my Church." And more than once have we advised children of God, who told us that there was no true ministry of the Gospel available in their towns and that the preaching was of the modern type, to stay at home and read their Bible. It is far better to do this than to listen to the empty words of an unsaved man, or the ramblings of an enemy of the cross.

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And many more will yet have to say, "My Bible is my Church." In that "church" you find Him and His Spirit, while in the professing Laodicean "Church" of today He stands outside.

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Heal the Sick

When our Lord had called the twelve for their peculiar ministry, He gave them power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of diseases. He told them not to go into the way of the Gentiles, and not to enter the cities of the Samaritans' but only to the lost sheep of the house of Israel. This was His commission: "As ye go, preach, saying the kingdom of the heavens is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely ye have received, freely give" (Matthew x:6, etc.). While Mark and Luke report this commission we find the fullest account of it only in Matthew. The reason is obvious. Matthew's Gospel is the Gospel which describes our Lord as the promised King of Israel. The preaching of the Kingdom is done exclusively to the people of Israel, because to them God promised a kingdom; and His Son, as the Son of David, appeared as the minister of the circumcision for the truth of God, to confirm the promises made unto the fathers (Rom. xv:8). The commission given to the disciples when He sent them out with the kingdom message can have nothing whatever to do with the present dispensation or with the church. If we were to be obedient now to this word of our Lord every foreign missionary society would have to be abandoned. But let it be understood that the ministry of the disciples was transitionary in connection with the heralding of that literal kingdom promised to Israel, all becomes clear. The post-millennial theory which rejects this and claims that it all has reference to this present dispensation is confusing, to say the least.

After the cross, when the rejection of the King had been consummated, our Lord gave a different commission—"that repentance and remission of sins should be preached in His name among all nations, beginning in Jerusalem." Such a world-wide preaching during this present dispensation

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He had already announced in the first of the Kingdom parables, when He said that the sower would go into the field, and He tells us the field is the world. How harmonious all is in Matthew's Gospel! In the twelfth chapter He declared the relationship with His own people broken, and announced a new relationship, for "whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother." With the twelfth chapter also the preaching of the kingdom to Israel ceaseth, and when the King speaks in parables He describes what is to follow His rejection throughout this present evil age while He is absent, and what will take place when the age ends, for He speaks of the harvest, the end of the age, when He comes back.

And during this transitionary ministry, the disciples healed the sick, cleansed the lepers, raised the dead, cast out demons. Is the church to do all this in the literal meaning of these words? Is this a thing which is continuous throughout this dispensation? It is true such miracles of power were done in the beginning of the Book of Acts. But it is equally true that in these chapters we are still on Kingdom ground and the message is once more addressed to Israel, to Jerusalem. We have shown this fully in our exposition on the Book of Acts. It is also true that in 1 Corinthians xii gifts of healing and the working of miracles are mentioned; but it is equally true that in the Epistle in which the Holy Spirit reveals the glory of the Body of Christ, in Ephesians, the permanent gifts for the Body, the Church, are given; gifts which abide and are necessary unto the perfecting of the Saints, and nothing is said of the gift of tongues, the gift of healings or to do miracles. No sign gifts are spoken of at all (Eph. iv:10-13). From this all teachers conclude that there are certain gifts which are no longer given. That God's people can come to the Lord in case of sickness and that He has often graciously answered prayer and raised them up is an entirely different matter.

Among the systems which claims Matthew x:8 as being in force now, as relating to the present dispensation and to the church, is the "Christian Science" cult. Their official "church" stamp bears the first three words of our Lord—"Heal the Sick." We have sometimes wondered why they

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did not add the last sentence also, "freely ye have received freely give." They could not very well do this for they charge for their "healings" and even take money for "absent treatments." But what about "cleansing the lepers?" There are lepers in the world today, the same kind of lepers which were on earth when our Lord healed them and had them healed by His own omnipotent power. If this commission is for the present dispensation and a command of our Lord to be kept now, as Christian Science claims, why do they not cleanse the lepers? We have heard of "Christian Scientists" building fine looking "churches," in aristocratic neighborhoods, catering to the rich, to the cultured, the so-called better classes. Why do they not send "Christian Science" missionaries to some leper colony and start a "church" there and then cleanse the lepers? This they will never do. They have enough sanity left in spite of their insane delusions not to attempt so foolhardy a thing.

And what about "Raising the dead?" If "Heal the sick" means something which is to be done during this present dispensation, then "raise the dead" must also be done now. A "healer" visited us recently after we had paid our compliments in public to this cult. She tried to convince us that we were wrong. Then we put the question to her, "Why do Christian Scientists die?" She answered, "Because we are not spiritual enough." True enough, sin is in the world and death by sin. In spite of all the miserable denials of Scientists that there is no sin, they die like all other men. But they cannot raise the dead nor can they prevent their own sickness and death.

But all these confusing theories and errors spring from a wrong division of the Word of Truth. The times of healings will surely come, the blessed times when sickness and pestilences will no longer devastate the human race, when death will be no longer universal, but rather the exception. But that time will not come before the Lord Jesus Christ returns and rules in righteousness over the nations and as earth's glorious Redeemer with omnipotent power banishes Satan and overthrows his works.

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John Wesley

John Wesley, the founder of Methodism, was a believer in the pre-millennial Coming of our Lord. So was his brother Charles. Methodists nowadays deny this. The hymns of Charles Wesley are conclusive evidences that he knew and believed "that blessed Hope". His brother John started a "Christian Library" which he circulated among believers and which young preachers had to read. One of the books John Wesley loved most and which he embodied in his library is "The Saints' Everlasting Rest" by Richard Baxter, written about 1645. Richard Baxter was a great believer in the blessed Hope and throughout this book speaks of it and makes most precious remarks on the coming of the Lord. How could John Wesley have enjoyed this work of godly Baxter if he did not believe as he did? We believe the book has no longer the place among Methodists it used to have in Wesley's times. Their preachers are required now to read Rauschenbush. Soares and the works of other destructive critics.

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Macaulay's Prophecy

Over sixty years ago Lord Macaulay, the English historian, wrote to a friend living in the United States as follows: "Your Republic will be pillaged and ravaged in the XXth Century, just as the Roman Empire was by the barbarians of the Vth Century, with this difference, that the devastations of the Roman Empire, the Huns and Vandals came from abroad, while your barbarians will be the natives of your own country and the product of your own civilization."

It remains to be seen if this forecast of a student of history is going to become true. The increasing unrest of the masses and the increasing lawlessness and crimes forebode nothing good.

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There Shall Be Scoffers

The preachers, professors and others, who oppose the blessed Hope and scoff at those who believe in the second visible and glorious coming of our Lord, furnish themselves a very good evidence that the Bible is the Word

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of God and that the coming of the Lord is near. Peter wrote, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation" (2 Peter iii:3–4).

The Spirit of God knew beforehand that men in the last days would deny the faith delivered unto the Saints. And the blessed hope is a part of the faith. He knew the sneers of infidels and semi-infidels and therefor He put into the pen of Peter the prediction that in the last days scoffers would come and would deny the Coming of the Lord. Every destructive critic and every scoffer at the coming of the Lord furnish an evidence that the Bible is God's Word and that we are now in the last days.

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Deplorable

A reader of "Our Hope" sent us the "Temple Review" of Philadelphia dated March 21, 1919. The front page has a picture of the Baptist Temple and its pastor with the words "The Baptist Temple and its noted Pastor, Dr. Conwell." We find in this issue a sermon preached by Dr. Conwell on Sunday morning February the second.

In this sermon, Dr. Conwell, who is generally believed to be evangelical, makes some very deplorable statements. We give a few quotations:

> "What is a Christian? Let me define it. He is a righteous man. Every righteous man is a Christian. The Bible continually speaks of the blessings that God gives to the righteous, and of their entrance into heaven there can be no doubt. Every righteous man then is a Christian. I don't need to discuss that, no matter what name you put on him, whether Jew, or Catholic, or Moslem—no matter what the label may be—the righteous man is a Christian man. The Bible says so, over and over and over."

This surely is the Devil's logic. He could not have stated it better than this Baptist preacher did. Every word of this paragraph is a perversion of the truth of God. The Bible teaches that righteousness belongs only to those who believe on the Son of God and that the only title to glory is the Blood

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of the Lord Jesus Christ. According to this preacher a Jew and a Moslem who lives right will get to heaven.

"The Good Samaritan was a Christian (!). O that story, delightfully full of illustration, never ceases to be of interest. The man who picked up the fellow who had fallen among thieves. The Jews would not have anything to do with the Samaritans, but, nevertheless, the Samaritan picked up the Jew, bound up his wounds, took him to a hospital and paid the expenses, and Jesus said, 'Wouldst thou have everlasting life? Do as that man did.' It was an answer to the question as to who should have everlasting life, and He told that story to illustrate who was going to heaven, and so all good Samaritans, wherever you find them, are going to heaven. He may be a Universalist, he may be a Hebrew, he may be a Baptist, yet, notwithstanding that, he is going to heaven.

"The soldier is going to heaven—the soldier who has been fighting for God and for the liberty of his people. He is not going to heaven because he is a soldier. O no. But the principles represented by the war in which we have engaged for humanity were Christian, and if the soldier went into the war filled with those principles, and if he went forth into the war with that character, offering his life, he is a Christian, and we have to acknowledge that. We cannot do anything else."

Well may thousands and thousands of true believers in the Baptist denomination throughout this land bow their heads in shame and humiliation that one of their numbers, yea, one of their leaders, can utter such things. Not a word about the true Gospel in all this. And in the rest of the rambling address, a travesty of a sermon, there are other statements as bad as those we quoted. But what does it all mean? It is the ever lengthening shadow of the great apostasy predicted to come with the end of this age. It is very near. God help His people to turn away from men who deny the Gospel and the Cross of Christ.

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Downward

For a number of years the Y. M. C. A. movement has been going downward as far as true Christianity is concerned. "Lovers of pleasure more than lovers of God" is true of many associations, not of all, for there are secretaries who are evangelistic and conduct Bible classes for the real study of the Word. The *Boston Traveler* of April 17 had the following item:

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"Members of the Unitarian, Quaker and Christian Science churches are represented on the board of governors elected by the Worcester Y. M. C. A. This is said to be one of the first, if not the first, liberal action of this nature taken by any individual association since the war and it is said to anticipate similar action by the national association. Hitherto membership in an evangelical church was an essential for a place on the board."

This is only another result of the world-war. But what are the brethren going to do who are evangelical? Are they going to fraternize with Unitarians and "Christian Scientists?" If they do they commit high treason against the Lord Jesus Christ. It is just one more sign of the onward march of the apostasy. And God's call is now as it always has been, "Come out from among them and be ye separate" (2 Cor. vi:17).

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His Riches

Not all of our readers have read this Gospel Message. We will be glad to send a free copy to those who wish to read it. It has been greatly blessed by our Lord. Our departed friend and fellow servant, Dr. Arthur T. Pierson, wrote a preface to the first edition in which he said "This book is eminently adapted to save sinners and to feed saints. We prayerfully commend it to the loving favor of God and our Father, as it goes forth on its solemn mission, persuaded that it will not return void."

It has been wonderfully owned by God, for it exalts His blessed Son and tells the story of redeeming love in a simple way. Some day we may write a little account of how it was given to us in an hour of extreme physical weakness and suffering. The English editions since its publication amount to almost 400,000 copies. Scores of letters have been received from those who were saved by reading this message, and still they are coming. But recently we heard of a whole family which was led to Christ by it. And many of the soldiers have written us. It is still in demand and will be as long as He tarries. As a saint said, "God can do nothing else but own this message."

It has been translated into different languages, among these

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Russian, Icelandic and Spanish. Of the Spanish edition over 50,000 were circulated and we hear that it has been greatly used. We shall never forget the report of a young Indian girl who read it in Spanish and was blessedly saved. A few weeks later she was taken sick with typhus and removed to a Romish Hospital. The priests and nuns tried their best to shake her simple faith. She answered them with some of the statements taken from "His Riches" and passed away after she had recited "Just as I am without one plea, but that Thy blood was shed for me."

We spent thousands of dollars in this work of free distribution. At present we have published another 10,000 copy edition in Spanish. Needless to say all this work could not have been done if it had not been for the financial help and fellowship our readers have given. And to all who have thus helped to make all this possible belongs a part of the blessing and the reward.

And now we have "His Riches" before us in an excellent French translation. We want to publish this at once in a large edition for free circulation among French speaking people. We can use 100,000 in New Orleans, the province of Quebec, in New England towns and then many more in France. We expect to circularize the French Protestant pastors and mail to each a copy with the offer to send them as many as they can use in France.

We go right ahead with this work knowing that it is well-pleasing to Him. But we want our readers to have share in it likewise. Do whatever you can in putting out this Gospel message. An Italian and Slavonic translation will come later. We have also the French translation of Daniel. This also will be published soon. The King's business requireth haste.

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Our Oral Ministry

For some time we have felt a great desire to give more of our time and ministry to New England. The Gospel is very much needed in this section of our land where centuries ago some of the mi hty men of God preached the Gospel so faithfully. Today apostasy stalks like an awful spectre through New England. Unitarianism, endorsed by many Congregationalists, Christian Science, Spiritism and other delusions have spread everywhere.

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We are thankful to say that the Lord has evidently done something in our **monthly Boston meetings** this past winter. We visited Boston every month, except once. The meetings have been very largely attended, almost twice as large as the year before, and the Lord has given rich blessing through the ministry of the Word. As the interest is so pronounced and such an awakening is in evidence the monthly meetings will be continued up to and inclusive of the first Thursday in June.

Then we also held a week's meetings in **Providence, R. I.** They all told us that Providence was a very hard place, but God gave us good audiences and there was marked blessing and much encouragement. We received a most hearty invitation to come again and to visit nearby places. The Lord willing, we shall inaugurate a monthly meeting in this second largest New England City this coming fall and winter.

Then we went up to New Hampshire. In **Laconia and Lakeport** we had a week's meetings and found people eager to hear the Truth. A goodly number was much helped by the ministry. Pray with us for the New England States that more doors be opened and that the Lord may send a revival. During the month of May, meetings were planned for **Winnipeg, Manitoba,** May 11–18; **St. Paul,** May 20–21; **Jewish Christian Conference, Chicago, Ill.,** May 22–23; and **Kansas City, Mo.,** Baptist Temple, May 25th to June 1. We shall speak of these meetings next month.

Please continue to pray for us every day.

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The California Conference

We have been in connection with the **Los Angeles Bible Institute** and the **Open Door Assembly,** R. T. Torrey, pastor, for the last four years, in monthly Bible Conferences. Last year we spent the entire month of September in this work, and the three Sunday services aggregated between five and six thousand persons each Sunday, while the week nights' services were also large.

This year, God willing, we shall spend August in the same work, to be followed by another month's meetings conducted by Dr. A. C. Dixon. Los Angeles is very beautiful in summer. The climate is ahead of any other climate; it rarely ever gets hot. Storms are unknown. The ocean shores and the mountains are easily reached by inexpensive trips. A number of our Texas and Louisiana friends have promised to attend. Programs for this August Bible Conference, conducted by the Editor, may be obtained by addressing T. C. Horton, 536 South Hope Street, Los Angeles, Cal.

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Other Conferences

A Bible Conference on the Christian's Victorious Life will be held June 21–29 in connection with **Whittier College, in Whittier, California.** The speakers will be Dr. W. Griffith Thomas and Mr. C. G. Trumbull, editor of the *Sunday School Times.*

The **Stony Brook Prophetic Conference** begins the middle of August. The assembly grounds of Stony Brook are located on Long Island, some 50 miles from New York City. The Editor is unable to accept the invitation to speak at this Conference. Programs and other information may be obtained by addressing Dr. Ford C. Ottman, Stamford, Conn.

Other Bible Conferences will be held at **Gull Lake, Mich.**, July 6–19; and at **Cedar Lake, near Chicago, Ill.** The Editor has been asked to speak but is unable to promise definitely at this time.

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The Talmud in English

The Talmud has now been published in an English translation in ten volumes. For the student who desires first hand information on Jewish thought, life, beliefs and superstitions, this translation, which is excellent, will be very helpful. Furthermore, much information can be gained from the Talmud on the Jewish customs prevalent when our Lord was on the earth, while the opposition to Him is also embodied in these writings.

It is a most interesting library in itself. We make this announcement because some of our readers made inquiries about it.

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Remember These Publications

Mr. John E. Milholland's excellent pamphlet on **Two Signs** ought to be read by all our readers. It will be much enjoyed and ought to be put into the hands of thinking people who are not clear on prophecy. Price only 10 cents.

Then Mr. Pink's **The Kingdom of Heaven**, now printing in our pages, can also be had in pamphlet form for ten cents.

The Book of Job, by Samuel Ridout, one of the most helpful expositions on this great book, is ready for mailing. Price one dollar.

Another interesting brochure, written by the Editor, is now ready. The title is **Christ and His Kingdom, According to Jewish Interpretation and Tradition.** This will be interesting to all, but especially helpful to those who work among the Jews and who are unable to become acquainted with the traditional beliefs and superstitions of the orthodox Jews. The quotations are from the Synagogical writings of many centuries ago. The price is also ten cents.

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The Conference Report

The Prophetic Conference Report, containing nearly all the addresses delivered at the greatest Prophetic Conference he'd in this country, is doing great good. We have heard of very definite blessings. We are planning for a nation-wide circulation of a second edition, and hope by the fall to be able to put a free copy into the hands of thousands of missionaries and preachers throughout this country and elsewhere. Pray that this may become possible.

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Several thousands of our readers have not ordered this book. It will be a great help if they order at once for we expect to devote the profits of the first edition towards the large second issue. Please send in your order. You will thank us for pressing this matter upon you. Order the cloth bound edition for one dollar. Paper cover fifty cents.

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Unfolding of the Ages

This good work on Revelation by Dr. Ford C. Ottman has been out of print for some time. We are now publishing a second edition. The volume is of a large size of almost 600 pages. It is one of the best larger works on Revelation we know. We are often asked about Seiss on Revelation. We cannot conscientiously recommend this much advertised work for it contains bad and very confusing interpretations, which are positively wrong and unscriptural. If you have not Dr. Ottman's book in your library, get a copy now. The price is $2.50, postpaid.

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Good Bible Classes in New York

Our readers who visit New York City and who desire to attend a real Bible class are invited to come to the Eighth Avenue Mission, 290 Eighth Avenue, between 24th and 25th Streets. Our brother, Mr. Alwyn Ball, conducts these classes as follows: Sunday Morning 9:30; Monday and Wednesday at 8 P. M.

The Gospel of John

Chapter I.

The Word: The Life and the Light (Verse 1-18).

"*In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not*" (verse 1-4).

This is the sublime opening declaration of the Gospel of John. It shows us the character of the fourth Gospel. The Synoptics (Matthew, Mark and Luke) begin with historical statements concerning the wonderful person who walked among men. The Gospel of John opens with a doctrinal revelation of that same Person, whom Matthew describes as the King, Mark, as the Servant and Luke as the perfect Man. The beloved disciple is the chosen instrument of the Holy Spirit to reveal the full glory of the Son of God, the

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Only-begotten of the Father, tabernacling among men and manifesting Him. We find nothing said in this Gospel record of Him as the son of David and the son of Abraham. The character of the Gospel of John is therefore more doctrinal than historical. It reveals Him who is the true God and the eternal life. He came forth from the Father, with whom He is one; He came into the world to reveal the Father and He has returned to the Father (chapter xvi:28). And He who is the life and light of men communicates eternal life to men so that born again as children of God they are no longer in darkness, but know the light and walk in the light.

The first eighteen verses contain the great truths of His Person, His Godhead that He is the life and the light of men, that He came into the world which was made by Him and that the world knew Him not, and then the great results of His coming for those who receive Him are mentioned. These opening verses contain the entire Gospel of John in embryo.

"In the beginning was the Word." The definite article before "beginning" is not found in the Greek, so that the literal translation is, "In beginning was the Word." This first statement takes us beyond the first verse of the Bible. "In the beginning God created the heaven and the earth." This is the beginning of creation, but here is another beginning, a timeless beginning, that beginning without a beginning, which the finite mind of the creature cannot fathom nor understand. All things had their beginning, but God has no beginning; He has always been. He who is the Word was in the beginning; He who is before all creation, before all things and above all creation has no beginning. The little Word "was" means "existing." We hear Him say later in this Gospel, "Before Abraham was I am;" He is the self-existing One. Here then we have the sublime revelation that our Lord Jesus Christ is an eternal Being.

But why is He called by John the Word? No other writer of the New Testament uses the word *Logos*. Much of interest is connected with this fact. Philo of Alexandria, a mystical Jewish philosopher, used the same term, and numerous critics have charged the writer of this Gospel

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with having borrowed this word from Philo. But one of the greatest living authorities on these ancient sources, Professor Harnack, has completely abandoned this theory and states "that the Word, as used by the Apostle John, has little more in common with the Logos of Philo than the name." Still another reliable scholar declares "that nothing could be more unlike than Philo and John." The fact is that Philo with his mystical speculations spoke of the Logos as an undefinable something, as an intermediate agency between God and man, but he never spoke of the Logos as a person.

Others have traced the use of the word Logos to the Aramaic paraphrases of the Hebrew Scriptures in the so-called Targumim. These paraphrases employ the word "Memra" (the Aramaic equivalent for the Greek Logos, the Word) whenever God is spoken of as revealing Himself to man. All His relations to the world are in these paraphrases ascribed to the Memra, the Word. It is so used in hundreds of passages. But John could not have copied from these exegetical works because they were written several centuries after he wrote this Gospel.

But we do not need to speculate on the use of the expression Word for our Lord. The Holy Spirit had before spoken of the second person of the Godhead as the Word. "By the Word of the Lord were the heavens made" (Psalm xxxiii:6); "He sent His Word and healed them" (Psalm cvii:20); both passages may be interpreted as meaning the Son of God. And the Son of God is called the Word because He is the express image of God, just as the invisible thought is made visible by the spoken word. He is the revealer and interpreter of the mind and the will of God. Martin Luther explains it in a very simple way: "Just as a man has a word in his heart, so also God in His eternal majesty and Deity has a Thought, a Word in His own heart, with Himself. This Word, which God the Father has is so entirely one with Him, that there is nothing in God which does not also belong to the Word; so that when we see the Word we see God."

The first sentence then, "In beginning was the Word," reveals the fact that the Son of God, the Lord Jesus Christ,

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is eternal. With God He is before all things. The second statement shows that He is a Person distinct from God the Father and yet one with Him. "And the Word was with God." Where God was from all eternity there also was the Word, the Son of God, sharing His Glory and all His attributes, and their Godhead is one. And the Word was the object of God's eternal Love, for He became not Love yesterday, but "God is Love" and He has always been Love. Of this eternal love-relation the Lord Jesus Christ bears witness in His great prayer recorded in this Gospel, "For Thou lovedst me before the foundation of the world" (chapter xvii:24).

And then the crowning revelation, "And the Word was God." He therefore is very God and not a creature, an angel or any other being inferior to God. In nature, essence and substance He is God. Human language could not make it plainer than it is made in this statement that the Lord Jesus Christ is very God. This first verse of the Gospel of John is one of the profoundest revelations of the Bible, yet so blessedly simple that a child can know its great Truth. We must likewise remember that throughout this Gospel we have the self-witness of our Lord to the three great facts concerning Himself as stated in this revelation. The Lord testifies of His own eternal existence, "I and the Father are one", "He that hath seen me hath seen the Father", "I am in the Father and the Father in me" (chapter x:30, xiv:9–11). How marvellous is that fifth chapter in which the Lord Jesus Christ confirms by His own words the Spirit's testimony of this first verse! Well has it been said "To maintain in the face of such a text, as some co-called Christians do, that our Lord was only a man, is a mournful proof of the perversity of the human heart". And Unitarianism and its kin, Christian Science, falsely so-called, Russellism (alias International Bible Student Association), and other isms like the New Theology, furnish "the mournful proof of the perversity of the human heart". How anyone in view of such plain statements can maintain that our Lord is only a creature and not very God, is hard to believe. But it is written that the god of this age blinds the eyes of them that believe not. Well has a saint of God said on this

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verse, "It is rashness to search too far into it. It is godliness to believe it. It is Life eternal to know it. And we can never have a full comprehension of it till we come to enjoy it."

"The same was in the beginning with God" (verse 2). This is a repetition of the great truth stated in the previous verse, the Holy Spirit anticipating the time when men would teach that the Lord Jesus Christ was not from all eternity a person in the Godhead distinct from God the Father, and yet with Him in an eternal and ineffable union. The very repetition of it shows its great importance. As it has been said, "Repetitions in Scripture have divers uses. In *prayer* they argue affection. In *Prophecy* they note celerity and certainty. In *threatenings* they note unavoidableness and suddenness. In *precept* they mean the necessity of performing them. In *truths*, like that before us, they serve to show the need of believing and knowing them."

These two verses reveal Him in His Godhead before all time. The next verse takes us into the realm of Creation, the beginning of which the first verse of the Bible speaks. "All things were made by Him; and without Him was not anything made that was made" (verse 3). When the Holy Spirit wrote through the Apostle Paul the message to the Colossians, who were being influenced by false views on the Person and Glory of Christ, He gave the same revelation. "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" (Col. i:16). He is the Creator of all things. But that does not mean the creation of evil; God is not the author of moral evil. The evolution theory practically makes Him that. The question, "If nothing was made without Christ, from whence came sin?" has often been raised by theologians. Sin came in after all things had been created. "By one man sin entered into the world" (and Satan's fall was before that). "That sin could not have entered without divine permission, and that its entrance has been overruled to the display of Divine Love and Grace in Redemption, are undeniable truths. But we have no right to say that 'sin' was among the 'all things' which were made by Christ."*

*Bishop Ryle.

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And this creation so wonderful in its vastness and in the minutest details, this great Book of Nature, speaks of Him and makes known His Glory. Alas! How little we know of that revelation of Himself in creation!

"In Him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." After we have learned of His Godhead and His Creatorship we hear of what was in Him. "In Him wa life." While it is true that He is the source of all life, mere physical life is not meant, for the second part of this verse declares that this life was the light of men. It must therefore be more than physical life; it is spiritual life. And this spiritual life which is in Him is eternal life. He alone is the source of eternal life. It is true of Him, "With Thee is the fountain of life; in Thy light we shall see light" (Psalm xxvi:9). John speaks of this in His Epistle, "God hath given to us eternal life, and this life is in His Son" (1 John vii). And that life was the light of men; it was active from the beginning and then that life which was with the Father was manifested unto us, the Word became flesh.

"And the light shineth in darkness; and the darkness comprehendeth it not." Solemn truth this is! The light has been constantly shining in the darkness which sin has brought into the world and the darkness is so dense and horrible that the light as such cannot banish. The spiritual darkness comprehended (or apprehended) it not. The commentator Bengel remarks on these five first verses of this Gospel, "In the first and second verses of this chapter mention is made of a state before the creation of the world; in the third verse the world's creation; in the fourth the time of man's uprightness; in the fifth the time of man's fall."

But how feeble are human words of comment on these wonderful statements on the threshold of this Gospel! They are inexhaustible. Only the light of eternity will reveal the fullest meaning of them.

(To be continued.)

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Signs of the Two Advents

By J. East Harrison*

The coming of the Lord Jesus as the Saviour of the world by His incarnation was ushered in by world-wide conditions which we can now see were preparing the way for that great event, but which to persons living at the time seemed to have little or no relation to the birth of the Child at Bethlehem.

The result of a study of these conditions is to make us feel awestruck as we see them so strikingly reproduced in present day events, till we are compelled to say, Is not God preparing the world, by the same processes, for the coming of His Son once more?

The force that was most insistently apparent in molding the circumstances of men, and influencing their attitude toward unseen things, was a world-wide militarism. A fearful tidal wave of universal destruction had swept over the then-known earth. The nations were reeling before the manifestation of brute force by the Roman armies. Great nations were ignominiously defeated, and lesser peoples were ground remorselessly down by a cruelty such as we have just seen repeated by Turks and Germans. Out of this welter of sin and suffering there was emerging a new world-consciousness. The old gods were repudiated. They had failed their worshippers in the time of need. Men found there was nothing to choose between rank atheism or the acceptance of more spiritual ideas than the polytheism of the past had supplied. Victory and prosperity had brought to the Seven Hilled City rank materialism and voluptuousness (which soon brought her downfall), whilst, where her eagles tore their prey and her legions wreaked their will, men and women threw their helpless gods from them, and reached out trembling hands for a new and beneficent God who would not countenance these horrors. The world's great need was One who should reveal the true God, and be Himself the Prince of Peace.

The next great factor in world conditions, at the solemn hour when God's clock struck "the fulness of time", was Greek philosophy. Men had been seeking after God, if

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haply they might find Him. The Greek philosophers had found the religious ideas of their nation inadequate to express truths which they discovered, and utterly unsuitable to be stepping-stones to higher truths. To them the quarrels and loves of deities were puerilities, which became occasion for ridicule rather than serious consideration. Socrates, greatest of them all, died for repudiating the gods, yet his last request, after he had drained the cup of hemlock, was that a sacrifice should be made to Aesculapius. So men retained the forms of religion at which they openly scoffed, and the disciples of Socrates had, in turn, disciples who landed in pure, rank materialism. By the time Christ was born Grecian philosophy had proved its utter insufficiency to meet the needs of men, and whilst it still had its schools, they were for the assertion of negations, from which men turned to erect an "altar to the Unknown God". Ignorantly, they were worshipping the Most High. Blindly, they were groping in the dark for One to whom their professors of learning and culture could never lead them.

The third great element in the world-consciousness at the time of Christ's coming was Jewish Higher Criticism. The little nation, to whom had been committed the oracles of God, had proved untrue to its trust. Its national, political and social life had been essentially religious. Its history was sacred. Its laws were commandments, given at Sinai by Jehovah. Its kings had been the Viceregents of God, with holy anointing oil as the sign of investiture. Its leaders were the exponents of the Word of God. The temple and altar were the center of their national as well as religious life. But the men who, by special training and study were prepared to be their teachers, had failed to be the expositors of the inspired books, and had become critics. The Sadducean leaders even denied the existence of angel or devil, or the reality of any future life. The Pharisees, whilst remaining orthodox, had sacrificed spiritual realities for mere outward observance. Higher Criticism had landed the nation either in negation or formality. True, there were some who looked for the coming of a Messiah, and there were many more who professed to do so. God always preserves a remnant. As there was an Enoch in the days before the flood, and a

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Melchizedek in the dark age in which Abraham lived, and seven thousand who had not bowed their knees to Baal in the time of Elijah, so there were Simeons and Annas and Zecharias and Elizabeths in the dark hour before the dawning of the dayspring of the first Natal day. And the events we have spoken of conspired to lead men to cry out for the promised Messiah. They mistook what His person and mission really were. They thought of a conqueror like Gideon of old, or King to sit on the throne of David, then and there, another Judas Maccabeus, but they were looking for Him, hoping, yet scarcely daring to hope for a real personal Deliverer—a coming King. The spiritual rulers scoffed at this, and had their own interpretation of the prophecies which left no real place for a King, meek and sitting on an ass, to come to Jerusalem, but *He came*, and we can see that all these events had prepared for His personal actual coming.

What shall we say of present day conditions? The world has been deluged with an awful display of military power, bringing with it suffering and destruction. Men have had presented to them a re-hash of Greek philosophy, with the same mental and spiritual results as before. The custodians of the truth have presented the Church with criticism instead of experimental religion, and a choice between negation and formalism has been the result. As history thus repeats itself, do we not see the ushering in, once more, of the real and personal appearance of the Lord Jesus?

Faithfulness Demanded.

By H. A. Ironside.

(Read 2 Timothy iv:1–13.)

The circumstances in which the apostle Paul was found as the prisoner of the Lord, when penning his second letter to Timothy, largely answer to the place in which faithfulness to the truth is likely to put one in these closing days of the dispensation. Whether believers may be called on to endure actual persecution, even to deprivation of liberty, as Satan's plans are developed, may be an open question; but it is very evident that the gospel of the grace of God, and the

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great truths connected with the mystery of Christ and the Church, were never in greater disfavor among so-called leaders in Protestantism than at the present time. Rome's attitude toward the gospel has always been distinctly antagonistic, and persecution would be as severe today did she have unrestrained power, as in the bloody centuries just before and after the Reformation. But it is a new thing to find men of prominence in *Protestant* churches, and great semi-religious organizations line up under the Protestant banner, boldly denouncing the gospel and holding up to ridicule those who preach it. More than that, so much as in them lies, they have not refrained from using the most unprincipled means whereby to hinder the usefulness of men who proclaim salvation through the atoning blood of Christ, and especially those who thus set forth the glorious truth of the Lord's near return.

The falsehoods which have been circulated by certain men in connection with the Chicago University are well known. They have deliberately endeavored to make people believe that the very dissemination of literature and the public teaching on the Lord's coming was pro-German propaganda, financed by German agents! And this, in spite of the fact that they well know that the awful flood of higher criticism and rationalism, which has in certain quarters been carrying all before it for the past fifty years, is distinctly the product of godless German universities. Men of unflinching integrity and loyalty to the word of God have been branded as secret political agents, and their books, so far as possible, proscribed by these audacious and unprincipled leaders in the apostasy.

In addition to this, however, we have the shocking spectacle of Y. M. C. A. leaders deliberately attempting to throttle gospel preaching and the circulation of pure gospel literature among the soldiers in Army Camps, but giving free rein to those teaching the abominable and Christ-dishonoring tenets of the New Theology—new only in name, actually as old as the devil's lie in the Garden of Eden, "Ye shall be as gods."

The writer has had personal testimony from many men who went into Y. M. C. A. work, hoping thereby to have

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opportunity to preach Christ to those who so sorely needed the gospel message, only to find their efforts thwarted in a very considerable degree by those in authority, and in many instances the ban was put on the circulation of sound gospel tracts; permission was refused to distribute these messages of God's grace, while tons of vicious and soul-destroying booklets of such apostates as Dr. Bosworth and others were spread broadcast through this very agency—bearing the red triangle on the covers. It would be hard to find a more heretical publication than Bosworth's booklet, *About Jesus*, in which there is not the slightest hint of His deity, or divinity, or the atoning value of His death. But He is set forth as a mere man, whose temptation in the wilderness was the awful struggle between His better self and His animal propensities—a struggle in which He never full overcame until in the final conflict in the garden! (We ask pardon even for quoting this false teacher's blasphemous words.)

And what godly Christian has not been inexpressibly shocked by Harry Emerson Fosdick's vulgar, ignorant, and vitriolic attack on every fundamental of the Christian faith, in a recent issue of *The Atlantic Monthly*, and quoted largely in *The Literary Digest*. This is the man whose *Meaning of Prayer*, *Manhood of the Master*, and *Meaning of Faith* have been circulated by hundreds of thousands among all classes of Christians, and every one of them fundamentally unsound. *The Manhood of the Master* is but a counterpart of Bosworth's booklet, or perhaps we should say is its prototype. In *The Meaning of Prayer* the Holy Ghost is never mentioned by this versatile author in one solitary instance, unless we except one or two quotations from orthodox writers, in which the "Divine Spirit" is referred to. In *The Meaning of Faith*, the blood of Christ, His substitutionary atonement, His cross of shame, are never alluded to. Think of prayer without the Holy Spirit, and faith that ignores the blood of Christ's cross! Yet this writer exerts today a tremendous influence over tens of thousands of professed Christian men and women, particularly of the younger generation.

How solemnly may one apply Jeremiah's words in view

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of such conditions, "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?"

It is a solemn fact that the word of God predicts just such an apostate condition as the last state of the professing Church on earth; and it behooves all lovers of Christ and His truth to bestir themselves to increased faithfulness and devotion in days such as these. Never was there a time when it was so necessary to "Preach the word; be instant in season and out of season: reprove, rebuke, exhort with all long-suffering and doctrine." Faithful preaching and faithful living must go hand in hand. The time has already come when men, generally, will not endure sound doctrine. In accordance with their own carnal desires they are heaping to themselves teachers, whose sentimental platitudes, well-rounded unscriptural periods, tickle their itching ears. Having turned away from the truth, they turn eagerly to all kinds of fables, and are ready to believe anything or everything that hides man's true condition, and obscures the Cross, with the eternal issues that hang upon the acceptance or rejection of the gospel message.

Everyone who desires the Lord's approval, at His soon-coming judgment-seat, may well take to heart the solemn admonition: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." One does not need to be what is commonly called "an evangelist" to do the work of one. Every believer who circulates gospel tracts; everyone who uses his pen to write to his unsaved friends, seeking to impress upon them their need and God's remedy; every personal worker, as well as those who take the public platform, telling out the "old, old story," is doing the work of an evangelist. Gospel days are nearing their close. The dispensation is fast coming to an awful end for those who are in rebellion against God and His truth. The Lord's return is drawing near. Let us spend and be spent for Him in our brief season for faithful testimony.

"Only a little while to spread the truth abroad;
Only a little while to testify for God.
Only a little while to tell the joyful story
Of Him who made our guilt and curse His own.
Only a little while till we behold the glory,
And sit with Him upon His throne."

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The love of many waxes cold. Imitators of Demas, who loved the present world and left Paul, abound. The times demand men like faithful Luke and "profitable" Mark, who value what is of God, and will stand unflinchingly for His truth whatever the cost.

I would press upon every Christian reader of these lines the importance of turning absolutely away from all fellowship with those who are leading on the apostasy. The call of the Lord is distinct: "From such turn away." "Come out from among them and be ye separate. . . . Touch not the unclean thing." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "We would have healed Babylon, and she is not healed; forsake her." "Let us go forth therefore unto Him without the camp, bearing His reproach." "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Christians will be held responsible for every penny they contribute to organizations that are apostate in character, and for every act of fellowship that helps to make it easier for Satan's emissaries to pursue their nefarious work. Faithfulness to Christ demands separation from that which so gravely dishonors His name.

Can the Dead Speak?

E. Mayo, Malvern, England.

During the months of January and February, several articles and many letters have appeared in the *London Daily Mail* relative to "Spiritual Phenomena," "The Indian Rope Trick," "The Reality or Unreality of Seances" and "Can the Dead Speak?" The progress of unbelief is so rapid in these days that to express a firm, unwavering faith in the Holy Scriptures generally occasions a mild surprise that such credulity is possible. These are days of severe testing, and it becomes every true believer to "contend **earnestly** for the faith **once** delivered to the Saints," and to hold tenaciously to "Thus saith the Lord" against all opponents. It is important to bear in mind that **Spiritism** is a real thing. No doubt there is a good deal of trickery

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also practiced in seances, and the majority of professing Christians are perplexed and mystified amid the confusion. Let us see to it that we are firmly established in the fact. that on all matters pertaining to God, the Spirit, soul, Heaven Hell, and Eternity there is only one book in the world that can furnish indisputable evidence and supply the needed light. That book is the Bible. The present and unending blessedness of the believer rest upon the Lord Jesus Christ, Who He is and what He has done, in the first place for God and His Glory, then in the second place for us. We would rather believe one sentence from His holy lips than all the deceptive utterances of men. It is natural to man as man to think, search, and act apart from God. God is not in his thoughts, and he is unwilling to acknowledge his impotence or to see that God and all things truly spiritual can alone be unfolded and clarified by the Spirit of God. Infidelity is very bold today and it is imperative that we should hold fast the truth that God has been fully revealed in the Son of His love and in the Holy Scriptures.

I repeat that Spiritism is a great reality, but I affirm that the spirits of departed ones do not appear (as stated) in any seance, but that the voice and sundry particulars relating to the departed one are reproduced by a demon or demons acting through the medium. If the spirits of the departed do appear as asserted, then why must the appearance be in a seance and not to their friends at home apart from the medium? Now, no Spiritist will acknowledge and confess Jesus as Lord. This should suffice for the Christians. God has decreed that "every knee shall bow, in heaven, in earth, and under the earth, (infernal beings) and every tongue confess Jesus Christ Lord, to the glory of God the Father" (Phil. ii:10:11).

How do I know that the spirits of relatives do not appear in the seance? One verse of Scripture should suffice to answer: "I have the keys of hades and of death" (Rev. i:18). The I refers to the Lord Jesus Christ who alone holds those keys, so that it is impossible for any departed spirits to be liberated until He lets them free. It is therefore reasonable to believe that He would not permit them to appear in seances in order to gratify curiosity at the expense and

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denial of His own word? In the passage quoted, the word **hell** should be translated **hades.** Hades is the place of departed spirits, whether redeemed or not redeemed. Scripture plainly teaches that there are two parts to This abode, as stated in Luke xvi. There the Lord Jesus ha drawn aside the curtain to give us a peep into eternity. e are told that this is only a parable or picture, and that a Jewish one. Be it so, but it is a picture of a great and eternal reality. The spirit of Lazarus goes to Abraham's bosom; that of Dives to torment. Today the truth of this unveiling is to accuse the sinless Son of God of misrepresenting and misleading his hearers and also those who would hereafter read His words. This surely would be blasphemy.

It is appalling that the statements of such notable men as Sir Oliver Lodge and Sir Arthur Conan Doyle should be received and believed rather than the Lord's own words. Christianity is markedly a **Faith** system, and so we are tested all along our pathway as to **what** we believe, and **what** we believe seriously affects us for **time** and **eternity.** Note what the Lord said in Luke xvi, "If they hear not Moses and the prophets, neither will they be **persuaded,** though one rose from the dead."

I have before me the report of an address given by Sir Arthur Conan Doyle in Birmingham on January 16 last, in which he said, "And what about God? On that question the spirits said justly that they knew hardly anything, because He was as infinitely above them as above us. But of Christ they were full of knowledge. They put Christ's whole story in a new and more beautiful light, and they urge us not to dwell on His *death*—for many men have died for *ideas*—but on His simple life" (italics mine).

How very subtle all this is, bearing in mind that it is not the **spirits** of departed ones speaking, but demons through the medium. Yes, yes, they know who Christ is. This is what they said when Christ was on earth, "What have we **to do** with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" (Matt. viii:29.) I entreat the reader to mark the deception in urging mankind **not** "to dwell on His death." Why not? **Because** salvation, peace, rest, joy, happiness, and eternal bliss

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depended absolutely in believing and reckoning alone upon His atoning death and resurrection, and **not** on His **Life.** We have His own word for it: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it **abideth alone;** but if it **die,** it bringeth forth much fruit" (John xii:24). It follows that, if we could be saved by His **life,** then His **death** was not necessary, hence, the atonement was a huge mistake. All this is very awful. The words of Paul to Timothy should be taken to heart in these closing days of the Church's history on earth. "Now the Spirit speaketh **expressly,** that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. iv:1).

These seducing spirits and doctrines of demons are alarmingly prevalent and rapidly increasing on every hand. We need to be watchfully aware of them. Just one more quotation from Sir Arthur Conan Doyle's address in Birmingham. "What about hell? The spirits will not have anything to do with hell. They have heard nothing of such a place." I appeal to every Christian heart, Is such testimony to be received against the unerring words of the Son of God? Ten thousand times no. Observe, "How can ye escape the damnation of hell" (Matt. xxiii:33). Is it not clear that all this lack of reliable knowledge results from not accepting divine revalation and inspiration, instead of the evidence of unbelievers and demons? I repeat with great emphasis that Spiritism is **real,** but is of Satan. May not the clever allusions of many conjurers and Indian fakirs have behind them also the subtle powers of the same evil being? Let us hold fast the faithful Word and test everything by that infallible standard.

Firstborn and Birthright

By W. H. Mare

A few thoughts as to the Firstborn, mentioned so frequently and significantly in Scripture. The Firstborn is one in the place of honor, the heir—has the birthright; but because of sin, man has forfeited this place. In Scripture we find so often, not so much the priority but excellence to whom is given the place of honor. To us as believers redemption

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gives that place, but to Him, our blessed Lord Jesus Christ, it belongs intrinsically as manifested here among men, the Perfect One.

"Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity and power; unstable as water thou shalt not excel" (Gen. xlix:3, 4). Esau *sold* his birthright for a morsel of meat (Heb. xii:16). These two types set forth the condition of the whole world, but, blessed be His Name, grace triumphs over all man's failure. "The elder shall serve the younger." The younger, who has no claim, is brought by new birth and redemption into the place of the elder as to privilege and blessing; grace—pure grace.

Jacob, taught of God, places his right hand on Ephraim (fruitful), his left hand on Manasseh (forgetting)—the order of nature reversed. "By grace are ye saved."

> Grace all the work shall crown, through everlasting days;
> It lays in heaven the topmost stone, and well deserves
> the praise.

"Thus saith the Lord, Israel is my son, my *firstborn*" (Ex. iv:22, 23). "And all the firstborn in the land of Egypt shall die" (Ex. xi:5); but in the case of Israel, sentence of death had been executed on the Lamb. Then God, for Himself, says "Sanctify *unto me* all the firstborn of the children of Israel" (Ex. xiii:2, 13, 15). We are thus not only brought into the place of honor, but that of responsibility as well. All we have, and are, belong to *Him*, we are *His*. "Thou shalt not delay to offer the *first* of thy ripe fruits, and of thy liquors; the firstborn of thy sons shalt thou give *unto me*" (Ex. xxii:29). Again, as to the tribe of Levi who were under the curse (Gen. xlix:5–7), God in His wondrous ways causes grace to triumph. "And the Lord spake unto Moses saying, And I, behold I, have taken the Levites from among the children of Israel, instead of the firstborn of the children of Israel, therefore the Levites shall be mine. *I hallowed unto me* all the firstborn in Israel—*mine shall they* be" (Num. iii:12, 13, 40, 41, 46; also Deut. xxxiii:8–11). Atonement was made for the Levites, for the service of God. "For they are *wholly given unto me*—instead of all the firstborn of the children of Israel which are mine—I sanctified

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them unto myself, and I have given the Levites as a gift to Aaron" (Num. viii:16, 17, 19). In this we are reminded of the words of our Lord Jesus, "I have manifested thy name unto the men which thou *gavest me* out of the world: thine they were, and thou gavest them me" (John xvii:6). Again in resurrection we hear *Him*, "Behold I and the children which God hath given me" (Heb. ii:13).

Of grace then let us sing:
A joyful wondrous theme;
Who grace has brought shall glory bring
And we shall reign with *Him*.

How precious to be linked with *Him*. "I will make *Him* my firstborn, higher than the Kings of the earth" (Ps. lxxix:27), but the birthright was Joseph's (Christ), 1 Chron. v:2.

Behold the Lamb with glory crowned:
To Him all power be given;
No place too high for Him is found,
No place too high in heaven.

"As the holy one undefiled separate from sinners made higher than the heavens" (Heb. viii:26). Sonship and heirship are linked together in Scripture, and in this wondrous place of blessing all His redeemed ones are brought into, in association with Him. His is the birthright, His the pre-eminence, He the firstborn; we, as children, are heirs—heirs of God, joint heirs with Christ (Rom. viii:17); predestined to be conformed to the image of *His Son* that He might be the firstborn among many brethren (Rom. viii:29); firstborn of all creation, firstborn from the dead (Col. i:15, 18).

Our every blessing on earth, in heaven, we owe to his blood.

Twas grace that wrote each name in God's eternal book;
Twas grace that *gave us to the Lamb*
Who all our sorrows took.

"Unto Him who loveth us and hath washed us from our sins in his own blood, and hath made us Kings and priests unto God and his Father, to *Him* be *glory* and dominion for ever and ever, Amen" (Rev. i:5, 6).

May God hasten the day when *He* will be manifested, then we shall be manifested too as sons of God, for we shall be like *Him*; for we shall see *Him* as he is (1 John iii:2),

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The Glorious Liberty of the Sons of God

Free from all sickness and anguish and pain,
Free from all labor for mere earthly gain.
Free from all weariness, struggle and strife,
Labor that's vain or that ends with this life.
Free from all worry and anxious concern,
Freedom from burdens that daily return.
Free from all envy and malice and hate;
They that would harm are up early and late.
Free from suspicious and sinkings of heart,
Free from associates that play a false part.
Friendships eternal, not formed but to lose—
Debts due to Nature we cannot refuse.
Freedom from awkwardness, blunders, mistakes,
Free from the errors that ignorance makes.
Free from the failure and loss and delay,
Caused by the fracture of "vessels of clay".
Free from the problems that make the head swoon,
All things now clear as the sun's light at noon.
Free from injustice, miscarriage of law,
Discriminations corrupt judges draw.
Free from the tempter, temptation and sin,
Hearts sanctified by the Spirit within.
Free from those blemishes, failings and faults,
Targets so often for critics' assaults.
Free from all weakness—in God's temple serve
Continually yet our vigor preserve.
Free from infirmities due to old age,
Free from the passions in youth that so rage.
Free from disease and corruption and death,
Clinging to all things that move or have breath.
Free from our wanderings in earth's wilderness,
Free for the mansions that we shall possess.
Free from the haste fleeting moments compel,
Leisure eternal in which we shall dwell.
Free from all danger of losing the race,
Established forever in truth and in grace.
Glorious Liberty! God's only Son
Possesses Himself and also hath won
For all of God's children under the sun,
Promised to them when His work hath been done.
Come, then, glad morning, when all shall arise,
Clothed in His likeness, ascend to the skies!

—W. G.

Current Events and Signs of the Times in the Light of the Word of God.

The Hopeful Outlook of Zionism. Mr. Jacob de Haas, the spokesman of Zionism at the Paris Peace Conference, has returned to this country and reports that the establishment of the Jewish State is practically assured.

"Though the last word cannot be said until the final document is signed, sealed and delivered, it is safe to assume that the Peace Conference will recognize the historic claims of the Jewish people to Palestine. This is the realization of a dream two thousand years old. The realization has been rendered possible through the keen, wholehearted interest taken in our weal by President Wilson and all the members of the American peace delegation, and in equal measure we owe it to the positive support given us, a full measure indeed, by the British government.

"It was tremendously interesting to all of us who labored in Paris that the American and British sympathy for a restored Palestine filtered through every department and practically actuated every official with whom we came into contact. We owe a good deal to the individual helpfulness of scores of men who were daily occupied with very complicated and complex problems.

"I had plenty of opportunity of seeing men at work in the Hotel Crillon, and, for one, have nothing but praise for the thoroughness of the American system and the thoroughness and earnestness with which the departmental committees worked. Only those on the spot can gauge the complex and far reaching character of each of the hundred-odd problems that are being threshed out in Paris. Nothing is simple there, therefore nothing permits of an out of hand settlement."

Trouble Ahead for the Jewish State. At the same time the reports that England and the United States are strongly favoring the creation of a Jewish State in Palestine are causing much comment throughout Syria and the Near East. A close observer says: "It is not impossible that acute terrorism may grow out of the situation, for already there are signs of violence, since the Syrians bitterly resent Zionistic ambitions and insist on an undivided Syria from

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the Taurus Mountains to Egypt. They declare the Jews represent only ten per cent., or even less, of the population, but, notwithstanding this, are making arrogant claims and threatening to seize the land, as though the present holders of it and the existing population of the country were non-existent." It seems that Syrian Christians and Mohammedans are united in opposing Jewish aggressions. They refuse to be dislodged from the country which they have held for several millenniums. They are getting ready for armed resistance if an attempt is made to start the Jewish State.

It remains to be seen what the outcome will be. The situation is interesting for every student of Prophecy. That the Jews must be back, in part, at least, in the land, before the final end of the times of the Gentiles begins, is a certainty. That all makes for such a restoration is equally sure. How it will work out remains to be seen.

Unwilling and Yet Willing. The Vatican has issued a statement to the effect that the Catholic Church cannot take part in the Pan-Christian Congress for the union of Christendom. The feeling of the Vatican, says the report, is that all the other Christian denominations seceded from the Roman Church, which descends directly from Christ, and that therefore Rome cannot go to them, it being for them to return to her bosom. This statement is of course a falsehood. The Romish "Church," with her idolatrous practices, its spurious priesthood, was not founded by the Lord Jesus Christ. She is not the true church.

The report does not end with this declaration of unwillingness to participate in the union movement. The Pope, the report adds, is *ready* to receive representatives of dissident churches with *open arms*, as the Roman Church has always longed for the unification of all Christian religions. Pope Leo XIII, it is pointed out, is deeply interested in the question and wrote two famous encyclicals on the subject of the unification of the Christian churches.

Of course his arms are open to welcome back to "Mother Church" the different denominations. The stand Rome takes is a clever one. Protestantism is so blinded that a

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good part will accept the invitation. In a short time we may see the represntatives of different denominations prostrating themselves before the self-appointed vice-regent of Christ. Watch it! It is surely coming and coming faster than we think.

Peace and Order Out of Sight. Nicholas Murray Butler, president of Columbia University, speaking before the Commerical Club in Cincinnati, Ohio, delivered the strongest indictment against Socialism and its resultant Bolshevism that has ever been heard in the Middle West.

Speaking on the topic, "Is America Worth Saving?" Dr. Butler discussed the main tremendous happenings of the times with their influence on civilization and especially their effect on American political and industrial life. After pointing out the fraud and the viciousness of Socialism, he made his main argument that the intelligence of the American people will save them from the evils now sweeping over Europe.

"There is turbulence not only in the world of events but in the world of ideas," said Dr. Butler. "Loud and angry voices are raised on every hand, urging the overthrow of the foundations of society and of the marvellous civilization it has taken 3,000 years to build. Crude thinking accompanies unconsidered and hysterical action. Force, either military, economic or political, and not reasonableness or justice, is everywhere appealed to as the arbiter of differences. It is probable that the world is now further removed from peace and order than it was on November 11 when hostilities ceased."

How very true all this is and we are glad for the testimony of Dr. Butler. Well may the world tremble in these days. No one knows what the immediate future is going to bring forth. Will the League of Nations bring some kind of a peace, or will it lead into a greater chaos than before? The next months, or perhaps only weeks, will give the answer.

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The Kingdom of Heaven: Its Significance and Scope.

(Continued from May Hope.)

IV. The Messiah's Rejection.

The briefest possible examination of the Messiah's rejection by the Jews as set forth by Matthew obliges us to outline (for we shall attempt little more) *the first twelve chapters* of his Gospel. That it was their *Messiah and King* Israel rejected is clear from the very first verses. Matthew opens with the statement, "The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham." The "Son of David" linked the Lord Jesus with Israel's *Throne* (for it was *David's* "seed" who was, ultimately, to occupy it for ever (2 Sam. vii:12, 13), and the "Son of Abraham" linked Him to Israel's *Land*, for it was to *Abraham* God first covenanted to give it to him and his "seed" forever.

The twenty-third verse of Matt. i is the next which claims our attention, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call His name *Emmanuel*, which being interpreted is, God with us." This utterance is in perfect keeping with the peculiarly *Jewish* character of this Gospel, though at first sight it would seem more in place in *John's*, which, as is well known, sets forth our Lord's *Deity*. But it was appropriately inserted by the Holy Spirit in *Matthew* because Isaiah had predicted of old that "Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, *The Mighty God*, the everlasting Father, the Prince of Peace" (Is. ix:6). Here then in Jesus Christ was the Child born "*unto*" *Israel*—note "*unto us*," and yet One no less and none Other than "The Mighty God." Hence it is that in Matthew, the *Jewish* Gospel, we read that the virgin's Son should be called "Emmanuel," which means "*God with us*." Mark then the perfect agreement and fulfillment: Isaiah reads "*Unto us a child* is born . . . and *His Name shall be called* . . . *the Mighty God*," while Matthew says, "A virgin shall be with *child*, . . . *and they shall call His Name* Emmanuel, which being interpreted is, *God with us*." Surely none but those wo are blinded by prejudice can fail to see the force of this.

In Matthew *two* an incident is narrated which foreshadowed the entire story of this Gospel. It affords a solemn intimation of the reception which Christ was to meet with and shadows in outline the immediate effects of His mission. He is *despised* by His own people even before they set eyes on Him. The King of the Jews is not seen in the royal city, but in Bethlehem, which was "little" among the thousands of Judah. His own people were *ignorant* of the fact that Jehovah was in their midst, the chief priests and scribes showed their *indifference* by their failure to accompany the "wise men" in thei quest for the young Child, and the civil ruler was filled with *hatred* against Him and sought His life. But, Gentiles from a distant land

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inquire for Him, anxious to meet and worship Him. How coming events cast their shadows before them!

Having already examined, in part, Matthew *three*, in a previous section, we turn now to consider a statement found in the *fourth* chapter: "Now when Jesus had heard that John was cast into prison, He departed into Galilee; and leaving Nazareth, He came and dwelt in Capernaum" (verses 12, 13). The casting into prison of the Baptist *tested* the attitude of the Jews toward Christ. John had been announced as His way-preparer. How then would Israel regard his imprisonment? Did they appear before Herod and voice their protests? Did they arise *en masse* and demand his release? Not a hint of this do we find anywhere in the Gospel records. The Jews seemed to be quite indifferent to the fate of the Baptist. And this was a plain indication of how they would look upon the One whom John heralded. In the light of what we have just said the words Jesus "departed into Galilee" appear full of meaning. In leaving Nazareth for Capernaum, our Lord was fulfilling a prophecy of Isaiah, who had foretold that Galilee of the Gentiles should see a great Light. Thus, in leaving Nazareth for Capernaum, consequent on their *contempt* for His forerunner, our Lord was, in typical action, *turning away from the Jews and going unto the Gentiles*. Here then we see illustrated the line of truth which is central to the First Gospel, namely, the Rejection of Christ by the Jews *resulting in* blessing being brought to the Gentiles.

We turn now to offer some remarks on what is known as "*The Sermon on the Mount*" recorded in Matt v:7. The *position* that this "Sermon" occupies in Matthew's Gospel is one of the Keys to its interpretation. Following, as it does, the reference in the previous chapter that "From that time Jesus *began* to preach" (iv:17), we learn that this Discourse was delivered at a very *early* point in His ministry, and, therefore, that it must have been closely connected with His proclamation of the Messianic Kingdom. A careful reading of Matt. v:vi confirms this view. In them we have the manifesto of the King and the laws which His subjects must obey. It is an incisive and most searching setting forth of the spirituality of His Kingdom, and defines the character of those who shall enter in and enjoy it. We would call particular attention to the fact that *Jerusalem* is here referred to *not* in its present disowned and desolate condition, but as "the city of the great King" (v:35)! "In the sermon on the mount we have, then, the principles of the Kingdom of Heaven, with very plain reference to the millennial earth. . . . It is the manifestation of the Kingdom in its inner spirit and holiness, still, of course, as a kingdom to come and not actually come." (F. W. Grant.)

"The Holy Spirit, to carry through the wonderful scope of the first Gospel, has put the words of our Lord together into one continued address to His disciples, in the very midst of the most positive evidences that the King has come and Jehovah is in the midst of His people. When the King is manifest He utters His proclamation. Such is the discourse before us here in Matthew, the proclamation of the Lord

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Jesus Christ as King. And if the King proclaims, makes known, His proclamation, it must be concerning the Kingdom which He came to bring, preached, and offered to the people. Let this, then, be the starting-point of our analysis of this discourse. The so-called sermon on the mount is a proclamation concerning the Kingdom, the Magna Charta of the Kingdom of the Heavens." (A. C. Gaebelein.)

"This discourse gives the principles of the Kingdom but supposes the rejection of the King and the position this would bring those who were His, who consequently must look for a *heavenly* reward. . . . We may observe that this discourse is connected with the proclamation of the Kingdom as being near at hand, and that all these principles of conduct are given as characterizing the Kingdom, and as the conditions of entrance into it. No doubt it follows that they are suited to those who have entered it (i.e., in its present 'mystery' form—A. W. P.). But the discourse is pronounced in the midst of Israel before the Kingdom is set up, and as the previous state called for in order to establish, and to set forth the fundamental principles of the Kingdom in connection with that people, and in moral contract with the ideas they had formed respecting it. In examining the beatitudes we shall find that this portion in general gives the character of Christ Himself. They suppose two things: The coming possession of the land of Israel by the meek and the persecution of the faithful remnant, really righteous in their ways, and who asserted the rights of the true King (heaven being set before them as the hope to sustain their hearts). This will be the portion of the remnant in the last days before the introduction of the Kingdom." (J. N. Darby.)

And here we would notice two verses in the "Sermon" which have occasioned expositors of different schools considerable difficulty. In v:5 we read, "Blessed are the meek: for they shall inherit *the earth*" (or "land"); whereas in v:11, 12, we are told, "Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward *in heaven.*" In view of the first of these statements it has been rightly argued that in the "Sermon" our Lord could not have been discoursing of the Heavenly Kingdom, i. e., to those and of those whose citizenship is in heaven." On the other hand, in view of v:12 it has been erroneously asserted that these words show the Messianic and earthly kingdom could not have been before our Lord's mind at this time. What then is the solution of the difficulty and of the seemingly conflicting statements? The answer to this question is of first importance as it involves the correct understanding of the *scope* of Matt. v:vii.

As we have seen, our Lord was preceded by one who had called upon the Jews to "Repent," and this in view of the fact that the Kingdom of Heaven was at hand. Those who responded to his call, and these were numerous, were baptized in Jordan, "Confessing their sins," and thus far *they* had taken the initial step toward entering the Kingdom. Further, we have seen that our Lord Himself preached the same message

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and we know from John iv:1 that many more were baptized as the result. We do not doubt, then, that many of those who heard the "Sermon" were among the number who had been baptized.

But now we have to take note of a deeply important fact, namely, that *before* the Messianic Kingdom *could be* "established" the King Himself had to be crucified, or, as Daniel expresses it, He had to be "cut off" (ix:26). Furthermore, after His death and resurrection, He would return to heaven as Ps. lxviii:18 fore-announced. Moreover, the unfulfilled seventieth week of Daniel (ix:27) *must* first run its course ere the times of refreshing should come from the presence of the Lord. Yet, on the other hand, it is clear that *if* the Nation had responded to the call of Repentance the present long interval of nineteen hundred years would have been *omitted*, and in that case the seventieth week of Daniel would have followed right on after the sixty-ninth *without any break.** We say, "If the Nation had responded:" really it would be more correct to say, if there had been a *more general* response, for Daniel's prophecies make it clear that a section of the nation, at least, would be in sympathy with the Anti-christ when he appeared. In such case as supposed above, those who *had* responded would have taken the place of what is now the *future* "godly remnant," i. e., Jews in the tribulation, and would have passed through part of the seventieth week and then been slain for their testimony to the real Christ. In other words, they would have been left on earth during the time Christ was in heaven, following His ascension, to suffer the "persecution" of the Anti-christ, many of whom would have been slain, and it was for *their* encouragement our Lord said Matt. v:12. "In verse 12 a reward in heaven is promised to those who suffer for Christ, true for us now, and in some sort of those who shall be slain for His sake in the last days, who will have their place in heaven, although they were a part of the *Jewish remnant* and not the Assembly. *The same are found in Dan. vii*" (J. N. Darby.)

We understand, then, that the Sermon on the mount describes the character of those who shall enter the Messianic Kingdom and enjoy its blessedness, and that it is designed particularly for the guidance and encouragement of *repentant Jews who are awaiting* the advent of their King, setting forth as it does the principles which are to regulate their conduct during the time of His absence. We regard Matt. v:6 as a definition of one of the spiritual characteristics which will be required of those Jews who shall enter the Millennial Kingdom; while we consider v:11, 12 as referring to a certain section of the godly Jewish remnant who will be slain during the tribulation and who will be rewarded with a *heavenly* place and blessing, see Dan. vii:18, 22, 27, and particularly Rev. xx:2 which shows them linked with these who have part in the First Resurrection and also as "reigning

*As to how it is possible to harmonize these statements with God's eternal purpose concerning the One Body, we leave for consideration to section six of this paper.

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with Christ." But we also believe that the greater part of the "Sermon" applies to and may be appropriated by those who are now in the Kingdom in its "mystery" form, that is, by those who are the present people of God on the earth—it is obvious that Christianity cannot require a *lower* morality than Christ enforces throughout the Sermon. In saying this we are not making an arbitrary assertion, but one that is in full harmony with New Testament teaching. *All* Scripture is given *to* the Church and is profitable *for* its instruction, though not all Scripture is *addressed to* or written *about* the Church. We are well aware that some have pushed Dispensational 'dividing' of the Word of Truth to unwarrantable lengths, and with their extreme positions we have no sympathy. We go so far as to say that many of *the Old Testament promises* may be legitimately appropriated by the Church of God today and we are prepared to *prove* this assertion by the Word of God itself. In writing to "the church of God which is at Corinth, with all the saints which are in all Achaia" (2 Cor. i:1) the apostle said, "*Having these promises*, dearly beloved," etc. (2 Cor. vii:1). What promises? Plainly those recorded in the verses immediately preceding, i. e., 2 Cor. vi:17, 18. And *where* are "*these promises*" to be found? The answer is, *in the Old Testament!* Here, then, we have set forth and illustrated a principle which is of wide application, and which certainly warrants us in applying to ourselves the greater part of Matt. v:7. What, then, is to determine the limitation? How are we to know where to draw the line: what we may apply to ourselves to day from the Old Testament and from the Gospels and what *not* to apply? The answer is very simple: We are justified in applying to ourselves *anything which would not conflict with the teaching of the Church Epistles;* we are warranted in applying to ourselves *everything* which is in *harmony* with these later writings. Does Matt. v:44 say, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"? Then Romans xii:14, 20, also says, "Bless them which persecute you: bless, and curse not. If thine enemy hunger, feed him; if he thirst, give him drink." On the other hand, may I appropriate to myself Matt. v:5—"Blessed are the meek: for they shall inherit the earth?" and the answer is, No, for Phil. iii:20 declares, "For *our* citizenship is *in heaven*." We refrain from offering further examples, but trust we have succeeded in making clear *the principle* which is to control our application of all Scripture which is not *directly* addressed to those who are members of the Body of Christ.

Following Matthew's account of the Sermon on the mount we find our Lord ministering to the needy, relieving the distressed, healing the sick. Matthew *eight and nine* form as distinct a section of this Gospel as do chapters v:7. It should be noted that in these two chapters ten specific miracles are detailed. This number is highly significant, inasmuch as it is the numeral of ordinal completeness, and in Scripture signifies full *human responsibility*—compare the *ten* commandments which measure it. As it is the responsibility of the Jews which is here

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seen *tested*, we can readily see why Matthew was moved to record just the number of miracles which he did.

The miracles of our Lord are to be regarded not only as exhibitions of Divine power (which they were), but specially as part of His Messianic credentials. The execution of these wonders was one of the marks by which Israel's Messiah was to be identified (see Is. xxxv:4-6; xlii:6,7; lxi:1). Hence it was that on the Day of Pentecost Peter said, "Ye men of *Israel*, hear these words: Jesus of Nazareth, a man approved of God *among you BY* miracles and wonders, *and signs*" (Acts ii:22). These miraculous "signs" of the Messiah constituted, therefore, an admirable *test* of Israel, for their response to them defined their attitude toward their King. When, at a later date, the Lord Jesus said to the Pharisees and Sadducees, "O ye hypocrites, ye can discern the face of the sky: but can ye not discern the *signs* of the times?" (Matt. xvi:3), among other things, He made a definite reference to the wonder signs He had been performing and which, as we have said, were a prominant part of His Messianic credentials. That our Lord's miracles *were* performed for the special benefit of the Jewish nation, and that they were designed as a *test* of the attitude they would assume toward their Messiah King is evident from the following consideration: In Matt. ix:35 we find that our Lord's miracle-signs and His preaching the "Gospel of the Kingdom" are *linked together*—"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, *and* healing every sickness and every disease among the people." Thus we see that these miracle-signs *accompanied* the offer of the Messianic Kingdom to Israel. Limitations of space forbid a detailed examination of each of the ten miracle-signs described in Matthew eight and nine, but a few words concerning the earlier ones are called for.

It is a striking fact that the first of the miracle-signs recorded by Matthew is the Cleansing of the Leper. Both Mark and Luke place this miracle at a *later* date, but Matthew, who ignores the *chronological* order of events, gives it the first place in the list of miracles which he narrates. The reasons for this seem to be as follows: First, it was clearly recognized in Israel that Jehovah alone could cure this disease (Num. xii:10; 2 Kings v:7), and therefore in the Cleansing of the Leper Jesus Christ gave proof that He was indeed "the Mighty God;" Second, leprosy was a well recognized type of sin, and in *this* sufferer's physical condition might be discerned a foreshadowment of the Spiritual state of the Jewish people at this time, the people to whom the Christ had come to minister unto; Third, this miracle, as we see by its immediate sequel, was made a very pointed *test* of the Nation's attitude toward their Messiah. It will be noted that upon cleansing him, the Lord bade the healed one "go thy way, *shew thyself to the priest*, and offer the gift that Moses commanded *for a testimony unto them*" (Matt. viii: 4). The "priest" ought at once to have recognized that *Jehovah* was in their midst and have made prompt inquiries after the Lord Jesus Christ. But, so far as the record goes, no impression was made upon the

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religious leaders of the Nation, and no interest was awakened. Thus, in the absence of the priests' proclamation that Jehovah was in the midst of His people to heal and bless them, we learn of Israel's *failure* to recognize and receive their Messiah from the very first miracle recorded by Matthew.

In view of the testing nature of the first miracle, and of Israel's failure under that test, the second miracle recorded here by Matthew becomes profoundly significant. It is that of the healing of the Centurian's servant: healed at a *distance*, and healed by the mere *word* of Christ. In this healing of the *Gentile* servant while Christ was *absent* from the place where he was, we have a clear foreshadowment of *God turning to the Gentiles*, consequent on His Son's rejection by the Jews, and also of the fact that we have nothing but *the Word* during the time of our Lord's absence from the earth. Our Lord's words to "them that followed" in this connection are also deeply important: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven. But the children of the Kingdom shall be cast out into outer darkness" (viii:11, 12). Here we are told that Abraham, Isaac and Jacob, shall sit down in "The Kingdom of Heaven," which proves beyond a shadow of doubt that, in these earlier chapters, the Kingdom of Heaven has no reference whatever to Christianity or the Christian Dispensation. It is *not true* that these patriarchs have sat down in the Christian Dispensation, nor will they ever do so. But *they will* sit down in the Messianic Kingdom. Hence we say that Matt. viii:12 enables us to fix, unmistakably, the meaning and scope of this expression "The Kingdom of Heaven." Furthermore, note here, that the *Jews*, in contrast with those who shall come from the east and the west, are distinctly said to be "*the children of the Kingdom*" from which, because of their failure to "Repent," they were to be "cast out."

In the third miracle of Matt. viii Christ is seen in the "house" (compare xiii:1), Peter's house, healing his mother-in-law, and this, doubtless, foreshadows our Lord ministering again to Israel consequent upon His return to the earth. Mark how *fleshly ties* are also brought out here—Peter's *wife's mother*. Interesting as it would be to tarry over the remaining seven miracles recorded in Matthew eight and nine, we must now pass on to chapter ten.

In Matthew *ten* we find our Lord sending forth the twelve on their first mission. We have already pointed out that they were forbidden to go to any save "the lost sheep of the house of Israel." It should be further remarked that *they*, too, announced that "The Kingdom of Heaven is at hand" (verse 7). The instructions given by our Lord to the apostles at this time were in full keeping with the distinctive character of their mission, and it is passing strange how any one who gives the slightest heed to what was said to them by Christ can fail to see that every word was in strict keeping with an offer of the Messianic Kingdom being made to the Jews at this time, but that much of what the Lord here said could not possibly have any place in the *Christian* Dispensa-

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tion. Imagine our foreign missionaries to-day acting on the basis of Matt. x:12, 13—"And when ye come into an house salute it. And if the house *be worthy*, let thy peace come upon it; but if it be not worthy, let your peace return to you." The reception the Twelve were to meet with was plainly announced by the Lord, "Beware of men for they will deliver you up to the councils, and they will scourge you in their synagogues," etc. (verse 17).

Ere leaving Matt. x we would call attention to verse 23, "But when they persecute you in this city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, *till the Son of Man be come.*" Now this verse cannot mean that our Lord was about to follow in the track of the Twelve and would overtake them before they had completed their testimony, for as a matter of fact He *did not* follow them, but on the contrary they returned to Him. Moreover, "till the Son of Man be come," which is the equivalent of "The Coming of the Son of Man," always has reference to His second advent to the earth The obvious meaning, then, of our Lord's words above, was that He was sending forth these apostles on a mission which in its character and scope (omitting the Christian Dispensation as do Daniel's Seventy Weeks) goes on to the end of the age. If this statement should be challenged, further proof in support of what we have said is found in the preceding verse—"And ye shall be hated of all men for My Name's sake; *but he that endureth to the end shall be saved*" (verse 22). The "End" here spoken of is clearly the end of the *Jewish* Age, *i.e.*, Daniel's seventieth week, as, is clear by a comparison of Matt. xxiv:13 which it should be noted formed part of the Lord's answer to the disciple's questions of xxiv:3, one of which related to the End of the Jewish Age; hence "the End" of Matt. xxiv:6; 13, 14 must be the End of Daniel's seventieth week. The mission of the Twelve was interrupted by the rejection of their message by Israel, and it is during Daniel's seventieth week that *their unfinished testimony* to the Nation will be taken up again by a part of the godly Jewish remnant, who will preach the Gospel of the Messianic Kingdom, and ere their happy task is completed the Son of Man will appear in their midst. See an able Editorial in October, 1918, "Our Hope" for a more detailed exposition of Matt. x:23.

Turning now to Matt. *eleven* we find the Baptist sending from his prison to inquire whether Christ was the One who was to come, or whether Another must be looked for. Following our Lord's reply to John's disciples, we discover Him addressing the multitude, and saying, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least *in* the Kingdom of Heaven is greater than he" (verse 11). This verse has puzzled many, and we know of no better elucidation of it than that found in "The Numerical Bible"—"Plainly it cannot be that even the little one in the Kingdom of Heaven can be greater *morally* than John the Baptist; but then it can hardly be thought that John himself was greater *in this respect* than all the men that had preceded

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him. *That* is *not* the point of comparison; it is *the place* given to him as the predicted messenger who was to prepare the way before Messiah. Certainly spiritual greatness could not be wanting in one put in such a position; but that is another thing. All the prophets and the law prophesied until John. They all pointed onward to the time of which John was able to say, "It is just at hand." It was for him to change the whole character of testimony hitherto, and to sound the note of Jubilee announced a Kingdom not of earth but of heaven, and the King Himself was at the door. And *this* being his greatness, it is easy to understand that he would be in the greater *position* who was *in the Kingdom itself* (in contrast with the one who was merely *heralding* it A. W. P.), and could say in the language of the Psalmist anticipating this, "As we have heard, so have we seen, in the city of Jehovah of hosts, in the city of our God" (Ps. xlviii:8). The Lord's words are commonly taken indeed to refer to the Kingdom in its present Christian and parenthetic character, and no one would deny that such an application could be made. But the testimony as to this was not that given by the Baptist, nor was it yet given when these words were spoken. The Kingdom in this form only began to be spoken of, and in parabolic utterance, when once it was clear that Israel had indeed rejected Him. And that time was now close at hand, and of course foreseen by the Speaker here, but not yet made definitely plain, even to disciples. Everything would indicate to us that the Lord is declaring the blessedness of that of which all the prophets prophesied, and which John himself had announced, and when Israel will be lifted up to a greatness, which has never yet been paralleled in all the history of that favored nation. That they then put it away from them does not in the least affect this application, which relieves all difficulties at once, and yet leaves room for another application. This must, however, as I believe, be a *secondary* one." (F. W. Grant.)

After His testimony to the Baptist we next find our Lord saying, "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows. And saying, 'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.' For John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners" (verses 16–19). From this we learn how Israel "*despised*" their Messiah and King. Next we read, "Then began He to upbraid the cities wherein most of His mighty works were done, *because they repented not*" (verse 20). We ask our readers to note particularly that our Lord here says nothing whatever of Israel's failure to "believe," but instead, He throws the emphasis on their failure to "repent" which, as we have seen, was the prime condition on which the Messianic Kingdom was offered to the Jews (iii:2; iv:17)!

We come now to Matthew *twelve*, which marks one of the important crises of the Gospel. Matthew 12 records a great turning-point in our

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Lord's ministry, and explains to us why, from this point on, Christ's offer of the Messianic Kingdom to the Jew was suspended, and why in the next and later chapters of Matthew the expression, "The Kingdom of Heaven" carries a different significance from its usage in the earlier chapters. We can do little more than barely mention the incidents recorded in this chapter.

Matthew *twelve* opens with the Pharisees criticizing our Lord's disciples because they had plucked ears of corn on the Sabbath day, and informs us of His vindication of their action. Next, we have Him healing the man with the withered hand, also on the Sabbath day. The sequel to this is found in verse 14, "Then the Pharisees went out and held a council how they might *destroy* Him." Here for the first time in Matthew we hear of the hatred of the religious leaders for Christ and of their determination to encompass His death. We read that "when Jesus knew of it, He withdrew Himself from thence; and great multitudes followed Him, and He healed them all; and charged them that they should not make Him known" (verses 15, 16). Following a quotation from Isaiah xlii we are next told, "Then was brought unto Him one possessed of a devil, blind and dumb; and He healed him, insomuch that the blind and dumb both spake and saw" (verse 22). This was one of the most remarkable public miracles our Lord had wrought. The subject on which it was performed was blind, dumb, and demon-possessed. The startling nature of the miracle made a deep impression on the onlookers, for we read, "And all the people were *amazed* and said, Is not this the Son of David?" (verse 23). The "sign" performed was unmistakable; the credentials of the Messiah and King were plainly exhibited, and the common people present had no hesitation in hailing Him now as "The Son of David." Mark now what follows: "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils" (verse 24). The awfulness of this charge is revealed by the reply which our Lord made on this occasion. He declared that He cast out demons by the Holy Spirit (verse 28), and therefore in accusing Him of performing the miracle "by Beelzebub" they had committed the *unpardonable* sin. This is very clear from verses 31, 32—"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven." Having made it plain that the Pharisees had committed the terrible sin for which there is no forgiveness, our Lord, for the first time, says, "*O generation of vipers*, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (verse 34).

We are next told that, "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a *sign* from Thee" (verse 38), and this in the light of what is recorded in verse 22! Our Lord answered them by saying, "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" (verse 39). Note once more the reference here to "Repentance"—"The men of Nineveh shall rise in judgment with this

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generation, and shall condemn it; *because they repented* (in contrast with Israel, who had failed to) at the preaching of Jonah; and, behold, a Greater than Jonah is here" (verse 41).

Next our Lord utters a parabolic description of *the past, present, and future states of the Jewish nation*, saying, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out, and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that men is worse than the first. *Even so* shall it be also *unto this wicked generation*" (verses 43–45).

The chapter closes with an incident which, in the light of all that immediately precedes it, is pregnant with meaning. His mother and His brethren came, desiring to speak with Him. But He "answered and said unto him that told Him, Who is My mother and who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother (vv. 48-50). Thus He *disowned all fleshly ties*, and gave intimation that henceforth He should be accessible only through a *spiritual* relationship, and by these words of Christ the *breach* between Himself and Israel was fully manifested. The King was "despised and rejected!"

V. The Christian Profession.

In our review of Matt. i-xii, we have witnessed the conflict between the Light and the Darkness becoming increasingly acute, the rejection of the Messiah being more signally manifest as we proceed, the envy and hatred of the religious leaders growing fiercer and viler, all culminating in the dread and fateful decision to put the Savior to death. Furthermore, we have noted that Matthew *twelve* marks a *break* in our Lord's relations with the Jews, a break *occasioned* by the Pharisees determination to put Him to death, and by their awful sin of blasphemy against the Holy Spirit, as well as a break *evidenced* by His disowning of all fleshly ties. Therefore, we need not be surprised to discover that Matthew *thirteen* begins a *new* section of the Gospel, marks a *new* stage in the Lord's ministry, exhibits a *new* method of His teaching, and sets forth a *new* revelation, a revelation of truths kept secret from the foundation of the world (v. 35). In view of these things it surely is not strange that in Matt. xiii the expression "The Kingdom of Heaven" also assumes a *new* significance, one quite distinct from its meaning and scope in the earlier chapters. It must be remembered that Matthew not only describes the offer of the Messianic Kingdom to Israel, but that he also goes on to inform us of the *consequences* of the Jews' failure to comply with the terms on which the Kingdom was presented to them and of their rejection of the King Himself. And it is in Matthew *thirteen* that we are first informed of the primary dispensational con-

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sequence of Israel's failure, for it is *here* we are shown that which has taken the place of the Messianic Kingdom during the long interval of its postponement.

Matthew xiii opens with a highly significant action, and one that was fraught with a deep symbolic meaning. We read, "The same day went Jesus out of the house and sat by the seaside." How this illustrates and exemplifies what we have said in the last paragraph! What proof it furnishes that our Lord had broken with Israel! What clear intimation it gives us of what was, consequent on Israel's rejection of their Messiah, to now occupy our Lord's attention. "The *same day* as when the Pharisees had plotted against His life (xii:14). "The *same day*" as when He had performed the wonderful sign-miracle which "amazed" all the people and caused them to hail Him as "the Son of David" (xii:23). "The *same day*" as when the religious leaders of the Nation had committed the unpardonable sin (xii:31). "The *same day*" as our Lord had been asked for a "sign" and to which he replied that none but the judgment sign of Jonah should be vouchsafed them (xii:39). "The *same day*" as when our Lord pronounced the Jews to be a "wicked generation" (xii:45). Finally, "the *same day*" as when He had disowned all fleshly ties and announced that only those could claim kinship with Him whodid the will of the Father which is in Heaven, (xii:48-50). "The *same day*" we read, "*went Jesus out of the House*"—symbolically (and perhaps literally) *the Temple*—"and sat by the *seaside*," figure of the *Gentiles* (see Dan. vii:2; Rev. xvii:15).

Next we read, "And great multitudes were gathered unto Him, so that He went into a ship and sat, and the whole multitude stood on the shore. And He spake many things unto them *in parables*" (vv. 2, 3). This statement affords us clear evidence that *this* chapter begins a *new section* of the Gospel and marks a *new stage* in our Lord's ministry. *The first twelve chapters of Matthew will be searched in vain for any record of a "parable!"* So surprised were the disciples themselves at this new form of teaching which their Master had adopted that we find they came to Him and said, "Why speakest Thou unto them in *parables?*" (xiii:10). *Why* then did our Lord here, for the first time, employ *this* method of instruction? Fortunately we are not left to our own speculations. The Lord has given a definite reply—see xiii:11-17, 34, 35. The substance of our Lord's answer was that He now taught in "parables" in order to *conceal* His meaning from the multitude, though the disciples themselves should be given to know the *mysteries* of the Kingdom of Heaven, and this affords additional evidence of our Lord's *break* with the Nation—Israel had shown they had no capacity for spiritual things, and it would have been casting pearls before swine to reveal in plain terms to them the deeper things of God.

The remainder of Matt. xiii contains seven parables which the Evangelist has here grouped together. Six of them are introduced by the words "The Kingdom of Heaven is likened unto" (vv. 24, 31, 33, 44, 45, 47), and they are collectively referred to as "The *Mysteries* of the Kingdom of Heaven" (v. 11). And here two queries demand consid-

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eration: Why the last six parables should be termed "Mysteries," and why the words "The Kingdom of Heaven is like unto" should be *omitted* from the preface to the *first?* These questions are intimately related. The last six parables of Matt. xiii contain prophetic pictures of what was to become history during the Christian Dispensation, and they are termed "Mysteries" or "Secrets" because Israel had rejected their King, and this involved His *leaving* the earth and a long absence from it. Thus it is evident *why* the first parable is *not* termed a similitude of the Kingdom. "The Kingdom of Heaven in its present mysterious form, did not commence *till the King went on high*. The "mysteries" date from that epoch. The work and action of the first parable was preparatory to the establishing of the Kingdom amongst the Gentiles. It will be the Kingdom in *power* amongst the Jews. It is the Kingdom in *mystery* amongst the Gentiles. The *presence* of the King characterizes the former; the *absence* of the King is the key to the understanding of the latter. The first parable sets forth the lowly action of the Lord *when on earth*—"'A sower went forth to sow'—but it is His presence *in heaven* which introduces the 'Mysteries' of the Kingdom, hence the *first* parable is *not* termed a likeness of the Kingdom" (W. Scott).

We shall next summarize the reasons which compel us to regard the expression"The Kingdom of Heaven," which in the Parables of Matt.xiii is likened unto certain things, as having a *different* force and scope to that which it bears in the first twelve chapters of this Gospel:

1. Because in view of Israel's refusal to comply with the terms on which the Messianic Kingdom was offered to them, the setting up of it now is in *abeyance*. After the leaders of the Nation had committed the unpardonable sin, our Lord's ministry necessarily underwent a fundamental *change*. Therefore, from Matt. xiii onwards, speaking generally, our Lord looked forward to and discoursed upon that which has now taken the place of the actual establishment of His earthly Kingdom.

2. Because of our Lord's evident *break* with Israel. In Matt. xii:46–50 He is seen disowning all fleshly ties, and in xiii:1 He is shown "leaving the house" and taking His place by the "seaside." This, in itself, is sufficient to lead us to look now for teaching which concerned the *Gentiles* rather than the Jews.

3. Because Matt. xiii so evidently begins a *new section* of the Gospel and therefore must be *disconnected* from what precedes it. In this chapter we see our Lord adopting a *new form of instruction* and revealing secrets which had been kept hidden from the foundation of the world. As we have said above, the opening verse of Matt. xiii shows the *connection* between His action here and the teaching which follows it, revealing the cause which led up to it. Instead of teaching in plain language and simple terms, as hitherto, He now delivers a message in cryptic form, the meaning of which was veiled.

4. Because the Lord Himself tells us that He makes known secrets which had been kept *hidden* from the foundation of the world; whereas the Messianic Kingdom, which is the central subject of the previous

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chapters, had been *openly* foretold by the prophets of Israel. That our Lord here *leaves* Old Testament ground is sufficient of itself to indicate the change of meaning in the term "Kingdom of Heaven."

5. Because what is predicated of the Kingdom of Heaven in Matt. xiii and onwards is entirely different from and at variance with what had been predicated of it in the earlier chapters. All are agreed that the similitudes of the Kingdom of Heaven in Matt. xiii and onwards treat of the Christian dispensation, whereas, as we have shown, the Kingdom of Heaven in Matt. i–xii deals with the earthly people. For example, Matt. v:5 has no application to the present dispensation. Again: Abraham, Isaac, and Jacob will not sit down in the Christian dispensation, as they *are* said to do in "The Kingdom of Heaven" (Matt. viii:12).

Having shown that the "Kingdom of Heaven" in Matt. xiii bears a *different* meaning and scope from its usage in the earlier chapters, it only remains for us here to add a few words concerning its real force and bearing in the second great section of this Gospel. If due heed be given to that which the Kingdom of Heaven *is likened unto* in the parables it will not be difficult to discover its meaning and present application. *That the "Kingdom of Heaven" in Matt. xiii and onwards* has a *wider scope* than that of the Church which is the Body of Christ ought not to need arguing. The Kingdom of Heaven is likened unto a man who sowed good seed in his field, but in which his enemy came and sowed *tares* (xiii:24, 25). It is likened unto a net cast into the sea which gathered of "*every kind*" (xiii:47). It is likened unto a marriage to which, ultimately, the host's servants were instructed to "gather together all as many as they found, *both bad and good*" (v. 10), so that the wedding might be furnished with guests (xxii:1–10). It is likened unto ten virgins who went forth to meet the Bridegroom, five of which were wise and five "*foolish*" and to whom the Lord said, "I know you not" (xxv:1–13). Thus it will be seen that from Matt. xii and onwards the "Kingdom of Heaven" *embraces the whole of Christian profession* and contemplates, in a word, *Christendom*. Though distinct from the Church of God the "Kingdom of Heaven" *includes* it, just as the whole is the sum of its parts, and as the greater contains the less. We know of but one verse in the later chapters which appears to clash with this definition, namely, Matt. xviii:3. And here, once more, we avail ourselves of the "Numerical Bible."

"The question was here a more fundamental one than that which they (the disciples) had started. One must *enter* it, in order to be great in it; and ambition could not even *enter*. It is plain that, while merely the ordinary term is used here, which applies *both* to the mystery—and the final form of the Kingdom, yet it is of *the latter* both the disciples and the Lord are speaking. They have in mind the time when "greatness" will be estimated by the King, and receive its reward, and the Lord states the necessary condition for even entrance into *it* at *that* time."

When in Matt. xxiii, where He pronounces His "woes" upon the Pharisees and scribes, our Lord says, "Ye shut up the Kingdom of

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Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (v. 13). He manifestly *looks back* to the earlier chapters.

VI. Difficulties and Objections.

The nature of this brochure is positive rather than negative. We have sought to give a *constructive* setting forth of our theme rather than reply to all the arguments that have been brought to bear against the position here taken. It will be well, however, to look now at some of the main difficulties and objections which have been raised by various brethren who take a view of the subject entirely different from our own.

1. Attention has been called to the fact that in Matt. i:1 the Lord Jesus is set forth as "The Son of Abraham" as well as "The Son of David," and an attempt has been made to show that the former expression was fulfilled by our Lord at His *first* advent, and that the latter will be fulfilled at His *second* advent. Now, not only does this *reverse* the order of the two titles as recorded in i:1, but the *facts* of the case clearly refute such a theory. A study of Matthew's Gospel should make it very clear that our Lord is *not* here exhibited as fulfilling the Abraham title, but instead, is shown particularly as the Son of David. Seven times (in ix:27, xii:23, xv:22, xx:30, xx:31, xxi:9, xxi:15) He is addressed as "Son *of David*," but never once, after the opening verse, is He ever addressed, or even referred to, as "Son of Abraham!" The reason for this is evident. "Son of *David*" links our Lord with Israel's *throne;* whereas "Son of *Abraham*" connects Him with *the promised Land.* As then Matthew presents our Lord as making offer of the *Messianic Kingdom* to Israel the Son of David title is made prominent; and as he shows that Israel *refused* to comply with the terms on which it was offered to them, which was the reason why (from the human side) the Kingdom was not then set up and the promise of God to Abraham concerning the Lord *made good,* it follows, therefore, that our Lord is not seen filling the "Son of Abraham" character in this Gospel, nor will He make good this title till His Second Advent.

In this connection let us also say a few words respecting our Lord's title of "The Son of Man." This title is found no less than thirty-two times in Matthew's Gospel—*the very same number* of times the "Kingdom of Heaven" is here mentioned! The reason for this frequent repetition is not far to seek once we grasp the true significance of this title. It is as "Son of Man" that the "Ancient of Days" gives Him authority to administer *the Kingdom* (see Dan. vii:13, 14). The "Son of Man" title therefore connects our Lord with the *Messianic* Kingdom. If further proof of this be required, the following passages, among others, will supply it—"There be some standing here which shall not taste of death, till they see *the Son of Man* (not "The Saviour") coming *in His Kingdom*" (Matt. xvi:28), and, as the sequel shows, the "Kingdom" here referred to is Messiah's *earthly* one. Again we read, "When *the Son of Man* (not "The Son of God") shall come in His glory and all the holy angels with Him, then shall He sit upon *the throne*

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of His glory" (Matt. xxv:31)! Thus it appears how *appropriately* the "Son of Man" title occurs so frequently in the First Gospel.

2. Objection has been taken to the teaching that John the Baptist's preaching related to the Messianic Kingdom, and appeal is made to the record of the Fourth Gospel to show that our Lord's forerunner announced Him as "The Lamb of God," and that the purport and scope of his ministry is clearly defined in John i:7—"The same came for a witness, to bear witness of the Light, *that ALL men through him might believe.*" Will our readers please note that the word "men" here is in italics. Necessarily so, for the Baptist's mission *did not* reach out to "all men" for the obvious reason that it was confined to the land of Palestine: therefore the "all" here must have primary and direct reference to "all" *Israel.* As to *what* "all" Israel was to "believe" we learn from Matt. iii:2—they were to believe that the Kingdom of Heaven was "at hand," and to evidence their faith by "Repenting." That John pointed to Christ as "The Lamb of God which taketh away the sin *of the world*" (the ultimate issue of His work), is immediately followed by the statement, "This is He of whom I said, after me cometh a man which is preferred before me: for He was before me. And I knew Him not: *but that He should be made manifest to ISRAEL, therefore* am I come baptizing with water" (John i:29–31). Concerning the forerunner's ministry as related by the Fourth Evangelist we insert the illuminating words of Mr. Grant—"Of this aspect (that furnished by Matthew) of John's ministry we find here little indeed: for here he is not standing in the presence of the people, *but in Another Presence* of which he is come to speak. He is standing in the glory of that Light which is in the world, and he is transfigured by it. The austerity has passed out of his manner and form, and become the tender abstraction of the worshipper."

3. It has been pointed out that *Baptism* was a prominent item in the ministry of our Lord's forerunner, and because that after His resurrection the Saviour gave orders that Baptism should be continued until the end of the age (Matt. xxviii:18–20) it has been concluded that the "Kingdom" which John announced *also continues*, and hence that the Kingdom he referred to as "at hand" *could not be* the earthly Kingdom promised to Israel by the prophets. But it is sufficient to say in reply to this that *John's "Baptism" is not continued* all the days of this age. In Matt. xxviii:19 our Lord *instituted Christian "Baptism"* and did *not* perpetuate John's baptism. Christian Baptism could not begin until *after* our Lord's death and resurrection, therefore John's baptism *was not Christian baptism*, and hence the objector's argument completely breaks down.

4. In the "Sermon on the Mount" the "Father" is mentioned no less than seventeen times, and it is argued that as the revelation of God's Fatherhood is distinctly a *Christian* truth, therefore our Lord in Matt. v:vii must have been discoursing of Christianity rather than describing the characters of those who enter and the laws which are to obtain in the *Messianic* Kingdom. We will let Mr. Darby make reply to this—

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"At the same time the disciples are brought into relationship with the Father individually—the second great principle of the discourse, *the consequence of the Son being there*—and a yet more excellent thing is set before them than their position of testimony for the Kingdom. They were to act in grace, even as their Father acted, and their prayer should be for an order of things in which all would correspond morally to the character and will of their Father.

5. It has been insisted that the Kingdom *of Heaven* in Matt. iii:2 and iv:17 cannot refer to the Messianic Kingdom because that will be *an earthly* one. But this we conceive to be a mistake. We do not see anything incongruous in John speaking of Messiah's earthly Kingdom as the Kingdom *of Heaven*, and we believe the reasons why it *was thus* denominated to be as follows: First, Because it is *in Heaven* that the Son of Man receives the Kingdom from the "Ancient of Days" (Dan. vii:13, 14). Second, Because the Messianic Kingdom on earth will be in close touch with Heaven (see John i:51) and ruled from Heaven—"Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the *Son of Man*"—thus described because the Millennial Kingdom is in view! Third, Because it is to be *distinguished* thus from the other "kingdoms" described in Dan. vii, which were essentially kingdoms *of the world*, and it is because Messiah's Kingdom "is not of this world" (John xviii:36) that it is denominated the Kingdom of Heaven. The "Kingdom of Heaven" is contrasted not with earth but with "the world!" Fourth, Because, it will be Heavenly *in character*, i. e., it will be a reign of righteousness and peace. For these reasons then we say there was nothing incongruous in designating Messiah's *earthly* Kingdom the "Kingdom *of Heaven*."

6. One reason why exception has been taken to the position we have set forth in these pages is that it is unthinkable the Jews would have *rejected* an offer of Messiah's earthly Kingdom, seeing that deliverance from the Roman yoke was the one thing they desired above everything else. The answer to this is: It is *misleading* to speak of the Jews rejecting an offer of the Messianic Kingdom unless some *qualification be added* such as the following—the Jews *refused* to comply with *the terms* on which the Kingdom was offered to them. The Baptist made no *un*conditional offer of the Kingdom to the Jews, but instead presented it *contingently*—on their compliance with the Call to "Repent."

7. In John vi:15 we read, "When Jesus therefore perceived that they would come and take Him by force, *to make Him a King*, He departed again into a mountain Himself alone." The question has been asked, If our Lord presented Himself to Israel as their *King*, why did He here "depart" when the people were ready to "make Him a King?" In reply we would say that this verse must be studied and interpreted in the light of its context. Our Lord had just fed the multitude. A temporary zeal was awakened in them, and they were ready to "take Him by force" and make Him a King. But our Lord would not take the Kingdom from zeal like this. As another has said, "That would

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have been an appointment to the throne of Israel on scarcely better terms than those on which Saul had been appointed of old." This could not be. Our Lord was to receive the Kingdom not from the hands of men but from the hand of God Himself—"Yet have I set My King upon My holy hill of Zion" (Ps. ii:6—note the "I," and compare Dan. vii: 13, 14).

8. The fact that the "Church" is thrice referred to in Matthew is adduced to show that this is *not*, in any special sense, the *Jewish* Gospel, and also that it militates against the view that Matthew records the offer to the Jews of the Messianic Kingdom. In reply let us say once more that the particular design of the First Gospel is not only to set forth the offer of the Kingdom to the Jews, but also to show us their *failure* to comply with the condition on which it was offered together with the *rejection* of the King Himself, and the *consequences* which attended their failure, the primary dispensational consequence of which was the substituting of Christianity for the Jewish theocracy during this present parenthetical dispensation. Hence it is that the "Church" is *appropriately* introduced by Matthew as that which is now taking the place of the earthly Kingdom during the time of its abeyance. Furthermore, and confirmatory of what we have just said, it should be carefully noted that the "Church" *is not mentioned* by Matthew until *after* Israel's *rejection* of Christ had been clearly manifest—reference is made to it *after* Matt. xii and not in the earlier chapters!

9. Against our position that the Lord's offer of the Messianic Kingdom *terminated* at Matt. xii, it might be objected that in Matt. xxi we see Him presenting Himself in Jerusalem as "King". This incident must be considered in the light of its sequel. Only a short time afterwards the Jews who hailed the Lord with their "Hosannahs" tried, "Away with Him! Crucify Him!" Thus we are led to believe that it was *God* who sovereignty disposed their hearts to bear this testimony, for He would not allow His Son to be rejected without receiving it! But in the scenes which followed the Jews gave full *confirmation*, and which it was designed by God they *should* be permitted to give of a rejection which had really taken place before. That our Lord fully foresaw the *sequel* to His Entry into Jerusalem, and that He rightly estimated the worth of the acclaims of the masses on that occasion, is evident from the fact that *before* He passed through its gates He wept over the doomed city (see Luke xxi:41-44)!

10. We have left till the last the most forcible objection, and one that, no doubt, has proven a real difficulty with many. Before we state it let us express clearly the particular point against which the objection is levelled. There is need for us to do this, for it has been grossly *misrepresented*. We have already seen that an offer of the Messianic Kingdom was made to the Jews by the Baptist, by our Lord, and by the Twelve; the offer being not an *un*conditional one, but *contingent* on Israel's "repentance." It is natural that the question be asked, *What* would have happened if Israel *had* complied with the condition, *had* repented? In reply let us say with emphasis, that the Messianic

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Kingdom *would not* have been set up *immediately* (and so far as we know no one has ever taught that it *would*), though this is the *assumption* of those who take the other view, and it is because their assumption is entirely *erroneous* that their arguments to *disprove* it are all quite beside the mark.

We have previously pointed out that the prophecies of Daniel made it clear that a part of the Nation *would not respond* to the Call of Repentance, but instead would be in sympathy with the Antichrist when he appeared. We have also suggested, in case there had been a *general* response to John's Call, that those who had "repented" would have formed the "saints" of Dan. vii:21 upon whom the "little horn" is to "make war;" in other words, the godly Jewish remnant of the tribulation period. Further, it is abundantly clear from Old Testament prophecy that, in any event, the Lord Jesus was to be *crucified* by the Jews, and these prophecies would then have found their fulfillment at the hands of that part of the Nation which had repented not. It is also plain from Old Testament prophecy that after His crucifixion the Lord Jesus should rise again from the dead and return to Heaven, but nothing is said as to *how long* He should remain there. Therefore, had there been a *general* Repentance among the Jews at the time of which we are speaking, after our Lord's crucifixion, which terminated Daniel's sixty-ninth week (Dan. ix:25, 26), the seventieth would have followed without any break, and at the close of it Christ would have descended to earth and set up His Kingdom. But here we are faced with the objection, This could not be for then the prophecy of Nebuchadnezzar's "Image" (Dan. ii) which outlined the course of the "times of the Gentiles" would have been falsified. Extremely puerile is such an objection. It is scarcely necessary to remind those for whom this is written that the *fourth* of the four "Kingdoms" of which Daniel's Image speaks *was already in existence* when our Lord was born at Bethlehem, and there was nothing in the whole book of Daniel which intimated *how long* the Roman Empire or the times of the Gentiles must continue! The Image was already there, right down to "the legs of iron" when the Baptist appeared, and the feet and ten toes would have found their fulfilment in the seventieth week which *might* have followed the sixty-ninth without any break.

(To be continued).

Sunday School Lessons Omitted.

For some reason unknown to us the Sunday School Lessons for this issue have not reached us. We waited for several days hoping they might come in time, but are now obliged to go to press without them.—Editor.

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Daily Scripture Calendar.

JUNE, 1919.

June 1. "And when the woman saw" (Gen. iii:6).

Thus does the Divine Record account for the entrance of sin into the world. There was disobedience, separation from God and a curse to be had for taking of that forbidden fruit. The woman looked and was convinced that it was good and that God's ways were not best. She fell through a look. As a result, what misery and woe! There is always sorrow in the heart that looks away from God.

June 2. "Look unto me" (Isa. xlv:22).

This is the Gospel of the Old Testament. It is the invitation from Jehovah to the individual of the nation Israel. Israel had national blessings and covenants; this is the saving grace of God offered to the individual who would look away to God. Thus the Old Testament saints were saved. It is the look of whole expectation and personal trust.

June 3. "That whosoever believeth in him should not perish, but have eternal life" (John iii:15).

Here is the New Testament promise of saving grace that may be had for a look—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Those who were bitten of serpents in the wilderness had only to look and live. So, since Christ has died on the cross thus bearing our sins, we have but to look and live. Looking away to Him with expectation and confidence is "believing."

June 4. "Looking unto Jesus" (Heb. xii:2).

Christian living depends simply on the continuance of that same attitude of reliance and expectation by which we are saved. Always looking unto Jesus. He has power. He has grace. He is light for our darkness. He is life for our death. He is able to save. He is able to keep.

June 5. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii:18).

The effect of beholding, or looking is that we are changed. The "glass" is the Word of God wherein Christ is reflected. The steadfast gaze results in a transformation into His image from glory to glory. It is *by* the power of the Spirit. No work of the Spirit can be analyzed. It is enough that it is *so*. We believe it because it is God's promise. It is also the unchangeable experience of all who are beholding Him.

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June 6. "And unto them that look for him shall he appear the second time without sin unto salvation" (Heb. ix:28).

Looking *for* Jesus is a Christian's occupation as well as looking *unto* Jesus. There is no class of Christians spoken of here. It could not be if we compare 1 Cor. xv:51 and 1 Thess. iv:17. "Them that look for him" is a term based on that which is the normal attitude of *all* believers in view of His promise to return (See Phil. iii:20). It is sad indeed that there are abnormal Christians who do not look for Him. This passage does not exclude these. The passage does not descend to such distinctions. *All* that are Christ's will go at His coming (see 1 Cor. xv:23).

June 7. "Whom God hath set forth" (Rom. iii:25).

"He hath made him to be sin for us." Such is the unwavering testimony of the Scriptures. God the Father hath "set forth" the Son. This describes the spectacle of the Son of God as suspended between heaven and earth on a cross. No understanding of this is possible apart from three facts: It was the undertaking of the Father; the Son was absolutely willing; and it was the divine cure for the sin of the world. It was God's Lamb taking away the sin of the world.

June 8. "Whom God hath raised up" (Acts ii:24).

The resurrection, like the crucifixion, is declared to be the direct undertaking of the Father. This is attested in no less than twenty-five passages. The Son of God did not raise Himself from the dead. He it is "whom God hath raised up." The death of Christ and His resurrection are counterparts of one great undertaking. Both events are invariably revealed to be the sole work of the Father. He loved the world and He gave His Son.

June 9. "Having loosed the pains of death" (Acts ii:24).

From this phrase we learn that resurrection is more than simply being raised up from the dead. There are "pains," more literally "bands," of death which must be loosed. Death is not only the absence of life: it binds chains and shackles on its victim. This was true of the death-state of Christ. Satan would have detained Him forever in the tomb. God is able and will loose the bands of death. He looses the bands of spiritual death (Eph. ii:1, 2).

June 10. "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts ii:24).

It was not possible that He, the Author of all life, should be holden of death. Whatever its bands may be, they cannot hold the Son of God. These bands of death would hold every human being forever were it not for Christ Who is the resurrection. He is also the life. "All those that are in the grave shall come forth." "In Christ shall all be made alive." To some He is the "Resurrection at the last day." To others He is the "Resurrection and the life."

June 11. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i:4).

This is another revealed reason for the resurrection of Christ. He had said, "Destroy this temple, and I will build it again in three days."

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The death and resurrection of Christ is the final evidence, divinely provided, that He is the Eternal Son of God with power. A faithful God has arranged that these two events are the best attested facts of history. Real unbelief is impossible even after two thousand years.

June 12. "His mighty power, which he wrought in Christ, when he raised him from the dead" (Eph. i:19, 20).

He is declared to be the Son of God with power by the resurrection from the dead. This is the highest standard of power in this age. It has all been revealed that we might know "the exceeding greatness of his power to us-ward who believe." How sweet are the multiplied assurances of Omnipotent power when we contemplate this world of ruin and sin and the impotent fallen creatures that we are!

June 13. "His mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly" (Eph. i:19, 20).

The resurrection reveals the power of God as not only taking Christ from the tomb and loosing the bands of death, but in setting Him at His own right hand in the heavenly. This is a spiritual triumph. He was dead and in the tomb because of the sin of the world. The work was perfectly done and accepted by His infinitely holy Father when He was thus seated in glory. We need never doubt the completeness of His redemption.

June 14. "His mighty power which he wrought in Christ, when he raised him from the dead, and set him . . . far above all principality, and power, and might, and dominion, and every name which is named, not only in this world, but also in that which is to come" (Eph. i:19–21).

Again we are assured of the exceeding greatness of the power to us-ward by the resurrection and the exaltation above all other conceivable power and authority. Little do we know of the exact meaning of "principality and power" or of their position. We need know no more than that our Saviour is placed *far* above them all and we are to be forever with Him.

June 15. "His mighty power, which he wrought in Christ, when he raised him from the dead, . . . and hath put all things under his feet" (Eph. i:19–22).

His enemies must become the footstool of His feet and everything loyal and disloyal is put under Him. "All power is given unto me." What a Saviour to trust! What certainty of triumph! "Who is he that condemneth?" Christ hath died. Christ hath risen. Christ is risen and Christ is seated above all forevermore.

June 16. "His mighty power, which he wrought in Christ, when he raised him from the dead . . . and gave him to be head over all things to the church" (Eph. i:19–22).

To be "Head over all things to the church," He must be seated at the right hand of God, *far* above principalities and powers, and all things must be under His feet. How else could He be able to direct

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the life and service of His church on earth or be able to present her faultless before the presence of His glory? He was raised from the dead and was given the highest position and power that He might be "Head over all things to the church."

June 17. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. xv:20).

Christ was raised from the dead to be the "firstfruits of them that slept." Some had been called back from death to this earth life, but none had been taken into the highest glory where He will present His own. He, as a firstfruits, represents the whole harvest. As certainly as the Firstfruits has entered in and has been accepted so the harvest has been accepted in glory. He presented His redeemed with Him in glory. Such is our present relation to glory. It is all ours *now* and for *ever* in Him.

June 18. "Who was delivered for our offences, and was raised again for our justification" (Rom. iv:25).

The death of Christ was for "our offences," the resurrection was for "our justification." This is another divinely revealed reason for the resurrection of Christ. Our justification rests upon our living union with a glorified Christ and on the fact that He remains before the throne of God as living evidence that every sin has been covered in His precious blood. May we contemplate a living, glorified Saviour!

June 19. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii:24).

Again the resurrection of Christ is unto "much fruit." Out of His death, like the death of a seed that is planted, there is an abundant harvest. This harvest is the whole company of redeemed who partake of His resurrection life. "I am come that ye might have life," but it was made available to hopeless sinners only as He died and rose again. Let us worship the Son of God our Saviour.

June 20. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii:1).

Every great spiritual position and fact creates its own corresponding demands for reasonable adjustment to it in our daily lives. Every saved person is already "risen with Christ." Therefore he is urged to "seek those things which are above." Those things are "other worldly." They call for holy pre-occupation with things above, and absent-mindedness to things below. How much have we already gained by "seeking" those things? Do we know in *experience* what this means?

June 21. "Because I live, ye shall live also" (John xiv:19).

How else could one already dead in trespasses and sins ever live eternally before God? It is because Christ is a life-giving spirit that we can live. We live by Him. Oh the marvel of this position in His body by our union with Him, the Living Head! "Because I live." Yes, and as long as He lives. Praise be unto Him for ever and ever!

June 22. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly" (1 Cor. xv:49).

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We are raised and seated with Him as to position and possession of resurrection life. We shall yet have a resurrection body. "We shall also bear the image of the heavenly" as certainly as we now bear "the image of the earthly." Nothing is more real to us than the earthly body in which we now live. As certain and as real will be the heavenly body. "We shall" is prophecy. It is spoken by the Spirit. It cannot fail.

June 23. "Even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body" (Rom. viii:23).

Groaning within this earthly body. How boundless is the treasure! How circumscribed is the earthen vessel! Already it partakes of corruption, weakness and dishonour. It is the "body of our humiliation." It is not only thus limited; but it is cursed with sin. Oh, the bursting glory and the freshness of consciousness when we enter the sphere of the eternal and possess our redeemed bodies! May it be soon!

June 24. "For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii:22).

This is God's description of this world. What He says is true. Compared to the blessing that is yet to be, the present creation is seen to be groaning and travailing together in pain until now. This is the curse of sin that fell on the whole earth. Blind, unregenerate man schemes and struggles to improve the curse he sees. How quickly and perfectly it will be transformed by the power of our returning Lord!

June 25. "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii:21).

Every creature will rejoice at His coming, for He will not leave the curse upon the earth when He comes to reign. They shall *all* be delivered with the creation itself and every man who enters that kingdom shall be marvelously blessed. How feeble is man and how inadequate his program for the earth! Through ages he could only more desperately fail. The King will transform the earth in a moment of time.

June 26. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For this we groan, earnestly desiring to be clothed upon with our house which is in heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. v:1-4).

The Spirit describes the unrest and sense of limitation which every spiritual believer experiences as "groaning." How we long for our bodies of power and of glory! It is that mortality may be "swallowed up" (what a suggestive figure of speech!) of *life*.

June 27. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. v:8).

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Here, again, is true spiritual insight. "We are confident, and willing." Are we confident in the presence of the thought concerning our departure from this life? Are we willing to be absent from the body, knowing that this means to be instantly with the Lord? This is the consummation of having sought "those things which are above."

June 28. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi:4).

The resurrection of Christ was that we might "walk in newness of life." This means walking in a new life by a new principle. The new life is His resurrection life which we have received by faith in Him. The new principle is that of utter dependence on the power of the indwelling Spirit. The possibilities in this new walk are as boundless as the Infinite.

June 29. "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth" (John xi:43).

A cry with a loud voice is like the trumpet of God. When that trumpet sounds the dead in Christ shall be raised incorruptible. It has been well said that had Jesus not limited the command to Lazarus, all the dead would have come forth. By what name will He call His own at that resurrection of "those that are Christ's at his coming?"

June 30. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job xix:25).

Redemption and resurrection go hand in hand. They have been the comfort and joy of every soul that has put his trust in God. Job lived five hundred years before there was a written revelation. He had walked with God. He had received the teaching of the Spirit. What may have been revealed to Abraham and Job we know only in part. Job believed in the resurrection of the body.

---

1 COR. III:11

A wise man seeking shelter
Built his house upon a rock.
The rain and flood and wind
Beat upon it as it stood;
But it fell not.

The Storm comes, whirlwinds against the Truth.
Wise men seek shelter, in the Rock of Ages.

Fools choose the shifting sands,
Leaving the Solid Rock
The Word of God—which ever shall endure.

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"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with him" (Psl. cxxvi:5-6). Our blessed Lord came to earth as the great sower and as the Son of Man sowed the good seed (Matt. xiii:37). He came forth from Heaven's glory bearing the precious seed, and sowing He wept, and weeping He sowed in tears. Who can describe the wonderful service with which He served, the way in which He sowed! See Him at Samaria's well! In the heat of the day He had gone the weary way, because He knew the one in whose heart the precious seed was to find lodgment. And being wearied with His journey He sat on the well. Then she came, whom He knew so well, whose history of sin and shame was like an open book to Him who has eyes like a flame of fire. Such was the ground which received the precious seed—a heart desperately wicked, like all human hearts. And while the rejoicing woman rushed back to the city to tell the good news, the disciples said "Master, eat!" "But He said unto them, I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together" (John iv:32-36). Even so was it His meat to do the Father's will, sowing by making Him known, and doing His works.

But the great sowing was done by Him when He went to

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