OUR HOPE

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Editorial Notes

The True Israel

The Servant of Jehovah, so frequently mentioned in the prophecies of Isaiah, called repeatedly Israel, is the Lord Jesus Christ. The title is also applied to the godly remnant of Israel. Unbelieving Jews and their Gentile echoes, the destructive critics, claim the servant of the Lord is the entire nation, and all, including the suffering of that servant as revealed in the fifty-third chapter of Isaiah, finds its accomplishment in the Jewish people. A careful study of the predictions of this great prophet shows that the servant of Jehovah, often called Israel, is the Christ, also called the Holy One of Israel.

The forty-ninth chapter of Isaiah tells us a great deal about Him as the true Israel. In the beginning of this chapter He addresseth the isles and the people afar. This called One whose mouth is like a sharp sword, to whom God saith: "Thou art my servant, O Israel, in whom I will be glorified," is our Lord in His incarnation. His virgin birth is revealed by Isaiah in chapter vii: 14; but it is also found in this chapter before us. "And now saith the Lord, that formed me from the womb to be His servant to bring Jacob again to Him" (verse 5). His human body was formed by the Spirit of God. He clothed Himself with that body to bring Jacob again to Him, and as we read in John's Gospel, to die for the nation. He came to gather Israel, and here His voice is heard in prophecy, that God said unto Him, "to be His servant to bring Jacob again to Him." Then we hear His own voice: "Though Israel be not gathered, yet shall I be glorious in His eyes of the

Lord, and my God shall be My strength." Of course He came to His people Israel first. They expected Him, according to promise, as the son of David, the King, and as such they had to reject Him. It was known beforehand that Jacob would not be gathered at His first coming, and that the rejected One should after His rejection become glorious as we read here.

Then He who came as the promised One to His own, to be rejected, is addressed again. "And He said, it is a light thing that Thou shouldest be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel, I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth" (verse 6). Could this ever mean the people Israel? No. It means a person, the true Israel, the Lord from Heaven. In the next verse we have a wonderful blending together of Jehovah, the Redeemer of Israel, His Holy One and Him who is Jehovah, one with God, yet seen here in incarnation, He who came to earth to be the servant.

"Thus saith Jehovah, the Redeemer of Israel, His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes shall worship, because of Jehovah who is faithful, the Holy One of Israel who has chosen Thee" (verse 7). He was despised and rejected of men and the nation, to whom He came abhorred Him, but like Joseph, after he was rejected by his brethren, the rejected One became great and His Name great among the Gentiles.

Then if we read on in this chapter we find the glorious description of what will yet be accomplished by Him, the true Israel, the Servant of Jehovah, the King of Israel. He will fulfill all God's gracious and glorious purposes, and, in their final consummation in the coming Kingdom. All is described in this chapter. He will say to the prisoners, His people Israel as well as the Gentile nations, in that coming day, "Go forth; to them that are in darkness, Shew thyself (the Gentiles). They shall feed in the ways, and their pastures shall be in all their high places. They shall not hunger nor thirst; neither shall the sun smite them, for He

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that hath mercy on them shall lead them, even by the springs of water shall He guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold these shall come from afar, and, lo, these from the north and from the west and these from the land of Sinim" (verses 9-11). All this will be done by Him when He comes again, then the gathering of the nations will be to Him. It will bring in the singing times, when heaven and earth will join into one great hallelujah, for the day of peace and glory has come and the shadows are gone. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains, for the Lord has comforted His people, and will have mercy upon His afflicted" (verse 13). Then there is a retrospect. The afflicted, Zion, His people Israel, mourned that is the true remnant of Israel, "But Zion said, the Lord hath forsaken me and my Lord hath forgotten me." Then comes His gracious and beautiful answer, an answer which all His people, including ourselves, can claim, enjoy and rest in. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, Thy walls are continually before me" (verse 14–16). Then follow the comforting promises to Zion. May all those who hate and despise the chosen people of God read it, for some day it will be accomplished in Israel. "Thus saith the Lord God, Behold, I will lift up mind hand to the Gentiles, and set up my standard to the peoples, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And Kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord; for they shall not be ashamed that wait for Me" (verse 22, 23).

And let us pause. That wonderful One, the Lord from heaven, the Holy One, He who came as the servant, the true Israel, the Saviour and Redeemer, He through whom Israel and the nations will bow and worship, the King of

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kings and Lord of lords, is our own adorable Lord, whose we are and with whom we are one. What joy this should bring to our hearts as we read of His coming Glory and what willingness to serve Him! What blessed anticipations should be ours as we wait for Him, for the glorious moment when we shall see Him face to face and become the sharers of His own Glory!

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Kept Secure

That is a most precious word we have quoted above. "I have graven thee upon the palms of my hands." The One who speaks is the same of whom we read in the great vision of Revelation. "He had on His right hand seven stars." In the days of His flesh He gave the assurance that His sheep shall in nowise perish. As our high priest He carries our names upon His heart and upon his shoulders. He loveth us and has all power to demonstrate His never failing love. Because He loveth us He keeps us; and because He has all power nothing can pluck us out of His hands. It is puerile to say we can pluck ourselves out of His hands. No! Our names are graven on His palms. It is blessedly symbolical of the eternal security of all who belong to Him. What is in the palm of the hand is secure. Nor are our names written there, but they are engraven, and therefore they can never be eradicated. This complete trust in Him for keeping, gives joy and liberty. May we all enjoy it and prove our devotion to Him by self-surrender.

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Well Pleased

It was an audible voice which was heard twice out of the sky: "This is my beloved Son, in whom I am well pleased." It was not a spiritual impression or anything else, but a real voice which spoke these words. It was the very voice of God. Infidels sneered and still sneer at this event. They ridicule the idea that a voice can speak out of space. They ought to be less sure now since the finite creature of the dust has invented the wireless telephone by which the sound of the human voice is transmitted through space without any visible means. Though God's dwelling place

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is beyond the starry heavens, in His unsearchable omnipotence His voice can be heard in the twinkling of an eye on earth. It was God who spoke these words. He spoke thus when His blessed Son, our Lord, the spotless, Holy One, had descended into Jordan, after He had come forth out of the river, the type of death, after heaven had been opened unto Him and the Holy Spirit had descended in the form of a dove. What our Lord passed through in the beginning of His public ministry is typical of His great work as the sinbearer. The baptism in Jordan stands for His death; the ascent from Jordan shows forth His resurrection; the opened heavens declare beforehand His ascension, and the dove, the gift of the Holy Spirit as the result of His atoning work. And God beheld it all and said: **"I am well pleased."**

Once more He spoke these words. It was on the transfiguration mountain. At that time He spoke in vindication of His Son, for Peter had put Him on the same level with Moses and Elijah, when he suggested the building of the three tabernacles. Then God's voice said, "This is my beloved Son . . . hear ye Him." And furthermore, because the transfiguration is the foregleam of the final glorification of the redeemed at the coming of the Lord, God said, "I am well pleased." And our Lord was the only one above whom God could speak thus.

The Father's eye still rests upon this earth, and He still speaks, though not audibly, "I am well pleased." He beholds upon earth those of His creatures with whom He is well pleased. Who are they? Those who have accepted His Son, the Lord Jesus Christ. Those who have made Him their refuge and trust in His great work on the Cross. Those who have died in Him, are risen with Him and in Him are seated, like He is, at His own right hand, who are accepted in the beloved One, by the Father. It is written that they that are in the flesh cannot please God (Romans viii: 8). No matter what a man or a woman may do, if outside of Christ, living according to the old nature, they cannot please God. The first thing which a human being can do to please God is to accept the Lord Jesus Christ as

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Saviour and to own Him as Lord. Then God is well pleased and tells us too, "This is my beloved son," this blood-redeemed sinner, is my child, he is Christ's, and I love him.

But this carries with it responsibility. The life of a believer, who is accepted in the beloved One, must be a life that pleaseth God. "Furthermore, then we beseech you, brethren, and exhort you by the Lord Jesus Christ, that as you have received us how ye ought to walk and **to please God**, so ye should abound more and more" (1 Thessalonians iv: 1). And again, "That ye might walk worthy of the Lord **unto all pleasing"** (Colossians i: 10). A believer should constantly ask himself, how can I please God? does my life please God? There are many, though they are in Christ, accepted, born again and heirs of glory, yet their lives do not please God.

The life that pleaseth God is the life lived in fellowship with His Son, a life which bears witness to the reality of unseen things by living in separation from the world, a life which shows forth the excellencies of the Lord Jesus, a life in meekness and lowliness which reminds the Father of the life of His Son once lived on this earth. It is a life of trust and obedience, a life of worship and praise, a life which manifests the fruit of the Spirit. "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John ii: 6). And that walk consists in self-surrender in lowliness . . . "a meek and quiet spirit, which in the sight of God is of great price" (1 Peter iii:4). How we all have failed in living such a life! Yet all our failures are covered by Him and the Father knoweth what frame we are. Yet our constant ambition must be to live the life in Christ that pleaseth God. Can there be a higher ambition in life than this, to please God? And some day, after having pleased Him, we shall hear from the lips of our Lord the "Well done!"

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The Mystery of Suffering

That is an old question, Why do the righteous suffer? The Book of Job deals with that question. It gives an answer, too. The New Testament speaks of suf-

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fering and tells us something more why God's people suffer. Yet there is connected a mystery with the suffering of God's children which we cannot fully grasp at this time, which awaits the day when we shall know as we are known, when the shadows are gone and the perfect day has come.

Loved ones are suddenly taken from our sides, sometimes without warning. Sickness comes and stays; prayers remain unanswered. Some have written us for help. Sickness came and somebody said, "You can be healed if you believe." Then when prayer and "anointing with oil," as it is practised by some, did not change things, the poor suffering ones were told that they were not right with God, there was sin in some of their lives, that God was punishing them. It is very wrong to speak thus to a child of God. We know some of these extremists who had to find out themselves and in their children that God cannot be dictated what He must do in case of sickness among His people. It is presumption and not faith.

Then there are other matters. Disappointment in business, unjust accusations, loss of earthly things, loss of money and similar things. And then we ask our "why and wherefore." We cannot understand. Yet the trusting heart can remain, and remains, in perfect calmness and peace. Faith says, "It is well." He has said, "All things must work together for good to them that love God." And again He gives the assurance, "I will not leave nor forsake thee." One of the highest outbursts of faith which ever came from human lips is the never-to-be-forgotten words of Job, "Though He slay me yet will I trust." Ah, the mystery of suffering! Some day it will all become plain. There is no doubt but Satan, the accuser of the brethren, has a good deal to do with the suffering of some of the choicest saints. When the Lord announced Peter's coming denial He said to Peter: "Satan has obtained thee by asking." (R. V.) He knew what the Lord had said about Peter, and He knew Peter's confession of Christ. Therefore He asked to do his best to hurt Peter and asked for him, as the accuser of the brethren had asked for Job. In this sense there is a certain honor connected with suffering. God

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permits the suffering of His people for His own Glory, and suffering saints have the opportunity to sing their songs of praise in the night with the blessed assurance that "joy cometh in the morning." Think of this in your suffering, "That the trial of your faith, being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ."

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The Holy Spirit in Ephesians

The Epistle to the Ephesians is the high-water mark of God's revelation to man. It is the great document in which the Holy Spirit reveals the unsearchable riches of the Christ and the glory of the body of Christ, which is the fulness of Him who filleth all in all. We find therefore in this epistle the completest teachings as to the Holy Spirit and His work in the believer and in the church, the body and the bride of Christ.

As we have shown in our volume, "The Masterpiece of God," the first chapter of Ephesians unfolds the work of the Godhead in the production of the Masterpiece of God, the redemption of sinners. We find therefore the Holy Spirit and His work described in the following words: "In whom ye also trusted after that ye heard the Word of truth, the gospel of your salvation, in whom also in believing ye were sealed with that Holy Spirit of promise, who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (verses 13, 14). Here are three great facts stated which are true of **every** one who has believed on the Lord Jesus Christ as Saviour. Each believer has trusted in Christ, hearing the Word of Truth the Gospel of salvation. Now faith cometh by hearing and hearing cometh by the Word of God. The Holy Spirit operates in and through the preaching of the Word and those who hear and believe He quickens, that is, imparts unto them life, the new nature. All who hear and believe are quickened by Him. Then immediately, upon having trusted in Christ, He seals them. He puts His seal there, certifying thereby that the believer

is Christ's and a member of His body. And by that Spirit the believer is sealed unto the day of redemption. He abides in the believer and with Him forever (John xiv:16). The believer is sealed and remains sealed. No member of the body of Christ, put into that body, and into the right place in the body by the Holy Spirit, can ever be amputated and cast away. Likewise is the Spirit in the believer the earnest, that is the assurance of that inheritance in glory, which will be the believer's everlasting portion with the coming of the Lord. We have then three things which are true of every child of God, quickened by the Spirit, sealed by the Spirit, and the earnest of the Spirit. Not a word is said in this fundamental passage, nor elsewhere in this great Epistle that the believer should "seek the gift of the Holy Spirit" or that the believer should pray and wait for the baptism with this Spirit and make some extraordinary experience to furnish the evidence that the Spirit is in him.

In the second chapter of Ephesians the composition of the church, the body of Christ, is more fully revealed. What Jews and Gentiles are by nature comes first. But believing in Christ, Jews and Gentiles are united into that body in which there is neither Jew nor Gentile. He made both (Jews and Gentiles) one, and hath broken down the middle wall of partition, having abolished in His flesh the enmity, the law of commandments, in ordinances, for to make in Himself (in Christ) of the twain one new man (verses 13–17). Then we read, "for through Him we both have access in one Spirit unto the Father." All are children and know God as their Father and it is the power of the Spirit who gives access, by whom the believing Jew cries, "Abba" (the Semitic word for Father), and the Gentile "Father." And because all believers have the Spirit and access in the Spirit and are members of that body, the church, is the habitation of God in the Spirit, the temple of the Holy Spirit (verse 22).

In the next place we find the Holy Spirit as the revealer of the mystery which in other ages was not made known. What that mystery is in "the dispensation of the Grace

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of God" the opening verses of the third chapter make known. And Paul writes that "it is now revealed unto His Holy apostles and prophets by the Spirit." Our Lord had reference to this when He told His disciples, "I have yet many things to say unto you but ye cannot bear them now" (John xvi:12). And all believers share in this revelation by the Spirit of God. But let no man think that the Holy Spirit continues to reveal apart from His revelation in the Word of God. Such a belief leads into delusions. The Word of God, the revelation of God to man is complete; nothing can be added to it (Colossians i:25).

Furthermore, we read that the believer is to be strengthened with might by His Spirit in the inner man. It is He who makes the Lord Jesus Christ real in the heart and life of the believer, who ever directs the heart and mind to Christ and that love which passeth knowledge, for the filling with all the fullness of God (verses 16–19). This is the real "strengthening of the inner man by the Spirit."

Another important statement is given in the beginning of the fourth chapter, which begins with the exhortation to walk worthy of our calling: "Giving diligence to keep the unity of the Spirit in the bond of peace."

The Spirit of God has made a unity. It is the one body and all the other blessed things mentioned in chapter iv:4–6 by which that unity is expressed. Now, sectarianism, that fruit of the flesh, is a denial of that unity the Spirit of God has made. It disowns the oneness of the body of Christ and thereby grieves the Spirit of God. Now, whenever a real work is done by the Spirit of God among believers it always leads back to the unity which He has made, by uniting God's people. It was thus some eighty or more years ago with the Brethren movement. In that movement there stood first the exaltation of that worthy Name; next came the truth as to the one body and that was followed by the revival of prophetic truths. But what about present-day movements which claim to be a return to apostolic days? Are they uniting the people of God or dividing them into new little sects? Alas! the latter is the case. Even these new sects, which profess to have apostolic powers

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restored, fight each other, belittling and maligning those who do not fully agree with them. This is **never** the work of the Spirit of God.

In the end of the fourth chapter is the exhortation not to grieve the Holy Spirit. Sometimes people speak of "grieving away the Spirit." But it does not say so. He may be grieved, but never can He be grieved away, for He remains with the believer whom He has sealed unto the day of redemption. And when we grieve Him we are not told to confess our sins to the Holy Spirit, but to the Lord, who is our advocate with the Father.

In the fifth chapter we find another exhortation which is frequently misunderstood. "Be filled with the Spirit." The oft-used phrase, "Seek the filling with the Spirit" is nowhere found in Scripture. There is no exhortation in the Epistles addressed to believers to seek the Spirit, nor to seek any special gift of the Spirit. "Be filled with the Spirit" is a command—let it be so; let Him fill you. He is in the believer for this very purpose to fill the believer. And when and how are we filled with the Spirit? When we walk in fellowship with the Lord, when we walk thus in the Spirit, obedient to His Word, yielding ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God, then the Holy Spirit fills us. In chapter v:17 the Word of God is called the sword of the Spirit. It reveals the sphere of the Spirit, the Word of God. Without the constant use of the Word of God the believer cannot have the guidance, the comfort, the strength and the filling of the Spirit. The last mention of the Holy Spirit in this Epistle is in verse 18 of this final chapter, where we read of prayer "in the Spirit." But that is entirely different from praying "to the Spirit" or "for the Spirit"; no believer is told to do either. May we ponder over these things and have the reality of them by believing the Word.

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According to Cowper

The great English poet Cowper wrote much which is helpful. Some of his hymns will always live, and there are choice morsels of truth in many of his other

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poems. He was a strong believer in the coming of our Lord, and in his poem, "The Task," he describes beautifully the coming Kingdom of our Lord.

Of what a preacher of the Gospel and the Word of God ought to be he shows as follows:

> Would I describe a preacher,
> I would express him simple, grave, sincere,
> And plain in manner; decent, solemn, chaste;
> In doctrine uncorrupt; in language plain,
> And natural in gesture; much impressed
> Himself as conscious of his noble charge,
> And anxious mainly that the flock he feeds
> May feel it too; affectionate in look,
> And tender in address, as well becomes
> A message of grace to guilty men.

It is well put. Thus ought to be the man who preacheth the eternal truths of the eternal God. Alas! many of the moderns are the very opposite from all this.

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A Jewish Testimony

While a good part of the Jewish people are of the worst kind, the better classes intellectual infidels, and the lower classes anarchistic infidels, there is also a goodly portion which is orthodox and bears a witness against the unbelief so prevalent in Judaism.

Rabbi Friedlander made recently a vigorous protest against the modern perversion that the Hebrew Scriptures, the Old Testament, are replete with "myths, legends, mythology and folk tales." He writes in the Jewish Chronicle: "This form of attack against the veracity of our Holy Scriptures has been often attempted in days gone by, and in our days, but all in vain. To try to teach the Bible on this line is to turn it into a companion volume of the heathen mythologies and legends of other races and creeds. Judaism in its Bible knows no mythology. Miracles are part of our story. Israel is the miracle of all miracles."

This is well put. Only a blinded heart and perverted mind can charge the Bible with being a concoction of myths and legends and put the Book of all books on the same level with the mythologies of other races. Yet this is the common drift in numerous educational institutions which claim to be "Christian."

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Apostasy on the Mission Fields

It seems the apostasy becomes as marked in the mission fields as it is in the home lands. A missionary writes from China to us as follows: "I have no hope whatever of seeing China regenerated before the Lord comes. On the contrary I am convinced that it is going to become increasingly difficult to do real work for God in this land. A bloodless social uplift, fan-the-divine-spark-into-a-flame message that the Y. M. C. A. and other organizations are proclaiming, is quite acceptable to the Chinese. They do not want to be told that they are lost sinners, that nothing but the blood of the Lord Jesus Christ can cleanse from sin, and that an endless eternity of misery awaits those who reject God's offer of mercy. And the shame and pity of it is that many missionaries do not like God's message any better than the Chinese. The fact is that a split in the missionary body seems to be imminent, and I am sure the sooner it takes place the better it will be for vital Christianity. The time for temporizing and compromising is past. Separation is God's call to His people today. No great blessing can come to the Saints while they are tied up in the same organizations and denominations with those who deny the fundamentals of the faith, and trample the precious blood of Christ under their feet.

"I do praise God for the clear call to separation that is being sounded out to the Saints from month to month through Our Hope. This is the great burden the Lord has put on my heart."

How sad it is to think that the poor heathen are hearing under the name of Christianity the bloodless Gospel which has no power to save, and the acceptance of which makes them doubly lost. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matthew xxiii:15).

But we are also thankful for the many missionaries who preach and teach the Gospel of Grace and for the great blessing the Lord gives to China through their testimony.

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Many precious members are being put into the body of Christ in China. Let us remember daily these men and women before the Lord. ✠

Apostasy in Australia

Apostasy in Australia and New Zealand is just as marked and pernicious as it is in our land. Some well informed brethren claim that it is worse. Prof. R. G. MacIntyre of the Australian continent has written and published a book on "The Other Side of Death" in which he makes some very sweeping unsound and unscriptural statements. One sees at once by reading this production that the man does not believe in the Bible as God's revelation. This is the common source of all infidelity. With this professor "the ideas of the future life took shape in the thought of Israel from the crude conceptions of Semitic religion to the fully developed eschatology of the apocalyptists." According to this Australian infidel, the New Testament teachings concerning the last things have not sprung from the direct revelation given by the Spirit of God, but are carried together piecemeal from the apocalyptic literature of pre-New Testament times. It is the same heresy he restates as circulated through some of the Chicago University men. He denies the physical resurrection of the believer, but claims that immediately at death the believer receives a spiritual body. The teaching the Apostle Paul gives in 1 Thessalonians iv as to the resurrection of those who have died in Christ, when the Lord comes for His Saints is disposed by this man by the assertion "that Paul had not yet rid himself of his Jewish ideas and consequently his teaching in Thessalonians is not Christian at all!" He also denies the resurrection of the wicked and teacheth a second chance and a lot of other things, the offspring of the natural mind energized by the father of lies. Poor man! What a seed he and others as well are sowing and what a harvest it will bring! We thank God for the many true believers in Australia who contend so earnestly for the faith once and for all delivered unto the Saints. Stand fast! dear brethren. You are on the winning side in spite of the onsweep of the apostasy.

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Presbyterian Apostasy

Friends in Buffalo sent us newspaper announcements and clippings concerning a union meeting which took place in the Lafayette Avenue Presbyterian Church. The advertisement was the following: "Lafayette Avenue Presbyterian Church, Lafayette and Elmwood Avenues. Rev. Murray Shipley Howland, minister. Fellowship service with members of Temple Beth Zion at 7.45 P. M. Sunday. Speakers: Rabbi Louis J. Kopald and Rev. Murray S. Howland.

Both speakers the rabbi and the Presbyterian preacher made plea for religious unity. This is what the rabbi said: "The Jewish people have nothing so great to give to the Christian people as their religious inheritance. The Bible, the ten commandments, their conception of one God for all the peoples of the earth, constitute the greatest contribution which the Jewish people have to offer." The Presbyterian man talked in the same strain. No need to say that the whole show was a denial of that blessed and worthy Name of which the inspired lips of a great Jew spoke long ago, "There is none other name under heaven given among men, whereby we must be saved." The Jewish rabbi and his congregation were thus confirmed by a Presbyterian preacher in their damnable unbelief, in their rejection of the Son of God and His sacrificial work on the cross. We wonder if the Lafayette Avenue Presbyterian Church has has any spiritual members, who know the Lord Jesus Christ, and if there are such how they can tolerate such a Christ denying service. Poor Preacher Howland, you will howl ere long if you do not repent of your sin.

On the same Lord's day, Dr. Robert J. MacAlpine, pastor of the Central Presbyterian Church in the same city of Buffalo, N. Y., preached on "A New Interpretation of the Bible Revealed by Modern Science." What that means every true believer knows.

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The Dry Bones

We are asked about Ezekiel's vision of the dry bones. "In a book entitled . . . and recently published, I find the follow-

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lowing statement from the pen of a writer who is a pre-millennialist." In Ezekiel xxxvii, following the vision of the dry bones (which we believe is fulfilled in God's spiritual Israel of this dispensation and will have a further fulfilment in the earthly nation hereafter) is a remarkable passage in which Christ is referred to as David. "Do you think this is sound and sane Bible interpretation? Can the dry bones possibly mean the spiritual Israel, the church of our dispensation?"

No! It does not mean and *cannot mean* a fulfilment in "the spiritual Israel or the church." We can speak with authority for the Spirit of God tells us who the dry bones are. "Then He said unto me, Son of Man, these bones are the whole house of Israel; behold they say our bones are dried, and our hope is lost, we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (verses 11, 12). This is the Divine interpretation, and to say that it is fulfilled in God's spiritual Israel of this dispensation is more than incorrect. The vision has to do *exclusively* with the national and spiritual restoration of the literal Israel. It cannot mean Gentiles who by faith in the Lord Jesus Christ have become "the spiritual Israel," for these dry bones say "*our hope is lost*," but of Gentiles it is written "*having no hope*" (Ephesians ii:12) And what about "the land of Israel"? Oh, we are told elsewhere that means "the heavenly places" in Christ.

This is exactly the same old spiritualizing method of post-millennialism which has produced so much of the confusion in the professing church. No believer who has learned under the guidance of the Holy Spirit to divide the Word of Truth rightly will listen to such strained interpretations in support of an old theory.

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In Darkness

We had a letter recently from Manitoba from which we quote:

"Was in Winnipeg and while at the

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Y. M. C. A. I picked up your April issue and in it on page 590 noticed the editorial, 'The Pentecostal Movement.' I would very much appreciate your tract on that, as I have been connected with them now since 1906, and my spiritual life for the past three years is *dark*. I feel I cannot say more at this time; but brother, I need your prayers. I *must* have them. Will tell you more later." We know this is not the only case of spiritual darkness as the result of this sinister "gift of tongues" movement. We shall have more to say in coming issues of "Our Hope." In the meantime we warn again God's people to stay away from their meetings. ✠

Concordant Bible Version

It is being published serially in Los Angeles and is being widely advertised among preachers and others. It comes camouflaged as an attempt to give the real meaning of the original text, such as the church never had before. It claims to be just the Word of God. But what is it? We received a copy of part of this publication and found that besides the Greek text and the alleged interlinear translation, there is a running comment explaining the text. We turned to Colossians i:20 and found there the teaching of the ultimate salvation of the whole human race, the complete, the most positive denial of the eternity of the punishment of the wicked dead. We believe that the sole purpose of this "new version" is to make propaganda for the doctrine of universalism. Of course they do not say what it is, nor have they fully revealed who they are, but we know them. We shall have more to say later in the year about this attempt to circulate unsound doctrines under the guise of a new version. We shall also reprint in our pages the excellent articles by Mr. Jennings on this wicked theory, which were published a number of years ago when these two men in Los Angeles first began to publish a certain magazine.

We mention these facts here as a safeguard to our readers. At least one prominent Baptist preacher endorsed this new Bible version without knowing what it is. When we called his attention to it he at once withdrew his endorsement.

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The Next Great Biography

In the May issue of the *Century Magazine* is a short paragraph calling for "the next great biography." We quote a part of it: "There is one biography that is sadly needed now—a biography of Jesus of Nazareth. This suggestion may not reveal its point—readily in view of the fact that our bookshelves are crowded with innumerable volumes that purport to tell the story of the life and public work of the Nazarene. But there is, I believe, an urgent social reason why another 'Life' of this central figure of history should be written. Through several centuries Christianity worked its way over a Jericho road that was infested with philosophical and theological thieves who seemed bent upon filching from its social power and human appeal. In these latter days we have been rediscovering Christianity by the grace of modern scholarship." The final statement is this: "It would be a fine act of social leadership for some one to write a popular and readable biography of the founder of Christianity that would dramatize effectively the reality of his religion that was and is both of spiritual passion and social program. This will be the next great biography. Who will write it?"

If this call is answered it will mean only another perversion of the life and work of our Lord and a denial of His glorious and matchless person. A biography of the Virgin-born Son of God can never be written by a human pen. It has not even pleased the Holy Spirit, the author of the four Gospels, to give us a complete record of that blessed life lived on earth, nor of all His gracious lips spoke and His loving hands did.

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La Nostra Speranza

"La Nostra Speranza" is Italian, and means "Our Hope." It is a Monthly Gospel and Bible Study magazine published in Boston and edited by Brother Giuseppe Merlino, an Italian Evangelist. One page will be printed in English. We believe such a monthly magazine will be much blessed. The beginning is small, but we hope to increase as we are enabled by the Lord. We have made ourselves responsible for the first six months. It will be used in free distribution among the Italians. Any of our readers who wish copies to hand to Italians can have them free by addressing our office. Pray for this testimony.

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Volume XXVIII

This issue begins a new volume. Under God we hope to make it better than the preceding ones. Each issue of the magazine is prayerfully prepared asking Him who knows the needs of His people to supply that need through this written ministry. We thank the Lord for the large number of fellow-helpers in prayer He has given to us.

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Summer Conferences

We have been asked at what Summer Bible Conference the editor will be present to give addresses. God willing, we hope to be on August 7, 8 and 9 at the Gull Lake Bible Conference. Gull Lake is near Kalamazoo, Mich. Then we also expect to give a series of addresses at the **Stony Brook Prophetic Conference**, Stony Brook, Long Island. This Conference begins on August 14th and full programs may be obtained by addressing Mr. Ford C. Ottman, Stamford, Conn. We have had invititaons to other conferences but could not accept them.

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For Free Circulation

Please remember that the Gospel message, "His Riches, Our Riches," can be had from us for free distribution in different languages. We have it in Spanish, Icelandic, Danish, Swedish, French, Italian and Bohemian. A German edition will soon be published; also another Russian edition. God is using this message increasingly. It does a great and blessed work. Many letters in different languages have reached us telling of the help it has been.

This work of publishing Gospel literature in foreign languages has been made possible by the fellowship of our readers. All can have some part in this work and thus share in the blessed fruit. It is our intention to increase and to supply the believers in foreign countries with sound Gospel and Bible literature. Our exposition of **Revelation** is now published in Spanish and a good many have been sent out already. This is the fourth publication in Spanish: "His Riches", "The Book Daniel", "The Work of Christ" and "Revelation." **The Harmony of the Prophetic Word** is now in process of translation.

The Gospel of John

Chapter VII (Continued)

"*Jesus answered and said unto them, I have done one work, and ye all marvel because of this. Moses therefore gave unto you circumcision (not that it is of Moses but of the fathers), and ye circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath, that the law of Moses may not be broken, are ye angry with me because I have made a man every whit whole on the Sabbath. Judge not according to sight, but judge righteous judgment*". (Verses 21–24.)

From these words spoken by our ominiscient Lord it becomes apparent that the great miracle performed by Him

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at the pool of Bethesda was the real cause of their hatred. They had not forgotten the healing of the impotent man. They persecuted Him then and sought to slay Him because He healed the man on the Sabbath. They had nourished the same feeling against Him ever since. He reminds them of circumcision given by Moses, yet it was not appointed by Moses, for circumcision was prior to the law, given unto the fathers. The law commanded that the Sabbath should be kept holy and no work to be done in it; but the law also demanded that every male child should be circumcised on the eighth day. The eighth day many times fell on the Sabbath, and that the law of Moses might not be broken, the child was circumcised on the Sabbath. He showed them thereby that they did a certain work on the Sabbath, a religious ordinance made necessary by the commandment of God. But what is circumcision in comparison with the great work He had done, a work which glorifies God and made a man perfectly whole! Why should they be angry with Him because He had healed the man on the Sabbath? They had judged Him hastily; they condemned Him because they were blind ritualists, standing and defending the letter of the law. Their lips were silenced. They could not give Him an answer.

"*Then said some of them of Jerusalem, Is not this He whom they seek to kill. But lo, He speaketh openly, and they say nothing to Him. Have the rulers then indeed acknowledged that this is Christ? But as to this man we know whence He is. Now as to Christ, when He comes, no one knows whence He is.*" (Verses 25–27.)

Jerusalem was crowded with people on account of the feast and those who speak now were not visitors but natives of Jerusalem. While in a preceding verse the people said: "Who goeth about to kill thee?"(verse 21). These inhabitants of Jerusalem were better informed; they knew something of the hatred, and of the plans which were being made against Him. "Is not this He, whom they seek to kill"? They were astonished that He spoke openly in the way He did. None of the Elders or Priests said anything to Him. They did not open their mouths to denounce Him, nor did

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they lay hands on Him. They could not explain the inactiveness of their rulers, when they had such a good opportunity to arrest Him. Some even thought that their leaders had changed their minds about Him. "Have the rulers indeed acknowledged that this is Christ?"

Mockery and sneers followed. They thought they knew where He came from. They knew Him by the name "Jesus of Nazareth." These proud Jerusalem Jews said, "He is nothing but a Galilean, from that little town of Nazareth." And later, when He rode into Jerusalem, the people said: "This is Jesus, the prophet of Nazareth." Then it was written over His cross, "Jesus of Nazareth, the king of the Jews." They knew this much, that the Messiah must come from Bethlehem. But this man, they said, is a Nazarene, brought up as the carpenter in Nazareth. They did not know of His virgin birth, nor that He was born in the city of David, Bethlehem. They manifested their ignorance by their statement: "As to Christ, when He comes, no one knows whence He is." Perhaps back of this strange question lie some of the foolish traditions and sayings of the Jews, who even then, at least in part, were circulating among the people.

"*Then Jesus cried out in the temple as He taught, saying: Ye both know Me and ye know whence I am; and I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him, because I am from Him, and He hath sent Me. Then they sought to take Him, but no one laid his hand on Him, because His hour was not yet come. And many of the people believed on Him, and said, When Christ cometh, will He do more signs than these which this man hath done? The Pharisees heard that the people murmured such things concerning Him, and the Pharisees and the chief priests sent officers to take Him.*" (Verses 28–32).

This is one of the few passages in the Gospels in which it is recorded that He cried, which means that He spoke with a loud voice. The Prophet Isaiah had announced, "He shall not strive nor cry, neither shall any man hear His voice in the street" (Isa. xlii:2). This was His lovely and meek character, yet at times He spoke with a loud voice. Once

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more in this chapter He cried (verse 37); also in chapter xii:44. Then He cried with a loud voice on the cross (Matt. xxvii:46) and also when He yielded up His spirit.

"Ye both know Me and ye know whence I am." This was His utterance. He acknowledged they were right in saying that they knew Him, yet they knew Him not in the real sense of the word. They knew He was from Nazareth; they knew about His relatives, those called "his brethren"; they knew that He had lived for thirty years and over in Nazareth; yet of His miraculous birth, of His Deity they knew nothing whatever. That is what He affirms: "But He that sent Me is true, whom ye know not. But I know Him because I am from Him, and He hath sent Me." Brief, yet weighty words these are. Once more the Lord bears witness as to His Deity and Oneness with the Father. He is the sent One of God; He is from Him; He knows Him. He was always with Him, one with Him, equal with Him. They understood at once what He meant. His former words when He had healed the impotent man must have been remembered by some: "My Father worketh hitherto and I work" (verse 18). They were then ready to kill Him. And here He had made statements of the same character. Their antagonism was raised to the highest pitch, and they sought to take Him, but they were divinely restrained from laying hands on Him. No hand could touch Him for His hour had not yet come. That hour when He was to be delivered into the hands of men, to be crucified and to finish the work He came to do was scheduled from all eternity. The exact hour was known and appointed before the foundation of the world.* When His enemies finally laid hold on Him, it was because His hour had come.

Another effect of the words of our Lord was that many believed on Him. They probably believed in the same way

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*In a certain Bible Study Magazine we saw recently the statement that our Lord died "*a premature death.*" We suppose the author of the article from which we quote this, which also contains other dishonoring statements about our Lord, means that He might have lived longer. It is foolish for any one to write such inventions. Think of Christ dying a permature death, when a certain hour for His death on the Cross was known in all eternity!

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as those mentioned at the close of the second chapter. They may have been Galileans, for they said: "When Christ cometh, will He do more signs than these which this man has done?" But few signs and miracles had been done by Him in Jerusalem, but His great signs had been wrought in Galilee. They seemed to be convinced that He was the Messiah, but we hear nothing of that confessed Him as Lord and as Christ, nor did they follow Him. The Pharisees soon discovered that He whom they hated was the most talked of person at the feast. Everybody spoke of Him, and when they found that many voices were heard that He must be the Messiah, they thought the time for action had come. They therefore commissioned officers to arrest Him.

"*Jesus therefore said, Yet a little while I am with you, and then I go unto Him that sent Me. Ye shall seek Me and not find Me, and where I am ye cannot come. Then said the Jews among themselves, Where is He about to go that we shall not find Him? Will He? Is He about to go to the dispersion among the Greeks and teach the Greeks? What word is this which He said, Ye shall seek Me and shall not find Me, and where I am ye may not come?*" (Verses 33–36.)

Surrounded by the multitudes with the officers of the Pharisees approaching to carry out the command of the chiefs of the people, the Lord addresses them. The officers were not only powerless to do what they had been told, but they were forced to listen to His words. Later we find what they said to their superiors about what they had heard from His lips.

They had come to lay hold on Him. His words tell them that it could not be done, for yet a little while He was to be with them, and when that little while is gone He would go back to the Father who sent Him. He speaks in full assurance in perfect knowledge of what would take place. He would accomplish the great work and then go back to Him, the Father. And after He is gone He said, "Ye shall seek Me and not find Me." This is a prophetic utterance of our Lord; it goes beyond the people who listened to Him at that time. It concerns the nation itself, that after He had gone back to the Father, they would look in vain for the

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promised Messiah. They would then seek Him and not find Him. Still more solemn is the next sentence, "Where I am ye cannot come." Let us notice that our Lord does not say, "Where I am going ye cannot come," but "Where *I am.*" The place He speaks of is heaven; this is the place which is His, and even while He was on earth in creature's form in His Deity He was in heaven, and did not cease from being there when He walked on earth (see John iii:13). Well may we confess, "Such knowledge is too wonderful for me." And those who reject Him, who do not believe on Him, can NEVER be in the place where He is. This one sentence answers all the unscriptural inventions of a second chance for those who rejected Christ and died unsaved; it is a complete refutation of the "larger hope" and the cunningly devised fables of "reconciliationism," the misapplication of the Scriptural term "the restitution of all things." It is an utter impossibility that those who die in their sins and in unbelief can ever reach the place where He is. Men may please themselves with thinking it is kind and loving and liberal and large hearted to believe and to teach that all men and women of all sorts will finally be found in heaven. One word of our Lord Jesus Christ's overturns the whole theory: Heaven is a place, He says to the wicked, where "ye cannot come."

They understood not what He said. They imagined that He thought of going to those Jews who were dispersed among the Greeks and then also teach the Gentiles. They surmised something which came true after His death, resurrection and ascension. The Holy Spirit came down from heaven and the witness was first given in Jerusalem. Once more the kingdom promise is preached. They rejected the message and then the Gospel was sent far hence unto the Gentiles.

(To be continued, God willing.)

Whom God appoints He anoints.

Cross-bearers shall be crown-wearers.

The man with an ideal is never a failure.

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Gleanings in Genesis

ARTHUR W. PINK

34. Jacob's Prophecy—Genesis XLIX (*Concluded*)

"Out of Asher his bread shall be fat, and he shall yield royal danties" (Gen. xlix:20). Asher's descendants, in common with the tribes of Zebulun, Naphtali and Issachar, were settled in the northern part of Palestine, which was called by the general name of "Galilee of the Gentiles," which name was perfectly appropriate to Asher, for from first to last this was a half Gentile tribe. Asher's territory lay in the extreme north of Palestine between Mount Lebanon and the Mediterranean Sea, and included within its borders the celebrated cities of Tyre and Sidon (See Josh-xix:24–31). The portion of this tribe was better known by its Grecian name of Phoenicia, which means "land of the palms," so designated because of the luxuriant palms which abounded there. It was to this land, pre-eminently rich and beautiful, Jacob's prediction looked.

"Out of Asher his bread shall be fat, and **he shall yield ROYAL dainties.**" Let us turn now to a few Scriptures which furnish the illustrations of the repeated fulfillment of Jacob's prophecy.

"And Hiram, king of Tyre, sent messengers to **David,** and cedar trees and carpenters and masons, and **they built David a house"** (2 Sam. v:11). This city of Tyre was, as pointed out above, within the territory of the Tribe of Asher (Josh. xix:29), and here we learn how the **king** of Tyre yielded or provided "royal dainties" by furnishing both material and workmen for building a house for King David.

We behold a repetition of this in the days of Solomon. In 1 Kings v we read: "And Hiram, king of Tyre, sent his servants unto Solomon, for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, Thou knowest how that David, my father, could not build a house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord

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my God hath given me rest on every side, so that there is neither adversary or evil occurrent. And, behold, I purpose to build a house unto the name of the Lord my God, as the Lord spake unto Dqvid, my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name. Now, therefore, command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timbers like unto the Sidonians. And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea, and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household. **So Hiram gave Solomon cedar trees and fir trees according to all his desire"** (verses 1–10). Thus again we do see how Asher "yielded royal dainties."

Jacob also said: "Out of Asher his **bread** shall be fat." Is it not striking to discover that in the time of famine in the days of Elijah that God sent his prophet to the widow in Zarephath, saying: "Behold, I have commanded a widow woman **there** to **sustain** thee" (1 Kings xvii:9). Note Zarephath was in Sidon (see Luke iv:26) and Sidon was in **Asher's** territory (Josh. xix:28).

In 2 Chronicles xxx, we have another illustration, along a different line, of how Asher yielded **"royal dainties."** It was at the time of a great religious revival in Israel. King Hezekiah "sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, **to keep the passover** unto the Lord God of Israel" (verse 1). Then we are told,

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"So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: **but they laughed them to scorn,** and mocked them" (verse 10). But in marked and blessed contrast from this we read: "Nevertheless, divers of **Asher** and Manasseh and of Zebulun **humbled themselves, and came to Jerusalem"** (verse 11).

The New Testament supplies us with two more illustrations. In Luke ii we learn of how one who belonged to this Tribe of Asher yielded a most blessed "dainty" to Israel's new-born King, even the Lord Jesus. For when His parents brought the Child Jesus into the Temple, following the beautiful Song of Simeon, we read, "And there was one Anna, a prophetess, the daughter of Phanuel, of the Tribe of **Asher;** she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years, which departed not from the Temple, but served God with fastings and prayers night and day. And she coming in that instant **gave thanks likewise unto the Lord, and spake of Him** to all that looked for redemption in Jerusalem" (Luke ii:36–38).

Finally, note in Acts xxvii we are told that when the apostle Paul was being carried prisoner to Rome, that when the ship reached *Sidon* (which was in the borders of Asher) that "Julius courteously entreated Paul, and gave him liberty to go unto his friends to **refresh** himself" (verse 3). Thus, once more, do we read of "bread" out of Asher.

"Naphtali is a hind let loose: he giveth goodly words" (Gen. xlix:21). The word Naphtali means "wrestling" (see Gen. xxx:8). "Naphtali is a hind let loose"; it was as though Jacob said, Naphtali is as a deer caught in the toils of the hunters, hemmed in by them, but by his struggles she escapes from their snares. Napthali would be a hind "let loose." This expression has a double meaning. In the Hebrew the word signifies, first, "sent" or "sent forth," just as a stag driven from its covert goes forth, scattering her pursuers. But the word also means "let loose" or "let go." It is the term of Noah when he "sent forth" the raven and the dove from the ark; as also of the priest, when at

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the cleansing of the leper, he let go or let loose the living bird. The word expresses the joy of an animal which has been made captive and, in its recovered liberty, bounds forth in gladness, just as we have often seen a dog jumping for joy after it has been unchained. Jacob, then, pictures Naphtali rejoicing as a freed hind. Then he foretells the **joy** which the Tribe shall express after its escape—"goodly words" he shall give forth. After it regains its liberty, the Tribe shall sing a Song of Praise.

The striking fulfillment of this prediction by our dying patriarch is seen in the victory of Barak, the great hero of this Tribe (see Judges iv:6), who, sent forth as a hind from its covert in the mountains of Galilee, came down Mount Tabor to face on foot the hosts of Sisera with his nine hundred chariots of iron. Barak, like a hind let loose, was at first timid of responding to Deborah's call. He had not dared to go forth with his little handful of men unless Deborah had sent for him and assured him of success. Read through Judges iv, and note the **hindlike swiftness** of his onslaught down the slopes of Tabor. It is significant that the name "Barak" means "lightning," and, like lightning he burst as a storm on the startled hosts of Sisera, which were scattered by the hand of God at his unexpected approach. (Note Judges iv:14.) "So Barak went down from Mount Tabor, and ten thousand men **after** him," not "with him"—he running ahead of all!

The battle was not of Barak's choosing, rather was it forced upon him by Deborah. He was literally "sent forth" into the valley. (Note "sent" in Judges v:15.) In the heights of Tabor, Barak and his men were beyond the reach of Sisera's cavalry and chariots. But down in the valley, on foot, they would be like a herd of defenseless deer, unarmed, without either spear or shield, for attack or defense. (See Judges v:8.) In the defenselessness of Naphtali—deserted by their brethren (see v:15–18)—hemmed in by the hosts of the Canaanites, they were indeed a picture of helplessness. Nevertheless, the hand of the oppressor was broken. God interposed, and Naphtali was **"set free,"** and the exuberance of their consequent joy found expression

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in the Song of Deborah and Barak recorded in Judges v. **There** were the "goodly words" which Jacob had foretold. Thus Naphtali was a hind "let loose" in the **double** sense—"sent forth" by Deborah and "set free" from the yoke of the Canaanites by God!

But if this Tribe is interesting to us from its Old Testament association, it has far deeper interest for us from its New Testament connections. Zebulun and Naphtali were closely linked together, yet each had a separate interest. The land of Zebulun provided a "haven" of rest for the Lord Jesus during the first thirty years that He tabernacled among men; but it was in the bounds of Naphtali in the cities of Capernaum, Bethsaida, Chorazin, and other places, that He went about going good and ministering the Word of Life. In His preaching of the Gospel to the poor were the "goodly words" of which Jacob spoke!

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the Shepherd, the Stone of Israel); even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. xlix:22–26).

These words of Jacob concerning Joseph are to be divided into two parts: what is said in verses 22 to 24 is mainly retrospective; what is recorded in verses 25, 26 is prospective. This appears from the change of tense: in the first part the verbs are in the past tense, in the second part they are in the future. As Jacob reviews the past he mentions three things in connection with his favorite son. Verse 22 seems to view Joseph as a youth in his father's house, as an object of beauty, of tender care, and as well pleasing to

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his father's heart—all pictures under the beautiful figure of a "fruitful bough by a well." Next, Jacob refers to the bitter enmity and fierce hatred which were directed against him—the archers sorely grieved him; they shot at him their cruel arrows, they vented upon him their unreasonable spite. But through it all Joseph was Divinely sustained. The arms of the Eternal God were beneath him, and the Angel of the Lord encamped round about him. "His hands were made strong by the hands of the mighty God of Jacob."

Some have experienced difficulty with the wording of verse 24; even the translators do not appear to have been clear upon it. Inserting the wore "is" in italics the verse as it stands in the Authorized Version reads as though it were a prediction concerning Christ. But many other plain Scriptures show that this is a mistake. The Messiah was not "from" the Tribe of Joseph, but came of the Tribe of Judah, just as Messianic prophecy declared He should. The little word "is" in italics should be omitted, and the verse punctuated thus—"His hands were made strong by the hands of the Mighty (One) of Jacob, from thence—the Shepherd, the Stone of Israel." It was "from **thence,"** *i.e.*, from the Shepherd and Stone of Israel, came all of Joseph's strength and blessing.

The prominent feature about this prophecy concerning Joseph is **fruitfulness**, and this received its fulfilment in the **double** Tribe which sprang from him—Ephraim and Manasseh, like two branches out of the parent stem. Joseph received a double portion in the land, viz., the firstborn's "birthright," this being transferred to him from Reuben. (See 1 Chron. v:1, 2.) So, too, shall it be in the Millennium. Concerning the coming Kingdom, of which Ezekiel's closing chapters treat, we read: "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"** (Ez. xlvii:13). It is noteworthy that "Ephraim" means **"fruitfulness,"** and of Manasseh Jacob had predicted, "Let them grow into a **multitude** in the midst of the earth." Finally, it should be pointed out that Joshua was from one of the Tribes which sprang from Joseph (Num.

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xiii:8), and in him Jacob's prophecy concerning his favorite son received its main fulfilment.

"Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. xlix:27). What a striking evidence is this of the complete setting aside of the natural man by God! Surely it is clear that had Jacob followed the inclinations of his heart he would not have said **this** of Benjamin, his youngest and dearly loved son! But this divine prediction was unmistakably fulfilled as the Scriptures which bear upon this Tribe plainly show.

Benjamin is here likened to a "wolf," which is noted for its swiftness and **ferocity.** Benjamin was the fiercest and most warlike of the Tribes. For illustrations, note the following passages: Judges xix, and mark verse 16 (2 Sam. ii:15, 16): "Then there arose and went over by number, twelve of Benjamin, which pertained to Ish-bosheth, the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together." (See also 1 Chron. viii:40, xii:2; 2 Chron. xvii:17.)

The heroes of this Tribe were marked by fierceness and wolf-like treachery. **Ehud** was of this Tribe. (Read Judges iii:15–22.) **King Saul** was a Benjaminite. (Read 1 Sam. xxii:17–20.) Mark the **wolf** seizing the helpless sheep as recorded in 2 Sam. iv:1–6. **Saul of Tarsus,** who first persecuted the Church, was also of this Tribe (Rom. xi:1).

In closing our study of this remarkable prophecy from the dying Jacob, let us mark how everything good which he severally predicted of his sons finds its realization **in the Lord Jesus.**

1. The prophecy concerning Reuben (Gen. xliv:3) reminds us of the Excellency and Dignity of Christ's person: He is the "Firstborn," in whom is "the excellency of dignity and the excellency of power."

2. The prophecy concerning Simeon and Levi (xlix:5–7) may well speak to us of Christ on the Cross: then it was that "instruments of cruelty" were used against Him; Jacob says: "O my soul, come not thou into their secret"--he

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would have nothing to do with them: so on the Cross, Christ was forsaken by God and man; a "curse" is here pronounced by Jacob upon them, as Christ, on the Cross, was "made a Curse for us."

3. The prophecy concerning Simeon and **Levi** anticipated our Lord's **Priesthood**, for Levi became the priestly Tribe.

4. The prophecy concerning Judah (xlix:8–12) pictures our Lord's Kingship.

5. The prophecy concerning Zebulun (xlix:13) looks at Christ as the great Refuge and Haven of Rest.

6. The prophecy concerning Issachar (xlix:14, 15) prefigures His lowly Service.

7. The prophecy concerning Dan (xlix:16–18) views Him as the Judge.

8. The prophecy concerning Gad (xlix:19) announces His triumphant Resurrection.

9. The prophecy concerning Asher (xlix:20) looks at Him as the Bread of Life, the One who satisfies the hearts of His own.

10. The prophecy concerning Naphtali (xlix:21) regards Him as God's perfect Prophet, giving forth "goodly words."

11. The prophecy concerning Joseph (xlix:22–26) forecasts His Millennial reign.

12. The prophecy concerning Benjamin (xlix:27) depicts Him as the terrible Warrior (Cf. Isa. lxiii:1–3).

Current Events
In the Light of the Bible

Opposition to Zionism. Those who think that Zionism, the national movement of a certain class of Jews, is a great success are very much mistaken. It is an experiment, the success of which is still problematic. There exists a great agitation among Moslems and Christians in Palestine against this national movement, and the Administration under the British Government has its hands full trying to prevent bloody conflicts and massacres. Armored cars patrol the

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roads outside of Jerusalem and aeroplanes make flights daily over the surrounding country in order to detect any massing of people. Orthodox Jews also make great opposition to Zionism, and declare the whole movement a failure. They declare that the Zionist commission is in the hands of unpractical men, full of visionary schemes to sink the millions which are being collected. They also declare that the Zionist propaganda of Palestine for the Jews has intensified the dislike of the Moslems for the Jews, and that some of the leaders, like Judge Brandeis, know this.

On the other hand, the reports from the Zionists are optimistic. The British Administration is improving the roads and sanitary conditions, reviving crafts and dealing impartial justice to all races, but none seems to be satisfied. The High Commissioner (a Hebrew) has a hard task to satisfy the Zionists and at the same time deal fairly with the Palestinians. Irrigation works are progressing, and the Standard Oil Company is awaiting concessions to bore for oil on the shores of the Dead Sea.

We doubt not this movement will forge ahead and be successful; but let it be remembered that as a movement it defies God and His revealed plans concerning the land and its future. It is the necessary restoration of the Jews to their land in unbelief and will ere long draw the judgments of God. The great tribulation in its time will be the greatest in that land. That the land and the people are preparing for that tribulation is perhaps the most striking signs of the times.

Bolshevikism and the Children. It is a well known fact that the Bolsheviks are trying their utmost to stamp out every form of religious belief. They begin with the young, and, it is said, every day an hour is devoted to the instruction in infidelity.

The Philadelphia *Inquirer* had on April 14th an editorial on "Unto the third and fourth Generation," describing these conditions.

"Never return here with your children," is the message of a woman in Moscow to a relative. If they survive famine and disease, the

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Bolsheviki will make animals of them. That the advice is sound there is no reason to doubt. A better-known witness, the Baroness Wrangel, wife of the general who commanded the anti-Bolshevist army in the South of Russia, says practically the same thing. The demoralization of our boys and girls, the next generation of Russians, she declares, is one of the blackest tragedies of the Bolshevik nightmare.

It has been one of the chief purposes of Bolshevist propaganda everywhere to poison the minds of the young. There are schools in this country where the process is being carried on. The shrewdness of such a method of attack is obvious. Impressions made upon the mind in the fluid state of immaturity quickly harden and become fixed. Persons who are past middle life offer an all but hopeless task to missionaries of every sort. We have come in these later days to think less of heredity and more of environment as the determining factor in life. The old proverb about bringing up a child in the way he should go derives from a sound philosophy.

The Russian children, we are told, are "morally dead." This is an awful indictment. But is there any reason to doubt it? Bolshevism is primarily a complete reversal of the moral order of the world. The utterances of our own "liberal" defenders of Lenine convey but a faint impression of the reality. It would take a visit to Russia to grasp the situation in all its details. Those who have gone thither keenly sympathizing with the Bolshevists have come back disillusioned. That way madness lies.

If young Russia has been half as badly demoralized as these witnesses assert, the problem of recovery from the Bolshevist terror has become greatly complicated. You may free a people physically, but you do not by the same token free them from intellectual and moral obsessions. Bolshevism has been a worse scourge to Russia than the Black Death of the Middle Ages. That destroyed bodies; this destroys souls. It would be too much to say that the case of Russia is hopeless. Nevertheless, it is plain that, if those on the threshold of life are morally dead, the blight may be one which the third and fourth generation will be put to it to obliterate.

It seems to us the conditions in Russia are a sample of the conditions which will prevail throughout the civilized world in the coming great tribulation. Behind it all stands Satan. That apostate Jews have greatly helped in producing these horrors of anarchy is equally significant.

A League of Churches to Save the World. According to Field Marshal Earl Haig and a University Professor of Edinburgh, a league of all the churches devoted to the peace of the world will prove to be the Saviour of the world, and free the whole world from the devastating scourge of war. Professor Curtis, in the "Hibbert Journal," declares "that it has become pla into the dullest perception that, if the Christian church is to play its appointed part as the arch-peacemaker in the world, its divided ranks must be closed, its

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militant energies confederated and coordinated and redirected, its inward unity expressed in some external fashion, so that the world may take cognizance of its world-mission on behalf of peace and good will and reckon upon its undivided influence."

Words, nothing but words! It is all the result of the wrong conception of what the church is. Where does it say in the Word of God that the church is "the arch-peacemaker" and that her mission is to abolish war by federation and political means? It is the old post-millennial error that the millennium of peace and righteousness must be brought about by the church. Once it was at least believed that the proper means to accomplish this is the faithful preaching of the true message of God, the Gospel of Christ as the power of God unto salvation. But now this Gospel, emanating from the finished work of Christ, is almost completely set aside, and church federation, a league of all denominations, is heralded as the Saviour of the bankrupt nations. Why not acknowledge the Pope, give him eccelsiastical headship, and through him and his hierarchy domineer the politics of the world. It will come to that, we are sure. But we are equally sure that no such eccelsiastical coup is going to save the world from the scourage of war. The world needs but one, the Prince of Peace to come again and to speak peace to the nations and make wars to cease.

The Great Unrest Among the Nations. Our Lord has told us beforehand that before He comes again there would be on earth "distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of the heavens shall be shaken" (Luke xxi:25). And these days seem to be here. Europe is like a great sea swept by might storm and still greater storm clouds appearing on the horizon. War is threatening in every direction, besides the internal unrest of every European nation.

And the unrest is with us also. Great fears are entertained in government circles that Japan is rapidly preparing for a conflict with the United States. Trustworthy information

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obtained by secret agents shows that Japan is working day and night to perfect her navy so that it will in a short time overtower the American navy. There are many rumors that Japan intends to use her navy against any country which disputes her rights in the East. From Washington comes the following information: "For the first time it can be stated authoritatively that the United States does not intend to stand still. With the state of the world as it is today and with the undeniable information that Japan is building like mad, it is the settled purpose of the President to complete the great American navy and put it in the highest state of efficiency."

And yet they talk in certain quarters of "disarmament" and "no more war" and "universal peace." The truth is, the nations are getting ready for a new war, which will be far more horrible than the preceding one.

Oh, that people would see the truth as it is revealed in the Word of God, how and when this awful program of the race, the program of sin and curse, will be changed, not by man or man's government, but by the Coming of the Prince of Peace.

The Kingdom in the Old Testament

A. C. Gaebelein

On the Mount of Olives the Lord Jesus Christ delivered, in answer to the questions of His disciples, His great prophetic discourse on the signs of His coming and the end of the age (Matthew xxiv, xxv). On the Mount of Olives, after His resurrection, they asked their last question, "Lord, wilt Thou at this time restore the kingdom to Israel?" (Acts i:6). Frequently the inquiry of these men who had believed in Him is declared to have been prompted by ignorance and selfishness. They were, so it is said, still expecting an earthly kingdom, to be established in the land, with Jerusalem as the center; they were not yet delivered from their Jewish ideas and hopes. Others tell us that at the time they asked this question they were ignorant of the true meaning of the kingdom. According to these inter-

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preters the kingdom is the present dispensation and the church. Such and similar reasons have been given to explain away the question of the disciples. But this question was perfectly in order and did not emanate from their ignorance. It was asked by reason of their knowledge of God's purposes as revealed in the Old Testament, a knowledge which is so sadly lacking in the present day professing church.

The Lord does not rebuke their supposed ignorance nor does He tell them that they were mistaken. "And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts i:7). This answer fully approves their question. The Kingdom is to be restored, the times and the seasons were not then to be revealed.

As Jews these disciples were perfectly familiar with Old Testament promises and prophecies. They knew that God of old had promised them a Kingdom, a mighty King to rule in that Kingdom, the Son of David, the Messiah. But a few years previous the voice of one crying in the wilderness had been heard. The great herald of the King, John, had announced, "Repent ye for the Kingdom of heaven is at hand." And then the Messiah, the Son of David, the King Himself, appeared upon the scene, He likewise preached the Kingdom at hand. They believed on Him and He had sent them forth on their mission. He told them to go to the lost sheep of the house of Israel and forbade them to go in the way of the Gentiles (Matthew x). Their preaching was to announce the Kingdom and its nearness. He also conferred His own Messianic power upon them to heal the sick, cleanse the lepers, drive out demons and to raise the dead. All at once all this message of a coming Kingdom ceased. They hear Him say no longer that the Kingdom is about to come. Instead of it He speaks in a veiled form of speech, telling them of the mysteries of the kingdom in parables. Then He announced His coming rejection, suffering, death and resurrection. All had come to pass. And now He was to leave them. What then about that Kingdom foretold by the prophets? Would such a Kingdom, revealed

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by God's Spirit for centuries, announced by John, by the Lord, and by themselves never come? Is God not keeping His promises, His oath-bound covenants? Wilt Thou at this time restore the Kingdom to Israel? They were indeed justified in asking this question. That Kingdom is yet to come and all will be fulfilled what God's prophets have spoken and seen about it. We have to turn to the Old Testament Scriptures to learn and to know all about this great coming kingdom. Here it is revealed and its glories seen. The New Testament epistles reveal the church that mystery hid in former ages; but the Old Testament shows us the Kingdom. The saddest confusion has been the result of confounding the kingdom with the church. This old error is today propagated in a new form. We shall show briefly the teachings of the Old Testament concerning the Kingdom by grouping them under the following seven heads:

I. The Kingdom promises.
II. The King.
III. The time and manner of the coming of the Kingdom.
IV. The relation of Israel to the Kingdom.
V. The great center of the Kingdom.
VI. The subjects of the Kingdom.
VII. The blessings of the Kingdom.

I. The Promises of the Kingdom.—By the term Kingdom we mean the establishment of God's righteous and glorious reign upon this earth. This is "the Kingdom of heaven" which was preached by our Lord and His disciples and offered to Israel. The term "Kingdom of God" has a wider sphere: it takes in the universe.

The promise of this rule of Jehovah on this earth we find throughout the Old Testament. It is revealed either by direct promise or by type in every Old Testament book. It is according to the word of our Lord a Kingdom "prepared from the beginning of the world." God gave to Adam the dominion over this earth. He lost it. From that moment God begins to reveal how and in what manner the evil, which has entered His good creation, is to be dethroned and banished; how His rule of righteousness and peace is to be

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established on the earth and that at last the knowledge of His glory will cover the earth as the water covers the deep.

The very first promise is the germ of all future promises, including the promises of the Kingdom. The seed of the woman (Genesis iii:15) is the second Man, the last Adam, the Son of God incarnate. Of Him the One in whom and through whom all promises are to be fulfilled we read in the eighth Psalm: "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." That this refers to the second Man is learned from the testimony of the Holy Spirit in Hebrews ii:7–9. "Thou madest him a little lower than the angels, Thou crownedest him with glory and honor; and didst set him over the works of thy hands!" . . . We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor. But equally true is it that up to the present time "we see not yet all things put under His feet."

We briefly mention the covenant which God made with Abraham and the promises He gave to him and to his seed. These promises are still unfulfilled and await their fulfillment in that Kingdom. When the seed of Abraham went forth as a nation and the Lord had so wonderfully delivered them out of the house of bondage and overcame their enemies, Jehovah offered Himself as King over this people; they were to be a "Kingdom of priests."

"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be to me a kingdom of priests and an holy nation" (Exodus xix:5, 6).

No king is mentioned in the law which Jehovah gave to His chosen people because He is their King; the form of government was to be a theocracy. But after a sad history of failure, disobedience and dishonor done to God, Israel rejected the Lord as King. Of this we read in Samuel viii:4–7. They had asked for a king "to judge them like all the nations."

"And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should reign over them."

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Then Samuel is to show them what kind of a king they are going to have. It is the awful picture of a despot. (1 Samuel viii:10–18). Six times it is said of him that "He will take." And after this prophecy Samuel said, "Ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." But the people continued to ask for a king. Saul was the first king over that people; and there is yet a false king to rule over God's earthly people, a cruel despot, the false Messiah, he who comes in his own name (John v:43).

A sad history follows, king after king arises and the people chosen to be a kingdom of priests fall into the deepest corruption and apostasy; judgment falls upon them. But before this happened God had made a covenant with the king who was the man after His own heart, King David. The great Davidic covenant is found in ii Samuel vii:10–17. David had desired to build a house unto the Lord; instead of that the Lord promises to build a house for David.

> "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. . . . And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established forever."

Here we have a great fundamental passage. God promises to David an earthly Kingdom and an earthly throne which is to be established forever. One of his seed shall have a Kingdom which shall be established. We find in all the Prophets and the Psalms an expansion of this Davidic covenant; the Spirit of God enlarges upon it and adds the details of this promised Kingdom, which is the rule of Jehovah over the earth in a son of David. The rule of David and the rule of Solomon are types of that future Kingdom.

The many descriptions and promises of the Kingdom to come as found in the different prophetic books and the Psalms are almost universally spiritualized and applied to the church. This hodge-podge method of Bible exposition leads to confusion worse confounded. We cannot quote all these promises, but we call attention to Jeremiah xxvii:4-7:

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"Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and I have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him; and his son and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him."

After the complete failure of Israel the power and dominion is turned over into into the hands of a Gentile king. The times of the Gentiles began. Nebuchadnezzar, as we know from the great prophecies of Daniel, is the golden head, followed by other powers which have dominion, while Jerusalem is trodden down. Old Testament prophecy looks beyond the times of the Gentiles, and the present Christian age which is not mentioned at all in the Prophets, and pictures in visions and promises the great consummation when the Kingdom will have come and a righteous King reigns from sea to sea. Wherever you read in the Old Testament of times of righteousness and glory, peace and happiness, apply these passages not to the church, but to the Kingdom; then you will know the Kingdom promises.

II. The King.—The King to whom this Kingdom belongs is also clearly revealed in the Old Testament. The King is Jehovah. The King is also the Son of Man, the Son of David and the Son of Abraham. The King is the God-Man—Jehovah manifested in the flesh. This is a wonderful theme for study. We find the Person, whose right it is to reign over Israel and Israel's land, on the earth and over the earth described in the entire Old Testament. One of the great Prophecies concerning Him is contained in the first verse of Psalm cx:

"The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies My footstool."

This is a Psalm of David and he speaks not of some unknown king, as the most subtle infidelity known by the name of "higher criticism" claims, but he speaks in the Spirit of his greater Son, the Messiah. This is the passage with which the Lord himself silenced the tempting Pharisees.

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"What think ye of Christ? Whose son is he? They say unto Him, of David. He saith unto them, How, then, doth David in Spirit call Him Lord, saying, The Lord saith unto my Lord, Sit Thou on my right hand till I make Thine enemies my footstool? If David then called Him Lord, how is He his son?"

The King to whom the Kingdom belongs, the King who will rule and reign in righteousness over the earth, is both David's Son and David's Lord.

We would not need to go outside of the book of Psalms, this great book of Prophecy, to get a clear vision of the King.

We read of Him in the Second Psalm. This Psalm contains a Prophecy still unfulfilled. In the midst of rebellious nations God promises to set a King, who is to rule the nations.

"Yet have I set my King upon my holy hill of Zion. I will declare the decree: The Lord has said unto Me, Thou art my Son, this day have I begotten Thee. Ask of Me and I will give Thee the nations for Thine inheritance and the uttermost parts of the earth for Thy possession."

The King is the begotten of God, which according to the New Testament means both the incarnation and the resurrection of Christ from the dead (Acts xiii:32). He is the Only Begotten of the Father. As such He came from the bosom of the Father; after His great work on the cross the Father raised Him up and as the First Begotten He is to be enthroned on Zion's holy hill and to rule over the nations of the earth. And there is the eighth Psalm already quoted. As Son of Man, the head of the new creation, He will have dominion over all. In the great atonement Psalm, that complete Prophecy of the Sufferings of Christ, the twenty-second, we read of the Kingdom. He who cried, "My God, my God, why hast Thou forsaken me?" He whose hands and feet were pierced, will have Glory and honor, power and dominion.

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's and He is the governor among the nations."

In Psalm xlv He is described as coming into His Kingdom, to rule over it. He is fairer than the children of men, and yet in this Psalm He is addressed as God. "Thy Throne,

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O God, is forever and ever; the sceptre if Thy Kingdom is a right sceptre." The King is Jehovah in the form of Man. And then there is the great Kingdom Psalm, the **seventy-second.** What a vision of the Kingdom it spreads before our view! He is Man and yet worshipped by the kings and the nations as Lord. Well may the Holy Spirit add to this Psalm, "The prayers of David the son of Jesse are ended." They are indeed ended, for the Kingdom is seen in vision as having come; God has graciously done what He promised to David in the Covenant, and there remains no prayer, but only praise, a mighty Hallelujah.

But we must refrain from citing the many passages in the Psalms which tell us of the King. From the Prophets we shall quote but a few of the many Prophecies about the great ruler of the Kingdom.

"For unto us a child is born, unto us a Son is given. The government shall be upon His shoulders and His name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon His kingdom, to order it, to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this" (Isaiah ix:6, 7).

How inconsistent the mode of Bible interpretation which teaches that the sixth verse of Isaiah ix was literally fulfilled in God's unspeakable gift, that a child indeed was born and the Son given, and then to deny the literal meaning of the verse which follows. There is absolutely no warrant in Holy Scripture to speak of the throne of David to be a "spiritual throne" and of his Kingdom to be a spiritual one, nor of any fulfillment of all this in the present dispensation.

In Jeremiah xxiii:5, 6, we read of the King, the Son of David, who is to reign and prosper and execute judgment in the earth. His name is "The Lord our Righteousness," none other than Jehovah, the Lord who has procured Righteousness, who is Righteousness and who will reign in Righteousness.

A similar prophecy is found in chapter xxxiii:14–22. And there we read that if God's covenant of day and night, the great laws of nature, the different seasons, be broken by men, then He would also break His covenent with David

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about His Throne and His Kingdom, which is to take in the whole earth.

In Daniel vii:13,14 we find a Prophecy about the manner of the Coming of the King. He comes as Son of Man, out of heaven, down to this earth.

"I saw in the night visions, and behold, one like the Son of Man came with clouds of heaven, and came to the Ancient of days, and they brought him near before Him. And there was given Him dominion and glory, and a kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed,

Compare this vision with the many utterances of our Lord in which He speaks of His literal return out of heaven, in power and glory, with the clouds of heaven. What a perfect harmony there is in the Word of God!

To this may be added Zechariah xiv:4, 5. In the beginning of this great chapter, in which the Kingdom is seen, we learn that when the King comes in that day, and He is Jehovah, that His feet will stand on the Mount of Olives. From that mountain He, over whose cross it was written, "Jesus of Nazareth, the King of Jews," went into heaven. He is to return in like manner as He went up. This means not only His coming back in the clouds of heaven, but also to the same spot, the Mount of Olives. This is taught in the above passage in Zechariah. And now let us read Luke i:32,33.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and 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."

Can there be anything plainer than this? How is it possible that believers in the Bible can fail to see this truth of the Lord Jesus Christ to be King over an earthly Kingdom, to rule and to reign in Glory and Power on the earth! He came, born of a virgin. He came as the promised King. Any one who denies this has never read Matthew xxi:4, 5. And, as the Prophets predicted, He was rejected, and in His rejection He finished His ever blessed work on the cross. Then He went to heaven where He is now sitting on His Father's Throne. When the appointed time comes He will rise from that Throne, receiving first His

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co-heirs, the Sons of God, He brings into Glory, that is the church, and then He comes in Power and Glory to be the King of Israel, as well as the King of kings and the Lord of lords.

III. The Time and the Manner of the Coming of the Kingdom. Let me say at once that there is not a line of Scripture which teaches that the church is gradually to bring in this Kingdom, or that the preaching of the Gospel is the means of bringing in the nations into the Kingdom and to establish a rule of righteousness. All these notions about a spiritual Kingdom and a gradual world conversion are unscriptural, misleading and confusing.

The Old Testament gives us full light on the Time when this great Kingdom will be set up and about the manner of its coming. We have to turn to the great Prophet of the captivity, Daniel, to get the divine information about these things.

In the second chapter of the Book of Daniel the dream of Nebuchadnezzar is revealed by God to the Prophet and also the interpretation is given. In brief words I want to say that the great dream image represents the times of the Gentiles, beginning as we learned from Jeremiah xxvii with Nebuchadnezzar, the Babylonian Empire and ending with with iron world power, the two limbs, the Roman world power. From gold down to iron and then iron mixed with clay. This shows how the world powers, the great Gentile nations, degenerate. God does not tell us of the ascent of Man and the nations, but His Word reveals the descent. The ten toes represent the division of the old Roman Empire into ten kingdoms, a division still future. Then we read:

"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; it shall break in pieces and consume all these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it breaks in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the King what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure" (Daniel ii:44, 45).

The stone which smote the image at its feet and became a great mountain which filled the whole earth, is the Kingdom, which God shall set up, the Kingdom of heaven. The

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stone does not fall gradually or becomes gradually through centuries a great mountain, but it all takes place suddenly. Even so is the coming of the Kingdom. It will be set up by one mighty act of God, when he sends the First Begotten into the habitable world (Hebrews i:6). It is the Second Coming of Christ which strikes the Genti e world rule, so that it will pass out of existence; nothing will be left of it. What a crash that will be! How true what the Lord said, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder."

In the seventh chapter of Daniel we find a corresponding prophecy. Here Daniel has a vision. The four beasts which rise out of the agitated sea (the type of the nations) have the same meaning as the four parts of the dream image of the Babylonian king. The fourth beast has ten horns, as the image has ten toes. Then there is a little horn which springs up between the ten horns. The horns mean the same kingdoms and the little horn is that wicked leader, the great political head of the Roman empire in its final form. Then when all this has taken place the prophet Daniel beholds the Coming of the Son of Man to receive the Kingdom. It is therefore evident that before the Kingdom can come, before this righteous and glorious rule can be established upon the earth, that these conditions must be fulfilled. There must be a ten kingdom division of the old Roman empire under one great and powerful head as well as that other One, who exalteth himself, who takes his place in the temple of God, and showing himself with lying wonders that he is God, that is the personal Anti-christ.

The times of the Gentiles come thus to a close and the very ending of them will be the great catastrophe, when in the second coming of Christ Gentile rule will be swept away and the Kingdom of heaven is set up on earth. We must, however, not confound the "Times of the Gentiles" with "the Fullness (Pleroma) of the Gentiles." The Fullness of the Gentiles means the elect number taken out of the Gentiles for His name, the ekklesia, the church. As soon as the number is complete, this "fullness" will come in. The Church will be caught up in clouds to meet the Lord in the

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air. The times of the Gentiles will go on a number of years longer.

According to 2 Thessalonians ii, there is one who hindreth the manifestation of that wicked one, the Anti-christ. The hinderer is the Holy Spirit who has His abode in the church, for the church is "the habitation of God by the Spirit of God." The removal of the church ushers in the end of the times of the Gentiles, and the church will not be on the earth during that end.

Turning to Jeremiah xxx:7-8 we find another prophecy which relates to the time and necessary condition before the Kingdom can come.

"Alas! for that day is great, so that none is like it, it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their King, whom I will raise up unto them."

In Daniel xii:1 we read:

"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."

To this we could add other passages from the Prophets and the Psalms, which foretell a time of great trouble and distress. The great center of it will be, of course, Jerusalem and the land, but the whole earth will share in that time of unprecedented trouble.

Of this time the Lord speaks in the first part of His Olivet discourse and after His great utterance He declares in fullest harmony with all the Old Testament reveals the fact of His Coming (Matt. xxiv:29, 30).

It is to take place after the tribulation of those days and will be followed by the King taking His place upon the throne of His Glory (Matt. xxv:31).

Throughout the Old Testament it is seen that the day of Jehovah which ushers in the righteous rule of the Lord is preceded by great distress, confederacies of nations, wickedness and apostasy, lawlessness and opposition to God and His Anointed. All this must take place before the Kingdom can be established upon the earth.

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IV. **Israel and the Kingdom.**—To Israel belong the promises. God called the seed of Abraham to be unto Him "a Kingdom of priests" and God's gifts and calling are without repentance. Israel will therefore be the nucleus of that coming Kingdom. They will be gathered back to their land and their restoration will take place; they will be no longer the tail of the nations but the head. Not alone will they be richly blessed in possessing the land, but they will also be blessed in spiritual things, the Spirit of God will rest upon them as a nation as He rested never before on any other nation. Moses' prayer will then find its fulfillment, all the Lord's people will be prophets, and His Spirit will be upon them. They will be the heralds of the Glory of the Lord, and His Glory will be made known through them from one end of the earth to the other.

The promises to Israel to have the Kingdom and the Glory of the earth are so numerous in the Old Testament that they may well be called the golden cord of Prophecy. The Christian who denies the literal fulfillment of these promises made to Israel is unable to understand the Old Testament at all and is in great danger to become a denier of the inspiration of these prophecies.

We could not begin to quote the passages of Scripture in which Israel's glorious condition in the Kingdom, when they as "the Saints of the most High will possess the Kingdom" (Dan. vii:27), is described. Of this future glorious state of Israel Isaiah liv, lx, lxii, etc., are specimen prophecies. The Lord Jesus Christ will be Israel's King and they will worship Him as such and crown Him, whom the representatives of the nation has once crowned with thorns, with a crown of Glory. Then they will shout forth, "Sing praises to God, sing praises, sing praises unto our King" (Psalm lvii:6). Read also Ez. xxxvii:21, 22; Hosea iii:4, 5, and numerous other passages.

But let us also remember what Israel it is. There is an evil teaching about which claims that "all Israel" is to be raised up; all who ever lived, including the wicked, unbelieving, Christ-rejecting generations will be restored by resurrection and have share and part in the Kingdom.

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It is even claimed that the very Pharisees who rejected Him are to have part in the Kingdom, in spite of the declaration of the Lord when He said that the Kingdom was to be taken from *them* and given to a nation which will bring the fruit thereof. Such teaching is unscriptural. The unbelieving, apostate part of Israel will be swept away in the great tribulation; it is only a faithful remnant which will remain and form the beginning of the righteous nation, which in the Kingdom on the earth will rapidly increase in a natural way, under the marvelous blessing of God.

V. **The Center of the Kingdom.**—Every earthly kingdom as a seat of government, a place from which the affairs of the Kingdom are administered and to which the subjects of the Kingdom come. The Kingdom of heaven, the great coming theocratic rule of this earth, will likewise have a great center, where the glory and the power of the Kingdom is established. This center will be Jerusalem and Mount Zion, it is interesting how Satan, who is a gerat counterfeiter, has anticipated this fact by fostering upon Gentile ground a great center for ecclesiastical and political power, setting up a man, who claims to be vice-regent of the Lord Jesus Christ. This place is Rome. Finally there will be Babylon during the period of the winding up of the times of the Gentiles, the Babylon of Revelation xvii and xviii.

Jerusalem is the city of the great King and Mount Zion the dwelling place of the Lord. Wonderful and glorious are the things God has spoken concerning Jerusalem and Zion, if we but read them in faith and believe in their literal meaning. The general way is to call the church "Jerusalem and Zion" and apply these great predictions to a spiritual glory. We can do nothing better to show the supremacy of the earthly Jerusalem and the glory of Mount Zion by listening to God's own word of promise. "Behold I set my King on my holy hill of Zion" (Psalm ii). "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell for I have desired it" (Psalm cxxxii:13-14). "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob" (Psalm lxxxvii:1-3). "Beautiful

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for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King" (Psalm xlviii:2). "Because of the temple in Jerusalem shall kings bring presents unto thee" (Psalm lxviii:29). "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall say, Come ye and let us go up to the mountain of the Lord to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the work of the Lord of Jerusalem" (Isaiah ii:2-3). "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies a cloud and a smoke by day, and the shining of a flaming fire by night" (Isaiah iv:5). "Thou shalt also be a crown of glory in the hands of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; meither shall thy land be termed desolate; but thou shalt be called Hephzi-bah, and thy land Beulah, for the Lord delighteth in thee and thy land shall be married" (Isaiah lxii:3-4). "The name of the city from that day shall be, the Lord is there" (Ez. xlviii:30). "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no stranger pass through here any more" (Joel iii:17). "For I, saith the Lord, will be unto her a wall of fire round about and will be the glory in the midst of her." "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord" (Zech. ii:5, 10).

And how many more passages could be added to these! Surely that city trodden down by the Gentiles for so long is yet to be a praise in the earth. As soon as the times of the Gentiles are fulfilled Jerusalem will arise and she will become the beautiful, marvelous capital of the Kingdom. Even so the King declared when His own rejected Him, "Jerusalem shall be trodden until the times of the Gentiles are fulfilled."

From Jerusalem the earthly government will proceed. There likewise will stand a wonderful temple, a house of

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prayer for all nations. It will be grander than the great Solomonic temple. At this time there is no central place of worship on the earth, for the church does not worship in a temple on earth, but the church worships in Spirit and in Truth in the tabernacle, which is not made by hands, in the Holy of Holiest in heaven. The Kingdom will have a great central place of worship, to which the subjects of the Kingdom will come to adore and worship to sing praises unto Jehovah. The King will have His throne of Glory on the top of the holy Mount of Zion. There will rest His glory cloud, the Shekinah; there in the heavenly will He be with His co-heirs, the church. All this unspeakable heavenly glory will be visible from the earth and Israel and the nations will gaze upon that glorious scene. And the King will descend and ascend. From time to time He will be present on the earth in all His glory and splendor. Perhaps the feast of tabernacles, that great millennial feast, will be the time of His gracious presence (Zech. xiv:16). There are also very strong indications in the prophetic Word that a son of David will rule in Jerusalem as under the King upon the throne of David.*

VI. **The Nations and Their Relation to the Kingdom.** —Nations will be subjects in the Kingdom. All nations will submit to the King and He will be King of kings and Lord of lords. I believe with my whole heart in the conversion of the world; I believe in a great coming time of universal peace, when nations will learn war no more. But this time of peace and righteousness, the time when nations will submit to the Lord is not promised for this age, but for the Kingdom age. We read in many Old Testament passages of the nations in the Kingdom and the blessings they will enjoy. These nations, however, are not the nations which to-day have all privileges of the Gospel of Grace and who reject this Gospel. This is an awful fact. The so-called Christian nations reject God's goodness and grace, reject the Lord Jesus Christ and His Gospel, deny the written Word and the living Word. A time of judgment is coming for these proud, boasting, wicked "Christian" nations, full

*See our "Exposition of Ezekiel."

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of abominations, corruption and apostasy. The great tribulation, that time of distress of which we spoke before, as well as that day of wrath when "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ," will sweep these apostate professing Christian nations from the face of the earth. But there are other nations who will hear the preaching of the Kingdom by the remnant of Israel; they will come from darkest Africa, from the isles of the sea, from the North and the South, from the desert and from the mountains, and become subjects in that Kingdom.

"And the Gentiles shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isaiah lx:4, 5).

This is but one of a number of predictions found in the vision of Isaiah. The prophet of Glory, Zechariah, in his third night vision the vision which shows Jerusalem restored hears the following word:

"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, and thou shalt know that the Lord of Hosts has sent me unto thee" (Zechariah ii:10).

In the eighth chapter it is written:

"Thus saith the Lord of Hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you for we have heard that God is with you" (viii:20, 23).

They will then worship no longer idols nor will they go to war to slaughter and mutilate each other, but they will learn righteousness.

"And He shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Micah iv:5).

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VII. **The Blessings of the Kingdom.**—The Kingdom will put the earth in a state of blessing, peace and happiness, such as it has never seen since the fall of man. It will be the golden age in which righteousness and peace will kiss each other. Besides Israel and Jerusalem receiving double the fulness of all blessings promised to them, all the earth will share these blessings. Crying and sighing will no more be heard; joy and singing will take their place. Poverty, famines, pestilences, earthquakes, tornadoes and floods will be impossible. All creation will be restored to its normal condition and its groaning will cease. It is a precious thing for faith to look at the God breathed picture of what the earth, the scene of strife and want, crime ad lust, murder and bloodshed, is to be.

"Say among the nations, Jehovah reigneth. Yea, the earth is established, it shall not be moved. He will execute judgments upon the people with equity. Let the heavens rejoice and let the earth be glad; let the sea roar and the fullness thereof. Let the field exult and all that is therein. Then shall all the trees of the forest sing for joy" (Ps. xcvi:10-11).

"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 watercourses of Judah shall flow with water; and a fountain shall come forth from the house of Jehovah, and shall water the valley of Shittim" (Joel iii:18). (Compare with Ez. xlvii and Zech. xiv:8).

"And I will make a covenant in that day with the beasts of the field and with the fowls of heaven and the creeping things of the ground; and I will break bow and sword and battle out of the land; and I will make them lie down safely. . . . And it will come to pass in that day, I will hear, saith Jehovah, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the new wine, and the oil, and they shall hear Jezreel" (Hos. ii:18-20).

The prophecy of Isaiah is full of the description of the blessings of the Kingdom. Read for instance chapter xi: 6-10. It is a prediction of the deliverance of groaning creation; all will be restored to its Edenic condition.

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"Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap as the hart, and the tongue of the dumb sing; for in the wilderness shall waters break forth and torrents in the deserts" (Isaiah xxxv:5-9).

"But be glad and rejoice forever in that which I create. For behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice over Jerusalem, and will joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thenceforth an infant of days, nor an old man that has not completed his days; for the youth shall die a hundred years old, and a sinner being a hundred years old shall be accursed; and they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit thereof; they shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands, they shall not labor in vain, nor bring forth terror, for they are the seed of the blessed of Jehovah, and their offspring with them. And it shall come to pass, that before they call I shall answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's meat. They shall not hurt or destroy in all my holy mountain, saith Jehovah" (Isaiah lxv:18:25).

These are but a few of the predictions of what blessings will be bestowed upon the earth during the Kingdom age.

In conclusion, a word about the relation of the church to the Kingdom. We who are now saved by Grace, members of the Body of the Lord Jesus Christ, are not subjects in that coming Kingdom, but we are sons of God, heirs of God, and joint heirs with the Lord Jesus Christ. He has made us with Himself priests and kings unto God His Father. We shall therefore rule and reign with Him. The church will not be on the earth during the coming age of the Kingdom. Our glorious destiny is with Him in the glory above, resting, as we have seen, on the holy mountain, Zion. We shall be forever with the Lord. With Him we shall have

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share in the administration of the Kingdom and rule with Him over the earth. What service this will be, how He will send His own forth, what share the church will have in the future government we do not venture to say. Speculations and fanciful imaginations are misleading, It is sufficient to know that we are the joint heirs of the King of kings and shall rule with Him over the earth.

How glorious and sublime our destiny! The study of the Kingdom in the Old Testament helps us to see what glories await us, who are predestinated to the son-place above the earthly kingdom. Oh, let us praise Him, let us adore Him, who has bought us such a place by the shedding of His own precious blood. Then let us live and act as sons and heirs and serve Him now, during the little while He tarrieth. Soon He will come for His saints. Let us pray more fervently, more in faith the greater prayer, with which the Book closes, "Even so come Lord Jesus." This prayer will be answered first.

And then comes the answer to that other prayer, "Thy kingdom come." The faithful remnant of Israel will pray this prayer during the end of the age.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His Glory. Amen and Amen" (Ps. lxxii).

A Blessed Sequence

By Northcote Deck, M. D.

South Sea Evangelical Mission, Aola, Solomon Islands

Behold what manner of LOVE! 1 John iii:1.
Behold what manner of PERSONS ought ye to be! 2 Peter iii:11.
Behold what manner of MAN is this! Mark iv:41.

(1) **Behold What Manner of Love the Father Hath Bestowed Upon Us!** We are here invited to a great sight. We are invited by the Spirit to view and to reverently examine some of the many aspects, the wondrous virtues of the Love of God. It is true "it passeth knowledge," yet in this quest we shall have the aid, the inspiration of the unveiling Spirit.

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We can, of course, know but a fragment of the glories of such love, until that time when we know as we are known. Yet it is our blessed privilege and duty to ponder the Sacred Page, wherein that love is expounded and revealed and exemplified.

Back from the Mission Field, on furlough, it is always one of the first pleasures to revisit the picture galleries, in whose cool arcades are displayed men's highest conceptions of the beauties of life and nature. One has often wondered at the numbers of hurrying feet of men, with eyes to the ground, who pass by, heedless, desireless, of being inspired and uplifted by gazing at such scenes which so few turn in to view and enjoy. And so it is with the great picture gallery of the inerrant Word of God. On its sacred pages are pictured many a forlorn hope, many a desperate act of trust, many a heroic faith, many a tender passion, as God's Spirit strove and clothed Himself with men in all ages. Here, then, are the outworkings, the demonstrations of that ineffable love we would behold, we would know. Yet how few there are who care to join us, who come to view, to ponder, to worship the Love of God and the God of Love.

It is a Father Love. For the great world of sinners God's compassion is supreme. Yet for all His Own, redeemed and regenerate, that love takes a deeper hue, a richer wealth. "Like as a father pitieth" we are reminded. Yet how much that involves! Once, after a strenuous voyage of visiting in the mission ship Evangel, one was sitting, reading and resting, when a man came closely past, leading by the hand a little boy. He was dirty and dishevelled, with great island sores which smelled horribly; he was crying bitterly, too, and was covered with flies.

As the child came closer, I cried out: "Zaccheus, what **are** you doing with that dirty little boy." The man paused in astonishment, then blurted out: "Why, he's **mine!** He's **my son!**" That was all. That was enough, enough explanation to his mind. **"His son!"** Forgotten were the flies, the crying and the sores, as he was taking the boy down to the sea to wash. His father's heart saw beyond; he saw the child cured, and grown to manhood, and still the object

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of his love, his heart. To me the child seemed repellent, save as a matter of duty. But to him, he was **"my son,"** and that made **all** the difference. His father's heart was **impregnable** to the sores and the crying. And **God**! What of His love! "Like as a father," He says; and what a father! What love! He, too, sees beyond. His love, too, is **impregnable.** He loves "to the uttermost" in spite of wounds to character, and bruises and putrifying sores. He beholds His own through the precious blood, without "spot, or wrinkle, or any such thing."

But He is not content to restore us through the one atoning sacrifice back merely to Adam's state of innocency. He would lift us from the "mud of sin" (as the converts term it locally) right through to the heights of Heaven, would change us from outcasts to heirs, from felons to fellow-workers with His dear Son.

Yet **how** shall I behold that love? What lens will portray it? What life can expound it? I think indeed of the paladins of faith: of Enoch and Noah, who "walked with God;" of Abraham, the "friend of God;" of Israel, a "prince with God;" and of many another, who, through that love, were transformed and transfigured. Yet it is just this self-same love which is to be shed abroad in my heart and yours, without measure and without stint.

But none, even, of these giants of faith can give an adequate rendering of such an effulgence. To find the highest exposition of that ineffable love I must go to the Holy One and the Just. I must make and take time to behold Him, with reverence and godly fear, as the clear shining of His heart irradiates the Sacred Page.

I would see Him first in the mystery of the manger, and bend with the shepherds over the Babe, wherein were combined such helplessness and yet such purity. And bending there I would hear the hurrying world's careless refrain:

"No room, no room, have we
For such as Thee, Thou Babe of Gallilee,
Pass on! Pass on!"

So with Him I would pass in mind to that life in strange subjection and silence, through the intervening years at Nazareth, as He shaped with skilful hands those yokes which

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never galled, and pondered the parables He should utter, which men have never fathomed yet.

Then, with the opening of His public ministry, I would recall those wonderful conditions of His offer of pardon to men. How at the outset He made it clear, as with Nicodemus by night, that *no personal merit* could lift the bar sinister of sin; and yet in contrast, with the outcast woman at the well, He proclaimed once for all, that *no personal demerit* could baffle His love and pardon for a repentant heart.

But it is in the glare of Golgotha and the merciful darkness which followed that the supreme climax of that love is set forth. Well may we rejoice in the triumph of affection and affliction contained in those victorious words, "It is finished!" which seemed at the time so like an admission of defeat. For by that pronouncement, I know that the love of God has triumphed indeed, and I am now enabled by faith to become a member of the body of Christ, just as surely, just as literally as had I been one of the members nailed to the "tall tree" that spectral day.

(2) And as I think of our heritage in such a love, and of our coming exalted destiny, and of the blessed company we even now may enjoy, there come to mind the challenging words of the Apostle Peter: "Seeing . . . these things . . . **what manner of persons ought we to be?"** For by that love there is thrown upon us the onus of having very grateful hearts and very changed lives. And the strongest incentive for such a change is set forth by the Spirit to be the very imminence of the approaching Greater Change of the Saviour's appearing. And as one who has watched thousands of heathen turn from darkness to light, one can bear established witness that there is no greater spur to holier living and continued missionary zeal than that same premonition of the Parousia.

It has been said that Paul knew only two dates in his calendar. They were "To day" and "That day." "To day" to be passed and packed full of blessed service and worship, and "That day" the appointed time for giving account, towards which all his splendid energies were bent. That

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was long ago, and he went to his reward "more than conqueror." In this age when there are so many "hands so full of money" and so many more "hearts so full of care" God give us a holy aloofness from the world and its goals and its gods. Do not presume to pity, as unpractical, the man who lives "gazing up into Heaven," "looking unto Jesus." We shall run our engines, and sail our ships, and care for our converts, and fulfil our varied ministries all the more earnestly and effectually for the glories we shall behold with such an uplook. God gives us then to "dream dreams" and "see visions," and "so much the more as we see the day approaching."

It is to one of the most blessed spiritual fruits that the Apostle incites us: **"To all holy conversation and godliness."** It is true the world will "know us not, because it knew Him not," still less will it care for "the songs of Zion," or the Emmaus walk, or the Patmos vision.

"Yet in these days when lowering clouds and storms
Have come to stay,
And gather denser till our Lord's Own voice
Call us away,"

may it become ever more true that "our conversation (citizenship) is in heaven, from whence also we look for the Saviour."

(3) Yet when we consider what is expected of us, what is reasonable from us; when we remember past failure and worthlessness, we must feel all too hopeless of ever being worthy of such a love and such a Lord. Indeed our hearts should fail us with fear. The only reassurance possible, feasible, for our desperate case, is to cry out with the astonished disciples in the boat: **"What manner of man is this?"** (Mark iv:41).

The explanation of that remarkable storm on the lake is found in a subtle transposition of words. In verse 35 **He** had said, "Let us pass over." In verse 36 we find that **"They** took Him." I suppose most of us would have considered Christ's mere presence in the boat sufficient guarantee to ensure a safe passage. Yet it was not so. For **they** were taking **Him.** He was a passenger, not the captain. It may have been natural enough. They were fishermen

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whose business it was to daily sail the lake. They would expect to know more than He did about handling a boat. This surely was some service they were competent, unaided, to do for Him. Only the sequel showed them their mistake. Oh, The blessedness of some of Christ's sequels!

It is the same today with many a believer. Such may make very sure of Christ's continuing presence in the heart, through the Holy Ghost. They "know Whom they have believed." But too often there is a wrong adjustment to Him. He is indeed an honored Guest, yet not the supreme Guide and Master. Yet if He is not Lord of all, He is not Lord at all. It is a matter which will have to be frankly faced. It has been said that the sinner has to choose between heaven and hell, the saint has to choose between heaven and earth. This is a true saying. If Christ is not supreme in the life, if the government is not definitely and deliberately placed on His shoulder there may be for the Christian no joy nor any lasting rest. Christ cannot be content to be merely a passenger in the life. It is far too perilous for the soul. For truly we are "not sufficient of ourselves to think (much less to do) anything as of ourselves. But our sufficiency is of God.

Yet many souls are still seeking to manage their own storms, their own lives, their own service. And, "most weary seems the sea, weary the oar." Yet He will need little awaking. It is His way to wait till we cry. Then He is the Lord of the storm just as much as He is the Lord of the Sabbath. Indeed, "even the winds and the sea obey Him." And for me, "Well roars the storm to him who hears a deeper Voice across the storm."

Surrender, then, to His almighty hands, the oar, the sail, the soul. Having received Him into the heart, enthrone Him in simple faith through the Spirit. Then He can work His wonders, then He will bring a "great calm," with His "Peace, be still." Then, indeed, the love of God shall be "shed abroad in our hearts by the Holy Ghost." And then we shall be ready to cry with the disciples, "What manner of **Man** is this?" and later with the heavenly host, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!"

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The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR JULY AND AUGUST

SAUL PROCLAIMS JESUS AS CHRIST
(July 24. Acts ix:19–30)
Golden Text, Matt. xvi:16

Daily Readings

Mon., 18, Acts ix:20–30. Tues., 19, Gal. i:11–24. Wed., 20, 1 Cor. xv:1–11. Thurs., 21, Acts xxiv:12–23. Fri., 22, Acts xxvi:24–32. Sat., 23, 2 Tim. iv:1–8. Sun., 24, Psa. xl:1–11.

I. Lesson Outline

1. A Convincing Testimony (verses 19–22). 2. A Satanic Counsel (verses 23–26). 3. A Stirring Ministry (verses 27–30).

II. The Heart of the Lesson

Out of the abundance of the heart that knew the Lord Jesus Christ as his personal Saviour, the chosen vessel of the Lord could not but proclaim the truth to the people. It needs a heart filled to overflowing with Christ to speak of Him. And the revelation of the Damascus Road followed by the three days of blindness and fasting and prayer; and this in turn by the days with the disciples had been sufficient to set him on fire for his Lord. And with heart full of his theme Saul preached. Clear and decisive was the word of his testimony, and it never wavered even before kings and the great ones of earth: Jesus the Christ is the Son of God—Christ crucified, risen, ascended, coming again, was the one great theme of all his ministry clear through to the very end. And this is the theme and gospel needed today. This poor old world needs Christ, the Christ of God more than ever; and the only way of bringing Him to it is by the foolishness of preaching, the preaching of the gospel. This is God's ordained way.

Astonishment seizes upon the enemy for the time. The word is dealing blows that stagger him. But with venomous hatred he turns upon the chosen vessel in all his fury and from that time Saul is a marked man. Read the words of 2 Cor. xi to get a glimpse of some of the sufferings that he endured. Yet note the blessed spirit of the man of God: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx:24). And our Lord is able to do just these very things for us today and give anew to the church men of the spirit and type of Saul, and they are needed. (Remember Matt. ix:37, 38.)

Driven from Damascus Saul goes to Jerusalem to proclaim the glad tidings that he now knew so well. But the whilom persecutor had so struck terror to the hearts of the saints that they fear him still. They think that perchance he is acting the spy in order the more readily and fully to bring them to death, and thus ruin the testimony. They shun him and will have naught to do with him in any way. And at this juncture Barnabas played a most noble part and brought Saul into fellowship with the saints. What a blessing it would be to have a few men of the Barnabas type to seek to gather and not to scatter the saints in these days; that seek to break down barriers, and not to build them up. But the Lord had something in store for Saul in the way of ministry that must stand disconnected with Jerusalem, and away from

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it. He is to bring out and proclaim truth that has been hid from the ages and the generations; and this must be apart from Judaism, and the ministry of the twelve up to that point. God is preparing His vessel in a special way: so persecution is permitted again to drive him from Jerusalem to Tarsus, and then to Arabia, for how long we know not. But here it is that he obtains the revelation and the ministry in a large measure for which God was fitting him. How true today that our training for any definite work and mission must needs be frequently in the quiet of enforced retirement with our God alone.

Thus the Lord brought needed rest and refreshment to the churches. So were they blessed in their growth and development. So the word of 1 Cor. x:13 was fulfilled to them. God was proving His faithfulness in a very remarkable way. Satan had overreached himself and lost to the grace of God his chief engine of destruction. And now he who once persecuted the church is preaching the very faith he sought to destroy.

SAUL TEACHING AT ANTIOCH

(July 31. Acts xi:19–30, xii:25)
Golden Text, Acts xi:26

Daily Readings

Mon., 25, Acts xi:19–26. Tues., 26, 1 Tim. iv:6–16. Wed., 27, 1 Tim. 2:1–7. Thurs., 28, 1 Cor. xvi:1–9. Fri., 29, Acts xi:27–30. Sat., 30, Rom. xii:9–21. Sun., 31, Psa. xix:7–14.

I. Lesson Outline

1. The Spreading of the Word (verses 19–21). 2. The Ministry of the Word (verses 22–26). 3. The Fruits of the Word (verses 27–30, xii:25).

II. The Heart of the Lesson

The divine program as told by Christ was, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." In the first three the gospel had already been proclaimed, and now the witnesses of the Lord stand upon the threshold of the last. They are about to begin the proclamation to the uttermost part of the earth, and this has not yet been accomplished. It is noticeable that the very oppression and persecution on the part of the foe to the spread of the gospel was divinely overruled to the fulfilment of the counsels of God in the matter.

What a blessed divine scattering of the saints! There may have been a danger of settling down at the center of religious life at Jerusalem. And the gospel would soon be bound and rendered useless by Judaism. But the Lord orders otherwise; and forth it goes. Sometimes the stirring up of the worldly nest may have the same import for us. We would fain settle down content with what we have and with what we are. But the Lord would have us go out in the ministry of the word farther afield. The stirring at the time seems to be rather hard and even unnecessary. Led of the Spirit these refugees of Christ proclaimed the gospel to the Gentiles, and the Lord witnessed to the blessed work in the salvation of precious souls. It is well to ponder this, for the kingdom as promised to Israel is now going into the mystery form, while the church, the body of Christ, as hitherto unknown, is coming more and more into view.

At this point Saul of Tarsus is brought to the front a new in a special way. Remember that it is this apostle who is the chosen one to re-

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ceive and to preach the truth concerning the church. And just as the door is opening to the Gentiles the Spirit of God brings him upon the scene with his heaven given gospel of the grace of God. What a year it must have been with such a teacher. One fresh from the presence of God, whither he had gone from Jerusalem some while before. Fresh with the message out of the glory, a message that he speaks of as "the gospel of the glory of the happy God" (1 Tim. i:11, Rotherham). O, the full joy of this message! How it must have helped and blessed the people of Antioch. And here is where the name is first given that should be truly characteristic everywhere—Christians—little Christs —imitation Christs, genuine ones because of the truth of Gal. ii:20.

Genuine proof that the work which was done herewas real and of the Lord is in the fact of the fruit it yielded. When these believers at Antioch heard that there was pressing need among the saints at Jerusalem they show at once their love by ministering to this need. Do not wonder that need is allowed among the Lord's people. It is one of the best of divine blessings to us to call forth our heart love and sympathy and to cause us to grow in grace and like our Lord whom we love and serve. It is a high privilege to minister to the need of any of the saints for in them our Lord Himself has drawn nigh, and is affording us the royal privilege of ministeringto Him self and that with the full love of our hearts.

PAUL IN CYPRUS AND IN ANTIOCH IN PISIDIA

(August 7, Acts xiii:1–12)
Golden Text, Acts i:8

Daily Readings

Mon., 1, Acts xiii:1–7. Tues., 2, Acts xiii:8–15. Wed., 3, Acts xiii:16–24. Thurs., 4, Acts xiii:25–33. Fri., 5, Acts xiii:34–43. Sat., 6, Acts xiii:44–52. Sun., 7, Isa. lxii:1–7.

I. Lesson Outline

1. A Memorable Meeting (verses 1–3). 2. A Great Call to Service (verses 4–7). 3. A Message of Power (verses 8–12).

II. The Heart of the Lesson

Our lesson is at the beginning of the second great half of the Acts. In the first half (1–12) we have chiefly the ministry of Peter; in the second half (13–28) chiefly that of Paul. Each commences with a prayer meeting and a special manifestation of the Spirit. Each closes with the chief worker in prison. In each the Spirit calls to special ministry. It is of the deepest interest to us to study this picture, for it is the beginning of the ministry of the word which found its field westward, and which eventually brought the gospel to us. Why not eastward with India and China and Japan Christian and we heathen? Only the sovereign grace of God in fulfilling His purposes.

Look into the meeting room at Antioch. One of the most important missions is about to be inaugurated. With us it would be by banquetting and feasting and speech making. But with the early church, "as they ministered unto the Lord and fasted." That is why the Holy Spirit was at liberty to have His way in this matter. And vice versa, why modern movements end in ruin and collapse. The Spirit does not frequent banquetting halls where the flesh is busy eating and drinking and speech making. Moreover, when the Spirit made demand for workers He did not ask for any and every one. He wanted the very best they had, "separate Me Barnabas and Saul for the work whereto

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I have called them." In mission work and in the difficult and hard places the church of today is very apt to deal with the work as she deals with the needy at times; offering the left-overs and the misfits and inefficients for the work of preaching the gospel in all lands. No, says the Spirit, I want the best you have. And surely He has the right to the best in the service of the One who loves us and gave Himself for us.

With what gladness of heart and joy these gifts of the Lord were surrendered by the little company; and with what heart fellowship they are sent out to the work. No wonder that success came in the saving of souls and the upbuilding of the saints. It would be well for the church at this juncture to study deeply this picture; for all the modern methods of the flesh are sadly astray. We need to return to the wisdom and the methods of the company at Antioch; then can the Spirit act. Nor is this confined to the whole church. Any company of saints: yea, any individual believer who will then draw nigh will be blessed and sent forth to efficient service.

The ministry is so effectual that Satan is at once stirred up and seeks to meet the truth by his lying wonders and subtilities and substitutes for the gospel. Even as now he is busy with his delusions and snares and counterfeits, and that most successfully, too, among the people of professed Christendom. But the effort was in vain: terrific and right the judgment falling upon the imposter. True, we may not now see so plainly these results. Yet the judgment of blindness and ultimate outer darkness is the promised portion of the ones who would thus oppose the truth as in Jesus. And were the people of God more Spirit filled there would be greater opposition and we might see great things done by our Lord even in this day. Remember that our God is able to meet and vanquish the enemy now as ever; and if we are seeking His honor and glory we may ask for that which shall glorify His name, and honor and vindicate Him and the gospel of His grace before men. Argument will not answer; only the presentation of the truth in the energy and power of the Holy Spirit will meet the issue.

I Will Guide Thee With Mine Eye

Psalm xxii

Each step, each hour, each morning new,
Mine eye will be thy guide,
Will watch o'er thee through life's long days,
Through sun and night.

Mine eye will guide and lead thee on
The path that I deem best;
My loving heart will comfort thee
With joy and rest.

This is a blessed promise that
Thine eye will guide me, Lord;
I lift my soul in praise to Thee,
And trust Thy word.

—E. N.

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OUR HOPE

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Editorial Notes

True Glorying

Through Jeremiah Jehovah gave to His people Israel a message as to their true glorying. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this: That he hath understanding and knoweth Me, that I am Jehovah *who exerciseth loving kindness, justice and righteousness* in the earth: for in these things I delight, saith Jehovah" (Jeremiah ix:23). And in the New Testament we have something still greater to glory in. It is in Paul's great testimony, which ought to be the real testimony of every true believer.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world" (Gal vi:14). The Cross of Christ is the only thing in which a true believer should glory; not in his experience, in his service, in his knowledge, not even in the gifts of grace, or anything else, but in the Cross of Christ. There alone is the source of all our blessing. There it is written, "God is for us, who can be against us?" In the Cross of Christ is given the full and complete proof of the infinite love of God. There God gave His only begotten Son and made Him, who knew no sin, sin for us. There the Son of God gave Himself for our sins, that He might deliver us from this present evil age. On that cross "He bore our sins in His own body"; and He redeemed us from the curse of the Law, being made a curse for us. In the Cross of Christ the believer beholds the individual love of Christ for

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him. "Who loved me and gave Himself for me," each believer can say, for He saw each one and gave Himself for each. There God's Righteousness was completely met; God's Righteousness is therefore revealed by the Cross, so that God might be just and the justifier of him who believes in Jesus. In the Cross peace was made and redemption through His blood accomplished. The blood shed has opened the portals of eternal glory and shut forever the gates of hell for the trusting soul. The blood of the Cross has made the way into the Holiest and made us nigh. In the Cross, the believer has died, so that he can say with Paul, "I was crucified with Christ"; our old man is crucified with Him. There the mighty victory was won, which strips Satan, who had the power of death, of that power. And what else! All we have and all we are as believers, all we shall have and all we shall be in eternal ages, flows all from the Cross. Israel's future redemption, the conversion of the world, the deliverance of groaning Creation are the results of the Cross. As we contemplate the Cross and the might work done there, the Cross, the empty tomb and Heaven's throne occupied by the glorified Son of Man, we can join in the shout of triumph, which belongs to God's redeemed. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God, who justifieth. Who is he that condemneth? It is Christ who died, yea, rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii:31-34). There is for the believer nothing else to glory in but the Cross of Christ. This is our joy, our peace, our salvation, our assurance and our hope.

And the Apostle Paul testified that the Cross of Christ, in which he gloried, had accomplished something else for him. "By which the world is crucified unto me, and I unto the world." Solemn truth this is! The world had crucified Christ. The Cross of Christ has fully demonstrated the nothingness, the sinfulness, the hatred and lost

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condition of the world. The world rejected and crucified the Lord of Glory (1 Cor. ii:8). He, therefore, being identified with Christ, who died for him and in whom he died, knows that he must be crucified to the world which had crucified Christ, and the world also must be crucified to him. He disowned the world and the world disowned him. He did not want anything of this poor world and its honors, the world, especially not the "religious world" which had treated the Beloved One, who had loved him, in such a way. This is what Paul witnesses in his blessed, inspired testimony. Alas! few of God's people today know practically the meaning of this great truth. There is glorying in the Cross. There is the glorying of being redeemed from the curse of the law, free from the law itself and the knowledge of the blessings which come from the Cross of Christ. How few know what all this involves! Separation from this present evil age, the world with its flattering honors, its sinful ambitions, its ever increasing empty pleasures, separation from the world, to be dead to it, is the demand of the Cross of Christ. Yea, do we not hear Him say to the Father, "They are not of the world as I am not of the world?" And should we walk in fellowship with the world, which hates Him, the world, whose god is Satan, the enemy of Christ? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii:15). "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God" (James iv:4). Thousands of believers walk thus. They follow the ambitions of this fast-ending age; they seek the honor and praise of the world; world-schemes and world-methods are used in so-called "spiritual and evangelistic and world movements" they run after the amusements and pleasures the world offers to satisfy the lust of the flesh, the lust of the eyes and the pride of life. But such Christians with all their profession, with all their knowledge of divine things, lack reality. They do not know what is real communion with God. There is no power. No streams of living water to go forth

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from them. They stumble along in the unholy alliance, *unequally yoked. Israel turned from Sinai to worship the* golden calf. A far worse thing is a Christian, who knows the Cross and His love, to love the world, Beloved readers! the god of this age does all in his power to make this lost world attractive. He has ensnared the feet of thousands to run after the things doomed to perdition. May you learn and practice "dead to the world and the world dead to me." No other way is open, if we love Him, who first loved us.

I tried the broken cisterns, Lord,
But ah! the waters failed!
E'en as I stooped to drink they fled,
And mocked me as I wailed.
Now, none but Christ can satisfy,
None other name for me!
There's love and life and lasting joy,
My Lord, in only Thee.

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David's Love-Grief

What a great man he was, David, the man after God's own heart! How many the lessons we can learn from his life! Nothing is so pathetic as the story of Absolom and David's great grief over the death of his wicked son. Absolom's story is one of the worst recorded in the holy Scriptures. It is a story of rebellion, rapine and murder; yet it was only the outworking of that unchangeable law, "Whatsoever a man soweth that he shall also reap." In infinite mercy and grace, when David had confessed his great sin and cried, "I have sinned against the Lord", the Lord pardoned him. But he was told by the prophet what harvest his wickedness would bring, "Behold, I will raise evil out of thine own house" (2 Kings xii:2). His own son pays him back in his own coin.

Uriah's wife had borne him a son, the child of his sin. The little one was very sick, and while sick the king fasted; all night he laid upon the earth. On the seventh day the child died. They were afraid to break the sad news to him. But when he saw the servants whispering and he discovered that the child had died, then he arose and changed his apparel, went to the house of the Lord to worship, and sat down to eat. He shed no tears; his fasting was ended.

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To his servants' question he replied, "Now he is dead why should I fast? Can I bring him back again? **I shall go to him, but he shall not return to me."** He knew his infant son was saved and there would be a re-union.

Absolom, the wicked had died. In spite of his horrible crimes, David loved him still. "Deal gently for my sake with the young man" was his command (2 Sam. xviii:5). Anxiously the king asks, when the runners rush into his presence, "Is the young man Absolom safe?" And when he heard the news"Absolom is dead," the king went to a chamber. There he wept and sobbed out, over and over again, "O my son Absolom, my son, my son Absolom! Would God I had died for thee, O Absolom, my son, my son!" What love-grief this was! Oh, that wailing of the king, "Absolom, my son, my son Absolom!" **But why** did he not say in his grief as he had said when the infant had died, "I shall go to him, but he shall not return to me"? Because the king believed in eternal punishment. He knew Absolom had gone into the outer darkness. He was lost, **eternally lost!** Bildad the Shuhite said: "Doth God pervert judgment, or does the Almighty pervert justice? If thy children have sinned against Him and He cast them away for their transgression—" then what? Surely nothing but submission. And David does this. He has no complaint to make nor does he charge God with being unjust or unmerciful. He does not change his creed to suit this case. He is miserable and wretched. His heart well nigh bursts as he cries and weeps, "O Absolom, my son, my son Absolom"! But he knows his son is lost, for the king believes in eternal punishment; he submits to God. How different from the "would-be teachers" of our days, the Russellites, the Seventh Day Adventists, the Restitutionists, these false teachers who with their reasonings and perversions of the Word of God, try to explain away what God has said concerning everlasting punishment.

But there is another side to this story. It has a beautiful typical meaning. We can rightly look upon David as a type of the Lord Jesus Christ, while rebellious Absolom is a type of the sinner. Oh, how David longed to forgive! Deal

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gently with the young man Absolom! In spite of his sins and crimes, I love him; if he but confesseth, I will be reconciled to him; I press him to may father's heart and give him the father's kiss. This is what was in David's heart.

Greater than this is the love of the friend of sinners. David said, "Would God that I died for thee." But what David would have done for Absolom, the Son of God has done for us. **"He died for the ungodly."** His loving heart yearns over the sinner. "He does not want that any should perish." He longs to forgive and press the sinner to his great loving heart to make him His own. And what is David's weeping compared with His precious tears? He wept before Jerusalem; and why did He weep? Oh, how the words must have been sobbed, **"Ye would not".** He was willing to save and they would not. It was not David's fault that Absolom was slain; it was his own fault; he brought it all upon himself. And so the sinner who rejects the Christ who died to save him, who pusheth aside that outstretched, pierced hand, rushes into "the blackness of darkness forever."

Still there is another lesson. Should not we who know Him and His love, in whose hearts the love of God is shed abroad, should not we manifest in our lives the love of Himself towards sinners? Should not we yearn over the lost, seek them, deal gently with them? How little of this tender love-grief we possess! God help us to realize "We are ambassadors for Christ, as though God did beseech us; we pray in Christ's stead, Be ye reconciled to God, for He hath made Him sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v:20, 21).

O second death! the death of life, and all
That makes life worth the living! O thou
Deep sadness of the soul's dread funeral,
At which, if angels can, they sure must ever weep.

O Thou, the sinner's hope, ere hope be gone,
Save Thy lost creature from that death of doom.
Oh, pluck the prey from the destroying one;
Oh, raise him, raise him now from sin's sad prison-tomb.

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In the Spirit

"Praying always with all prayer and supplication **in the Spirit"** (Eph. vi:18). "But ye beloved, building up yourself on your most holy faith, **praying in the Spirit"** (Jude, verse 20). "God is a Spirit, and they that worship Him must worship **in Spirit** and in truth" (John iv:24). Such praying and worship is only possible for a child of God, indwelt by the Spirit of God. Worship and prayer in the Spirit is the highest possible occupation of a human being on earth. It is the most precious, the most peaceful, the most strengthening, the most refreshing, and to our Lord, the most pleasing exercise of His dearly beloved children. To be in His presence refresheth Him and us as well. How He must have loved to talk with His friend Abraham? He is still the same, the friend, who sticketh closer than a brother, who talks to His own by the way. No wonder Satan does constantly his utmost to keep us from giving Him much of our time. He knows well, that a prayerless life is a powerless life, that prayerlessness means defeat and spiritual decline. And how often prayer instead of being **in the Spirit** is even with God's people but a form. Was there ever a time when it was more needed to obey the words of our Lord "But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray the Father who is in secret; and thy Father which seeth in secret shall reward thee openly"? (Matthew vi:6). In that place "Alone with Him" is our power and our peace.

Shut in with God, as in His tent,
No veil of earth let down between;
We look beyond that firmament,
And enter on a world unseen.

We can behold Him face to face,
And talk with Him, as friend with friend;
His fellowship of heavenly grace
Enjoying without break and end.

As the disciples saw the Lord,
And listened to His voice of love,
Still drinking in each heavenly word,
Like living water from above;

So would we see Him, hear Him now,
As if He spoke to us alone;
And so, shut out from all below,
Would feast upon each look and tone.

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The Holy Spirit in Colossians

The Epistle to the Colossians is called the twin Epistle of Ephesians. Both Epistles embody the highest revelation God has given to man. But there is a striking contrast between the two. In Ephesians, the revelation is chiefly as to the body of Christ (the Church), the fulness of that body, its blessed position and heavenly destiny. In Colossians, the head of the body, our Lord and His glory, is revealed. But there is another very marked contrast. In Ephesians, as we pointed out in the editorial notes of our last issue, the fullest teachings are given as to the work of the Holy Spirit in the believer. Every chapter in that Epistle has something to say about the Holy Spirit. In Colossians, the work of the Holy Spirit is not mentioned at all. Only once is the word Spirit used in the entire Epistle; that is in chapter i:8. We do not find in Colossians anything about the sealing with the Spirit, nor His indwelling. The whole subject is omitted. There must be a reason for this striking omission, this silence about the work of the Holy Spirit. There is a very vital reason which carries with it an important lesson.

The Colossian believers were facing grave errors in their midst. A number of false doctrines consisting in philosophical speculations, oriental mysticism, asceticism and also Judaism were being advocated amongst them, and threatened the complete corruption of the church. Part of the philosophical teachings to which the Colossians were listening became later known by the name of Gnosticism, a system which denied the Glory of Christ, His Deity and His atoning work. The second chapter in this Epistle is aimed at these evil doctrines, while the first chapter exalts the Person, the Glory and the Work of the Son of God. The Colossians had evidently already lost sight of the Glory of Christ by giving ear to these strange doctrines and inventions; their eyes were no longer fully on the Lord Jesus Christ. They were tolerating in their midst teachings which dishonored the person of Christ. Now where the Lord Jesus Christ is not fully exalted, where His Glory and Honor are not fully maintained, the Holy Spirit is grieved and hindered. Our

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Lord has told us what the work of the Holy Spirit would be. "He shall not speak of Himself"—"He shall glorify Me." Because the Colossians were drifting away from the true conception of the Lord Jesus Christ, and did not give to Him the pre-eminent place, the Holy Spirit did not mention Himself, nor His indwelling, nor anything else; but He bears testimony to the person of the Lord in order to give to the Colossians the right conception of the Person and Glory of Christ and their completeness in Him. This is the reason why nothing is said in the Colossian Epistle about the Holy Spirit.

The Holy Spirit always exalts the Lord Jesus Christ. Any movement in which the Holy Spirit is exalted and Christ is given a secondary place, or the full Glory of our Lord is not owned, must be treated with suspicion. To be occupied with the Holy Spirit, with feelings, emotions and powers He produces, with gifts He bestows, is not according to Scripture. The believer is to be occupied with the Lord and to walk in Him, to exalt and glorify Him; it is then that the Holy Spirit does His gracious work. In the letters we receive from those who have drifted into delusive movements, like the Pentecostal-apostolic faith cults, we find but little mention of our ever blessed and adorable Lord. When they mention His name we find they never mention Him as LORD but always speak of Him as "Jesus," and often women writing use in connection with His name, endearing adjectives, which the Holy Spirit never useth in Scripture. The same is true of the Pentecostal writings we have seen. They constantly speak of "Jesus" but rarely ever of "the Lord Jesus Christ," the full title which belongs to Him.

This is the great lesson which comes from the absence of the teaching concerning the Holy Spirit in the Colossian Epistle: The Holy Spirit does not speak of His work nor manifest His power when the Lord Jesus Christ is not fully owned in His Glory and Work; and the presence of the Holy Spirit is manifested by directing the heart to the Lord. The Spirit filled life exalts Christ and glories in Him. And this is the real power for holy living.

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Paul and his Books

Now and then some one writes us that they have decided to read no more books and magazines, but only the Bible. In our long experience we have met men and women who declared they would not read any man's writings, nor take any man's teachings, but read only the Bible and find the truth by themselves. Others said they would only teach and speak about that which they found, independent of man's teaching. Some twenty years ago a young man, a Russian, held a few meetings in New York City, and boasted that all he gave out was original, yet he reproduced almost verbatim the views of Dr. Bullinger. All these statements to read only the Bible and not what others have written in explaining the Word of God, is far from being sane; it is delusive. The gifts the Lord has given to His church "for the perfecting of the saints . . . for the edifying of the body of Christ" have generally not only an oral ministry but a written ministry as well. To turn away from such ministry and not use it means rejection of what the Lord has given to His church and therefore spiritual loss.

In his second Epistle to Timothy the aged prisoner of the Lord told Timothy to bring with him certain articles which he left at Troas. "The cloak which I left behind in Troas at Carpus's, bring when thou comest, and the books, especially the parchments" (2 Tim. iv:13). He was the great inspired Apostle, who had preached for over thirty years and had a far wider, more spiritual experience than perhaps any other man, yet he wanted the books. He had been caught up into the third heaven, and heard there things not lawful for a man to utter; more than that, he had seen the Lord and then received the great and marvellous revelations, put into his pen by the Spirit of God, yet he wants books. "Give thyself to reading," he exhorted Timothy. It is foolish to say to a young preacher, read no books. Our God-given mental faculties demand development and that is done by reading and study. Well said Charles H. Spurgeon, "The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of

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other men's brains proves that he has no brains of his own. Brethren, what is true of ministers of the Gospel is true of all the people, you need to read."

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Heathen Philosophy

J. W. Dawson was a most eminent scientist of the past generation. He is unsurpassed by any living scientist. We read recently his work on "Primitive Man." He makes some statements which ought to be framed and hung in every high school, in every college and university, in all the public libraries and reading rooms throughout the English speaking world. The statement concerns evolution.

"Tradition and revelation have, it is true, their solution of the mystery (the origin of man) but there are, and always have been, many who will not take these on trust, but must grope for themselves with the taper of science or philospohy into the dark caverns whence issue the springs of humanity. In former times it was philosophic speculation alone which lent its dim and uncertain light to these bold inquirers; but in our day the new and startling discoveries in physics, chemistry, and biology have flashed up with an unexpected brilliancy, and have at least served to dazzle the eyes and encourage the hopes of the curious, and to lead to explorations more bold and systematic than any previously undertaken. Thus has been born amongst us—or rather renewed, for it is a very old thing—that evolutonist philosophy which has been well characterized as the '*baldest of all the philosophies which have sprung up in our world,*' and which solves the question of human origin by the assumption that human nature exists potentially in mere inorganic matter, and that a chain of spontaneous derivation connects incandescent molecules or star-dust with the world, and with man himself.

"This doctrine is itself one of the strangest phenomena of humanity. It existed—and most naturally—in the oldest philosophy and poetry, in connection with it the crudest and most uncritical attempts of the human mind to grasp the system of nature; but that in our day a system *destitute of any shadow of proof,* and supported merely by vague

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analogies and figures of speech, and by the arbitrary and artificial coherence of its own parts, should be accepted as a philosophy, and should find able adherents to string upon its thread of hypotheses our vast and weighty stores of knowledge, is surpassingly strange.

"It seems to indicate that the accumulated facts of our age have gone altogether beyond its capacity for generalization; and but for the vigor which one sees elsewhere, it might be taken as an indication that the human mind has fallen into a state of senility, and in its dotage mistakes for science the imaginations which were the dreams of its youth."

Professor Dawson nails down Spencer and Darwin in a coffin of eternal hopelessness. Yet, who in the great institutions of learning pays any attention to the verdict of this master mind?

Evolution is a heathen philosophy. That scholars turn back to the fables of heathendom and accept as truth what pagan philosophers with their darkened minds invented, gives the supposed progress of the race the lie. The Spirit of God long ago predicted the revival of these foolish things in the very midst of the professing church. "They will turn away their ear from the Truth and turn aside to fables" (2 Tim. iv:5).

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Well Done, Gideons!

The "Gideons" are an organization of travelling men who are earnest believers in the Word of God and the Gospel of Grace. We know hundreds of them personally and they are readers and supporters of our magazine for many years. They have done a great work in putting thousands of Bibles in hotel rooms throughout out land.

One of their best works was done in the State Convention of Pennsylvania, when many hundreds of men met in Chambersburg. They passed the following resolutions:

Whereas, Many semi-infidel books, full of higher criticism and doubt teaching the same stuff as did Tom Paine and Voltaire on certain Bible themes, published by The Abingdon Press (Methodist Book Concern) are now being advertised in church papers as "Scholarly Books for Bible Students;"

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Whereas, The Gideons, the Christian Commercial Travelers' Association of America, stand true to the Bible, believing it to be the inspired Word of God;

Resolved, therefore, That we, the Pennsylvania Gideons, in annual State convention assembled in Chambersburg, do hereby issue warning against these books as fraught with peril and fit only to be consigned to the flames, among which are the following:

"The Bible as Literature," by Irving Francis Wood and Elihu Grant.

"New Testament History," by Harris Franklin Rall, of Garrett Institute.

"Old Testament History," by Ismar J. Peritz, of Syracuse University.

Resolved, That we recommend that all advertisers of books in our National Gideon Magazine shall be required to furnish guarantee that the books advertised are absolutely orthodox and untainted with higher criticism.

Resolved, That we deplore the fact that the great publishing house herein mentioned is in charge of men willing to assassinate the church they represent by publishing semi-infidel literature. It is our belief that great peril confronts this great church by permitting these authors, book editors and publishing agents to remain in charge of Christian institutions.

Resolved, That this resolution be published in our National Gideon Magazine and in church papers.

Adopted unanimously.

W. B. CUMMINGS, State President.

The above books are infidel in character. Prof. Peritz is a converted Jew and with his denials is no honor neither to Jews nor to the denomination he has joined. The Gideons also might have included other infidel productions of the Abingdon Press. What a rebuke to Methodism! What are the thousands of loyal, Bible loving Methodists going to do about it? May the Lord give them faith and courage to separate from this apostasy.

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The Shorter Old Testament

The "Shorter Bible" is completed. The Shorter New Testament was published about two years ago and now the Shorter Old Testament has made its appearance. It is a masterpiece—a masterpiece of butchery done by the scientific butchers, called destructive critics. For many years the French, German and English infidels who have no use for the Bible as the revelation and the Word of God have hacked away at the anatomy of the Bible. They have dissected and amputated to their hearts' content, and now the so-called results of their "scholarship" are handed out to the people in a practical way. No human being who

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reverences the Book of all Books, who believes in it as the one supernatural book in possession of the human race, would ever dare to do what has been done under the leadership of Prof. Charles Foster Kent of Yale University. The source of this "Shorter Bible" business is the most subtle infidelity, which comes in the guise of "kindling the interest of the busy modern reader in the Bible as a whole." Thus we read on the cover and in the preface, "The Shorter Bible is not intended as a substitute for the complete text or the time-honored versions". We wonder if this sentence is to dispose of our criticism we made in our pages immediately after the Shorter New Testament had been published. But the statement does not mean anything. The aim of the "Shorter Old Testament" is to popularize the infidel attacks and conclusions of these apostates.

One glance is sufficient to confirm this charge. We look over the contents and find that the Book of Genesis has been frightfully mutilated. The same has been done with Exodus. But when we look for Leviticus we find nothing of it after Exodus. Just a small portion of this grand and glorious book, which tells out so blessedly Christ, His great sacrificial work and its gracious results, is put after Nehemiah. These blind leaders of the blind, let it be known, have discovered in their blindness that the book of Leviticus was put together after the captivity. Parts of the book of Numbers are given and only just a few chapters of Deuteronomy, following Numbers. The greater portion of Deuteronomy is also put after Nehemiah. Isaiah is sawn asunder to suit the inventions of the critics that there were at least two Isaiahs, if not three. Other piecemeal quotations from the prophets are put in the order to correspond with the results of modern criticism. And then Dr. Kent wants us to believe the work is done "to kindle the interest of the busy modern reader in the Bible as a whole," when it is evident that the purpose is to produce a version of the rationalistic school.

But let us look at some of the details. The Creation account is called "The Poem of Creation". It is reduced to poetry, not revelation. And as we read on in this "poem"

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we came to the first great prediction in the Word of God, which a greater scholar than Prof. Kent called "the germ of all prophecy" Genesis iii:15 (Prof. F. Delitsch). The church has always believed that this is the protevangel, the first great prediction concerning Him who is the Redeemer of men and victor over the serpent. We give Prof. Kent's translation: "I will establish enmity between you and the woman and between your descendants and her descendants. **They** shall bruise your head, and you shall wound **them** on the heel." This is not a translation but a wicked paraphrase. We know a little Hebrew, too, and we do not hesitate to brand this paraphrase an invention of the liar from the beginning. Nor do we remember any translation in any language like this translation of the shorter Old Testament.

When we saw it we looked at once for Isaiah vii:14. We feared the professor with his wee little pen-knife might have cut out that verse. But he did not. Here is his translation: "Behold a young woman will give birth to a child and will name him Immanuel." Here again is the cloven foot. That great prophecy quoted in the New Testament as having found its fulfilment in the Virgin born Son of God, our Lord, has always been an eyesore to the critics. How can it be rejected? They say that the Hebrew word *Almoh* does not mean a virgin, but it means a young married woman. Most critics follow some of the blind Jewish Rabbis, like Kimchi, and say, the woman was the wife of the prophet. But the word "Almoh" never means in the Hebrew Scriptures a young woman, but it means always a virgin' an unmarried woman. See Genesis xxiv:43; Exodus ii:8; Psalm lxviii: 21; Solomon's Song i:3; vi:8. In each of these passages the Hebrew word "Almoh" is used. The very root from which this word springs shows that it can mean only a virgin. But the word "Virgin" could not be used in the Kent Bible because the rationalists have rejected the passage as being messianic and they also reject the virgin-birth of our Lord. Let it be noted also that the Hebrew has the definite article "Ho-Almoh" not a virgin—but "Behold **the Virgin** shall conceive."

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Furthermore the Septuagint, the Greek translation of the Old Testament made by learned Jews, several centuries before Christ, translated the word "Almoh" by "Pardenos" the Greek for Virgin. The same word is used in the New Testament when the Holy Spirit quotes Isaiah vii:14 in Matthew i:22.

But why waste more space on this miserable production? No true believer will take it up and use it. But it is significant how busy the enemy is in mutilating the Word of God, producing new versions, or rather paraphrases, to change the meaning of words and thereby to make it appear that certain evil doctrines are scriptural. As elsewhere stated in this issue, the Russellites are putting out a Greek text called Diglott, the Los Angeles Concordant version is another and similar attempt to support restitutionism, then H. G. Wells wants a new Bible produced by a committee; the Mormons have a Bible edition with footnotes to make it favorable to that Devil-cult; and still another attempt is on the way to have an "Abridged Bible", not to speak of the "New Century Bible", the XX Century New Testament and others. Beware of these new things! Stick to the Authorized version!

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The Camouflaged Version

Such is the "Concordant Version" which is being published by two men in Los Angeles. These men are teaching the non-eternity of punishment and the Concordant Version is gotten out to make propaganda for their theories. They make a very high pretension of scholarship. We fail to detect anything of it in the "version". But to make sure we submitted a portion which has been published, to a brother, who in our estimation is one of the greatest Greek scholars of today, Prof. A. T. Robertson, of the Louisville Southern Baptist Seminary. We asked him for a terse statement. He wrote us as follows: "I do not care for the Concordant Version. It is to me bunglesome and portentious and **not real scholarship.**"

Everything is done, it seems, to get this version out among the people and we fear some are being deceived by it. Mr.

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Van Orsdell, pastor of the Wealthy Avenue Baptist Church in Grand Rapids was caught in the trap and recommended this attempt to circulate false doctrine through a new version. We called his attention to what the version is and he withdrew his endorsement. It is well to quote what he says about it.

Recently in two different numbers of *The Temple News* we gave extended notice and approval of the Concordant Version of the Scriptures issued by the Concordant Publishing Concern of Los Angeles, Cal. We did this because we had confidence in the persons through whom the work was called to our attention, and the representations of piety and reverence for the Word of God on the part of the publishers. We find now we have been greatly deceived. The work is issued by Universalists. This shows now conspicuously in the notes appended to various passages, and those sending out the work frankly acknowledge that they believe in universal salvation. Satan began under the tree of knowledge and has always remained there to do with every one approaching what he did with Eve, namely, to undertake to explain that "Ye shall not die," and thus to interpret to them the Word of God. Almost every device has been tried to deceive and now, under great profession of scholarship, devotion and sincerity, the Greek text is taken in hand. The followers of Charles Russell are putting out a Greek text called the Diglott through Fowler and Wells of New York, with an interlinear translation favorable to the errors of Millennial Dawnism. A similar effort now appears in this Concordant Version with an interlinear translation, and notes favorable to the universal restoration of the wicked and impenitent. It is not ours to deal with sentiment. The eternal punishment of the rejectors of Christ, the Eternal Son, may be distressing to contemplate, but that is not the question. What does God reveal? If there is any meaning in the words used to describe the eternal blessedness of those in Christ, then the same meaning must attach to them when used to describe the eternal condition of the lost. Otherwise, Scripture interpretation must be very uncertain. So far as we know anything about just government, the preservation of the righteous cannot be accomplished without the punishment of the lawless, and the punishment is made commensurate with the crime. If God is to preserve the righteous for eternity, He must punish the wicked for eternity, or there is no security. For a man to build up a philosophy upon his sentiment that the time will come when wickedness in the universe will cease, is about as well founded as the speculations of certain wise men just before August, 1914, that another world war was impossible. In the matter of this Concordant Version we were **sold, misled** and **deceived**, and we apologize to our readers. We promise to be more careful in recommending books.

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Wonderful Progress

Just 100 years ago the elder D'Israeli wrote and published an essay on "The peculiar and barbaric fashions prevailing in heathen lands." He mentioned how

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the women in Greenland color their faces; that the women of India also apply red paint to their cheeks. Of the Chinese women he said the following: "They are continually plucking their eyebrows that they may be thin and long". If some one would have said a hundred years ago to Mr. D'Israeli that in 1921 many college girls, girls and women in high social standing, alongside of fallen women, the vicious and immoral set, would pluck their eyebrows, and daub their cheeks with red paint, we suppose he would have exlcaimed "impossible!" Yet such is the case today. The barbaric, indecent, outrageous fashions of heathendom have been adopted by thousands of girls and women, who disfigure their faces. Once upon a time the mark of the vicious woman was the painted face; today the outwardly moral woman of the world can no longer be distinguished on this line.

And still they boast of progress and that the world is getting better, more righteous, more moral! But these things are only symptoms of something deeper. The increase of immoralities, divorces and all that goes with it, tells the story. "As it was in the days of Lot, so shall it be when the Son of Man cometh."

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Radicalism in Colleges

A remarkable pamphlet has been published in California, written by Woodworth Clum of the Western Reserve University. It is of such importance that we publish the greater part of it in this issue in our "Current Events" column. The professors concerned in it are nearly all destructive critics who laugh and sneer at the Bible as God's Holy and inerrant Word. The whole exposure of what is going on in universities and colleges confirms the Divine forecast. This age ends in lawlessness. The increase of unrighteousness and lawlessness is the result of unbelief; the sowing of infidelity produces a harvest of immorality and lawlessness. That little Epistle of Jude bears a striking testimony in this respect. Jude's divinely guided pen gives in verses 5-9 the drift of the apostasy. The first thing

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which is mentioned is "unbelief" and the final statement concerning the apostates is that they become anarchists. "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." Having rejected the Bible, believing no longer in any supernatural revelation at all, these infidel professors become the chosen instruments of the devil to rush the world into chaos.

It is a serious problem how to protect the young of this country so that they might not fall the ready prey of these men, who are a thousand times worse than the late saloon keeper. If our Lord tarries something ought to be done. But we must strike at the root of the whole matter, the destructive criticism, which has undermined faith in the Bible as God's revelation. Let every true believer in the Bible separate from all men, all institutions, from all periodicals which in any way countenance this abominable thing out of the pit. Anyone who is indifferent or on the fence is a partaker of this abomination.

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Still Worse

The New York Presbytery, composed of a good many destructive critics, have maintained "The Labor Temple" on Second Avenue and 14th Street, New York City. This place which has been under the protection and financial support of this Presbytery was a hot-bed of radical propaganda. Some of the worst red agitators have spoken there and have received support. The Lusk report exposeth this "Presbyterian Labor Temple" and what has been going on there. Here is the harvest of Destructive Criticism.

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The Strange Fire

What the letter from Vancouver described as going on in Pentecostal meetings seems to be true of all these Pentecostal-Baptism-Gift of Tongue services. Reports of the wild and strange fire come from different sections of the country. The San Diego *Union* had recently the following item:

"Wild shrieks, prolonged yells and general tumult at the

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tabernacle at Second and Grape Streets were the cause of considerable sleeplessness among residents of that locality last night. When the din showed no signs of dying down, the police were notified of the racket.

"H. G. Wright, patrolman, responded to the call, and upon entering the tabernacle witnessed a demonstration that would have made a boiler factory envious in point of noise. Men and women were rolling on the sawdust covered floor, bellowing forth weird shrieks and lustily shouting in religious ecstacy."

It was in San Diego during February that Mrs. McPherson, a Pentecostal leader, held her meetings, claiming to heal the people by the hundreds, if not thousands. The above paragraph is a typical "Pentecostal service." But we are told nothing is left of the "big revival" and nothing is seen of the reported healings. Pictures were taken of the healer and Mr. Belden, pastor of the First Baptist church assisting her, holding a little pot with oil; big reports were sent broadcast.

Some friends sent us a paper called *The Labor Tribune*, giving accounts of the healings by two men, the Bosworth Brothers, connected, we believe, with the Christian and Missionary Alliance. The reports they sent out are so sensational and exaggerated that every spiritually minded believer feels at once that there is something wrong. Here is a typical advertisement in bold headlines: **Miracles still performed—Brother, a musical Artist, leads tremendous chorus and song service—Soul Saving and Physical Healing increasing—Lawyers, Physicians, Merchants, Bankers and Ministers flocking in from other cities and states to witness scenes.—Catholics as well as Protestants crowd altar to seek Salvation and Divine Healing.—All Denominations turn out to witness phenomenal scenes.—Mayor with Physicians, Druggists and leading Citizens could not remain away.—Faith makes the Blind See—Skeptics flee or fall—Terror of Disease disappears—Medical and Surgical Skill say phenomenal.—Living without Kidneys—Surgeons are astounded,** etc.

We understand these men also endorse the "gift of

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tongues" as one of the evidences of having received the Holy Spirit. The above exaggerated headlines show that there is a strange fire in it. The true work of God and His Spirit *does not parade like that. A pastor in Toronto, where* these healers have been, writes: "Over 7,000, it is said, went up to be healed. Some that were advertised in the bulletins as having been healed are dead, and at least three died before the Bosworths closed."

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A New Bible by a Committee

Mr. H. G. Wells, whose productions are so much praised by preachers of various denominations, though these productions are anti-Biblical and anti-Christian, has come out with a strong plea for a "new Bible". He makes the following audacious statement: "If it is true that the old Bible falls short in its history and does not apply closely to many modern problems, then we need a revised and enlarged Bible in our schools and homes to restore a common ground of ideas and interpretation if our civilization is to hold together." In the *Sunday Times* (London) he made the following remarks:

> It would be quite possible to get together a committee that would give us the compact and clear cosmogony of history that is needed. Some of the greatest, most inspiring books and documents in the world have been produced by committee: Magna Charta, the Declaration of Independence, the English translation of the Bible and the Prayer-Book of the English Church are all the productions of committees, and they are all fine and inspiring compilations. . . . Why should we not have a great educational conference of teachers, scientific men and historians from all the civilized peoples of the world, and why should they not draft out a standard world history for general use in the world's schools? Why should that draft not be revised by scores of specialists? Discussed and rediscussed? Polished and finished, and made the opening part of a new Bible of civilization, a new common basis for a world culture? At intervals it would need to be revised, and it could be revised and brought up to date in the same manner.

"His Bible" would also lay down laws for health, impart sex knowledge, etc. His ignorance is simply collossal. He has made a fool of himself, for instance when he says "that most people have never noticed how odd is the fact that the Gospel narrative is repeated four times over." Then he say she would have done better had he written the life of Christ.

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Mr. Wells is an unsaved, unregenerated man. As such he is a well chosen instrument of the power of darkness. He is a blind man who totters along, till some day he and his admirers will plunge down the horrible abyss. We wonder if the Methodist Bishop and the different "church papers" which endorsed his recent anti-Christian book, will also stand by him in producing a new Bible by a Committee. What night is approaching for this world and the apostate world-church!

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Real Religion

On the editorial page of the New York *Evening Mail* of June 1 appeared an article by one of the editorial writers of that newspaper. The article had for a heading "Real Religion." We reproduce it as it was printed in that issue:

Not long ago I was present when a little scene was enacted which impressed me greatly as revealing the swift passing of bigotry and the dawning of eras of better understanding among men. I happened to be with the general secretary of the Y. M. C. A. in a large city and it was "Forward Step Day." On that day each boy in the Y. was expected to take a forward step. Each lad had a card on which were printed ten "steps," mere pledges to try toward a better life.

An embarrassed little fellow asked to see the secretary, who greeted him cheerfully, asking what the trouble was. The lad did not want to speak in my presence, and stammered, "Why—this is Forward Step Day."

"Yes," said the secretary. "Going to take another?"

"I—I—I want to," said the boy, "but—but——"

"But what? Go ahead and take it. Stick to it."

"But I'm afraid I can't take this next one."

"Why not?" asked the surprised secretary.

"I've already taken seven," said the boy. "And the next——"

He passed over the card. The next step was: "I promise to acknowledge Jesus Christ as Lord and Master of my life."

"What's the trouble with that one?" asked the secretary, frankly surprised.

"Why, you see, I—I'm a Jew," said the boy.

"Oh!" exclaimed the secretary heartily, as the situation became plain to him. "We'll fix that."

He quickly marked out the question and wrote instead:

"I promise to be a better Jew."

The boy went out relieved, determined. The secretary by one comprehending move had made a better man and a better citizen and done something toward making a better world.

We do not know in what city this incident happened, but it is quite characteristic of the Y. M. C. A. of today. We surmise that these forward steps contained some moral

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injunctions, endeavors to do better and to be better. According to the above article the final step is "to acknowledge Jesus Christ as Lord and master of my life." But what does this mean? It means the same what a Unitarian, a Christian Scientist or a New Thoughtist tries to do, that is, to follow His example, to imitate His character, to try and live by the golden rule, etc. To do all this is not the Gospel of Jesus Christ. If they talk about real steps forward, the first step must be, "I believe on the Lord Jesus Christ as my Saviour, who died for me, who bore my sins in His body on the tree. I trust on Him and in His precious blood as my only hope." But this real Gospel is ignored. Their Gospel is the bloodless, Cain-cult. It is the Gospel of "do" with just a little semblance of Christianity thrown in.

We feel sorry for that little Jew boy. We wish we had his name and address. But what a miserable "General Secretary" to strike out in cold blood the name of Jesus Christ and put into its place "I promise to be a better Jew." That Secretary himself is an unsaved man, a lost soul, who is besides a hypocrite. And then the foolish comment of the above writer that the Jew boy had by this been made a better man and a better citizen and something had been done toward making the world better! All this is the rambling of the darkened mind of the natural man. Poor Jew boy! The Y. M. C. A. Secretary has made you a little blinder, pushed you further away from the real Christ, taught you to take a forward step towards the outer darkness. We fear this is not an isolated case. No wonder business and professional men, who are true believers, turn away from this apostate Y. M. C. A. movement and refuse to give any longer support. Real Religion? No! **Real Apostasy!** How long, O Lord?

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Ridiculously False

A short time ago we received a letter which informed us that we were accused of teaching, that if the Jews had accepted out Lord as their King, there would have been no need for Christ to die. We were much grieved to think that such a statement could be made and circulated.

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Every reader of "Our Hope" knows how we exalt the Cross, and everywhere in our oral ministry we have borne witness to the fact that the Cross is not an after-thought with God, but God's fore-thought. It is ridiculously false to say that we teach or believe any such thing.

Then we received several copies of a leaflet by the name "I Was Robbed." In this leaflet both Mr. Scofield's and our name is mentioned. The pamphlet contains a criticism of something Dr. Scofield wrote on the Sermon on the Mount. We have been asked if it is true that we have "no use for the sermon on the mount". We wrote our exposition of Matthew almost twenty years ago and there are now about 25,000 sets of this exposition in the hands of God's people. What we wrote then we still believe and teach. Anyone who reads our lengthy exposition of the blessed words of our Lord as found in Matthew v-vii will see that we have **a great deal of use** for the sermon on the mount. In fact we have been often told that the spiritual application has been, under God, most helpful to His beloved people. We are sorry that such statements are circulated. Nothing is gained by it, but harm is done.

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A Question

We do not know how many of our readers depend on the Sunday School lessons so well expounded by our dear brother Alrich. We know most of our readers have other helps besides those printed in our columns. Some have suggested that we devote the space to articles on Bible study and discontinue the lessons. We like to hear from all our interested readers about this matter. Will you send us a postal card, or when you renew your subscription will you give us your opinion? We will appreciate this very much, and shall be guided by the answers we receive. Thank you.

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The Italian Testimony

"*La Nostra Speranza*" (Our Hope) is an eight paged Monthly Gospel Magazine in Italian. The last page is in English for young Italians who read that language. It is for free circulation. The first number was well received and brought blessing. We have assumed all the responsibility, knowing that He will provide, and that many of our readers will become interested in this testimony. As soon as we are able the size of the magazine will be increased. This is missionary work greatly needed, and the Lord will surely bless it.

An Italian preacher in Italy informs us that he completed the translation of our exposition of **"Revelation"** in the Italian language. **Daniel**

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in Italian has done great good among Italian believers, who have next to nothing in their mother tongue on prophecy. Now they want Revelation. We have written to the brother in Italy to send us estimates of how much it will cost to have a good sized edition published.

A brother in Utrecht, Holland, has translated **"His Riches"** in the Holland language. The brethren over there think that this clear ringing Gospel testimony and exaltation of Him who was rich and who became poor for our sake, is very much needed in Holland. Thousands of copies are now being printed in Utrecht, also for free circulation. We will be glad to supply later our readers who read Dutch with copies.

Requests for the French, Spanish, Swedish, Danish, Italian, etc., translations of this Gospel message are constantly coming in. We are also planning other translations. A new English edition has just been published.

All is a labor of love, and it is your privilege, beloved reader, to share in this seed sowing.

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The Oral Ministry

Often during the past year we felt as if we had to curtail in some way our nation-wide testimony and go slower, do less travelling and stay nearer home. But that seems almost impossible in these days of need in which He still opens doors, which men cannot shut. Then He has graciously supplied all needed strength to keep in this blessed work. Not knowing how soon it all may end, yet knowing "the time is short" God willing, we shall continue. But we are sorry to disappoint scores of places which desire meetings. As heretofore, we depend on His guidance when and where to go. But just pray with us and for us to make His way very clear and to give His blessing on the Word.

We held meetings here and there, besides attending summer Bible Conferences. In September, God willing, we hold a Bible Conference with the Ebenezer Tabernacle in **Hamilton, Ontario.** In October we shall visit Southern California, then the North Pacific Coast and the Northwest.

Please remember the importance of circulating the two pamphlets, **"The Pentecostal Movement—Is it Scriptural?"** and **"Spirit Manifestations"** by Sir Robert Anderson. Circulate these timely messages.

The Gospel of John.

Chapter VII (Concluded)

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive; for the Spirit was not yet given, because that Jesus was not yet glorified" (verses 37–39).

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The feast of Tabernacles terminated with the eighth day. It was on this last day that the voice of our Lord was heard uttering this most blessed invitation and promise. For seven days water had been drawn from the brook Siloam and poured out under the rejoicing of the people assembled to keep the feast. It was a memorial of the miracle in their history, when the Lord, during their wilderness experience, supplied water out of the cleft of the rock. But more than that, for the well informed Israelite, who believed the promises of God, made to the nation, it was prophetic. Zechariah's final vision tells of the time "when living waters shall go out from Jerusalem" (Zech. xiv:8). Ezekiel, too, had beheld the waters like a mighty river flowing forth from the great temple. And in the distant past Balaam, likewise, had spoken a similar prophecy (Num. xxiv:7). All these prophecies will be fulfilled in the day the King comes back to be in the midst of His people. The last great day of the feast was called "the Hosanna Rabba," when the air was fairly rent with the Hosannas of the multitudes. But on the eighth day the ceremony of pouring out water ceased. It was symbolical of the fact that after the wilderness wanderings were over they entered the promised land where the springs of water supplied all their need to the full.

And here their own King-Messiah is with them. He through whom all these promises can only be fulfilled, He who is the rock which followed them (1 Cor. x:4) is in their midst. He is the rejected One. The hour nears when He will be cast out and delivered into the hands of the Gentiles to be lifted up on the cross. All what the feast of Tabernacles signifies prophetically cannot be now; it cannot be fulfilled, "rivers of living water" flowing forth from Jerusalem. In this last day, when the feast was about ended, He stood and uttered these wonderful words: "If any man thirst, let him come unto Me and drink;" and then the promise, "He that believeth on Me, as the Scripture hath said, from his belly shall flow forth rivers of living water." While the national promise is impossible, on account of His rejection, He offers something new, giving an individual invitation, and an individual promise. He

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is the fountain of living water and He invites the thirsting one to come to Him and drink. Then having come to Him to drink, believing on Him, He gives the great promise, from that one, should flow forth rivers of living water. We are told in the next verse that this means the gift of the Holy Ghost, which all those receive who believe on Him. Yet this gift was conditioned on the death of Christ and the resurrection and ascension of Christ; the words "for Jesus was not yet glorified" includes all these great events in the redemption work of our Lord.

The promise was fulfilled on the day of Pentecost. Christ was glorified and the Glorifier of Christ, the Holy Spirit came down from heaven to earth. He came to dwell in and to fill those who have come to Christ and believed on Him. And so it was on that memorable day when the promised gift was given. Ever since whosoever believes on Him shares in that gift and is indwelt by the Holy Spirit. And that Spirit is to manifest Himself through the believer as streams of living water, flowing forth from Him. It does not mean that there is to be a supernatural manifestation of the presence of the Holy Spirit in some startling sign—gifts, such as the "gift of Tongues," the lowest of all the gifts, but that the believer is to be the source from which blessings flow forth to others by bearing witness to Christ.*

Noteworthy is Martin Luther's vigorous and simple paraphrase on these words of our Lord. "He that cometh to Me shall be so furnished with the Holy Spirit, that He shall not only be quickened and refreshed himself and delivered from thirst, but he shall also be a strong stone vessel, from which the Holy Spirit with all blessing shall flow to others, refreshing, comforting and strengthening them, even as he was refreshed by Me. Peter on the day of Pentecost, by one sermon, as by a rush of water, delivered three thousand from the devil's kingdom." An old comment says: "When a man turns to the Lord, he is like a fountain filled

*The possession of the gifts of the Spirit, it is evident, in the early church is quite compatible with an ungodly heart. A man or a woman might speak with tongues, and yet be like salt that has lost its savour. The possession of the fulness of the graces of the Spirit, on the contrary, was that which made any man a blessing in the world. (Ryle).

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with living water, and rivers flow from him to men of all nations and tribes." Even so it is. God's people are not called to be stagnant pools, or reservoirs which only receive and never give forth, but our calling is to be rivers, which constantly give because they have in themselves the fountain of living water.

"But where else shall we find so wonderful a picture of what the man indwelt of the Spirit is in the world as witness of the glory of His rejected Lord? As we have to say of kindred utterances in this Gospel, it seems too highly drawn for a picture of any save the rare exceptions among Christian men. But let us accept the reproof of this, and try rather to realize what a man indwelt of the Spirit would be normally as that. The Spirit of God—God dwelling within one—the Living Center of the practical life; the Enlightener of mind and conscience; the Energy of the affections and the will: all power, all wisdom in Him who as Vice-regent of Christ has come to hold me for Christ against all that in a world opposed to Him would hinder my witness! what competency, what fulness at all times accessible to me does all this imply!

A perpetual spring in a vessel must needs overflow the vessel in which it is, the smallness of which is no limit to the spring itself. When once the vessel is full, all the power of the spring will manifest itself in the overflow. Hence, (*if we think of the spring and not of the vessel*), "rivers of living water" are not too much to predicate of the outflow from this divine Source of blessing within the soul, which, first filling to complete satisfaction the soul itself, must surely then flow out for the need of others.

This is the Lord's own witness to the gift He gives, who cannot err in the estimate He makes of it. When we realize what it is, we cannot think it to be too high. Our experimental knowledge will depend indeed upon our practical subjection to the Spirit indwelling us; but how blessed to know that this is to be gained in so simple a way, and that this is the picture the Lord can give us of the normal Christian."*

†Numerical Bible.

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"*Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of Him. And some of the people would have taken Him, but no man laid hands on Him*" (verses 40–44).

Evidently the attention was arrested. To see this One standing up and telling out such a message must have astonished the multitude. We doubt not there were thirsty souls there, sin-laden souls, souls to whom these words went home. They thought that He must be the Prophet, that is the one whom Moses had announced would come some day (Deut. xviii:15, 18). But there were others and they seemed to be convinced that "this is the Christ"; they saw in Him, as He really was, the promised Messiah, the King, the Son of David. They were probably saying this one to another, so that others heard of it. Therefore some made objection. They knew Messiah could not come out of Galilee; they thought our Lord was nothing but a Galilean, and therefore He could not be the Messiah. They knew that Messiah must be a Son of David and come from the city of David, Bethlehem; and they knew not that He was the Son of David from Bethlehem. The result was a division among the people. Some said He is the Prophet, some He is Christ, others objected and still others hated and despised Him. And so it is still, there is "a division among the people on account of Him." Some day the burning question, "What think ye of Christ, whose Son is He?" will be forever settled for Jew and Gentile, and that will be the day of His coming Glory.

"*Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or the Pharisees believed on Him? But this people who knoweth not the law are cursed. Nicodemus saith unto them (he that came to Jesus by night being one of them),*

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Doth our law judge any man before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search and look, for out of Galilee ariseth no prophet. And every man went to his own house" (verses 45–53).

These officers had been sent several days before (verse 32) to arrest our Lord. They probably watched Him very closely and looked for a convenient time to carry out their commission. They could not do so, because His hour was not yet come. Here they return empty handed and when asked why they did not being Him a prisoner, their defense is, "Never spake man like this man." It was not cowardice on their part, that, fearing the great mass of people, they refrained from touching His person. The power and beauty of the words of the Son of God restraint them completely from taking action. They listened to Him and then forgot all about the orders they had received. Often has this been repeated in the lives of evangelists and missionaries who preached faithfully the Word of God and did not know that wicked men were plotting to do them harm; the Word preached touched their consciences, and they were unable to carry out their threats.

"Are ye also deceived?" said the Pharisees to them. "Have any of the rulers or the Pharisees believed on Him?" Who are ye, hirelings of the Sanhedrim that you should be captivated by His words? We, the rulers and the Pharisees, we, the learned doctors of law, men of authority, are the judges. This miserable mob which shouts out that He must be the Prophet, and others saying He must be Christ, know not the law; they are cursed. Perhaps they meant with this that they had sympathy with Him, whom they considered a law-breaker, because He had healed on the Sabbath, and therefore, the multitude also not knowing the law, were cursed. Everything shows that the Pharisees were beside themselves, filled with rage, with envy, hatred and malice against the Lord.

But suddenly one of their own number speaks; it is Nicodemus. The Holy Spirit adds, so that there might be no question as to who this Nicodemus is, "he that came to

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Jesus by night." As we know from the third chapter, Nicodemus was a Pharisee, a ruler and the teacher in Israel. That he speaks now in the presence of his associates, members of the Sanhedrim, shows that the blessed words our Lord had spoken to this man in that memorable night had not been spoken in vain; they had touched his heart. He ventures, though weakly, to defend the Lord. "Doth our law judge any man, before it hear Him, and know what he doeth?" He appealed to the law (Deut. i:17, xvii:8, xix:15). They knew the law well, and also the instructions by the elders which required that every accused person should have a hearing, with an opportunity to confront the witnesses against him and to cross-examine them. They felt the rebuke and could not answer; instead they sneered at their colleague, "Art thou also of Galilee?" which meant, are you also ignorant, thou our great teacher, the honored and respected Nicodemus? Then sarcastically, "Search and look, out of Galilee hath arisen no prophet." Their fury and malicious bitterness had blinded them completely. They quite forgot that Elijah, Elisha, Amos, Jonah and probably Nahum were Galilean prophets. Then they dispersed.

(To be continued, God willing.)

Studies in Isaiah.

F. C. JENNINGS.

Chapter xxi and xxii, "The Burdens of the Emblemed Countries."

In these chapters we have four "burdens," or oracles, linked together by each of their subjects being expressed, not in a plain word or name, but by an emblem. Thus, in "The Desert of the Sea," "Silence," "Valley of Vision," we have respectively, and with tolerable clearness, Babylon, Edom and Jerusalem emblematically expressed; while in the one remaining—the third in the order given in the text—while perhaps it is not quite as clear, yet the one word "*ehreb*," covers in its double meaning, both Arabia, and (in view of its approaching night) the "evening."

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Verses 1 to 10 then deal with Babylon (as we surely discern from verse 9) under the emblematic phrase "Desert of the Sea," and may be rendered thus:

1: As whirlwinds sweep on in the south
It comes from the desert—the land of terror!

2: Cruel the vision that's shewn me;
The spoiler is spoiling—
The waster is wasting—
"Go up, O Elam! Besiege, O Media!
I put an end to all their sighings."

3: For this my loins are filled with anguish.
Pangs have seized me as of a woman in travail.
I writhe at the hearing!
Am amazed at the seeing!

4: Wildly my heart beats!
Horror affrights me!
The twilight I love He hath turned into quaking!*

First, we must ask, Why is Babylon called "Desert of the Sea"? No doubt a natural reason might be found in the topographical situation of that most ancient city, in a vast plain, or desert; and yet with its precise location amid marshes, broad sheets of water and intersected by the great river Euphrates; thus Jeremiah speaks of Babylon as "dwelling upon many waters."

But we, who have a truer, clearer and more spiritual light from the completed volume in our hands, can throw that light on the strange paradoxical term that unites dry desert with a sea of waters, and can interpret it with far deeper significance, and far more value to ourselves than that derived from a mere geographical position. She is "Desert" because God is not "known in her palaces for a refuge"; and, wherever that is the case, though all the glories of the world —all its wealth, learning, honors and refinements be there, yet is it really a "dry and thirsty land where no water is," or, in one word, "desert." So, in order that he may see the antitypical Babylon, our Seer, John, must be taken into the wilderness or desert (Rev. xiii:3), for there only will that creature ever be found—there only can she find an environ-

*This line, it will be noted, differs greatly from the A. V., but the above rendering is not far from the Revised, and gives, I believe, the sense intended.

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ment in any degree congenial to her own proud vain boastings. This desert-world well suits that Harlot-church which will soon include and unify all the "denominations" of Christendom; and even in that vast multitude itself, we may discern the many waters on which she is sitting, as indeed Rev. xvii:15 necessitates our saying.

Thus, then, nothing could give a better idea of Babylon, whether ancient or still future, than that conveyed by the double emblem of Desert and Sea, that is, "without God," and ever restlessly chafing in unsatisfied discontent.

This city then, which it is well to remember had not, even when Isaiah wrote, attained to the place of imperial dominance over the whole earth, is the subject of this burden, and a very heavy burden it evidently is. The prophet's eye is caught by the march of an invading army, sweeping swiftly along, reminding him of a storm-wind in the southern desert, where there is no obstruction to its full powers. Then he gives the cause of the visitation: The doomed city is seen sending out its spoilers and devastating armies; till, moved by an overwhelming indignation the prophet cries, and in so crying, gives voice to the command of God, "Go up, O Elam (i.e., Persia). Besiege, O Media, and thus will I make those sighs that are ever sounding in my ears from Babylon's oppressed prisoners to cease" —those who have hung their harps on Babylon's willows shall cease their weeping.

Then he gives us to enter into what is passing before his eyes by telling us of its effect on himself, the most graphic way of speaking, and reminding us of that solemn scene in Gethsemane, where we see, not the actual suffering (*that* no human eye could ever gaze upon, a darkened sun will veil it from all) of our Lord; but, in the sweat as of great drops of blood, of the *effect* on Him Who is there seeing that heavy "burden" (of **our** sins, my beloved reader) that is fast coming upon Him.

So swift, so sharp is the blow that the prophet, while he knows well that Babylon is to be the oppressor of his own people, yet cannot repress the emotions that such a sight naturally produces; his heart throbs violently, horrors affect

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every part of his being, till he trembles in every limb. Perhaps the still hour of twilight that so often communicates its own calm to man's spirit, will afford him some relief. No, not now; even that quiet hour only brings with it further terrors that increase those tremblings.

But let us still listen, and we shall learn what is passing before his far-seeing eyes. He is looking at a scene that, at that day, was still nearly two centuries in the future,* and he sees a banqueting hall, wherein is revelry by night; a watch has been set, giving the revellers such a sense of security as permits them to enjoy their feast without fear, for the words he hears are:

5: Set the table! Watch in the watch-tower!
Eat! Drink!

When lo, in the very midst of the revelry, there is the startling shout from the watchmen, that tells of a thorough surprise:

"Princes arouse! Anoint shield!"

Another Prophet who shall actually live among those scenes, shall give us as history what is here prophecy, and add the divine sentence on Babylon's plaster walls; but nothing of the surprise attack itself. This shall be supplied by still another, Jeremiah, who in his 51st chapter tells us of couriers running to tell the king of Babylon of the capture of his city.

Here Isaiah, in the very way that he uses words, tells us the same thing—the crises is so imminent that the watch seems to *bark* out a few short sharp words, there is no time for more. Princes who should have been at the head of their companies are reclining at their ease: "Up, princes!" Their shields, which should have been ready for instant use, are hard and dry, without the necessary oiling that shall divert the strokes they may receive. "Anoint shield!"

Then that vision fades, and its place is taken by another. Jehovah directs him:

6: "Go, set a watchman on the walls.
What he sees there let him tell."

*Assuming that the accepted chronology is at least approximately correct, Isaiah prophesied B.C. 714; Babylon was taken by Medes B.C. 538.

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And this being done (Isaiah himself being the watchman) he again tells us what is passing before him:

7: A cavalcade of cavalry—they are going two by two—
A cavalcade of asses—a cavalcade of camels.*

That is all. It is evidently some military expeditionary force, which the prophet-watchman would not have been thus shown did it not have vital reference to his own people. But the swiftly moving army passes out of sight, leaving him to ask on what errand they are being sent? Against what power can they be moving? What will be the outcome of the expedition?

For the answers to these unspoken, yet surely to be supplied questions, for only by something of this character can the proper connection be got, "he listens intently, even straining his ears to listen":

8: Then he cried as a lion: Upon the watchtower,
O my Lord, I am standing day by day;
And keeping watch and ward every night.

If commentators, like Delitzsch and others, are to be followed, this must be interpreted thus: Weary with watching day after day and night after night, with nothing occurring—no tidings, nothing to be seen, his overstrained nerves at length succumb, and he breaks out in irritable complaint. "He loses all patience and growls as if he were a lion, with the same long deep breath out of full lungs complaining to God that he has to stand so long at his post without seeing anying, except that inexplicable procession that has vanished away."†

But we are not compelled to accept this. Is such impatience altogether consistent with the submissive obedience of the prophet? Is this an adequately and scripturally sustained reason for that lion-like roar? Will it not be safer to *seek*, at least, to let Scripture interpret for us; and doing so, we gather that the lion's roar is a cause of terror to those who hear, and *never* the expression of irritable discontent. On the contrary, "Shall the lion roar *when he hath no prey*.

*The word rendered in A. V. "chariot" is given for the occupants of the chariot (Gesenius); and so I have ventured to apply to it the modern military term "cavalry." At least anyone can see how much more in accord with the scene here depicted this is than one lone chariot.

†Delitzsch.

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Will the young lion cry *when he hath taken nothing* (Amos iii:4)? These questions surely demand a negative answer; and must mean that whenever the lion does roar, he is not at all discontented, but well satisfied, for his prey is within his power—he roars, springs, kills. The roar foretells the death of the quarry.

So, in Revelation x, we, in that cloud-clad personage, with sun-like visage, discern our Lord—the Lion of the tribe of Judah—Who Himself cries as when a lion roareth, and immediately seven thunders utter their voices, echoing, as it were that roar, but putting it into articulate phrase—for John, you remember, understood what the thunders said, and would have recorded it had he not been forbidden. But what follows? A most solemn oath that there shall be no longer any delay; but that the "mystery of God," the long inexplicable permission of, and the triumph of evil shall end in the sounding of the seventh trumpet. But that trumpet, since itself going down to the very end, must include the seven vials, and if we trace these to *their* end, we find the wrath of God filled up and falling on apostate Christendom, and finally ending in His visitation on Great Babylon and her utter fall (Rev. xvi). The lion's roar then in Rev. x spoke clearly, as it does in nature—of the doom of the quarry—of swift-coming judgment *on Babylon*.

Precisely so here: The lion roars, nor does that speak of the impatience of the watchman *that* would appear an interpretation as unworthy of the prophet as of the inspired Scripture to record; but just as it is in Revelation, the prophet's lion-like roar is really interpreted for us in what follows, in articulate phrase. After watching day and night, at length his vigil is rewarded, he does see something; it is the reappearance of that cavalcade of cavalry, but this time not merely crossing the line of vision on the horizon, but *approaching* him; and as soon as near enough to be heard the riders call out their tidings, and in *their* report the lion's roar has its interpretation and significance. It is a kind of triumphant chant, and may be paraphrased thus:

"Babylon is fallen! Babylon is fallen!
And all her graven images lie broken to the ground!

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We hear the same triumphant song in Revelation (xiv:8), still again (Chapter xviii:2), not the literal city this time, but its spiritual antitype, all that which proud religious man is even up to this very day building on the earth, till Rome shall put her headstone on that proud "tower," and give her vile character to it all; so shall end all that under the name of Christ, has been utterly anti-Christian and has made that Name, which of all names is dear to God, to be a symbol of all that is crafty and false in her **Jesuits.** With no atoning blood in her approach to God by the "bloodless sacrifice" of the mass, yet with her skirts filled with the blood of God's saints wherever and whenever she finds a safe opportunity for shedding that blood, she is fast filling up her cup to the brim, and yet she shall, in a day that we can see to be very near, succeed in again persuading the nations to embrace her and to lose all their powers of true reason by the intoxication of that embrace.

Alas, that we have to foresee such sorrow still in the future for our poor insensate race! Alas, that over the future and ever drawing nearer, there still hangs a thick cloud of divine judgment! Alas, that the false prophets, falsely called Christian pulpits, still prophecy smooth things for hire, knowing well what the itching ears of those who hire them demand, and are soothing the consciences with their false forecasts of prosperity and peace, which they gild with the pleasant word "optimism," as might have done those ancient "optimists" of whom we read in 2 Kings xviii:5–11.

But well for us—if indeed it be simple truth that all the present ecclesiastical profession shall soon merge into "Babylon the Great,"—to be thus forewarned; for this gives a present application to the command, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

But it may fairly be asked, "If Babylon does not yet exist, how can anyone come out of her"?

It is true that in full development she does not yet exist, yet the principles that shall eventually result in her perfect formation are very clearly evidenced even today in the evergrowing strength of formality and ritualism on the one

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hand; and the ever-increasing indifference of rationalism on the other; and wherever these principles obtain, even though they be not held in direct connection with Mariolatry, Transubstantiation or the Confessional—there is Babylon in embryo, and from it we must "come out."

But to be very clear and practical, you are, let us say, a member of a "Church," in which the "Pastor," under the claim to superior learning, undermines the authority of the Scripture eliminates from them everything that speaks of the direct interposition of God: the miracles they record are either apocryphal altogether, or an exaggeration, the product of a credulous age; that Jesus Christ (such very rarely, if ever, give Him His title of "Lord") was a good man, who, by his self-sacrifice has left us an example, but that is all—and so forth in all those modern doctrines that are honeycombing the Protestant churches; but you are there, and you are grieved by all this, what shall you do?

If you care anything for the approval of your Lord; if you own His claim to your implicit obedience, then your path is clear—stay not there an hour; for *He* is not there—it is Babylon in embryo, and "The Camp" in being. But do you ask: Where shall I go? In what path shall I walk? This: Go forth to Him, outside of all that is highly esteemed among men, to bear His reproach that is still, in the just estimate of faith, greater riches than the treasures of Egypt. With Him, even if alone, you will be in good company; but you will surely find some of the same mind to relieve your longing for Christian fellowship, and to insure the fulfilment of the promise of Matt. xviii:20.

One more verse remains to complete this burden on Babylon; but it is, as it were, the *consequence* of that "burden" as it affects Israel, and thus a word of comfort to that beloved remnant that shall pass through their destined time of suffering, called the "Great Tribulation."

> 10: O thou my threshing, and the child of my threshing-floor!
> What I have heard from Jehovah of Hosts—the God of Israel
> I have declared to you.

Here the prophet, who expresses the emotions and tender sentiments of Him Who has sent Him, turns to his own

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nation, and, speaking as the very representative of Jehovah, he addresses it with all the tenderness of a parent who has been chastizing his child, and himself suffered in so doing—all fathers, worthy of the name, can surely enter into *that.* O my child, whom by these various world-powers I have stricken as wheat is threshed on the threshing floor; I have now shown thee in this last vision what I am about to do to the "flail" that I have used in thy chastisement and when I so deal with the instrument, thou mayest be quite sure that I need it no longer; it has done its work, it has brought thee back to my embrace in penitence and I can cast it away.

All this most surely points forward to a still future day, when the place of that world-power that oppressed the Jew in the past shall be taken by another seen headed up in the "beast" of Revelation, and which, in its final form, shall be so identified with the great enemy of mankind, the devil, as to bring poor Israel into a time of sorrow, which, for its intensity, can only be likened to the threshing floor of our prophet. But when the Lord does intervene on Israel's behalf, the "threshed" becomes at once the "thresher," as Micah distinctly assures us (chap. iv:10–15). It is like the two buckets of a well: one being up, the other must be down: Babylon, up—Israel down. So that chant, "Babylon is fallen," though a *dirge* for Babylon, is a *triumph song* for Israel.

Does this not justify our saying that the judgment on the spiritual Babylon, the Harlot-Church, equally involves the full and final deliverance of the true Bride of Christ, by her rapture to be with Him forever? In other words, that seventh vial, that sees the final judgment on "Babylon the Great," and that follows immediately the present world conflict, that at least the intelligence of Christendom calls (however mistakenly) Armageddon, must really be introduced by that rapture, since it is poured upon "the *Air*," as apt a symbol of the spiritual witness, the Church, as the "*Land*" is of the Jew; or "the *Sea*" of the Gentile. If so, then the Lord's coming for us must be near indeed; the very next event foretold by our own prophetic book of Revelation!

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Current Events in the Light of the Bible

Making Socialists Out of College Students. The so-called Lusk Report, containing the Government investigation of the radical socialistic propaganda, states that Socialism of the worst kind is growing rapidly in Colleges and Universities in our land. We received from California a pamphlet which contains the story of professors and other collegians who are more or less in league with radicals. Needless to say that the College professors whose names are given are nearly all destructive critics. One of the signers of a certain call, Professor George McCready Price, a geologist, whose contributions appeared in two leading premillennial Bible Study magazines, is a Seventh Day Adventist; he holds all the evil doctrines of that cult. The author of the pamphlet, which we reprint in part, is Mr. Woodworth Clum. The complete pamphlet may be obtained by addressing him at 724 South Spring Street, Los Angeles, Calif. We reprint a portion of it to show what a harvest Bible Criticism and Bible rejection is bringing in this country.

"I want no mere puttering reforms," writes Professor Calhoun. "If the radicals will stick for ultimates and confiscation, I'll say with them. One of the things that will hasten the revolution is to spread the notion that it *can* come soon."

What do you think of that—you American mothers and fathers who are sending your boys and girls to our American colleges?

How does it impress you business men who own property?

I know your first answer. You say that if Professor Calhoun really wrote such stuff—and really believes it—he should be expelled from the college where he is teaching.

But if you were convinced that other professors, ex-professors and college graduates, representative of leading educational institutions in America, are preaching much the same doctrine, and are members of a society that has assumed leadership in endeavoring to coordinate the campaign of the Russian Soviets, the I. W. W.'s, the Communists and prac-

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tically all the other extreme radicals in this country—*what would you do about it?*

Immediately following the general election in November, 1920, Associated Press news dispatches carried a story to the effect, that in the faculty at Stanford University, four professors had voted for Debs and three for the Farmer-Labor ticket. A call issued for a meeting of the "Debs for President Club," on the campus at the University of California, is reported to have brought out three hundred students. The Socialist vote in California in 1918 was 43,259, and in 1920 approximately 70,000. In the nation the complete Socialist vote in 1916 was 585,113 and in 1920 approximately 2,000,000. At least another million Socialist votes went to the Farmer-Labor Party, the Non-Partisan League, and the Socialist-Labor Party.

If such a program is actually being carried out, it is about time for real, red-blooded Americans to wake up—isn't it?

The bomb-throwing, bullet-shooting anarchist does not worry me very much. It is the *subtle, highly intellectual, pink* variety that is boring into the very heart of America. Such tragedies as the explosion in Wall Street on last September 16th are horrible—monstrous, but they will never halt our progress as a people. America will carry on, despite Czolgolz, Tom Mooney, the McNamaras and their tribe. But when I find a slow poison being secretly and successfully injected into our body politic through the *class rooms*, I do worry—*and so should you.*

On the ninth floor of the office building at No. 70 Fifth Avenue, New York City, you will find the headquarters of the Intercollegiate Socialist Society—organized more than ten years ago by a group of socialist professors and college graduates for the purpose of spreading radical propaganda in the schools and colleges of America. Their quarters are not large, so, when an important conference is desired, the Socialist professors and their so-workers foregather at the "Inn-in-the-hills," a cozy and secluded resort hotel at Highland, N. Y., a little ways up the Hudson. *It was at one of these conferences* (June 24–30, 1919) *that the first effort was made to combine the various radical forces and political mal-*

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contents in America. The idea was called "The Committee of 48."

Lenin's thumb-print was on the birth certificate of the "Committee of 48"—an infant political cure-all which appealed for converts—and cash—but which blew up at Chicago early last summer.

So let us pull off the mask from this Committee of 48.

One word that bobs up every five minutes in a Socialist meeting was quite popular at that Highland, N. Y., conference of the collegiate Socialists—the word "*ultimates.*" You remember in that remarkable letter Professor Calhoun wrote to Professor Zeuch, Calhoun, said: "I am less interested in the verbiage of the Left Wing (Communist Labor Party), than in the idea of keeping *ultimates* everlasting in the center of attention, to the exclusion of *mere puttering reforms.*" Well, this group at Highland agreed that the radical organizations would keep agitating for the "ultimates," but that the "new party" would go out for "mere puttering reforms," as the opening wedge. Let us keep this clear in our minds while we examine the *personnel* of the meeting.

The real busy little talker was Albert Rhys Williams. He dominated that Intercollegiate Socialist Society conference and was made chairman of the special committee to draft the plan of action. The other members of this committee were Lajpat Rai, Albert DeSilva, Anna Strunsky Walling and Swinburn Hale. Perhaps these names mean nothing to you; but if you have followed the development of radical thought for the past four years, these names will mean much.

Albert Rhys Williams is the confidente of Lenin and Trotsky, and it is through Williams that the Russian Soviet Government got its hand in the game. Williams is a newspaper writer and was in Russia when the autocracy of the proletariat was established under Lenin. Williams, with John Reed and Boris Reinstein, constituted the Bolshevist Propaganda Bureau—maintained headquarters in Petrograd, and, of course, were in the pay of the Soviet Government. Reed became a fugitive from justice, having been indicted at Chicago for criminal anarchy. He died last October in Moscow, of typhoid. After the armistice, Will-

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iams returned to America to bring about a combination of all radicals. The "Committee of 48" was his "delivery of the goods."

* * * * * *

Let us look around the room at 41 Union Square, and see who were present at this conference to perfect plans for the Committee of 48. The list includes Jos. Gilbert, of St. Paul, general manager of the Non-Partisan League; Oswald Garrison Villard, editor of *The Nation;* Robert M. Buck, editor of *The New Majority*, Chicago's radical weekly; Elizabeth Gurley Flynn, a prolific writer of I. W. W. literature; Morris Hilquitt, New York Socialist, born in Riga, Russia, and an official representative in America of the Soviet Bureau; Lincoln Colcord, associate editor of *The Nation;* Professor Scott Nearing, radical agitator; Seymour Stedman, attorney, whose specialty for years has been defending I. W. W.'s, communists and radical Socialists, and who was retained to defend the communists recently convicted at Chicago; Allen McCurdy, associate editor of *The Nation;* Crystal Eastman, editor of *The Liberator;* Albert Rhys Williams; Walter Nelles, representing the American Civil Liberties Bureau; James H. Maurer, president of the Pennsylvania State Federation of Labor; Rev. A. J. Muste, national organizer, Amalgamated Textile Workers' Union; Rose Schneiderman, president Woman's Trade Union League, and a dozen others.

* * * * * *

This, then, was the group created at the "Inn-in-the-Hills," *under the intellectual guidance of the Inter-Collegiate Socialist Society.* National headquarters were immediately established at No. 15 East Fortieth Street, New York City, and a call issued for a national conference, to be held at St. Louis last December. There are some three hundred names, officially published by the Committee of 48, as *signers* of the "Call." This list includes the following professors: (I quote *exactly.*)

"Prof. G. G. Benjamin, Iowa; Prof. Geo. A. Coe, New York; Prof. Clarence M. Case, Iowa; Prof. Frank T. Carlton, Mich.; Prof. Durant Drake, N. Y.; Prof. Leonard Fox, North Carolina; Prof. Lawrence E. Griffin, Penn.; Prof.

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Robert Herrick, Ill.; Prof. M. H. Hedges, Wis.; Prof. David Starr Jordan, Cal.; Prof. Isidore Kayfetz, N. Y.; Prof. Kenneth S. Latourette, Ohio; Prof. H. G. Moulton, Ill.; Prof. H. L. McCracken, Iowa; Prof. William F. Ogburn, D. C.; Prof. George McCready Price, Cal.; Prof. Roscoe Pound, Mass.; Prof. George Rebec, Ore.; Prof. Nathaniel Schmidt, Cornell, N. Y.; Prof. A. M. Schlesinger, Ohio; Prof. J. W. Stimson, Cal.; Prof. Donald R. Taft, Ohio; Prof. N. R. Whitney, Iowa; Prof. George B. Zug, N. H."

I have a letter from Professor John Smertenka of Grinnell College, Iowa, in which he declares that more than *two thousand* professors in the United States were active in the attempted organization of the Committee of 48.

One would think after the Chicago fiasco of the Committee of 48 that even the pink professors would give up their ambition to amalgamate the radicals of America for an intensive campaign against our form of government. But, on the contrary, I am assured by no less an authority than Harry W. Laidler, A.M., Ph.D., of Wesleyan University, editor of the Intercollegiate Socialist Society's official monthly publication, *The Socialist Review*, that "concrete plans for (radical) cooperation must wait for future developments."

Just to show that the pink collegians have not lost heart, another conference was called at that secluded "Inn-in-the-Hills," at Highland, N. Y., June 22 to 28, 1920. In addition to the usual group of distinguished educators, and other college men and women, there were present the following guests of honor:

Jack Beyer, for fifteen years a leader of and organizer for the I. W. W., confidential lieutenant of Big Bill Haywood, and recently released from Leavenworth penitentiary. Beyer has been working with "Red" Doran in New York City, collecting money for the defense of members of the I. W. W. charged with various crimes against the United States, such as the murder of our soldier boys at Centralia.

Robert Minor, an American, a confessed Bolshevist, a defender of Tom Mooney, and who was arrested by the American military authorities at Coblentz, Germany, for dis-

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tributing Bolshevist literature amongst American troops, with a view to inciting mutiny;

I. Hourwich and Gregory Zilboorg, both Russians, and direct representatives of the Soviet Bureau;

Ben Legere, of Winnipeg, international organizer for the One Big Union, and now secretary of the Textile Workers' Union at Lawrence, Mass.

Gertrude Nafe, organizer for the United Communist Party;

W. W. Liggett, propagandist for the Non-partisan League of North Dakota;

Swinburne Hale, of the executive committee of the Committee of 48, and a lawyer who has been acting as attorney for "deportees";

Mary Gawthorpe, organizer for the Amalgamated Clothing Workers' Union;

A. J. Muste, formerly a clergyman in Massachusetts and now secretary and director of the Amalgamated Textile Workers' Union;

Anna Strunsky (Walling), sister of Rose Strunsky, and leader of women radicals in New York City;

Griffin Barry, associate editor of the London *Herald*—the English radical daily newspaper which was tendered a gift of $375,000 by the Soviet Propaganda Bureau for "services rendered"—but which gift was refused by reason of an aroused public sentiment;

Joseph D. Cannon, a leader of the radical wing of the American Federation of Labor;

Vijaya Rao, an East Indian agitator and affiliated with the British Labor Party;

Louis Boudin, leading disciple and proponent of the Karl Marx school of extreme socialism;

W. W. Lefeaux, Socialist leader in the Winnipeg "soviet" strike;

Roger Baldwin and Earl Humphries, both of whom have served time in prison as conscientious objectors; and

Alex. Trachtenberg and Algernon Lee, both directors of the Rand Socialist School at New York City.

The remainder of the two hundred delegates who regis-

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tered at that remarkable conference at the "Inn-in-the-Hills" were mostly professors, ex-professors and collegians who are now actively aiding the radicals. For instance, Evans Clark, professor at Princeton University, but more recently confidential advisor to the Soviet Bureau and *in its pay*, presided at one of the sessions.

Professor Nathaniel Schmidt*, of Cornell University, was an active participant in the conferences, as was Harriett Stanton Blatch, of New York City, suffrage leader, and a member of the Socialist party. Mrs. Blatch, in addressing the delegates, said, "I do not want to be considered a radical of the *right* wing, for I belong to the radicals of the *left.*" The above pronouncement by Mrs. Blatch is particularly interesting when taken in connection with current advertising of "Books for Women." *The Weekly Review* (New York), October 27, 1920, page 389, carries a half-page advertisement by "The Woman's Press," calling particular attention to the latest book by Mrs. Blatch, entitled, "A Woman's Point of View: Some Roads to Peace." The publishers further announce that this book is "a record of facts with constructive conclusion and a strong program for progress by one of America's foremost thinking women."

Here, then, is another evidence of the subtlety of the work that is going on.

I have in my possession the *official* report of that six-day conference, written by Laidler. Here are some of its highlights:

"We demonstrated that *liberals* and *radicals* of every stripe can meet together amicably and can discuss fully their divergent programs for *social progress.* We came to no explicit agreement as to how these respective groups of radicals could best co-operate. * * * A number of these movements have not as yet found themselves. Concrete plans for co-operation must wait for future developments. * * * This first free forum of all the important liberal and radical groups was a distinct success.

"Zilboorg declared that our choice now lay between the

*A destructive critic.

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dictatorship of the proletariat in Russia and the dictatorship of reaction; and that it was the duty of Socialists to support the *former*."

Laidler quotes Hourwich of the Soviet Bureau as defending the Bolshevik program in toto and predicting for it a permanent success. Says Hourwich: "There remains (in Russia) only a very small group of dissatisfied capitalists and professional people, and these lack the economic strength necessary to overthrow the (Soviet) government."

Prof. Evans Clark (who, by the way, now registers as of Amherst College), protested against America helping the anti-Bolsheviks, especially the Poles. Arthur Gleason, president of the Intercollegiate Socialist Society, declared that "the workers are tired of producing for private profit."

Rev. A. J. Muste is quoted as stating that all labor unions have for their objective "the overthrow of the existing order of society." And, now listen to this—from Muste:

"The older unions have the advantage—they are not subject to such wide-spread attacks as are those which publish their *revolutionary* aims. One of the problems before the labor movement is that of stating, in American language, the functions of *revolutionary unionism*. Radicals should not *needlessly* sabotage. Radical unions should guard against the setting up of rival organizations, but, on the other hand, they should not go into the American Federation of Labor, *except on their own terms*. The radical labor movement must beware of going off half-cocked."

Of course Jack Beyer, of the I. W. W., boosted his organization and outlined its affiliation with the One Big Union. He boasted of tying up the water-front at Philadelphia through the membership of "7,000 negroes and whites," and declared the I. W. W. has 260,000 members in good standing and is growing fast.

Laidler quotes Cannon of the A. F. of L. as saying that Gompers is through, and that industry is well on the way to complete socialization. He quotes Swinburne Hale as frankly admitting the Committee of 48 was "a combination of discontented radicals" and that the movement must succeed because America "is now run by a soviet of bankers and

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lawyers. We demand a government that will protect the *privilege of the workers.*"

Trachtenberg was going good at that conference. He represented the left wing and declared the "lefts" to be in control of the party. Laidler thus quotes Trachtenberg:

"Capitalism is breaking up; social revolution has already begun; we must prepare the mass of workers for the great change. *When the revolution comes* there must be dictatorship of the proletariat during the transitional period, and *the workers alone must be in control.* We must get into the industrial struggle and ally ourselves with the labor movement, urging workers to secure as much control as possible in industry and train themselves now for problems of management.

"*We should affiliate with the Third Internationale of Moscow.*"

Algernon Lee, in his speech to the conference, blamed William Randolph Hearst for almost destroying the Socialist Party in 1905, saying that when Hearst organized his "Independence Party," the Socialists all flocked to it.

There is a lot more of this kind of stuff in Laidler's official report of the conference, but why quote it further? You have the stage setting and the list of performers. Participants all ran true to form. You know what they said.

But the last paragraph in Laidler's *official* report of this week's conference I must quote for you verbatim. In reading it you must remember that Zilboorg is the Soviet publicist and that "wobblies" are members of the I. W. W.

"The final meeting adjourned for a marshmallow roast and a 'sing' on the mountainside near 'the ruins,' and listened until past midnight to the Russian folk songs, led by Gregory Zilboorg and to Jack Beyer's absorbing tales of the wobblies."

How romantic, and how significant, when compared with the first paragraph in Laidler's report of this conference, which declared its purposes to be discussion of a "*program*" *for social progress.*

Now—you who have children attending college—pause a moment *and think.* Was the professor who teaches your girl

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or boy sociology or political economy present at that conference? I do not know, but do you not think *you* should find out? That is *your* job, and no one else's.

I have been informed that the Intercollegiate Socialist Society has a total membership of some 11,000, more than 2,000 of whom are active members of the teaching forces in our leading schools, colleges and universities.

It would not matter much, however, if there were only 20 professors attending those conferences and subscribing to those principles—if the particular professors who happen to be teaching *your* boy or girl *are among the twenty*, would it?

One thing for which we must give the Socialist professors credit—they are playing the game in the open. I have mentioned the monthly publication of this Intercollegiate Socialist Society, *The Socialist Review*. Almost any issue of this magazine teems with this same sort of propaganda. I have before me the issue for August, 1920. The back cover advertisement is by Upton Sinclair, offering his book, "Brass Checks" for sale.

On page 94 I find the names of the editors and their respective colleges, as follows:

"Editor, Harry W. Laidler, of Wesleyan; managing editor, W. Harris Crook, of Oxford.

Editorial Board

James W. Alexander of Princeton
Evans Clark of Amherst
H. W. L. Dana of Harvard
Lewis S. Gannett of Harvard
Felix Grendon of Columbia
Jessie Wallace Hughan of Barnard
Winthrop D. Lane of Michigan
F. F. Rockwell of Wesleyan
Alexander Trachtenberg of Trinity

Contributing Editors

Louis B. Boudin
Arthur Gleason
Rev. John H. Holmes
Jas. H. Maurer
James Oneal
Stuart Chase
Freda Kirchwey
Florence Kelley
S. Nuorteva
Rev. N. M. Thomas

Professor Dana formerly was on the faculty at Columbia, but, with Professor Cattell, was removed by Dr. Nicholas Murray Butler because of anti-American activities. Under

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date of September 2, 1917, Dr. Butler wrote to Professor Dana, dismissing him, with the following statement:

"*You have, throughout the summer, been in close, public association with individuals and organizations that in one form or another, are striving to weaken the national effort and nullify the national will.*"

Please keep in mind that this was the first six months during which we were *actively engaged in war* against Germany.

I already have told you about Professor Clark and Trachtenberg. Maurer is president of the Pennsylvania Federation of Labor and a pronounced radical. Jimmie Oneal is general manager for the Rand Socialist School at New York. Nuorteva was private secretary to Ludwig A. K. Martens, so-called "Soviet ambassador" to the United States; he is a Russian and a recent deportee. The two members of the clergy, Holmes and Thomas, have been identified with this sort of propaganda for some time; Thomas was a witness for the five Socialist members of the New York Legislature, who were twice suspended. Rev. Holmes is an agent for Upton Sinclair's radical publications, and advises his congregation in New York to read Sinclair's writings, most of which appear in the extreme Socialist newspaper, *The Appeal to Reason.*

Among other sympathetic advertisers in the August number of the *Socialist Review*, we find the Rand School; *Soviet Russia*, official magazine of the Russian Soviet Government; and the Labor Film Service, which offers "dramas, based on the writings of iconoclasts."

The leading article is by Girolamo Valenti, general labor organizer for the Italians in New York City, in which the writer declares Lenin is more popular in Italy than he is in Russia, and that Italy is more completely sovietized than any country except Russia. He describes how easily and effectively Italian workers have taken possession of industry and how they can make and un-make governments. He recommends that the American Federation of Labor wake up and describes the easy manner in which socialization of industry can be accomplished through strikes.

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Other articles are of the same general trend.

I also have before me an application blank for membership in the Intercollegiate Socialist Society. It mentions "active" members and "*student*" members. Then there is a blank line for the name of the applicant and another blank line for "*college or school.*"

And right here, mothers and fathers, and business men generally, is another place to pause and *think*. Is your boy or girl being importuned to become a member of this society and a subscriber for this magazine? I do not know, but do you not see a very important job looming up before *you*.

It is not a job you can delegate to "George," either; you cannot pass the buck. If you are *too busy*, all right, forget it. But unless *you* and *your neighbors* who really believe in America and cherish the right of private property, do give some of your time and thought and money to courageously defending our principles of government, your children may not have to worry about *too much business;* they may get their "ration" tickets from the local Socialist commissar.

The evidence could be multipled almost indefinitely, but if the evidence you have does not warrant shaking off the lethargy, additional evidence would simply be a waste of everybody's time. The founder of the Rand School of Social Science was Prof. George Herron, formerly of the faculty of Grinnell College, Iowa. The most brilliant propagandist in the radical ranks today in Pro. Scott Nearing, who was relieved of his job at Toledo University, because of his economic unsoundness. Professor Kirkpatrick, of Chicago, is the author of some of the most destructive radical literature of the day.

Helen Pratt Judd, for fifteen years a teacher in the Wicker Park School at Chicago, was one of the group recently tried at Chicago, as members of the Communist Labor Party and charged with advocating the forceful overthrow of the Government. Mrs. Judd was secretary of one of the Communist Labor branches.

O. J. Arness was a teacher in the South High School at Minneapolis—with decided radical tendencies. He was discovered to be a member of the I. W. W., in good standing,

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was ousted from the high school and is now chief clerk to the Trades and Labor Defense Committee.

Frederic C. Howe, who was removed as Immigration Commissioner at the Port of New York, because of his very friendly and very cordial relations with Emma Goldman and other comrades," was formerly a lecturer at the Universities of Wisconsin and California. He then became publicity manager for the Plumb Plan League. He was one of the charter members of the Committee of 48. —L. B. R.

Signs of the Near Return of Our Lord

By Walter Scott

Before the first Coming of our Lord there were signs of an astronomical character indicating to the sages of the East the immediate advent of a mighty Conqueror—One who would smash to atoms the throne of the Caesars and establish on its ruins a univeral and strong monarchy. Jerusalem was regarded as the capital seat of Empire. The heathen literature of that day amply confirms this statement. The Eastern World was on the tip-toe of expectation. They were not disappointed, for He came, but they were gravely disappointed at the place and manner of His Coming.

It would have been a marvel of lowliness, a wonderful stoop, if He who sat on the throne of the universe, dwelling in a palace of surpassing glory, whose ministering servants were cherubim, seraphim, archangel, angels, and the highest created intelligences, had He deigned to occupy the most magnificent palace designed by man. But *no*, He passed by the royal residence of king, and the princely mansion of the noble, and was first witnessed in a *stable* by a few humble shepherds. Such was the strange, mysterious advent of the Lord into His own creation. How contrary to all human thought!

Once again there are signs, not astronomical for the Eastern mind, not of a scientific character for the materialistic mind of the West. But moral signs which all can understand.

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The whole world is stirred. The Christian profession in continent, in country, in city, in town and village has been roused by the midnight cry, "Behold, the Bridegroom!" The wise virgins—the whole company of the saved on earth —are going out with trimmed lamp to meet the Coming Bridegroom, to resume the ancient position and attitude of the Church which characterized its life for three hundred years. It was Constantine, the first Christian (?) emperor, who in the fourth century by his blandishments lulled the Church to sleep.

Palestine, just wrested from the brutal grasp of the Turk, has stirred the heart and memory of the Jewish nation, now numbering, it is believed, nearly twenty millions of people. For many centuries the Jews have been wanderers on the face of the earth. They have wept, prayed and suffered. A distinct people, with national aspirations soon to be realized. Jewish hope is centered in Palestine—50,000 are returning yearly. The advent of the Messiah to sit on the throne of David, complete independence from Gentile domination, Palestine once again the home and country of her people, and Jerusalem the metropolis of the world, constitute in brief the sum of Jewish hope and expectation.

The Mohammedan world has been praying of late years with an intensity never before felt that their great prophet might come and bring in their sensuous paradise of bliss, and curse and exterminate the renegade part of the race who refuse their blasphemous teachings and practices. Hope is the predominating power in the heart of the Christian, the Jew, and the Mohammedan.

The groaning creation utters its wail in the minor key, and groans on in hope of a speedy relief from suffering. Its agony is increasing as increasing sin is developed on its surface. The heart of the world is nigh broken. Sinning and groaning are twin companions. How creation knows and feels that her deliverance is at hand we cannot tell, but it groans in hope (Rom. viii:20, 21).

"He'll bid the whole creation smile,
And hush its groan."

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The Lord is *at hand.* There is no hope for the distracted Church nor a shipwrecked world save in the presence and power of Christ. Even the world is beginning to realize as it never did before the utter failure of Socialism, of diplomacy, of education, to stem the torrent of lawlessness and bring in a millennium of rest and peace to the weary world. The hope of the world lies in the advent of Christ. When the government of the world is transferred from King, President, Ruler, and Parliament to Him who sustains and governs the universe, but not till then, will the world rest from sin and sorrow and be bathed in the sunshine of His glory for a thousand years.

There are five prominent signs indicating the near return of our Lord.

I. The Church Sign

In chapters ii and iii of the Revelation we have seven successive stages of Church history from the decay of first love in Ephesus till utter and loathsome rejection in Laodicea. The history is from bad to worse. Now what succeeds Laodicea is the harlot—a system which calls down the utmost vengeance of an angry God. Where are we today? In Laodicean times. We have entered upon the seventh and closing stage of Church history. We are perilously near the climax. The Church's departure from holiness and truth is advancing by leaps and bounds. The chasm is widening. We are on the eve of the Apostasy of Christendom.

What are the simple facts accessible to all? We fearlessly assert that every distinctive truth of Christianity is now openly and unblushingly denied, and often made the subject of scoff and foul jest. The Virgin birth of our Lord, the Deity of Christ, His Substitutionary Sacrifice, Eternal Punishment, the Atonement and every vital truth is being contemptuously rejected; while the Bible is now regarded by the mass as having served its day. Its value is now at a discount. Books and parts of books are denied as possessing any real or divine authority.

What is the consequence of this negation of God's Word and of vital truth?

Where moral obligation to God is either weakened or

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practically given up, then it naturally follows that parental bonds and magisterial authority go by the board. Those two evils are greatly on the increase. No God and no Bible is the climax of departure from truth and the height of human folly. God is the great fact of the universe, and the uniting bond of all true and stable government. The "down-grade" movement cannot be arrested. Its consummation is the dethronement of God from the conscience and the exaltation of man. A man, probably now alive, usurps God's place in the temple (2 Thess. ii:4); and a man, probbly now alive, is worshipped as God on earth (Rev. xiii:12). The Church sign points in unmistakable terms to the certain and near return of our blessed Lord.

II. The Jewish Sign

The only miracle wrought by our Lord of a judicial kind was the cursing of the fig-tree (Matt. xxi:19). Now the fig-tree figures Israel as a nation (Hosea ix:10; Luke xiii:6–9). There were leaves in abundance on the fig-tree, but no fruit. Plenty of profession. So the curse upon the fig-tree has lasted nigh two thousand years.

But a new fig-tree, a new generation, is to arise. Thus in Matt. xxiv:32, the new fig-tree is putting on leaves and branches, the marked sign that God is about to intervene on behalf of His Ancient People.

Now look at the Jewish position today. Great Britain has driven the Turk out of Palestine, and is exercising a protectorate over the country. What will she do with Palestine? No European Power desires to annex the Holy Land. The attempt to do so would create a European situation of the gravest danger. For nigh two thousand years the Jews have been wanderers on the face of the earth, and yet through centuries of change, of oppression, of attempted extermination, they have maintained their national characteristics—in physiognomy, in faith and character. A Jew is a Jew all the world over. They are a distinct people, and Palestine is their natural home. The land belonged to Jehovah, and the Jew is His tenant. Here, then, is the country, and here the people.

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The solution of the Jewish problem is simple. Settle the Jewish people in their own land. This is the avowed policy of Great Britain. The Turk regards Jerusalem as sacred, and second in veneration to Mecca. But his day and reign are over. It will be the sentiment of a united Europe; send the Jews back to their own land; they alone have right to it. Establish a Hebrew Commonwealth in Palestine.

Prophecy circles round the Jew and Jerusalem. Prophecy opens with the Jew in the land. The Jewish question will soon force itself upon the attention of Europe. The national restoration of Judah by (we gather) Great Britain will be a matter of world-wide interest (Isa. xviii:3).

One question remains. Prophecy starts with a seven years' league or treaty made by the Roman prince with the apostate nation then in the land. Previous to the covenant we—the saints of Old and New Testament times—have been translated to meet the Lord. The Jewish sign calls aloud, *He is just at hand!*

III. The Industrial or Social Sign.

Revelation xiii:16, 17. Combination is the order of the day. Union is strength. The individual counts for nothing. Individual responsibility to God in Church and social life is almost a forgotten truth. The purport of "Unions" and "Combinations" is to seek the general good. A man is not allowed to sell his labor as he thinks fit. His "Union" won't allow it. One dead level is insisted upon. He must move in the mass. The tendency of this interference with individual right and freedom is to create a level of mediocrity. Trade Unionism is a menace to the country, and numbers of Christian men are groaning under a tyranny which they are powerless to resist. Trade Unions are on a more gigantic scale than ever. There is a strong effort being made to federate all the trades in the world into one vast combine. But they have not the man to head the movement, to consolidate, to unify the numerous conflicting interests involved. It will need a super-human master mind to bring about such a project.

But God providentially is preparing the peoples for it,

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and hence when, after the removal of the saints, Satan will bring forward *his* man, whom probably he is *now* preparing in secret. The head of the world-wide movement is the personally and satanically inspired Antichrist. Into this "Union" high and low, rich and poor, are forced under pain of death by *starvation.* No one will be allowed to *sell* a loaf of bread nor *buy* a loaf of bread unless the man belongs to the political union headed up under the Beast. Individual liberty is crushed out. Christendom, more or less, is witnessed in the vilest subjection at the feet of a man—arrogant, murderous, blasphemous, cruel. Just see how the political union is supported by the social confederation. The Beast heads the former. The Antichrist controls the other (Rev. xiii:15, 17).

"Unions" and "strikes" all the world over! What an object lesson! How rapid the preparation for the one vast union which will embrace all the federations of Europe, and which the Lord Himself will crush and grind to powder at His Coming in power. Separate from these unholy combinations on which the utmost vengeance of God will fall! How significant the sign!

IV. The Political Sign

The rearrangement of Europe and grouping of Powers is a necessary step in the development of the prophetic situation. The various actors, as the Beast, the Antichrist, the Kings of the North and South, the Kings of the East, the Kings of the Earth, Gog, etc., have each their respective spheres of operation assigned them. Prophecy presents a complete and perfect system.

It is proposed to form a League of Nations so as to ensure the peace of the world for generations to come. It is Jehovah, and not a concert of nations, who will cause wars to cease. It is proposed to set up an international tribunal to settle disputes amongst the nations. "The Palace of Peace" at the Hague has proved a signal failure. The League now proposed is forming the public mind for the prophetic formation of the long defunct fourth Empire. Its territorial extent consists of ten kingdoms, and into this Germany

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has no place. There is considerable discussion as to *when* Germany, the bitter foe of France, will be admitted into the League of Nations. That may or may not take place. But into the Prophetic League she does not enter. Her place and alliance is with Gog, or Russia, and she becomes prominent at the close of Daniel's prophetic week of seven years, Germany will never resume the place in Europe that she formerly occupied.

Union is the cry in ecclesiastical circles, in the industrial world, and in the political sphere. Peace is on the lip, war in the heart. The love of conquest, greed of territory, and selfishness on every hand are characteristic features of national life everywhere. The nations are trembling. The world is restless. All are fearing the great consummation. The crash is sure to come. We are on the eve of a universal time of trouble for Christendom, for the Jew and for the world at large. Things will get worse before the Lord establishes His kingdom. He alone can give rest to the weary and restless world. The political sign says the warrior-king and Prince of Peace is at hand. First, there will be a prophetically decreed war, then peace for a thousand years.

V. The Chronological Sign

Luke xii:38. The Romans divided the night into four watches: (1) from 6 to 9; (2) from 9 to 12; (3) from 12 to 3; (4) from 3 to 6. That bit of Gentile chronology is adopted in the New Testament, and forms the basis of the lengthened chronology of a moral kind and character.

The fourth watch closes the long dark night for Israel; hence that is vividly set before us in Matt. xiv:25. In the moment of utmost distress the blessed Lord suddenly appeared on their behalf and calmed the storm. But for us He comes in the *third* watch.

When does it open? At midnight. The midnight cry has gone forth, "Behold, the Bridgegroom!" But mark the accuracy of Scripture, "*at* midnight." Then He comes *in* the third watch, which is now running its course. He may be here at any moment. The *third* watch opens with the midnight cry and closes with the translation; then the fourth

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watch opens and closes with the deliverance of Israel. The third watch is about to close. Our triumph shout is just about to break upon a sleeping Church and a restless world. May God keep our hearts bright for Christ, our lights trimmed and burning, while we wait for the fulfilment of the grandest event of centuries—**the immediate Return of the Lord Himself!**

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR AUGUST AND SEPTEMBER

PAUL IN ICONIUM AND LYSTRA
(August 14. Acts xiv:8–20)
Golden Text, Matt. iv:10

Daily Readings

Mon., 8, Acts xiv:1–7. Tues., 9, Acts xiv:8–18. Wed., 10, Acts xiv:19–23. Thurs., 11, Acts xiv:24–28. Fri., 12, Exod. xx-1–7. Sat., 13, Rev. xxii:6–9. Sun., 14, Isa. xlv:18–24.

I. Lesson Outline

1. A Great Miracle (verses 8–10). 2. A Sad Mistake (verses 11–18). 3. A Dreadful Persecution (verses 19–20).

II. The Heart of the Lesson

Two lame men are before us as the objects of grace and blessing in the Acts: one in chapter iii at Jerusalem and one here at Lystra. The one a Jew, and the other a Gentile. Typically one is the product of a dead ceremonialism; and the other of Satanic heathenism. Yet both are reached by the gospel of the grace of God and this is the marvel and the wonder of the gospel that ever since that day it had been honored of God to heal and save the spiritually lame and diseased of all kinds and types. For men are never really walking upright spiritually till they know Jesus Christ by faith as their personal Saviour. And then it is a blessed walk and fellowship with the Lord and with His redeemed people as in both these cases. Nothing of man in the way of dogmas or spiritual counterfeits can put man spiritually on their feet and give them power to walk with the Lord in His way.

How subtilly the devil works. Such a miracle say his people could be performed by none other than the gods themselves. But their false gods are to have the credit; here are they in human form. With what wild enthusiasm do these deluded ones seek to honor these men by sacrifices. It is a critical moment. Had Paul and Barnabas been other than Spirit filled men they might have compromised matters and have saved themselves much. But alas, such a course would have robbed them of their testimony and their power to help these poor benighted ones. Nay, in the power of the Spirit they refuse any such honor and take occasion to protest against it all. And at the same time to fully proclaim the truth as in Jesus to the astonished multitude. Even as Peter and John had done on the similar occasion in Jerusalem. For aught we know many souls found the truth, and, turning to God, by faith, gave up their idolatry and evil practices. But the devil is not

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to be foiled or to be robbed of his souls that are held in bondage. He finds ready tools in the bigoted Jews of the day. What a comment on the Judaism of that day when it joins hands with heathenism against the truth; but it is true even today, with an emasculated Christianity shaking hands with heathenism in a world's Sunday School Convention in Japan. Note the modern federation of churches upon a platform where *all* can unite—even the Unitarian being welcome. To be true to Christ is even now costly, and it may be more so before the home call of the true church comes.

Paul feels the weight of their wrath. Many a time had he been instrumental in stoning the saints to death. He had been a witness to Stephen's stoning. And now he is facing the same death at the hands of these infuriated Gentiles who have been stung to madness by the bigoted Jews. At last he is dead to all appearances and is dragged forth from the city to the refuse heap to be left for the dogs to devour. What grief to the hearts of the disciples, and how deeply Barnabas would feel the loss of his companion. But, nay, he is reviving, and soon sits up and rises to his feet, to the joy and astonishment of the disciples. God had further work for him to do; and he is invulnerable physically until that work is accomplished. We would not dogmatize or make any assertion. But Paul refers to an experience he had in his writing to the Corinthian saints (2 Cor. i:1, etc.). An experience enjoyed fourteen years prior to that time. Could it have been at Lystra during his condition of apparent or real death? And could the horn in the flesh have come to him through the stoning he there endured for Christ's sake?

PAUL PREPARES FOR WORLD CONQUEST

(August 21. Acts xv:16-xvi:5)

Golden Text, Acts xv:11

Daily Readings

Monday, 15, Acts xv:1-6. Tuesday, 16, Acts xv:7-11. Wednesday, 17, Acts xv:12-21. Thursday, 18, Acts xv:22-29. Friday, 19, Acts xv:30-xvi:5. Saturday, 20, Isa. xlix:6-13. Sunday, 21, Isa. xxxv:1-10.

I. Lesson Outline

1. A Difficult Question, xv:1-12. 2. A Wise Solution, xv:13-29. 3. A Blessed Sequel, xv:30-xvi:5.

II. The Heart of the Lesson

Our title is rather misleading; and leans to the modern idea of bringing the world to Christ. Rather than of taking Christ to the world. Our portion opens with a difficult question concerning our liberty in Christ which was being assailed by the Judaizing teachers in the church who were seeking to bring the Gentile believers under bondage to the law. This is what the Spirit condemns so unsparingly in the epistle to the Galatians (cf. i:6-9, 11, 12; iii:1-12; iv:31-v:4). It is a much needed word today; when so many believers are taking false grounds before the Lord, and we do well to see how the question was settled by the church.

The Judaizing teachers had been following Paul and had tried to undo the work of the Lord even as they do now. And concerning them Paul writes in 2 Cor. xi:1-3, 13-15. So when any one seeks to take you away from the ground of grace in Christ Jesus, that one is a false apostle of the enemy ministering the righteousness of Satan and

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not that of God in Christ Jesus. This necessitated the settlement of the matter by the people of God under the leading of the Spirit of God. And this was what took place at Jerusalem (vv. 28). Note how Simon Peter was led by the Spirit to defend the liberty that is ours in Christ Jesus (vv. 7-11). And then the Spirit told of things He had done through Paul and Barnabas. And after this through James, the Spirit brought out the divine program (vv. 14-17). Note the three phrases, "At the first," "after this," "that the residue of men." First the Church, second the Jew, and third the Gentile. And the Lord has not finished number one as yet. And that is not world conversion. Please get straight on this point and see what the Lord is doing and so be truly a laborer together with God.

We need not wonder at the wise decision which followed, securing to the saints their liberty in Christ. It is like the Magna Charta of the church in a sense, and forever sets it loose from the legalism and ceremonialism that is bound in Judaism. Alas that there should be the drift back to it today; and so the taking of false grounds before God, Christians saying that they are Jews when they are not. Only let the world of God speak with authority, and the Spirit of God have full right of way, and we need never fear for the believers or for the cause of Christ in this world.

And then comes the blessed sequel in the ministry of consolation to the church at Antioch and different places. What joy and upbuilding of the church there was because of all this. And the same results would follow today such a return to the truth as in Jesus. The separation of the two chief workers is recorded by the Spirit to show us how the old nature still abides in the best of men: and our need of safeguarding against it, in the power of the Holy Spirit. Yet with what wondrous grace God intervenes to the accomplishment of the divine purposes. No doubt John Mark was brought to penitence and renewed consecration to the service of the Lord, as also Timothy was secured for that service. Yet while the grace of God thus overrides all the failure of men, it does not follow that we are to go on content with failure and yield to the old nature at all that good may come. We are only amazed that God can in wondrous grace go on with us to the honor and glory of His name, and still make us channels of such great blessing to the souls of the saints and to the unsaved.

FROM ASIA TO EUROPE

(August 28. Acts xv:36-xvi:18)
Golden Text, Acts xvi:31

Daily Readings

Monday, 22, Acts xvi:6-10. Tuesday, 23, Acts xvi:11-18. Wednesday, 24, Phil. i:1-11. Thursday, 25, Phil. iv:10-18. Friday, 26, Rom. xv:15-21. Saturday, 27, Jonah iii:1-9. Sunday, 28, Psa. xxx:1-12.

I. Lesson Outline

1. A Sad Dispute, xv:36-41. 2. A New Worker, xvi:1-15. 3. A Trick of the Enemy, xvi:16-18.

II. The Heart of the Lesson

We recall the words of the Spirit in Acts xiii:2, and find in them the key to very much of the lesson we are studying at present. How sad, however, to have it open with a quarrel between the two principal

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workers of the Lord. Yet God overruled it for their good and for the glory of the Lord. Prominent in the work given these saints to do was that of confirming the churches in their liberty and in the truth as in Jesus. How necessary this is, and how needful the fulness of the Spirit to fit us for this work of real ministry to the saints. It is only when the believers of the different meetings are truly confirmed in this simplicity that is in Christ that any real or definite work can be done to the honor and glory of the Lord. Like a true military leader Paul sees to it that the country and people taken for the Lord spiritually are confirmed to Him ere going on further. But there is also the new line of things to be attended to in like manner, and this also is the work of the Spirit leading the workers farther afield. Another worker is to be added to the number employed by Him, and a most efficient one. Already saved and proven, he was to accompany Paul in the work and ultimately to be of the greatest use and service to the Lord. Note the home training of this young man as set forth in verse 1 and in 2 Tim. i:5, iii:15-17. What a word as to the real vocation of women in these days when so many are stepping out of the sphere to which God has called them and fitted them. Nor does Paul hesitate, as a matter of expediency to circumcise Timothy in order to the removing of every hindrance to his service. When it came to principle Paul withstood the Judaizing teachers to their face (Gal. ii:1, etc.). We have need of spiritual wisdom in such cases, and only the Holy Spirit can truly enlighten and guide us in them.

Following upon this selection Paul faces several closed doors by which the Spirit is guiding him to the special field which He would have him labor in. This is at time the way the Holy Spirit leads the worker; just as much and as often as by the open door. And one is thus cast upon Him the more. But the open door follows quickly; and the gospel is carried westward rather than eastward to what we call the heathen lands. What wondrous grace to us, beloved. The Spirit ever in the lead brings these workers to a riverside prayer meeting where, no doubt, earnest souls are petitioning God for the fulness of blessing to come. It is ground spiritually prepared for the truth, and with great joy and gladness Lydia and her household receive the word of the Lord and come to full salvation and to fulness of glad service also.

But the enemy is busy at once, and busy in the same way as in the synagogue of Capernaum trying to bring about a collusion of demoniacal possession with the true work of the Spirit. Just as now in the tongues movement and similar things. But like his Master, Paul would have none of this and commands deliverance for the possessed one. The sequel we learn of in our next lesson. But it is time today that the true church should clear her skirts of all the collusion, with the delusions and snares of the foe that have found lodgement within her borders.

FROM PHILIPPI TO ATHENS

(September 4. Acts xvi:19-xvii:15)
Golden Text, Psa. xxxiv:7

Daily Readings

Monday, 29, Acts xvi:19-34. Tuesday, 30, Acts xvii:1-9. Wednesday, 31, Acts xvii:10-15. Thursday, 1, Heb. i:1-14. Friday, 2, 1 Thess. ii:1-12. Saturday, 3, 1 Thess. i:1-10. Sunday, 4, Psa. xci:1-7.

I. Lesson Outline

1. A Sore Trial, xvi:19-24. 2. A Midnight Praise Service, xvi:25-31. 3. A Joyous House, xvi:32-40. 4. A New Field, xvii:1-15.

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II. The Heart of the Lesson

We might take as the heart of our lesson the words of our Lord, "Behold I have set before thee an open door and no man can shut it." For a brief space, indeed, it did seem as though the enemy would succeed in closing the door of opportunity for Paul at Philippi. His refusal to receive help or testimony from Satan resulted disastrously from the world's point of view. Our modern Christianity of the professed type would have temporized and have dropped to the Satanic level of civic righteousness and of social betterment for Philippi. Not so Paul. And then he and Silas must needs see the inside of the dungeon of the jail. But God had no other way to obtain entre for the gospel to the jail. It is rather striking that some should be saved at the riverside prayer meeting, while others had to be found in the jail. But while Paul and Silas might have their hands and feet fettered nothing could chain their hearts or fetter the praise of their lips love inspired. Do you wonder that when such sounds were ascending from the saints in the inner dungeon that God answered by an earthquake. Yes, even one that morally shook the jailer himself. But it is often the case that truth only wins its way through persecution.

Can you picture the midnight gospel meeting in the jail? The freed ministers of Christ standing in the presence of the prisoners who were all freed from their bonds; and facing the trembling jailer, the would-be suicide. And what a message so fitted for such needly ones, just the one Paul and Silas brought them: and what astonished ears heard it. It was grace indeed, and gladly these men of God used the opportunity for delivering the glad tidings. And then as now it was the power of God to salvation to every one that believeth. Perchance some of the prisoners heard and believed as well as the jailer and his household. One day we shall know how many were saved that night. Nor do the spiritual prisoners of the enemy need any other message now. Nay, desperate would-be suicides of the day are the very ones who need to be told the word, "Believe on the Lord Jesus Christ, and thou shalt be saved."

On, still on, in the path marked out by the Spirit. On to Thessalonica and Berea. But the little company at Philippi stood with them in prayer and blessed ministry. Everywhere the truth stirred up opposition from the foe. Yet at every point the Spirit stamps the work of the apostle with blessed results. We need to read 1 Thessalonians carefully to learn of these blessed results there. And never shall we cease to thank God for the two epistles to these believers so full of the blessed truth of our Lord's return. At Berea we meet with a type of people that are found today, although they are scarce; the searchers of the Word who only receive from any one that which is endorsed by the Word as true. If the whole church would get busy in this way there would be many an empty pulpit, and a vast number of empty pews; and a host of professors and ministers minus an ecclesiastical job. Only the Spirit of God can set hearts to searching the Word and make the word to search the heart and life to the glory of God.

PAUL AT ATHENS

(September 11. Acts xvii:16-34)
Golden Text, Acts xvii:28

Daily Readings

Monday, 5, Acts xvii:22-34. Tuesday, 6, John i:1-18. Wednesday, 7, Isa. xl:1-26. Thursday, 8, Isa. xliv:1-20. Friday, 9, Luke iv:1-21. Saturday, 10, Matt. xiii:1-9. Sunday, 11, Prov. iii:1-23.

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I. Lesson Outline

1. A Stirred Spirit, vv. 16-21. 2. A Stirring Message, vv. 22-31. 3. A Sad Procrastination, vv.23-34.

II. The Heart of the Lesson

Well has the Spirit said, "The world by wisdom knew not God." The Athenians had reached the climax of human wisdom and learning and culture. Yet were they spiritually ignorant, blind, grovelling: while such the depth of their spiritual blindness that they deemed themselves perfect in religious things. But such is ever the way of the god of the age, "blinding the minds of them that believe not." Do you not see it today? Are not the ways of learning and religiousness more or less crowded by the modern Athenians? Men and women are going on blindly yet religiously to eternal doom. But what if our spirits remain unstirred, unaffected by such a condition of things. Did we know our Lord better and understand the need and danger of souls more clearly we would perhaps have a Pauline stirring up of spirit, too. What a blessing to have the Spirit revive such a work in our midst today.

Paul does not spend his time in idleness: but seeing the need of the city and its people he speaks to them of the things of the Lord. They themselves gave him the door of entrance by their inscribed altar, "to the unknown god." And what a message it was. The Creator of all things, and the upholder of all things who could not be worshipped as they thought (John iv:21, etc.). How men are missing the thought of worship today. None but the saved ones can worship; and their worship must be in Spirit and in truth. Yet must men remember that this world and the human race in their religiousness are headed straight for judgment except they repent and believe. Nor should we forget the certainty of judgment as set forth in verse 31. The Judge is even now ready for the final adjudicature, while the day of grace still runs its course.

What could materialistic Athens do but laugh and mock and procrastinate, just as the twentieth century religious man is doing today. Oh, the tragedy of souls that is being enacted before our very eyes. And in the forefront of the crowd upon the broad way to perdition tramp the men of learning and worldly wisdom who know not God. No wonder that the crowds, who are but the echo, follow such leadership. Yet what a blessed word of saving grace is found in verse 34. Even today there are a few of the Dionysius and Damaris type who believe on Christ to the saving of the soul. How it all challenges the believer to persistent continued effort in the spread of the glad tidings everywhere. For now as then the gospel of God is the power of God to salvation to every one that believeth. And whether in the jail at Philippi or on Mar's Hill at Athens, Christ triumphs over the foe in the saving of precious souls.

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Editorial Notes

Seen of Angels

One part of the mystery of godliness—God manifested in the flesh—is "seen of angels" (1 Tim. iii:16). Angels are mentioned from Genesis to Revelation, and it is strange that Christians do not think more about angels, the myriads of tenants of an unseen world above us and around us. One reason is the Romish idolatry, which makes angels an object of worship, and the superstitions connected with it. Angels are a class of beings above man, for man is made "a little lower than the angels" (Psa. viii).

Angels are intimately connected with our adorable Lord in the past, the present and the future. It is a vast and most blessed theme, which enlarges our knowledge of His glory and enriches us with comfort, peace and assurance.

Angels are created beings, except the one, who is called in the Old Testament, "the Angel of the Lord." That visitor on the earth from time to time was none other than the Son of God Himself, who in this way manifested His glory and future work. These pre-incarnation manifestations are a blessed theme to follow.

The Son of God created the hosts of angels, "for by Him were all things created that are in heaven and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers, all things were created by Him and for Him" (Col. i:16). "Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv:11). They are His ministers, "who makes His

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angels spirits, his ministers a flaming fire" (Psa. civ:4). They have a deep interest in the affairs of the human race and followed God's plan of redemption with adoring wonder "which things the angel desire to look into" (1 Peter i:12). What wonder it was for them, when they saw their Creator Lord lay His glory by to be made, not like themselves, an angel, but "a little lower than the angels," taking on the form of man, becoming poor and a servant. How they must have wondered and adored as they learned that He garbed Himself thus 'for the suffering of death," that He came to die for the creature's sin! They were present on His birthday, when the Virgin-born Son of God was cradled in a manager. They announced the glad tidings first. How they must have watched that child as He grew up. How they must have guarded Him! Even in His childhood days it must have been true of Him, "He shall give His angels charge over Thee, to keep Thee in all Thy ways. They shall bear Thee up in their hands, lest Thou dash Thy foot against a stone" (Psa. xci:12). He was seen of angels in His blessed life on earth; they surrounded Him every step of the weary way He had come to take, the way of humiliation leading up to Calvary's hill. They watched Him as the prince of this world came to test Him and after He spoke that majestic word, "Get thee behind Me, Satan," they came to minister unto Him (Matt. iv:11). Legions of angels were at His command; He could have used them if He had chosen to do so. They witnessed His vigils when all night on the mountain top or in the wilderness He prayed. They saw His works of power and mercy. They rejoiced even then, as they still do in heaven, over sinners who repented and fell at His feet, worshipping Him.

They were the witnesses of His suffering. They saw Him on the ground of Gethsemane. They heard His prayer; they beheld the agony and the bloody sweat. Then an angel came to minister unto Him, a part of His humiliation, that a creature should minister to his Lord. And then the Cross! They saw the shame and the suffering, the vile and mocking multitudes. They saw the darkness and they heard the solitary cry, when He poured out His soul.

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"Around the bloody Tree
Ye pressed with strong desire
That wonderous sight to see—
The Lord of Life expire.
And could your eyes
Have known a tear
It had dropped there
In sad surprise."

The enemy put a watch before the stone-sealed tomb; no doubt they were the unseen holy watchers, for an angel rolled the stone away and they were the first witnesses of His glorious resurrection and announced once more glad tidings, "He is not here, He is risen!"

And when He ascended on high "with the chariots of God, which are twenty thousand, even thousands of angels" (Psa. lxviii:17), He was seen of angels. They formed the triumphal march of the mighty conqueror, as He swept upward back to the Father, for enthronement as the glorified Man at the right hand of God.

"And when arrayed in light,
The shining Conqueror rode,
Ye hailed His rapturous flight,
Up to the throne of God;
And waved around
Your golden wings,
And struck your strings,
Of sweetest sound."

He is now on that throne, the centre of all. He who created the angels, who was made a little lower than the angels for the suffering of death, is now crowned with glory and honor. A part of this glory is "being so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. i:4). And let us notice "by inheritance," for the Father rewarded Him for His righteous work and made Him "the heir of all things." The Creator-Lord of angels, made lower than angels in incarnation is now as glorified Man, the Lord and Head of His body, the church, above the angels, angels and authorities and powers being made subject unto Him (1 Peter iii:22). They are His ministers who obey His word. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i:14). We do not know the blessed de-

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tails of angelic ministry, but we can believe with childlike faith this statement, draw from it the comfort, that the Lord of all guards graciously His own and preserves in His own mysterious way the feet of His Saints.

"Seen of angels." They will be with Him on His Return. "And again when He bringeth in the First-begotten into the inhabited earth He saith, And let all the angels of God worship Him" (Heb. i:6). This does not mean His first Coming into the inhabited world as the Only-begotten, but His second coming as the First-begotten from the dead. In that coming day of glory, "the Lord Jesus Christ will 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" (1 Thess. i:7–8). Such will be the fate of the Christ rejecting world. But when we shall appear with Him in glory, we too shall meet and behold angels. What blessed mysteries are yet to be revealed in that coming day of glory, when we shall know as we are known! Oh! let us worship and adore Him, who has taken us in His blessed person to the glory above the angels and whose glory we shall share.

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The Refuge from the Storm

"For Thou hast been . . . a refuge from the storm" (Isa. xxv:4). Such will be the gladsome song of delivered, saved Israel, the godly remnant of His earthly people, in the day when the storm of divine indignation is past and the morning without clouds has dawned. Before that storm sweeps the earth, this remnant is exhorted to hide in Him.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it if were but for a moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity, the earth shall also disclose her blood, and shall no more cover her slain" (Isa. xxvi:20–21).

The same Lord is our refuge now. He is the refuge for sinners. Man is exposed to the storm of divine displeasure

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because he is a sinner. God is holy and hates sin; He is just and must punish sin; He is true and will surely perform all that He threatens in His Word. As long as God is holy (He will always be what He is and has been), just and true, and man remains what he is by nature and practice, a sinner there is a threatening storm, which is an awful reality. It is an impending storm; it will surely come, and the wrath it brings is and must be eternal.

But one came, the Son of God, holy, harmless, undefiled and separate from sinners, to meet God s holiness and righteousness in behalf of lost, condemned sinners. He came to be the substitute of sinners. He came so that the storm should pass over His holy head. Our sins were laid on Him He was made sin for us. He bore our sins in His own body on the tree—endured their punishment and was made a curse for us. And now He is the refuge of sinners. God is still holy, just and true, but He has provided in His blessed Son and in His work on the cross a refuge from the storm of judgment and wrath. Christ is a safe, an all-sufficient refuge, a shelter which shelters in time and in eternity. Everything else is the refuge of lies which will be swept away when the storm breaks. He and His precious blood is the only sure foundation. All which is built upon Him and His work will stand. All else is the sinking sand.

We know Him thus as our refuge. We are hidden in Him. We know death and judgment is passed, for He has assured us of it. "He that heareth my words and believeth Him that sent Me hath everlasting life and shall not come into judgment, for he is passed from death until life" (John v:24). Blessed assurance which gives peace in believing!

The storm is brewing. We mean the threatened judgment. As on a hot, sultry, summer day the clouds are massing, towering black so today on the world's horizon the clouds of judgment gather. God is holy, just and true. His holiness cannot tolerate forever (though His merciful patience is beyond our ken), the world's great sin, the rejection of His Son. God is just; He must punish the impenitent world; God is true, His judgment words will be as

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literally fulfilled as His gracious promises. Well may we cry out in these solemn days, as Jeremiah did, "O, earth, earth, earth! Hear the Word of the Lord."

The storm is brewing! Ere long the silence of heaven will be broken and the Lord will speak to the nations in His wrath and vex them in His sore displeasure (Psa. ii:4). Praise His Name! When that dark day comes, when wrath is poured out, He will shelter His own and be for them "a refuge from the storm."

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Thy Kingdom Come

How often is the petition, "Thy kingdom come," repeated by human lips in many languages, yet how few understand what this petition really means. It does not mean the church, nor can it possibly mean the present dispensation, or the conversion of the world by the preaching of the gospel. It does not mean a gradual betterment of the present age; nor does it mean a social or a spiritual kingdom. The Jewish disciples to whom this prayer was given knew nothing of a spiritual kingdom, but they all knew that Jehovah had promised to Israel a literal kingdom of power and glory. When they prayed, "Thy kingdom come" they knew they were praying for that promised kingdom which must come before there can be righteousness and peace on the earth. The meaning of this petition has not been changed since that time. It still means the same thing. That able exegete, Adolph Saphir, wrote, many years ago, on the true meaning of this petition, which will help some to get the right conception:

"The petition—'Thy kingdom come,' refers primarily and directly to the Messianic Kingdom on earth, of which all Scripture testifies. . . . The King of this kingdom is the Lord Jesus, the Son of David; the subjects of it are Israel and the nations—the chosen people fulfilling the mission which, according to the election of God, is assigned unto them, of being the medium of blessing unto all the nations of the earth; the center of the kingdom is Jerusalem, and the means of its establishment is the coming and the visible appearing of our Saviour Jesus Christ. When we pray, "Thy

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Kingdom come," our true meaning is Come, Lord Jesus, come quickly! . . . No doctrine, not even the fundamental doctrine of justification by faith, has assigned to it in the inspired Word so large a place as the doctrine of the second coming of Christ and His Kingdom. It is not confined to a few isolated passages, it is not the subject of one or two books of Scripture, but it pervades the whole Bible. When we are asked, Where is it spoken of? we are tempted to reply; Ask rather, where is it not spoken of? . . .

"It is true that much obscurity attaches to prophecy as regards detail and the chronological sequence of events. It is also conceded that it is very difficult, and sometimes almost impossible, to conceive the manner in which predicted events will be brought about, and that we can only rest by faith in the wisdom and power of God, who will surely fulfil His Word, and to whom all things are possible. But that the general outline of prophecy is vague and indistinct must be emphatically denied. The Scripture gives forth no uncertain sound as to the great question, Is Christ to come before or after the kingdom of righteousness and peace? No truth is more fully and more clearly taught in Scripture than this—that the promises given to Abraham, Isaac and Jacob renewed to David, and confirmed by the Prophets, and finally by the Lord Jesus Himself, will yet be fulfilled on earth; that Israel is not merely a type of the Church, but has a future before it, in which it will have a central position on earth; and that before the final consummation there will be a glorious kingdom ushered in by the coming of Christ."

The intelligent believer will pray "Even so, come, Lord Jesus." For we know that before His Kingdom is established by the visible and glorious appearing of the Son of Man in the clouds of heaven, His Saints will be caught up in clouds to meet the Lord in the air. Only after this coming for His Saints can the Kingdom come for the earth.

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Jehoshaphat's Experience

In 1 Kings xxii:48 we read "Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they went not; for the ships were broken at Ezion-geber." From

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Ezion-geber Solomon had sent a fleet to Ophir. The expedition was successful. The ship returned filled with precious gold, four hundred and twenty talents (1 Kings ix:26–28). Jehoshaphat imitated Solomon. He tried also to obtain some of the riches of Ophir. The ships were finished and ready to sail, but they never left the harbor. In Ezion-geber they were broken, most likely by a severe hurricane or tidal wave. The reason of this failure is stated in 2 Chronicles xx:35. "And after this did Jehoshaphat, King of Judah, join himself with Azariah, King of Israel, who did very wickedly. And he joined himself with him to make ships to go to Tarshish; and they made the ships in Ezion-geber. ' The good and pious Jehoshaphat had united himself with a wicked unbeliever. God could not bless Jehoshaphat in such a connection, nor can He bless His children today if they are unequally yoked with unbelievers. Much of the failures of God's people, the lack of spirituality and blessing in temporal affairs is on account of evil associations and connections. C. H. Spurgeon has a beautiful comment on this incident:

> Solomon's ships has returned in safety, but Jehoshaphat's vessels never reached the land of gold. Providence prospers one and frustrates the desires of another, in the same business and at the same spot, yet the Great Ruler is as good and wise at one time as another. May we have grace to-day, in the rememberance of this text, to bless the Lord for ships broken at Ezion-geber, as well as for vessels freighted with temporal blessings; let us not envy the more successful, nor murmur at our losses as though we were singularly and specially tried. Like Jehoshaphat, we may be precious in the Lord's sight, although our schemes end in disappointment. The secret cause of Jehoshaphat's loss is well worthy of notice, for it is the root of very much of the sufs fering of the Lord's people; it was his alliance with a sinful family, hi-fellowship with sinners. In 2 Chron. xx:37, we are told that the Lord sent a prophet to declare, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works." This was a fatherly chastisement, which appears to have been blessed to him; for in the verse which succeeds our morning's text we find him refusing to allow his servants to sail in the same vessels with those of the wicked king. Would to God that Jehoshaphat's experience might be a warning to the rest of the Lord's people to avoid being unequally yoked together with unbelievers! A life of misery is usually the lot of those who are united in marriage, or in any other way of their own choosing, with the men of the world. O for such love to Jesus that, like Him, we may be holy, harmless, undefiled, and separate from sinners; for if it be not so with us, we may expect to hear it often said, "The Lord hath broken thy works."

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The Holy Spirit in Philippians

The Epistle to the Philippians is not a doctrinal epistle like Romans, Galatians, Ephesians and Colossians. It is an epistle which unfolds true Christian experience. True Christian experience is not some supernatural manifestation, some great experience of an emotional nature or the reception of some special gift bestowed by the Holy Spirit. Of all this the letter to the Philippians, written by the prisoner of the Lord, has nothing to say. A true Christian experience is the walk of faith in fellowship with the Lord Jesus Christ. There are four aspects of this true Christian experience in this little epistle. Christ is the believer's life; the believer is in Christ and Christ is in him and the believer's life is to live for Him and be controlled by Him (chapter i). In the second chapter Christ is seen in His humiliation and exaltation as the believer's pattern. "Let His mind be in you, which was also in Christ Jesus." In the third chapter Christ is revealed as the bright object and the final goal before the believer. In the fourth chapter we learn that Christ is sufficient for all circumstances. "I can do all things through Christ who strengtheneth me." To live Christ, to be conformed to His image by following the path He went, to have Him constantly before the heart, ever reaching for that blessed goal when we shall be with Him, to find Him sufficient in all earthly circumstances—that is true Christian experience.

But what has this epistle to say about the Holy Spirit? We find Him mentioned three times. We read in chapter i:19, "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." What salvation does he mean? Salvation in the New Testament has a threefold aspect. We are saved in Christ, having believed on Him, and therefore delivered from the guilt of sins and from judgment. There is a future salvation for the believer, which takes place when the Lord comes again. Redemption will then be complete. But there is also a present salvation which the believer needs, day by day, as he journeys towards the blessed goal. In the midst

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of trials, temptations, hardships and other perils, salvation is needed, for victory is to be gained and Christ exalted. For this the Apostle desired the prayers of the Philippians; for this he needed, as we also, the supply of the Spirit. The latter does not mean a new baptism, or another Pentecost. The Holy Spirit indwells the believer, and if the heart is set upon Christ and controlled by Him, the needed supply of the Holy Spirit will never be lacking. He always fills the heart of the believer, who honors and exalts Christ.

The second chapter mentions the Holy Spirit again and speaks of the "fellowship of the Spirit." Believers are one in Christ and in fellowship with the Saints of God. Here is to be manifested the humility and meekness of the Lord Jesus. There is to be likemindedness, nothing is to be done through strife or vainglory; each is to esteem the other better than themselves. All this is only possible through the fellowship of the Spirit. He has united God's people into one body; there is the unity of the spirit and if this is acknowledged and the walk in the Spirit maintained there will be no division, no strife, no vainglory among those who are "the beloved of God, called Saints."

Once more we read of the Spirit in this epistle. In the third chapter it is written "We are the circumcision, which worship God in the Spirit." True worship of God is only possible by the Spirit. The indwelling Spirit fills the eyes and the heart with Christ, glorifies Him, and then follows worship in the Spirit.

But where do we read anything in this epistle of true Christian experience that believers should seek the Holy Spirit, or pray *for* the baptism of the Spirit and that this baptism *must* be evidenced by "speaking in a foreign tongue?" Nowhere in this epistle of true Christian experience is there even a hint of these things. The same is true of the epistles to the Ephesians and Colossians, as we have shown in the editorial notes of previous issues. To say, as it is being taught, that only those believers have received the Holy Spirit and know what a real Christian experience is, who possess "the gift of tongues" is a serious delusion. May the Lord keep His beloved flock from these increasing errors.

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The Healing Craze

The whole country seems to be in the grasp of a craze for "healing." We do not mean the Christian Science cult, the New Thought, the Spiritualistic, or, rather, "spiritistic" healings, or mental healings, but the movements which claim to rest upon a sound scriptural foundation. Women and men rise up in different parts of the country claiming to have the power to heal, to open the eyes of the blind, to cure incurable diseases. Some go to the Gospel of Matthew, and, without dividing the Word of Truth rightly, they say that the Lord's commission was not only to preach "the kingdom of heaven" (which they teach is the present Gospel of Grace), but also to heal the sick. They claim that the gift of healing has been bestowed upon them, that bodily healing is a part of the atoning work of the cross, that our Lord not only bore our sins but also our bodily diseases in His own body. Some have gone so far as to apply Psalm xxxvii :7 to our Lord, that He had a diseased body, which of course is a horrible blasphemy. All say that the use of any means is unbelief, that the provisions made by the Creator in His wonderful creation are unlawful to use for a true believer, and not a few declare that these provisions are put there by Satan. But they do not explain why the inspired Apostle Paul gave a prescription by the Spirit of God to Timothy, nor do they tell us why it was that he left one of his associates sick at Miletus, that is Trophimus, nor why the beloved, deeply spiritual messenger of the Philippian assembly, Epaphroditus, was sick nigh unto death.

On the Pacific coast, in and around Los Angeles, these things flourish as nowhere else. It was in Los Angeles, among the colored people, that the modern "gift of tongue movement" originated. Everything seems to go in that city. What is written in Acts xvii applies to many of the Los Angelites, "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing" (Acts xvii:21). Anyone who goes to Los Angeles with some new invention on religious lines will surely get an audience. There appeared in that

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city a certain healer by name of "Brother Isaiah" from New Orleans, who seems to outdo in his claims Mrs. Aime Semple McPherson, the gift of tongue leader. Thousands flock to Brother Isaiah. They claim he can do miracles, and one of the miracles he did, as we were told by a reliable informant, was, that he "put a thin veil over the face of the sun"! Thousands believed he did it. We do not know who he is; we are told that he makes the most ridiculous claims. We came across his tracks a few months ago in Louisiana. We were called to visit a sick woman. We found her in the state of uncertainty, fear and almost despair. She had been to New Orleans to see "Isaiah." She put herself under his powerful hypnotic spell, which seemed to work for a while, but her disease being of a constitutional nature the spell did not last. He then told her she had some sin and that was why she was not healed. She then lost her faith and trust in the Lord Jesus Christ and got into darkness.

Coupled with all these healing movements is the "gift of tongues" claim; both seem to go together. Our conviction is that all these things are way-preparers for stronger delusions, for Scripture tells us that when the end of the age comes there will be signs and miracles, but these miracles and signs are not of God. "For there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch, if it were possible, they shall deceive the very elect" (Matt. xxiv:24).

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Self-Deception and Fraud

But are these pretensions of wonderful cures by these healers all true? Can you believe what they sent out in their reports? Most of them invite Jews and Gentiles, saved and unsaved, believers and unbelievers to come and "get healed." That in Christian Science and Spiritism there is a lot of deception and fraud has often been proven. It is not better among some of these Pentecostal and other healers.

Numerous copies of *The Labor Tribune* were sent to us giving information of the most sensational character, of blind people cured of blindness, others of tuberculosis, one

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living without kidneys, etc. We read a number of the wonderful healings, and wrote to some whose names and addresses were given, asking confirmation of the reports, inclosing a stamped envelope. Only one reply was received from a lady who had been reported cured of tuberculosis of the bone. She said in a rambling way that she had been anointed for healing, and she believed in it. Furthermore, she said our Lord had healed some instantaneously and some gradually, that hers was a gradual process, that she felt better but not all the symptoms of the disease had disappeared, and she believed in due time she would be entirely healed. But that is quite different from the report that she had been healed of tuberculosis of the bone. It reminds us of another one who gave testimony that she had been healed of deafness, yet we had to scream in her ears, but she stoutly maintained that the Lord had healed her and if she could not hear at all now it would be all right in the Lord's own time. This is not faith, but presumption and self-deception.

But something worse has been brought to our notice. One of our readers in New England has written us about the experience of an invalid sister of hers. She had become crippled after an intestinal operation. She saw an advertisement of a certain "Healer" in Massachusetts and wrote him; he urged her to come to his place where he intended to establish a faith-home. All material aid was dropped in the case of this cripple after she had been anointed with oil. She became finally so ill that a doctor had to be called and then she wired for her sister to come and take her home. Her sister discovered that the "healer" got from her all the money she had, not leaving her a dollar, with the promise that she would have a permanent home with this man in his "faith home," for which this poor victim furnished the cash. Her sister found that she had been deserted by all female care and had been abusively treated, nor had she anything in the form of an agreement. Our friend writes, "These human sharks knew her physical weakness and planned accordingly; death due to her illness would be a natural cause, and then they would be spared

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further trouble and expense. I demanded the return of her money, but was obliged to go to law to get redress, and, furthermore, I desire protection for other victims. The State police are at work on the case, and I will keep you informed."

Of course not all these "healers" are rascals like this one, but we fear a good deal of this same business goes on. We warn again to keep away from these men and women with their high and boastful pretensions. The two pamphlets on "The Pentecostal Movement" and "Spirit Manifestations and the Gift of Tongues" should have the widest circulation among Christians. We expect these things will increase and the warning is greatly needed.

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The Believer's Body

The body of the believer shares in redemption. Its destiny is stated in Philippians iii:21: "Who shall change our death-doomed body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." The redemption of the body takes place when our Lord Jesus Christ comes to gather home His Saints. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. iv:16–17). "Behold, I show you a mystery; we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv:52–53). Believers wait for this redemption; they are saved in hope. When He appears we shall be like Him, for we shall see Him as He is (1 John iii:1–3). The believer's hope, therefore, is not death, but the coming of the Lord.

But what about the believer's body in the meantime?

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Scripture answers this question in a way very simple: "And if Christ be in you, *the body is dead because of sin*, but the spirit is life because of righteousness" (Rom. viii:10). It is a mortal body, subject to pain, disease and death, three dreadful results of sin. If the Lord does not come soon to change these bodies, according to His promise, so that they become immortal bodies, each believer who reads these words will sooner or later go the same way the Saints have gone before. Some disease will waste away the mortal frame, the heart will give out and the body dies.

The theory which goes by the name "Divine Healing" (a term nowhere found in Scripture) claims that Rom. viii:11 contains a provision for the needs of the believer's body while the promised redemption has not yet taken place. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall quicken your mortal bodies by His Spirit that dwelleth in you." It is claimed by "Divine Healers" that this means the quickening of the believer's body *now*, so that the body may be either exempt from disease, or when disease is present, the indwelling Spirit by quickening the physical body overcomes the disease. If this were true the believer's body should know no disease whatever, and therefore be no longer a mortal body. But some of the strongest advocates of "Divine Healing," men who wrote books on it, who were teachers of this theory, suffered finally from some disease, or from mental collapse and then died. The text in Rom. viii has nothing to do with "Divine Healing." The quickening of the mortal body takes place in resurrection and not now. It is a thing of the future. We have frequently been asked the question, "Do you believe the Lord can heal us when we are sick?" Of course we believe this. The Lord can do all things; there is nothing too hard for the Lord. When sickness comes to the child of God it is his blessed privilege to make use at once of prayer and go to the Lord with his trouble. Bodily weakness, pain and disease belong to the "all things" which we can bring to the Lord in prayer. And graciously He often answers the prayers of His suffering children and raises them up from the bed of sickness.

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But to say that there is a provision in the atonement for the healing of the physical diseases of God's children and that this "Divine healing" is the only way that sickness among Christians is to be met, that all means must be discarded, and all human skill abandoned, and that if it is not done it is unbelief and sin—that is unscriptural and fanatical. The Lord can heal and often does heal His children in answer to prayer. To say that He *must* heal and manifest His power in every case that is presumption. Thousands of the choicest Saints, the most godly and devoted children of God, have been and are life-long sufferers, with frail bodies. They prayed in faith, but the Lord did not heal them of their bodily weakness nor remove the illness. They suffer in patience, glorifying the Lord, singing their little songs of praise in the night. Of the other misquoted texts used by those who teach the ultra-divine healing theory we shall have more to say in the near future.

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The Devil Whitewashed

"Christian Science" is the most stupendous anti-Christian cult since the first century, when the father of lies invented Gnosticism to corrupt the doctrine of Christ. "Christian Science" is a satanic revival of that system of early days. It is so pernicious, so subtle, so wicked, that it has been well named "the Masterpiece of Satan."

Some fifteen years ago while we were in Winnipeg, Manitoba, James L. Gordon, pastor of the Central Congregational Church, presided at the first Christian Science meeting held in that city and welcomed "the Masterpiece of Satan" to western Canada as a new asset of Christianity. We wrote him a letter telling him he was either a fool or a knave, either an ignoramus or a camouflaged enemy of the cross.

This same James L. Gordon (brother of S. D. Gordon) is now pastor of the First Congregational "Church" of San Francisco, Calif. He has published a pamphlet on, "How Did Mrs. Eddy Discover Christian Science?" It is a wicked attempt to whitewash that lost soul, Mrs. Mary Baker

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Eddy, and her master, whom she served so well. The pamphlet fully confirms our charge of fifteen years ago. It is a verbose, silly glorification of Eddyism which shows that this man Gordon is an enemy of the cross.

We quote a few sentences: "*Christian Science is idealism enthroned.*" "*What is Christian Science? I answer, it is the science by which the real, vital, substantial, eternal, spiritual and invisible nature within us becomes a channel for the inflowing and outgoing of the divine principle of life, love and truth which we call God.*" Every word in this paragraph is a lie. Again: "*Christian Science is expressed in one sentence,* "*You are on the inside of God.*" This is another lie. Christian Science is expressed in one sentence, You are on the *outside* of God; you are a lost soul heading for an eternal hell, which "Christian Science" denies. This *is* the Truth. Only those are on "the inside of God" who are washed in the blood of the Lamb, that precious blood, which "Christian Science" fairly despiseth. Let us look at a little more of the Gordon "whitewash": "*I like a Christian Scientist because he looks like a Christian; I like a Christian Scientist because he has the glow, fervor and enthusiasm of a deep religious experience; I like the Christian Scientist because he ignores the fact of death and emphasizes the fact of life; I like the Christian Scientist. If this be heterodoxy, make the most of it.*"

Probably this is a bid for the patronage of the Frisco "Scientists" to attend "*his* church." Mr. Gordon says a Christian Scientist looks like a Christian; but a counterfeit dollar also looks like a dollar. He says the Christian Scientist ignores death, but they die nevertheless like the rest of humanity.

Poor Mr. Gordon! The Lord knows your motives and the day will come when the hidden things of darkness will be brought to light. May God in his mercy lead you to repentance.

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Unitarian Endorsement

Mr. John Edwards, the moderator of the Presbyterian Assembly of New South Wales, expressed himself in no uncertain terms as to his faith—or rather infidelity. His address, which we received from Sydney for review, is in this issue dissected and answered by Frank E. Gaebelein, the youngest son of the editor. He meets Mr. Edwards on his own ground. After Mr. Edwards had given his infamous speech the *Sydney Morning Herald* printed a letter from the Unitarian minister of Sydney, congratulating the Presbyterian apostate on his bold stand for the devil's lie, and the Presbyterian assembly for having accepted so graciously the spawn of the pit. We print the letter.

Sir:—In all sincerity, and perchance humility, I wish to offer my congratulations to the Rev. John Edwards, M. A., the new Moderator of the Presbyterian Assembly of N. S. W., upon the remarkable, and no less admirable, address so fully reported in this morning's *Herald*.

The Presbyterian Assembly may also be congratulated upon their reception of so brave and broadminded an utterance.

I shall not be guilty of the absurdity of suggesting that the exposition of liberal theology brings the speaker into entire accord with the principles and teachings of the Church of which I have the honor to be the local representative; but, having read and re-read your admirable report, I have seemed to be hearing or reading echoes of the teachings of Dr. James Martineau, Rev. William Gaskell, and others of a previous generation.

About forty years ago, when the young and intrepid Professor Robertson Smith, of the Free Church College, was being prosecuted (I had almost written "persecuted") in the Church courts for heresy, I was the youthful minister of the Unitarian Church in Aberdeen, and had the pleasure of his father's acquaintance.

But surely we have travelled far in the world of theological thought since then, and one cannot help wondering what old Dr. Brown, principal of the Free Church College in Aberdeen, would have said if he had lived to hear the address of the Moderator last Tuesday evening.

We may take for granted that his spirit was not present in St. Stephen's Church, or the "Guyra knockings" would have been a mere trifle compared with the psychic manifestations of the irate ultra-orthodox theologian—unless, of course, he also has found freedom and enlightenment in the other world. To any man or woman of liberal mind or progressive thought, the address that was given by Mr. Edwards must be extremely acceptable.

I am, etc.,

GEORGE WALTERS.

In our own land the boast of Unitarianism is that its leaven is doing a wonderful work in all denominations. It is the leaven of the Sadducees against which our Lord warned, the leaven of rationalism. All the leading denominations

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are infected with it throughout the world. Christendom is being spoiled, corrupted and degraded by three things—Ritualism, Rationalism and Delusionism. All three are factors in the apostasy which is at hand and which cannot be arrested—like leaven cannot be arrested—till the fire, the fire of judgment stops its progress and ends it forever.

But, Bible-loving, Christ-adoring Presbyterians of New South Wales, what are *you* going to do about it? If you tolerate this infidel and his associates and support them you are equally guilty and partakers of their sin.

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Meetings for Bible Study and the Gospel

During the last month it was our privilege to address well attended gatherings in Gull Lake, Michigan. After that we spoke at the Messianic Bible Conference in Stony Brook, L. I. During this month meetings are arranged in **Toronto, Ontario,** *September 11-16. These meetings will be held in* Maranatha Hall on College Street; the meetings on Lord's Day afternoon and evening will convene in a larger building. September 18-23, the Lord willing, brings us to **Hamilton, Ontario.** These meetings there will be held in connection with Ebenezer Tabernacle. After September we expect, if it pleaseth our Lord, to spend several months on the Pacific coast and the Northwest. All our friends will be notified in the different places we expect to visit. Continue to pray for His blessing.

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Catalogue

We are publishing a small catalogue of reliable books and pamphlets, including the Scofield Reference Bible, etc.. You will get a better discount from us on these Bibles than elsewhere.

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The **Boston Monthly Meetings** in the Park Street Church, corner of Park and Tremont Streets, will be resumed, God willing, on the **first Thursday** of October. We are also planning a large Midwinter Bible Conference once more. We expect these monthly meetings will now be larger in attendance than ever before, and we are ready to occupy the main auditorium of the Park Street Church. As the apostasy grows the sheep of Christ are gathering closer to feed in His pasture.

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The **Italian Gospel testimony** started in Boston and carried on by our brother Giuseppe Merlino is owned by our Lord. An increasing number gather to the Gospel services and there have been a number of conversions.

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The **Italian Monthly** *La Nostra Speranza* (Our Hope) is now in the third month of its publication. There is a good demand for it and it is well liked. Only a few of our readers have sent for copies and

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for copies of **"His Riches"** in Italian. Here is an opportunity to do good and pass on the Gospel. Every Italian we have approached, bootblacks, fruit dealers and others, have received the literature very cordially. We furnish all this literature free of charge. The **"National Bible Institute"** of New York in their excellent street Gospel work throughout New York City have used hundreds of copies of **"His Riches."**

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The Gospel of John

CHAPTER VIII

"Jesus went unto the Mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now, Moses in the law commanded that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman,

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where are those thine accusers? hath no man condemned thee. She saith, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go and sin no more.

This passage has been rejected by some as an interpolation. The chief arguments against it are the following: It is not found in some of the oldest manuscripts and earlier translations; that some of the Greek fathers never refer to it; that it differs in style from the rest of this Gospel*; that the incident would foster immorality. All these arguments have been proven invalid. Some of the most reliable manuscripts contain this paragraph and in others it was omitted on purpose, because the grace, which shines forth so marvellously in the Lord's dealing with this woman, was unpalatable to those teachers who leaned towards legality. It seems the fear that it might lead to license seems to have influenced a good many in the early church to discountenance this blessed story. Augustinus in one of his works refers to this. In speaking of the case of a wife who has committed adultery, he says, how well it becomes a Christian husband to be reconciled to her, upon her repentance, because our Lord said, "Neither do I condemn thee; go and sin no more." This, however, rather shocks the minds of some weak believers, or rather unbelievers and enemies of the Christian faith, insomuch that, afraid of its giving their wives impunity of sinning, they struck out of their copies of the Gospel this, that our Lord did in pardoning the woman taken in adultery; as if He granted leave of sinning, when He said "Go and sin no more."

It is evident from the text that this story belongs here and must be genuine. If we leave it out the text would make no sense, for in verse 53 of the previous chapter we read: "Every man went to his own house." If we leave out the first eleven

*"The argument from alleged discrepancies between the style and language of this passage, and the usual style of John's writings is one which should be received with much caution. We are not dealing with an uninspired but with an inspired writer. Surely it is not too much to say that an inspired writer may occasionally use words and constructions and modes of expression which he generally does not use, and that it is no proof that he did not write a passage because he wrote it in a peculiar way."

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verses of this chapter, the next verse, verse 12, "Then spake Jesus again unto them," makes no connection whatever. But from the beginning of chapter viii we learn that our Lord, having spent the night on Olivet returned early to the temple and was surrounded at once by the people who still lingered in Jerusalem after the feast of tabernacles. Then He sat down and resumed His teaching. But before He could do so His enemies were once more active. In the previous chapter they had failed to take Him by force. The officers had returned without Him, for His hour had not yet come. Their attempt is now to ensnare Him so as to find occasion to accuse Him of some inconsistency.

The woman who had just been apprehended in adultery is brought into His presence. They form a circle about Him and put the woman alongside of the Lord, thus putting the Holy One of Israel alongside of one of His sinful, lost creatures, for whom He had come to die. We do not know who this woman was, as her name and history are not given. They state the case against her. She was taken in adultery. The Law of Moses demanded that she suffer the death penalty by stoning (Lev. xx:10, Deuteronomy xxii:22.) They demand "What therefore sayest thou?" There is no difficulty in finding out why they put this question to Him. In their cunning they thought He must answer that the law of Moses must be upheld and the sentence executed. If He had answered thus they would have gone at once to the Roman authorities and accused Him as some kind of a rebel against the orders of the government, for it was not lawful for the Jews to put anyone to death (xviii:31). If He would answer negatively, that the woman should not be stoned, they would have made coin out of this, and quickly passed the word that He was a lawbreaker, one who upheld unrighteousness and sin.

And while they plotted and concocted this scheme to harm Him, He knew their thoughts. Nothing was hid from His omniscient eye. While they waited for a reply, He stooped down and wrote with His finger in the ground. It is the only passage in the Gospels which tells us that our Lord wrote. What did He trace in the ground? No one knows, for there

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is nothing said about it by John. But let us remember the same finger which wrote in the dust is the finger which wrote the law—He is the lawgiver; that law pronounceth death, it is written in the dust, the dust of death. Not a word came from His lips. But the questioners were persistent and determined to get an answer. "Then He lifted up Himself and said unto them, He that is without sin among you, let him first cast a stone at her. And again He stooped down and wrote in the ground." His perfect wisdom is once more revealed. He was not the one to sit in judgment and pronounce the sentence. The witnesses according to the law were to be the executioners of the sentence of the law. They had come bringing the charge. Were they guiltless, or had they also broken the commandment, "Thou shalt not commit adultery?" If there was one in that company who had not sinned in this line, he might come to the front and cast the first stone at the woman. They all sneaked out. The eldest left first; they were convicted by their own conscience. If they were guilty of the same sin which the woman had committed, then they were under the same sentence of death for the same sin. He who spoke to them knew their lives and sin. What a testimony this is to the moral condition of the Jewish people in the days of our Lord! These Scribes and Pharisees with their high profession and pretensions were guilty of grossest sin.

They had all gone away. The accusers were gone, the accused woman remained face to face with Him, who knew no sin, in whose mouth no guile was found. "Woman, where are those thine accusers? Hath no man condemned thee? She said, "No man, Lord." How delicately and graciously He treated the poor woman! He might have asked her about her sin and her guilt. He might have rebuked her. But none of all this came from His blessed lips. He did not need to ask her about her guilt. He knew her life's history, as He knows ours. And the woman addressed Him as "Lord," which is evidence that she believed in Him. She expressed her faith in Him in uttering this one word "Lord," the word a disciple of our Lord, Judas Iscariot never used. And because she believed in Him as Lord, He said, "Neither do

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I condemn thee; go, and sin no more." He revealed His grace unto her, but that grace demands holiness. Forgiveness must be followed by the new life.

Then spake Jesus unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto them, Thou bearest record of thyself: thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true, for I know whence I came, and whither I go, but ye cannot tell whence I came, and whither I go. Ye judge after the flesh: I judge no man. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, where is thy Father? Jesus answered, ye neither know me, nor my Father; if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him, for his hour was not yet come. (Verses 12-20.)

The incident of the woman brought before the Lord was an interruption. He had returned in the early morning to the temple to teach. Probably the sun was just beginning to shine when looking towards the sunrise He made this great statement, "I am the light of the world." It is another great self-witness. He is the light, already so blessedly announced in the first chapter of the Gospel. This means He is the light and gives light; apart from Him all is darkness, but in His light we see the light. He is the light of the world, it is to reach the Gentiles. This is especially revealed in Isaiah (Chapter xlix). After the complaint of Messiah, prophetically stated, and as relating to Israel, "I have laboured in vain"—the rejected One is announced as the light for the Gentiles—"I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth" (Isaiah xlix:1-6). And he that followeth Him, He assures us, shall not walk in darkness but shall have the light of life. Following necessitates believing on Him, for

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none can follow Him as the light, unless there is faith in Him. "What the teacher is to the scholar, the master to the servant, the guide to the traveller, the general to the soldier, the shepherd to the sheep, that is Christ to the believer who follows Him."

Following Him is walking in the light and not in darkness. Man on account of sin is in moral and spiritual darkness. Believing on Christ and following Him delivers from both. In his fellowship the believer is delivered from the power of darkness, from the power of sin and from ignorance as to spiritual things. No prophet ever made such an assertion as this, and only He could make it because He is Lord and God, the Life and the Light.

Then the Pharisees answered Him, "Thou bearest record of Thyself; thy record is not true." Because He spoke thus of Himself, they branded His self-witness as untrustworthy. Their objection was another evidence of the darkened mind of the natural man, as well as the hatred of their hearts. The Lord answers at once, that though He bore record of Himself, yet his testimony concerning Himself is true. How abundantly this has been confirmed in the experiences of believing sinners in every generation, men and women unaccountable, who believed on Him, followed Him, and rejoiced in the light of life, walking in the light as He is in the light. But he added "for I know whence I came, and whither I go; but ye cannot tell whence I come and whither I go." He knew who He was, the Son of God, the Lord of glory. He knew the great work He came to do in redemption, and He knew that He would return to the glory from which He came. Of this they were ignorant, or else they would not have charged Him with bearing an untrustworthy testimony, but would have worshipped at His feet. They judged only after the outward appearance, but He did not judge man in this manner. He did not come to judge the world, yet the day will come when He will execute the judgments committed into His hands by the Father. When that judgment time comes, His judgment will be true; for in it He is not alone—"For I am not alone, but I and the Father that sent Me." Here once more the great testimony of John's Gospel,

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the inseparable union of the Father and the Son, is in evidence.

In the law it is written "that the testimony of two men is true" (Deuteronomy xvii:6; xix:15). There were two witnesses as to Himself and His mission; He bore witness of Himself and the Father also witnessed concerning Him, for He had sent Him. Then His enemies wanted to know about His Father, "Where is Thy Father?" In asking this question they showed contempt, as if saying, "Where then is this father of yours? Why does he not show himself and tell us all about yourself?"

Then the Lord answered and said, "Ye neither know Me, nor My Father; if ye had known Me, ye should have known my Father also." These are weighty words again. Not only do they show once more the unity of the Son with the Father, but they teach us that knowledge of the Father is only possible through the Son. Not knowing Christ means not knowing the Father. But knowing Christ, believing on Him, following Him, gives the knowledge of the Father, and as believers know Christ better, they learn to know the Father more and more. "Whosoever denieth the Son, the same has not the Father" (1 John ii:23). "Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him and he in God" (John iv:15). "He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John v:12).

All this took place in the temple, in that portion called the treasury. Boldly He had declared His Messiahship and His Oneness with God. But no one laid hands on Him, not for fear of the multitudes, many of whom sided with Him, but because His hour was not yet come.*

*"The expression should be carefully noticed, and remembered by all true Christians. It teaches that the wicked can do no harm to Christ and His members until God gives them permission. Not a hair of a believer's head can be touched until God in His sovereign wisdom allows it. It teaches that all times are in God's hand. There is an allotted "hour" both for doing and for suffering. Till the hour comes for dying no Christian will die. When the hour comes nothing can prevent his death. These are comfortable truths, and deserve attention. Christ's members are safe and immortal till their work is done. When they suffer, it is because God wills it and sees it good." —"Thoughts on John."

(To be continued—D. V.)

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Studies in Isaiah

By F. C. Jennings.

Chapter XXI (Concluded)

The burdens of Dumah and Arabia

The next burden is that of Dumah, which is a form of the word "Edom," only with the removal of the vowel sound from the beginning to the end of the word, in order to give it that double meaning so characteristic of Isaiah's use of words, and introducing into it that of "*deep silence*," for that is the English equivalent of "Dumah." Thus the name Edom is turned into an emblem of the future *fate* of Edom. It becomes a land of death-like silence;* nor can we afford to be indifferent to this strange short, "burden," since we hear in it that oft-repeated inquiry that so many weary spirits have uttered throughout the centuries, and never with more earnestness than today; for the crowding of portents into the last few years has both awakened hope and certainly deepened this longing. The whole "burden" consists of just this one question and its answer:

Verse 11: A cry comes to me out of Seir:
"Watchman, what of the night?
O watchman, what of the night?"

12: The watchman says:
"Morning cometh; but also night.
If ye will enquire, enquire!
Return! Come!"

It is certainly cryptic enough, but not the less eloquent on that very account. The cry comes from no specified person, but from "Seir." Nor can it be without any significance that again the name is changed—it is no longer either Edom or Dumah, but *Seir*. That very name, then, may possibly suggest to us the reason for, or significance of, the cry. What is Seir? The word means "*rough, hairy*," precisely as is said of Esau, the first settler in this land (Gen. xxv:25). He was the hairy man, and, as is not uncommon in Scripture, the man and his land are identified by some striking characteristic that they have in common.

*See the word thus used in Psa. xciv:17 "my soul had almost dwelt in *silence*" (dumah).

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Here the rough, hairy man, Esau, goes to his own place, finds his suited dwelling in a mountainous, rough, forest-covered and storm-swept country.* Nor is it without interest that, as the topography of Babylon corresponded to the *spiritual* significance of the emblem used, so here, all travellers report that that land of Edom has indeed become "Dumah"—a silence as of death ever brooding over its desolate and storm-swept mountains. Thus we again have precisely the same anomaly as in the apparently incongruous terms of "Desert" and "Sea"; in this "Dumah" and "Seir," Silence and Storm. This most surely tends to confirm the interpretation given.

But again, as in that earlier burden, we will not stop at topography, which is in every sense of the word superficial; but let the clearer light of the New Testament put its deeper, and indeed truer meaning into these words. How strikingly, then, does the present condition of the present prophetic earth, i.e., professing Christendom, answer to Dumah and Seir—it is silent Godward, as Babylon was "desert" from that same point of view. No songs of adoring praise are rising to God from its masses; for they have neither felt the burden of their guilt, the terrors of a coming judgment, or seen that guilt borne by Another. In this respect it is also "Silent" as Dumah. Yet how filled is that same scene today from the *manward* side, with tumult, how tossed with storm it is. What a tumult! It is *Seir*.

Again I say, my beloved fellow-believer, how true is this to the actual condition of the antitype of Dumah and Seir today. The very condition of this prophetic earth† cries for intervention—a cry is ever coming from it—from its tumult, from its restlessness, from the evident failure of the last experiment in the form of human government; Democracy; from its death-shadowed silence Godward—from the storm-swept earth—a pathetic longing cry comes—not only

*This added idea of "storm-swept" is fully justified; the root "sahar" has for its prime meaning "to bristle up", hence the derived noun "*hair*"; and then "to *shudder*", and so it is used of the commotion of a storm—hence "to sweep away in a storm."—*Gesenius*.

†By which is meant the sphere in the consideration of the Spirit of prophecy.

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from a few human lips, but *from that very condition*—it comes "out of Seir"—and this is the burden of the cry: "Watchman, what of the night?"

Nor is it simply a repeated question: There is a very slight difference in the way it is put that leads Delitsch to say: "The more winged form of the second question is expressive of heightened anxious urgency and haste,"* just as a sick man, who has tossed through many weary hours, longs for the night to end; and ever and again asks, "What time is it? O tell me, is it not nearly daybreak?"

Well, whether it be a legitimate deduction or not, there has arisen within the last hundred years an extraordinary, ever wider-spreading interest in, and a longing expectation for, the near-ending of the night, or, in other words, the near-return of the Lord. This, if one considers it thoughtfully, is such a remarkable, one may say, supernatural, phenomenon as *to assure its own fulfilment!* I mean that when we think of One who, to external sight, was during the greater part of his short life, only a poor mechanic, living in a conquered country, and in a peculiarly despised region of that country, who apparently achieved nothing in the way of political or economic reform or military achievement, was not what we call a "successful man" in business, for He was always poor, and ended that brief and apparently inglorious career by being executed amid criminals as being Himself a criminal! Yet here today are thousands upon thousands of the most sober and thoughtful of the race, not ashamed to say that they are confidently expecting that Galilean Carpenter, in whom they have discerned the very Son of God, by whom the worlds came into being, to return and take possession of the whole earth, "hush its groan," and awaken its joyful song by Himself reigning over it! That undeniable phenomenon can only be accounted for in one of two ways: either it is an unprecedented, and one must surely say unaccountable delusion, affecting not the

*What he means by "the more winged form" consists in the word for "night" "milailah" being shortened to "mileil"; the last syllable being cut off; this heightened urgency I have retained by introducing the exclamatory "O".

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thoughtless, the fanatical, the unintelligent or the careless, as delusions always have done and still do, but those who are the very reverse of these. Or, on the other hand, it is a divine *certainty*—one or the other; but the first is so utterly unreasonable that it becomes impossible to any reasonable person, and then the last becomes a clear and sure foreshadowing of its own fulfilment.

Nor do we now find it in the least difficult to trace the path of the Church through the watches of that night, as to which the cry comes, for these we are not only told are four, but their significant characteristics are given us by the very lips of our Lord Himself. Nor is he very clear-sighted who cannot discern "the *evening* watch" in the gradual loss of the light of truth, the shades that began to veil the Church in the first centuries. Deeper the darkness thickened, till, in the sway of Rome and her efforts to quench the Light altogether, the "*midnight* watch" came slowly on in what are significantly called the *dark* ages, and passed slowly off. At length the Nazarite spirit, like Samson in Gaza, awoke, and burst the gates and bars of that Philistine Rome, in the Reformation and in this who will deny that we have the reawakening or *cock-crowing*, watch? Till we come down to our own very time, in which in that which has characterized it: the recovery of many a long-lost truth, the light that faded in the first centuries is returning, another day is breaking, and we are in the last, or *morning* watch; so that we too, join the sweet singer in crying that we "Wait for the Lord more than they that watch for the morning—than they that watch for the morning" (Psa. cxxx:6).

Thus, and it is of unspeakable value, we can get such an answer to that cry out of Seir as was then impossible; *we* know, with an intelligence that even the beloved apostle who wrote the words could *not* know, that "the night is far spent"—three of its watches are already past and gone altogether; and since we are in the fourth or last—that "the day is at hand"; and thus it is really most fitting for us to embrace the hope that we—even *we* may be "alive and remain" till the Morning Star, that first herald of the new

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day, shall rise, and all the prophecies that refer to the waiting Church and her rapture to be with her Lord have their fulfilment in our own brief day of life. Do you not long for it, my dear reader?

At all events, the prophet Isaiah, though writing seven hundred years before the Christian era, is in perfect harmony with the apostle of the first century A.D., for he, too, in his response to the cry, cheers with the hopeful word: "The morning comes!" Yes, and we can see

> "The summer-morn we've sighed for—
> The fair sweet morn, awakening"

for Israel (and it is Israel, as we know, that is always primarily in view in these prophecies relating to the earth) a morning, as her poet speaks, "without clouds, as clear shining after rain. All her storms shall then be as yesterday—as a tale that is told—all her future shall then be one long bright morrow, in which the sun—her own Sun of righteousness—shall flood the happy scene with His beams.

"The morning comes," says the prophet; "the day is at hand," says the apostle, and so far they are in perfect accord. But here our apostle stops, and rightfully and happily stops, for there shall never be night to that day whereof *he* is speaking; but not so with the prophet: the morning comes indeed, but "also the night." That is, in full accord with the cryptic oracular character of the whole "burden," the same moment that ushers in the day, ushers in the night too. But that should present no difficulty to us who have the light of 2 Thess. i:6 and 7 upon it. It is the day of the revelation of the righteous judgment of God: "seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest." There we get both the night and the day, as another prophet writes: "Woe unto you that desire the day of the Lord! To what end is it for you? the day of the Lord is darkness and not light" (Amos v:18). That must mean that even when that longed-for day does break in blessing on the Israelite penitent Jew, it is "night" still, and (alas) forever for the impenitent. Thus interpreted, the "morning" and the "night" are in absolute

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harmony with the other anomalies of Desert and Sea—of Silence and Tumult.

But is there still perplexity in your mind? Are you still uncertain as to the meaning of this strange combination of "day" and "night?" Then "inquire." No honest inquirer is ever denied. Only be careful today to inquire at the right source; for there be many who assume to be able to answer every prophetic question till the very air is filled with wild speculations and hypotheses that are asserted with all the assurance of being directly inspired of God, (discordant and mutually destructive as they are) to be *answers*, till the simple inquirer is bewildered, discouraged and indeed greatly tempted to drop the whole matter, as being beyond the possibility of solution. That, believe me, is not wise. Far better is it to wait patiently on the Lord. His Spirit is still with us to lead us into all truth. Nor does that mean that we shall acquire everything in a moment, leaving no more to be learned; but by slow degrees, testing our faith and patience, ever leaving much still unsolved that shall serve to maintain our dependence, and which shall also be communicated, as we are fitted to receive it; not refusing, in what is only spiritual pride, light from others who may have been taught of the Lord before us; yet, on the other hand, not accepting quickly every new thing, nor hastily abandoning what we have long believed—ever testing all—not by some fragments, but by the *whole* of the written word.

Then the oracle ends with two words, "Return, Come." The first can only be addressed to those who *need* to return, that is, who have wandered away—and we must surely assume—from God. That strange "day" of both light and darkness is near, let us make very sure that for *us* it shall be the light, not the darkness; the morning, not the night. And so this answer to the "cry out of Seir" ends with that sweet gospel word of invitation as to the weary and heavy laden: "Come." O come to an embrace that will hold thee safe amid all the storms that are lowering on our horizon, and have still to beat on this earth.

"The burden against Arabia," which may also be read, "The oracle *in* the evening"; for in this case, as if to guide us into seeing an emblematic designation where we might

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possibly question it, there is added, what is entirely lacking in the others, the preposition "*beth*" or "in" "in the evening," so that Isaiah, who, as we have constantly seen, loves a play on words, attains that end here, and gives the double meaning of the word "*Arab*" as written above. The "burden" brings with it the end of Arabia's *day*, and so its "*evening*."

Verse 13: In the desert in Arabia, must ye pass the night
O ye caravans of Dedanians!
14: "Bring ye water to meet the thirsty ones!"
The inhabitants of the land of Tema
Are coming with their bread for the fugitives.
15: For they are flying before swords—before drawn swords,
Before the bent bows and before the grievousness of war.

The scene thus brought before us is that of trading caravans of Arabs, that started on their accustomed route, but are being driven out of it, by armies altogether beyond their powers of resistance, so that they have to take refuge in any spot that promises them shelter for the night. As thus trembling with terror and famished with thirst and hunger, the prophet himself, in pity, calls to the dwellers in Tema, lying to the south of the trade route, to supply the distressed fugitives with these necessities, strengthening his appeal by telling of how they are fleeing from the miseries that ever accompany war, even when not directed against the sufferers directly. Note the fourfold repetition of the word "before," implying, as Delitsch in his own lively style that well accords with that of the Hebrew prophet, writes, "The weapons of the foe were driving them incessantly before them, and the war itself was rolling incessantly forward like an overwhelming colossus."

For thus hath Jehovah spoken to me,
Let but a year go by—as the year of a hireling,
Then all shall be over with the glory of Kedar.
17: And few shall the remnant be
Of the bows of the heroes* of Kedar:
For Jehovah, the God of Israel, hath spoken.

Kedar stands here as representative of all the Arabic tribes, and their complete humiliation is too clearly told to call for any explanation.

It is a gloomy picture of poor Kedar; but gloom never

*The term "bows of Kedar" is a military idiom; as we say a company consists of so many rifles, or bayonets.

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ends God's ways with men, and we have but to turn over a few pages of our prophet and we hear Kedar invited, nay, told, to sing with most joyful exultation (chap. xlii:11), "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rocks sing, let them shout from the top of the mountains." What has caused such a difference? What ever does that, and shall yet do it even for this poor distracted earth—Jehovah's Servant whom he upholds, His elect in whom his soul delighteth, has been manifested and joy comes with *His* coming. Surely it ever does and shall: it is but another cry for the "morning."

Evolutionary Theology*

By Frank E. Gaebelein

Is the truth found in the Old and New Testament unchanging? Or is it something ever varying and constantly progressing? Is the standard for Christian faith the teaching of Christ and of His Apostles. Or is the standard the ideal of truth, an ideal to be measured by its plausibility in relation to pronouncements of science and of philosophy? These are the fundamental questions that Mr. Edwards, in his inaugural address subtitled "A Plea For Freedom," raises. I shall attempt, briefly and comprehensively rather than minutely, to discuss these questions in relation to the Moderator's persuasive and adroitly reasoned address.

In order to provide a foundation for intelligent discussion, it is essential to outline Mr. Edwards's thesis. He begins with remarks upon present restlessness, "an aftermath of the great war", and quotes from Matthew Arnold certain lines as descriptive of these conditions:

> "Wandering between two worlds, one dead
> The other powerless to be born."

"Will the church and her faith escape?" he asks, referring to the contemporary "fiery trial," "the crucible of history." In present circumstances, not the church's practical problems,

*A Critique of "Theological Reconstruction," Inaugural Address of John Edwards, M. A., Moderator of the General Assembly of the Presbyterian Church, New South Wales.

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but her theology, is in great need of readjustment and reconstruction. "Theological reconstruction, though at times it seems to move by leaps and bounds, is in reality a continuous and complex problem." As soon as any doctrine has gained general approval, "minds in the vanguard of thought" are questioning that doctrine and are finding it "inadequate," when measured by "the new demands of expanding life—the life which expands by the increase of knowledge and the development of the moral consciousness." This is "reconstruction"—a sort of perpetual ebb and flow of doctrine, progressive in its general trend. But this process is not a steadily advancing progress, a construction; it entails the pulling down of former beliefs, and in this way it is reconstruction. "Vital Doctrine" must be revised and restated. "The dispute is seen to be between standards of judgments and points of view." It is much easier to determine the relation of a particular teaching to "subordinate standards of doctrine" than to determine its harmony with "the teaching of the canonical Scriptures." For, "the Bible can be read so variously!" There is the theory of verbal inerrancy which has "served its purpose" and whose "day is done." There is the interpretation of Scripture in relation to historical setting, and there is the interpretation in relation to "the totality of human experience." "Many theologians," he says, "and some preachers . . . . . do not hesitate to hold in suspense, or to reject what they find there, *if they believe it to be unsupported or superseded by subsequent development of thought and life. They deliberately modify doctrine acknowledged to be that of inspired writers. . . . They claim that this procedure is in harmony with the deepest meaning of Scripture itself."

Today, however, there is manifest a spirit of reaction—"an increased outcry in certain quarters against almost anything and everything in the nature of liberal theology." Chief among causes of present unfortunate conditions is mentioned "the tendency to let slip 'the old moorings' under the influence of alleged rationalistic higher critics." "Convinced as I am," says Mr. Edwards, "that this reactionary

*i. e., in the Bible.

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tendency is greatly injurious to the highest efficiency of the Church, I wish to plead for a liberal theology—a theology in certain respects even more liberal than that of many who regard themselves, and are regarded by others, as holding and teaching liberal doctrines."

Three reasons demand this more liberal theology. The first is "the alienation of certain people from the church." Important among these people are those to whom "the creed of ordinary orthodoxy . . . has become intellectually and logically impossible."

The second reason for adopting a more liberal theology is "the nature of our inheritance in the realm of spiritual truth." The Bible is not the only revelation. Neither is the faith once for all delivered to the Saints "a static thing." It is a seed that is to germinate and to grow. 'And growth always means change" and also "the preservation of identity through change." Therefore, ". . . in a world of incessant change, a world in which he that has ears to hear may hear the voice of the Creator proclaiming every day through every branch of knowledge, in every realm of thought, by every human upheaval: 'Behold I make all things new' * —in such a world to insist . . . that our forms of doctrine must abide the same from generation to generation is not to preserve the faith, but to cramp it in a straight jacket and in time to kill it with the slow torture of long imprisonment."

Finally, a more liberal theology is necessary, because "the nature of our spiritual inheritance from the past is itself the outcome of the whole method of the divine revelation." This method, indicative of the principles of growth and of development just mentioned is considered by Mr. Edwards as described in Hebrews: "God having of old time spoken unto the fathers in the prophets and in many portions and in many manners, hath at the end of these days spoken unto us in a Son." This he uses as evidence that God's revelation was not merely the revelation of a single book. In fact, "in the first instance, the revelation is not a book at all. It is

*This is a well-studied misapplication of Scripture. It has nothing whatever to do with present-day upheavals.

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a human experience of God." Revelation came through the ordering of lives and of history. The consummation, but not the end, of Old Testament revelation is found in Christ. The New Testament doctrine is capable of great development; it grew directly out of first century conditions. . . . . "Mankind has had nearly two thousand years of experience since then. Can it be reasonable to suppose that it is the final theology for all the centuries?"

Progress in theology must be based upon these principles. First: freedom in thinking about theology—a freedom that does not shut its eyes to any facts whatever their sources may be. Second: "The ordinary conception of authority in religion must be withdrawn in favor of the only tenable conception of a final authority—that is, the conception of the internal authority of the truth itself. . . . The antithesis is virtually one between an external and an internal authority." The Bible is to be read "as a literary expression of a spiritual experience." But it is not the sole record of such an experience. "Many of us used to believe in the doctrine of eternal torture; but by the grace of God we found it impossible to retain that as part of our creed, even though some words in the Bible seemed plainly to teach it."* Third: the dualism derived from eighteenth century Deism, and further back, that creates an unbridgable gap between God and man, must be scrapped; it must yield place to the "deep underlying unity" between God and man inherent in such sayings as: "And God said let us make man in our own image, after our own likeness." And again: 'Even as Thou Father, art in Me, and I in Thee, that they also *may be in us*." † Since philosophy and science agree in giving us "a unitary conception of the universe," we cannot believe in the two natures.

These principles would, if adopted, change existing theories of the atonement and of the incarnation. In regard to the

*This is quite a confession!

†This is another, we fear, wilful, misquotation of Scripture. The text does not say "may be in us," as if the whole human race is in God, but it says "that they (true believers) may be **one** in us."

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atonement, a restatement of the best in many works of theology would, says Mr. Edwards, "certainly do justice to the deep conceptions of the great prophet of the exile (who described the suffering servant of God, and to those of the Apostles of the Gentiles, by placing them in their proper historical and religious setting." Vicarious suffering would be exalted; but the doctrine of vicarious punishment, from which "the moral consciousness revolts" would be eliminated. "And," he continues, "I believe it will show that the atonement is an eternal process." Furthermore, greater emphasis must be placed upon "Reparation, the 'making good' in actual work, endurance and suffering."

In the second place, these principles would lead to a new doctrine of the person of Christ, a doctrine in which the "human divinity" of Christ is asserted. The inference has been drawn, says the Moderator, that because man has found God in Christ there are in Christ two natures. "The correct inference would have been that the supposed gulf between humanity and divinity does not exist, for in Christ we see only one nature."

The address concludes with, among other things, an additional plea for the historical: "We must apply the historical method to all our theology . . . Christianity is the expression of the same internal spirit in increasing fulness from generation to generation; and to the future, not to the past we must look for its completion and perfection."

Such is the framework of this "Plea For Freedom." I have set it forth at considerable length, using wherever possible direct quotation, in order to be fair to Mr. Edwards and in order to provide a sound basis for coherent discussion. And it must be confessed that thus stripped of their persuasive verbiage, his arguments seem quite naked. I shall now proceed with an examination, not so much of small details, but of underlying ideas. It will be profitable to determine the sources of these ideas and to ascertain whether they are Christian or unchristian.

Mr. Edwards is clearly a relativist. He sees things chiefly in the light of their particular age; in short, he advocates

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the historical method. He would have the Bible thus interpreted; the New Testament seen in relation to the first century, and even within this time, the different books, the Gospels and the Epistles, related to their separate generations. Now, a frequent companion of relativism is the philosophy that things are always changing and that nothing is stationary. This is the doctrine of the "flux". In its most extreme form, this doctrine denies any end whatever. And Mr. Edwards allies himself with such extreme relativism when he says that . . . "the reception of revelation could not be but progressive from the outset, and must continue progressive until the end, *if end there be*." The idea of the universal flux is ancient; it was held in Greece by certain philosophers. Modern relativism, especially in its relation to literature, comes into prominence in the xvii and xviii centuries, chiefly in France. Saint-Evremond was an important modern exponent, and he, through his long sojourn in England, influenced English thought. Rousseau, as fully the source of modernistic philosophy as Plato and Aristotle were the springs of ancient thought, was a staunch relativist. And so was his disciple Diderot, who held, incidentally, theories of evolution that anticipated those of Darwin. Is it necessary to comment on the attitude of these men towards Christianity? Rousseau was as anti-Christian as he was hostile to the ideal of French convention—*l' honnête homme*. For both Christianity and convention represented a check and a discipline upon the natural impulses, and Rousseau preached the doctrine of the casting aside of restraint, the exaltation of the natural man and the essential goodness of all the primitive passions. This philosophy, one of the most dangerous and seductive of modern times, speedily found its way into Germany. There it was taken up by men like the Schlegel brothers, and there it developed into that rank romanticism and decadent aestheticism that have ever since been a destructive influence upon sound literature. Later, relativism and naturalism found in France such champions as Chateaubriand, Sainte-Beuve, Taine and Renan—men of undeniable literary talent, but men whose religion varied from weak adherence to Romanism because

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of its aesthetic appeal, as in the case of Chateaubriand, to the blasphemy of Renan with his "Life of Jesus." The god of these men—in fact the god of their century—was science. And their ideal was "truth"—truth sought through a mind open to every source of impression—the very freedom for which Mr. Edwards pleads. They looked at all things with the cold impersonal stare of the scientific investigator. "Virtue and vice," says Taine, "are products like sugar and vitriol." And for all of these great intellects this adherence to scientific truth led to final disillusion. Some, like Edmund Scherer, began with a knowledge of orthodox truth; through ultra-rationalism, through belief in the omnipotence of science, they lost all faith. Sainte-Beuve wandered from Catholicism to Protestantism, from cult to cult and from creed to creed, and could believe nothing. Renan scoffed, railed, and blasphemed. Taine, with all his intellectual integrity and devotion to "truth," could attain to nothing more than scientific determinism and a rampant naturalism that saw in Shakespeare little but an embodiment of the brute passions, a veritable tiger of ferocity. Faith was dethroned, and devotion to progress through the achievements of science was set up in its place.* Behold the result; we can still see it. We have our philosophies, our Bergsonism and our pragmatism. Is Evolution becoming a little old-fashioned? There is psycho-analysis, Spiritism, Theosophy, Christian Science.

Such is the final background of those principles which Mr. Edwards advocates. His repeated assertions that theology as found in the New Testament is ever growing and ever changing, that not only construction but reconstruction is needed, is at bottom little more than extreme relativism linked to a form of the evolution idea. Much as Brunetière endeavored to work out an evolution of literary forms, so Mr. Edwards would have us apply evolutionary principles to our theology. He asks for "a theology in certain

*I have used certain French writers as a basis for this discussion because they exhibit best these tendencies. England, however, is permeated with similar ideas; in fact much materialism derives from Sir Francis Bacon, who is at the root of modern utilitarianism and "the idea of progress."

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respects even more liberal than that of many who regard themselves . . as holding and teaching liberal doctrines." This is his panacea for a tottering world and for a moribund church. But he has made no new suggestion! It is amusing that the contemporary "liberal" always pictures himself as a leader, holding the torch of progress. Yet the attempted overthrow of tradition is hundreds of years old; even this "theological reconstruction" is older by lifetimes than its present champions. They are indeed holding a torch, but it is the torch held by Taine, Renan and Matthew Arnold. These men, with every respect for the truth, tried the experiment of making "truth for truth's sake" their watchword. They pitted their faith against the pronouncements of reason. Their faith fell prostrate; in its place were left only a few vague hopes in the omnipotence of science. Yet they followed admirably Mr. Edwards's "principles." And they failed, as he will fail, because they did not see that true Christianity is in itself supernatural, that it cannot be measured by the rationality of mere humanity. To judge it by the shifting evidence of human reason is not only inconsistent with the sublime fact of Christianity; it is supreme effrontery to Him who came from the bosom of the Father to make known the invisible God.

At one point Mr. Edwards waxes sarcastic. He speaks facetiously of the "Popular Religious Journals" where "Constant Reader," "Old Subscriber," and "Pro Bono Publico" mention as the first cause of present unrest "the tendency to let slip 'the old moorings' under the influence of alleged rationalistic higher critics." He observes that much error results from unexamined metaphors, and would remind those who are fond of talking of "the old moorings" in matters of doctrine that "moorings are instruments by which a vessel is confined to a particular place. . . . Surely the church is not to be tied up like that." Let me assert, without seeming to quibble about metaphors, that the church ought surely to be tied to "the old moorings," if by this figure implicit faith in Christ and in His doctrine is meant. Ought the church to "progress" from the Cross and from the empty tomb, the Rock of Ages? The work of Christ, by His own

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words on the Cross, is a finished work. Pray, whither shall we "progress" if we once let slip the Cross? Only centrifugally, for the Cross is the center of our faith. We must hold to these old moorings; we must hold to them through faith, not a scientific, philosophizing faith, but a faith like unto that of little children. Christianity is superrational—above science, above philosophy, and above higher critical scholarship. That is why the rationalistic attitude spells utter loss of faith; it is an attitude that cannot comprehend the "mysteries" in the New Testament. Verily, "The wisdom of man is foolishness with God."

Mr. Edwards would have Christianity compromise with a certain class of unbelievers. He remarks regretfully upon those of the highly educated who cannot reasonably accept orthodox doctrine. For these classes, he would have Christianity made over like a second-hand garment; he would have behind its teaching a theology that "is demonstrably advancing at least *pari passu* with the main advance of the moral consciousness in its noblest and finest forms." This sounds well enough. But let us see exactly what it means. It means, first of all, that Christianity must keep step with modern humanitarianism, with utilitarianism and materialism, with such philosophy as that of Bergson, or with the latest discoveries resultant from dabbling in spiritistic phenomena. For these things are representative of the advance of human knowledge. Such low pandering of the glorious Gospel of the Lord Jesus Christ to the latest vagaries of fevered intellects is infinitely worse than the basest prostitution. It is selling the soul of Christianity for the feeble support of those who lack the spiritual fineness necessary to conquer, by a sublime act of faith, the limitations of reason. This is the most serious charge against Mr. Edwards—that he would barter away the priceless and eternal heritage of Christian Truth. Willingness to submit religion to such a base exchange can spring only from one who regards the Bible as a mere literary record, and who thinks of Christ's teaching as something vague and seedlike, capable of the widest variation and expansion. No man to whom Christianity is a supernatural revelation, perfected, completed, and finished

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in Christ, could, for an instant, consider such a meretricious compromise. To say, as the Moderator does, that we must set up the internal authority of truth, truth within man, in place of the external authority of a Book "or a church," sounds like noble idealism. But it is really equivalent to saying, that in place of the authority of an inspired Bible, we ought to set up truth as it emanates from the darkened mind of man. It is a substitution of the rational for the Divine revelation.

I am aware of Mr. Edwards's skilful reasoning, of his assertions that the Bible is not the only revelation, that God spoke through all seers, and that therefore we ought to enlarge our theology to include truth from every source. But when he says "The spirit of truth reveals itself within the spirit of man. There can be no final authority but that. Any other, be it an institution (the Church) as Romanists hold, or a literature or a book, as most Protestants hold, is external"—then it is apparent that he has no adequate grasp of the Truth set forth in God's Own Word. For, had he such a grasp, he could never place it beneath "the spirit of truth . . . within the spirit of man." By making an infinite God accountable to the faint glimmerings of the pitifully finite reason of man, he has demonstrated his utter lack of comprehension of that highest faith which comes only through a re-birth in Christ.

The validity of Mr. Edwards's "Plea" may be reduced to this final query—Ought the Bible to be criticized by humanity? For, if it may rightly be criticised by man, then it is lower than man, or at best only on his level. We cannot criticize what is above us. Our Lord gave to the attacks of Satan the only answer that the true believer may give to higher criticism—**"It is written."** On these three words the Christian rests his all, even his hope for eternal salvation. Let men call him a Book-worshipper; he knows that the only saving faith is a child-like faith. "For verily I say unto you, except ye be converted, and become as little children, ye shall not enter unto the kingdom of heaven." Such faith is inscrutable for the rationalist. Did not the Athenians call Paul a "babbler?" Yet Paul spoke things that are eternal, that can

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never be shaken by literary pettifogging. If the Bible is susceptible to all the weaknesses of profane literature, then only will it do to correct it by methods of historical research and philological ingenuity. But if it is supernatural, if it is inspired of God, then to hedge it about with rational restrictions, nay, even to improve and to supplement it by means of science and philosophy and philology is no less than deliberate sacrilege.

So far, this has been a most general treatment of Mr. Edwards's address. There is, however, one specific point which positively demands comment. This point concerns the avowed effect which his principles of "reconstruction" would have upon the center of Christianity—the atonement. He would have the element of vicarious punishment, something that is repugnant to "moral consciousness," eliminated; the teachings of Isaiah and the Apostle to the Gentiles concerning the Lord seen in their proper historical and religious setting. But vicarious punishment is expressly taught in God's Holy Word. Is a mere restatement on more liberal lines to "eliminate" it thus lightly? Moreover, he would lay greater emphasis upon the element of "reparation,"* atoning for one's sins by one's own works. "The work of atonement is one in which all who would follow Christ must take part." A statement like this, however well it may sound, is tantamount to a flat denial of the efficacy of the Cross. He died for us, and, in that one act forever removed our sins, if we trust on Him. And He said—It is finished. There is now no need, there never was a need since that hour in which He died, for any believer to "make good" the guilt of his sins. Atonement was the exclusive work of the Lamb of God; it could never be a work "in which all who would follow Christ must take part."

We have seen that the liberalism advocated by Mr. Edwards is no new thing. Its emphasis upon change and upon growth stamps it as a form of relativism, allied to evolution (call it what you will), applied to theology. We have exam-

*Will Mr. Edwards tell us how much "reparation" is needed in order "to make good" our sins?

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ined the xix century manifestations of such philosophy in France, and have seen where it led men of the greatest genius. The exaltation of human reason has been tried and found wanting; the utmost freedom of thought has led only to disillusion. The apotheosis of scientific truth has proved utterly hostile to Divine revelation.

The controversy resolves itself into a battle between irreconcilables: on the one hand a Book, which every true Christian gladly acknowledges as supreme authority; on the other hand, scholarship (terribly fallible, as all scholars know), science, and philosophy—in short, the advance of human knowledge. The one has saved souls for thousands of years; the other has never demonstrated any saving power. I challenge Mr. Edwards, or any libera rationalist, to point to a single life converted from sin and from death through "Theological Reconstruction." Shall we descend to doubtful compromise with modern thought; or shall we proudly hold aloof, keeping the Truth pure and undefiled, knowing that in it we have the express Word of God?

MR. SCOFIELD GONE HOME

Just as we go to press the news reached us that Mr. C. I. Scofield passed away several days ago to be with the Lord. He fell asleep on Lord's Day afternoon, July 26th, in his seventy-seventh year. During the last few years he was very feeble. The grace which saved our brother, which kept him, has also taken him to glory, where he is now "absent from the body and present with the Lord." For over ten years we had delightful fellowship with him in holding many conferences in various places.

But few of the men whom the Editor met in his younger days remain; nearly all are with the Lord. Gordon, Pierson, Harris, Moorehead, Needham, Brookes, Stifler, West and others are there, besides the many hundreds of our beloved readers to whom we ministered, whom we met and loved. What a day of never-ending fellowship it will be when we shall be caught up together with them in clouds to meet the Lord in the air! Even so, Come Lord Jesus.

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"In the Valley of the Shadow"—An Avenue to God*

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

"I walk through the Valley of the Shadow of Death." (Psa xxiii:4).

Are you entering, or dreading, or even passing through "the valley of the shadow"? Do you fear it may only prove "the lone pass of pain"? The Great Husbandman has scored many deep "valleys of the shadow" since the Great War. But be comforted. Be content. Be convinced, that if you are yielding to Him, there will be wonderful doings in your "valley" and all will be well, that is His will.

For in it may bloom the strangest, sweetest flowers so rare that they are seldom found elsewhere. These flowers are wonderfully apt to take root in the hearts of pilgrims passing through. "Heart's-ease" grows well in that valley close by to "a pardoned past." And among the other best blossomings are "a loyal will" and "passion for souls" and "prevailing prayer." "Love to all saints," too, you will find flourishing and "power for service' **very abundantly.**

So, in passing through the dreaded vale, your heart, where little of worth may have bloomed before, may here, first, literally and truly become a garden of the Lord, such a garden as "our Beloved" shall frequent with joy and great consolation. It shall become at last a vale 'where blaze the unimaginable flowers" and fruits of the Spirit.

Yes, in spite of its name, "the valley of the shadow" has A WONDERFUL CLIMATE, as one can testify from many past, poignant, yet blessed experiences. Ah yes! It is indeed fraught with undreamed of possibilities. For when God adds His factor to our faculties, He can wonderfully mellow our hearts, and multiply our talents, and enlarge our lives. Never doubt, the valley has been planned for us, provided just for us. It is the best place for us. IT IS OF GOD!

Tunnels, remember, are not put on sidings, but only on the main lines. For they are designed to lead somewhere; to

*Our dear brother passed recently through deep sorrow. His beloved companion and co-laboror in the Mission was taken home to glory after a brief illness.

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emerge on other fields and grassy slopes, where still the sun shines. And just so with the valley of the shadow, which has been designed by the Great Master. It always leads ONWARDS, and it always leads UPWARDS. It leads to God's most farseeing plan for your promotion. This end and consummation of the valley, you may certainly reach.

(1) You may indeed, in this valley of the shadow, be brought to make your FIRST REAL CONTACT WITH GOD. In the past you may have known of Him, without having had any real part or lot with Him. Have you ever met the Son of God personally, as Mary, that early morning, met Him, risen, in the garden? If you do not know Him thus, to speak to, then you do not really know Him, and His forgivenness. And so, He, in kindness, may have brought you from your "straight blind alleys of death" to this "pass of pain," to secure an interview. So that in the prophetic words of the Psalmist of old, "passing through the valley of weeping" you may "make it a well" (Psa. lxxxiv:6) and find in it the way of peace.

Perhaps through suffering He has divorced you for a time from earthly things, that you may the more readily seek for Heavenly riches, for abiding rest, for quiet consolation. Remember then, that it is not learning, or wisdom, or great abilities, which can so discern Christ. It is ARDENT LOVE and SIMPLE FAITH. These form the "Needle's eye," the postern, in the great gates of the New Jerusalem through which straightly you must pass, to gain entrance to the Celestial City. Loads must be shed, and honors, and all pride; then as a child, with bowed head and believing heart, you may stoop, and so enter into rest. It may be hard to cast away old plans, and ideals, and beliefs. You may have to cry out in the words of Augustine: "Too late I learned to love Thee!" who have for long years vainly been calling, "Lord! Lord!" to One who "never knew you."

"Reach hither" then "thy finger," in childlike faith, and "Behold" His hands, wounded for thee, and reach hither they hand, and thrust it into His side (Jno. xx:27), and be

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"not faithless but believing," and so cry at last with Thomas, "My Lord and my God!"

(2) But even if you really "know" Him, HE MAY HAVE MUCH FOR YOU YET TO LEARN. And He may see that in your busy life (even in His service), the dark valley is the only place where He can develop in your heart some of His rarest graces. Never forget, He is much more concerned with **ourselves** than with our **service,** and not the greatest "busyness" but the greatest likeness to Him pleases Him most and will count for most.

Have you noticed that His promises of "rewards" for service refer to His Millennial Kingdom and nothing of the sort is said about the Eternal State? Where, then, is His guerdon for faithfulenss, for service, for "filling up that which is behind" of His sufferings? Where, but in a greater capacity to enjoy Him? True, all hearts will be full to overflowing in that celestial state; but will the penitent thief have as great a capacity to enjoy God as "the Apostle to the Gentiles?" As with the manna, each had according to his eating, and each was satisfied, so in eternity, each according to his growth in grace will be able to enjoy God. May we then cry with Jabez: "O! That Thou wouldst enlarge my coasts!"

And I would tell you that such a "valley" for learning of God emerges constantly on the breezy uplands of the delectable mountains, so happily named "Heavenly places in Christ" (Eph. ii:6). There your views of God and of His Christ will be clarified, as you catch something of the celestial viewpoint, and you begin to know at last a little "as you are known." There too, you may nightly watch the westward sweep of the starry host, and most perceptibly realize the hastening, the near approach of that great day. True, in these climes you may sometimes walk alone, for the mountain peak is not thronged. And it may cost, at times; "if any man in any way, would be the ONE man, he shall be so to his cost." Yet Christ can make it a perpetual "Emmaus walk," and so kindle a burning in your heart, that you will no longer desire the stifling crowd. O! indeed it is true:

> "He walks in glory on the hills,
> Yet longs for men to join Him there!"

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(3) Or the "valley" may be the pass into new and blessed PLAINS AND FIELDS OF SERVICE. Not a few of us have found it the most direct route to the Foreign Mission Field, with its abounding joy, and hundredfold consolations and compensations. For those who so go out in His name, supposing all things but loss, enter a charmed circle and soon discover that though 'blood is thicker than water," and "earthly sacrificial blest employ, that gives to take, that pours out to enjoy," they soon discover that in "losing all," they have really found, as predicted, "brethren and sisters and mothers," as well as welcoming homes and wide-opened hearts on every hand. And they come in for a legacy of prayer, which it is worth going to the mission field alone to inherit.

Thus we realize that He has given us "the valley of trouble for a door of hope" (Hos. ii:15), as we wonderingly step out into ardent service, and that we have never really begun to live till we have so begun to serve. AND YOU? If you have "great possessions" or greater expectations, in wealth or in talents, or in loved ones, ah! do not grudge them to Him who gave them all. Yield all. Give all. MULTIPLY THEM ALL BY CASTING THEM ALL AT HIS FEET! For always remember,

> "Every thorn upon His brow,
> Makes thee more and more his slave."

(4) Finally the valley of the shadow may lead abruptly upwards at its head, up, right up, to the throne of God, to that "far countree' which is called Emmanuel's Land. There it is fair. If that is really His plan for you, happy indeed is your lot. Even for apostolic Paul, with his supreme abilities, his laboring mightily in the Spirit, such an ascent was yet "very far better," to be at last, and at once, in the Immediate Presence. For you, as for him it may be true:

> "'Twas but a step for his victorious feet,
> From his day's walk, into the golden street."

And for the one who is left? By faith, we **must** cry "though He slay me, yet will I trust Him!" However irreparable may seem the loss, so that nothing apparently can compensate for it, we must believe that the Divine Alchemist is planning

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to transmute the suffering into fuller, richer life, and deeper blessing, and our richest gain. So that seen from the Divine perspective of the eternal future, we shall look back and thank Him, for what has seemed only disaster. It is a blessed relief to be able to look past all the avoidable second causes which come crowding to mind, right back to God, the Great First Cause, and to know that nothing can come to us save through the hands which are ever the hands of love. For those hands which bore the pain of the nails of Calvary are wondrous skilful in taking out the sting, and He will cause a richer, diviner flood of life to suffuse the heart that at present is somewhat dumb with pain.

Therefore, whatever turn the valley takes, into Christ, or up to the "heavenly places, or forth to the heathen, or up to God, let us remember always the Divine Husbandman purposes a harvest. Meanwhile, His reassurance still stands sure: "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. iii:26). "For I shall YET praise Him for the help of His countenance."

Current Events

In the Light of the Bible

Will Russia Get Constantinople? Russia's aim has always been to obtain Constantinople. This was the great ambition of the old regime. It is the ambition of the Soviet leaders, and this century old Russian hope seems to be about realized. The following news item of the Associated Press is very interesting.

"The eventuality of a joint Russian and Kemalist occupation of Constantinople is foreseen by Russian exiles throughout Central Europe, who are watching with the keenest interest the advance of the Bolshevik-Turkish Nationalist forces in Anatolia. Regardless of their political views these Russians are apparently unanimous in the hope, which amounts almost to a belief, that Gen. Brusiloff will lead a conquering army into the city by the Bosporus.

An anti-Bolshevik Russian officer of the old army, in discussing the advance of the Russian force under Gen. Brusiloff, one of the most brilliant of the old regime's commanders, said:

"If Trotzky leads a conquering army into Constantinople I will take

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my hat off to him. I hate Bolshevism, but it won't last long, and if the Russians enter Constaniinople they will never leave, and our dream of centuries will be realized. All Russians will rally around the man who restores Constantinople to our sphere of influence."

Brusiloff is now west of Sivas (about 450 miles east of Constantinople in Asia Minor) with his army."

As every student of Prophecy knows, the final enemy of Israel comes from the North, invading the land with its vast hordes. Ezekiel had his vision of Gog and Magog in which Russia as the leader is easily identified. (See our exposition of that prophet, Chapter xxxviii). If Trotzky—the apostate Jew—succeeds in getting Constantinople occupied and make it Russian, another step in the near fulfillment of prophecy relating to the very end of the age has been reached.

Zionism Discredited. The former Ambassador to Turkey, Mr. Henry Morgenthau, has branded political Zionism the most stupendous fallacy in Jewish history. Writing in "The World's Work," he declares that the whole Zionistic movement is worse than an idle dream.

"I assert that it is wrong in principle and impossible of realization; that it is unsound in its economics, fantastical in its politics and sterile in its spiritual ideals. Where it is not pathetically visionary it is a cruel playing with the hopes of a people blindly seeking their way out of age-long miseries. It is an Eastern European proposal which, if it were to succeed, would cost the Jews of America most that they have gained of liberty, equality and fraternity."

The Balfour declaration, according to Mr. Morgenthau, was not even a compromise. It was not intended by England as a means of letting Zionism be attained.

"Politically, the present Brisish mandate over Palestine is a recognition by the great powers of the world of the supreme ploitical interest of Great Britain in that region. The life and death importance of the Suez Canal to the integrity of the British Empire has for more than half a century made the destiny of Palestine, as well as Egypt, a vital concern of British statesmanship.

"It may be possible for the British for the moment to coddle the aspirations of a numerically negligible race like the Jews. But the notion that Great Britain would for one instant allow any form of government in Palestine, under any name whatever, that was not in fact an appenage of the British crown and subservient to the paramount interests of British world policy, is too fantastical for serious refutation."

Every student of Prophecy also knows how this dream of the Ghetto will end. It will terminate in the greatest tribulation the Jewish race has ever known in its history. Ever since Great Britain has taken the mandate over Palestine and the unbelieving Jewish enthusiasts have rushed in, there has been

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trouble upon trouble. All this is but the forerunner of this coming time of Jacob's trouble. In spite of Mr. Morgenthau's denunciation, this political Zionism is bound to succeed for a time. It must be so in order that the predicted events in connection with the end of the interrupted Jewish age (the 7th week of Daniel's prophecy) might be fulfilled. When Zionism has succeeded and the land is once more Jewish, then the prophecies of Zechariah, the last chapters, and the prophecy of our Lord in Matthew xxiv will be accomplished. For this everything is now heading.

But when Mr. Morgenthau makes other statements as to Zion, he but shows that he has no faith whatever in the Jewish prophets and in the Jewish future. He says: "Jews of France have found France to be their Zion. Jews of England have found England to be their Zion. We Jews of America have found America to be our Zion." In saying this he does not voice the sentiment of a part of the Jewish people. There is a very large number who look towards the one Zion to be restored, who still pray daily for the Jewish Hope and its realization. Zion will be restored. Mercy is in store for the wandering nation, blessing and glory will come for the part of the Jews who are still holding on to the belief of a restoration and pray for the coming of the Messiah, the Son of David. When he comes again their hope will be realized (Psalm cii:13-16).

Commercialized Psychology. We mentioned in one of our recent issues the so-called "Psychoanalysis." One of our readers in San Francisco gives us additional information in connection with applied and practical psychology as it is now constantly being popularized by a host of men and women. We quote from the letter of our brother:

"Their method is to hire a large hall and give a free lecture to get a crowd. After that they put on a special course of lectures at from $10 to $25 a person or more. The women give private teaching on "Healing" analysis and other matters that attract woman's curiosity and herself, and often charge $50 to $100 per course which makes them rich in a short time. Hundreds of women and men have taken up this new psychology fad for commercial purposes. This new psychology cult becomes intensely attractive because of its appeal, delusive as it is, yet with just that amount of reality to substantiate much of the teaching

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and create hopes which are all too often disastrous in their results. Such statements as follow are the great drawing cards upon which the whole success depends.

> "The subconscious mind is the great storehouse which contains all past memories and experiences—nothing is ever forgotten or lost.
>
> "Applied psychology teaches you how to tap this great reservoir at will.
>
> "You have within yourself the power to be what you want to be. You can attain to anything you desire. You are master of every circumstance."

"The formula to attain is perfect relaxation, concentration and suggestion. They frequently quote passages from the Bible, but always lead one to infer that God and the Lord Jesus Christ are unnecessary. They say, "You have undreamed of powers within you if you but develop them." As one who knows how psychology should be taught and understood I must say that this commercialized and popularized psychology is dangerous, misleading, and the high road to infidelity. giving people false hopes of health and success. It is the tremendously rapid progress that this cult is making that causes me to write to you, and as one whose trust is in the Lord Jesus Christ and looking for His appearing, I believe the warning should be sent out concerning the seductive teachings of this cult."

Everything which is wrong, unscriptural and destructive makes rapid progress in these solemn days. In the psychical sphere we shall see still greater things. It is here where the devil garbs himself as an angel of light, counterfeiting the work of God's Spirit. We believe the "strong delusion" yet to come will be manifested on this territory.

A New Discovery. They are constantly at it in certain Scientific circles to discover the secret of perpetual youth. They thought they had it by the transfer of the gland of a monkey. A certain A. J. Wilson had been provided with the glands in Austria, and claimed that he had become young again, though he was seventy years of age. One fine day when he felt extra spry he intended to lecture on "Regained Youth" in Albert Hall of London. But before he could do so he died suddenly. So the monkey business has been given up as a bad job.

But now a better thing has been discovered according to the Royal Society. It is the "pineal gland," which, the Scientists tell us, is located in a certain portion of the head. The development of this gland is now said to promote longevity, better health and greater energy. A report has been published by the zoological section of the Imperial College

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of Science, which experimented with tadpoles, and it was satisfactory. Now there is hope of eternal youth. "What fools these mortals be!"

The Movement for Disarmament. Our President has started a movement in behalf of disarmament. England, France, Italy and Japan are to confer with the United States about devising a scheme by which the standing armies and navies are reduced. Some of the nations are favorably inclined towards this movement. Japan is holding back.

The searcher of the Word of Prophecy finds that war will not cease during this age. The Christian Endeavor Convention held during the summer in New York City adopted for a slogan, "*A Warless World by* 1923." Whoever invented this shows his ignorance of God's plan. Wars, according to the prophecy of our Lord will continue throughout the present age and down to its very end. The Old Testament prophets always link a warless world, a righteous government and universal peace with the coming of the King. A warless world will never be a permanent thing as long as Satan is the god of this age.

But it is more than likely that the political world will succeed in making some kind of a compromise by which disarmament, in part at least, becomes a fact. We can readily see how such a movement would confirm blind postmillennialism in its disbelief in the literal fulfillment of God's prophecies and lead onward towards the time "when they shall say, Peace and Safety." The disarmament movement is a political scheme, yet the religious press sees in it the working of "the Gospel-leaven" to make a better world. Tested by the infallible Word of God, the whole scheme from start to finish is a delusion. Neither Carnegie's ten millions, nor the Hague Tribunal, nor the Universal Peace Movement, etc., could stop war; nor will the disarmament movement end war.

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Gleanings in Genesis.

ARTHUR W. PINK.

35. Joseph as a Youth: Gen. 37.

In the first of our articles upon Jacob we called attention to the fact that each of the great Israelitish patriarchs illustrated some basic spiritual truth and that the chronological order of their lives agrees with the doctrinal order of truth. In Abraham we have illustrated the doctrine of **election,** for he was singled out by God from all the heathen and chosen to be the head of the Jewish nation. In Isaac we have foreshadowed the doctrine of **Divine sonship:** Abram's firstborn, Ishmael, represents the man born after the flesh, the old nature; but Isaac, born by the miraculous power of God, tells of the new man, the spiritual nature. In Jacob we see exemplified **the conflict** between the two natures in the believer, and also God's gracious **discipline** which issued, slowly but surely, in the triumph of the spirit over the flesh. Joseph, typically, speaks to us of **heirship** preceded by "suffering," and points forward to the time when the sons and heirs shall **reign** together with Christ. There is thus a beautiful moral order in the several leading truths illustrated and personified by these men. And it should be observed that here, as in everything which pertains to God's Word, its **orderliness** evidences its Divine Authorship; everything is in its proper place.

Joseph, then, speaks of **heirship** and, as another has beautifully expressed it, "And consistently with this, in Joseph, we get **sufferings** before glories. * * * For while discipline attaches to us as children, sufferings go before us as heirs; and this gives us the distinction between Jacob and Joseph. It is discipline we see in Jacob, discipline leading him as a child, under the hand of the Father of his spirit, to a participation of God's holiness. It is sufferings, martyr-sufferings, sufferings for righteousness, we see in Joseph, marking his path to glories. And this is the crowning thing! and thus it comes as the closing thing, in this wondrous book of Genesis—after this manner perfect in its structure, as it is truthful in its records. One moral after

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another is studied, one secret after another is revealed, in the artless family scenes which constitute its materials, and in them we learn our calling, the sources and the issues of our history, from our election to our inheritance" (Mr. J. G. Bellett).

Joseph is the last of the saints which occupy a prominent position in Genesis. In all there are **seven**—Adam, Abel, Noah, Abraham, Isaac, Jacob, Joseph. More space is devoted to the last of these seven than to any of the others. There are several reasons for this which appear on the surface. In the first place, the history of Joseph is the chief link which connects Exodus with Genesis; the earlier chapters of Exodus being unintelligible without the last ten chapters of Genesis. It is Joseph's life which explains the remarkable development of the Hebrews from a mere handful of wandering shepherds to a numerous and settled colony in Egypt. But no doubt the chief reason why the life of Joseph is described with such fulness of detail is because almost everything in it typified something in connection with **Christ.** But more of this later.

"Joseph was the elder son of Rachel (xxx:24). Of his early life nothing is recorded. He could not have been more than five or six years old when his father left Mesopotamia. He was therefore the child of Jacob's later life, and escaped all the sad experiences associated with the earlier years at Haran. He comes before us in this chapter (Gen. xxxvii) at the age of seventeen. His companions were his half-brothers, the grown-up sons of Bilhah and Zilpah. From all that we have hitherto seen of them they must have been utterly unfit companions for such a youth. Jacob's elder sons had, naturally been affected by the life in Haran, by the jealousy at home, and by the scheming between Laban and Jacob. They had been brought up under the influence of the old Jacob, while Joseph had been the companion of the changed Jacob or 'Israel'. There are few people more unfitted for influence over younger brothers than elder brothers of bad character." (D. G. Thomas.)

"These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren;

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and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peacably unto him" xxxvii:2-4).

There are perhaps few portions of Holy Writ with which we are more familiar than the one now before us. From earliest childhood many of us have listened to this beautiful but pathetic narrative. The aged patriarch, his favorite son, the coat of many colors, Joseph's dreams, the envious brothers, their wicked conduct—all so true to life—have been indelibly impressed upon our memories since we first learned them on our mother's knee, or from the lips of our Sunday School teacher. Many are the lessons which may be drawn, and pointed are the warnings which are found here. But we shall pass from these to something deeper and even more precious.

As we read thoughtfully the books of the Old Testament our study of them is but superficial if they fail to show us that in divers ways and by various means God was preparing the way for **the coming of His Son.** The central purpose in the Divine Incarnation, the great outstanding object in the life and death of the Lord Jesus, were prefigured beforehand, and ought to have been rendered familiar to the minds of men. Among the means thus used of God was the history of different persons through whom the life and character of Christ were to a remarkable degree made manifest beforehand. Thus Adam represented His Headship, Abel His Death, Noah His Work in providing a refuge for His people. Melchizedek pointed to Him as priest, Moses as prophet, David as King. But the fullest and most striking of all these typical personages was Joseph, for between his history and that of Christ we may trace almost a **hundred** points of analogy! Others before us have written upon this captivating theme, and from their

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writings we shall draw freely in the course of these papers on the typical significance of Joseph's history.*

In the verses quoted above from Gen. xxxvii there are seven points in which Joseph prefigured Christ, each of which is worthy of our attention, namely, the meaning of his name, the nature of his occupation, his opposition to evil, his father's love, his relation to his father's age, his coat of many colors, and the hatred of his brethren. Let us consider each of these in turn:

1. The Meaning of his Name. It is most significant that our patriarch had **two** names—Joseph, and Zaphnath-paaneah (xli-45) which the rabbins translate "Revealer of secrets." This latter name was given to him by Pharaoh in acknowledgement of the Divine wisdom which was in him. Thus, Joseph may be said to be his **human** name and Zaphnath-paaneah his **Divine** name. So, also, the one whom Joseph foreshadowed has a double name—"Jesus" being His **human** name, "Christ" signifying "the Anointed" of **God**, or, again. we have his double name in "Son of Man" which speaks of His humanity, and "Son of God" which tells of His Deity. Let us note how the **meaning** of Joseph's names were typical in their significance.

"Joseph" means **adding** (see xxx:24). The first Adam was the great **subtractor,** the last Adam is the great **Adder:** through the one, men became **lost**; by the other, all who believe are **saved.** Christ is the One who "adds" to Heaven's inhabitants. It was to this end that He came to this earth, tabernacled among men for more than thirty years, and then died on the Cross: "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). The ultimate result of His Death will be "much fruit", and at His return this will be gathered into the Heavenly garner (John xiv:3).

But Joseph's second name means "Revealor of secrets." This was a most appropriate name. Revealer of secrets Joseph ever was, not merely as an interpreter of dreams,

*We take this occasion to acknowledge our indebtedness to Dr. Haldeman and Mr. C. Knapp.

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but in every scene of his life, in every relation he sustained—when with his brethren in Potiphar's household, in prison, or before Pharaoh—his words and his works ever **tested** those with whom he had to do, making manifest their secret condition. How strikingly this foreshadowed Christ, of whom it was said in the days of His infancy, "Behold this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against * * * that the thoughts of many hearts **may be revealed"** (Luke ii:34, 35).

In the incident now before us Joseph is seen as the Revealer of secrets in a double way. First, he revealed his father's heart, for he is here seen as the special object on which Jacob's affections were centered. Second, he revealed the hearts of his brethren by making manifest their wicked "hatred". In like manner, our blessed Saviour revealed the Father's heart, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, **He hath declared Him"** (John i:18). And in like manner, the Lord Jesus also revealed what was in the hearts of men. One of the most striking and prominent features presented in the four Gospels is the fact that everywhere He went the Lord Jesus **exposed** all. He made manifest the secret condition of all with whom He came into contact. He was truly "the **Light** of the world," shining in "a dark place" —detecting, displaying, uncovering, bringing to light the hidden things of darkness. Well, then, was Joseph named the one who **added,** and the one that **revealed.**

(To be continued).

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR SEPTEMBER AND OCTOBER

ABSTINENCE FOR THE SAKE OF OTHERS

(September 18. 1 Cor. 10:23-33, 3:16, 17)

Golden Text 1 Cor. x:31

Daily Readings

Monday, 12, 1 Cor. x:23-33. Tuesday, 13, 1 Cor. viii:1-13. Wednesday, 14, Isa. xxviii:1-18. Thursday, 15, Psa. xix:1-12. Friday, 16, Psa. xlvi:1-11. Saturday, 17, 1 Cor. ix:19-27. Sunday, 18, Psa. lxv:1-13.

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Lesson Outline

1. Personal Liberty; vv.23-27. 2. My Brother's Welfare; vv.28-30. 3. God's Glory; vv. 31-33. 4. God's Temple; iii:16, 17.

II. The Heart of the Lesson

Our golden text shows to us our high privilege as believers in Jesus Christ and is the heart of our present portion of the Word. Personally this is what would be most to the honor and glory of God in our daily life and walk ever to the seemingly unimportant details of eating and drinking. If such ordinary humdrum things of life can be for God's praise then all of human existence can be transmuted into the pure gold of praise and worship and acceptable service to our God and Father. And He is worthy of the best we have. As to my personal liberty in the matter of eating and drinking the question centers in what is expedient and what will truly edify and build me up: not in a physical sense merely; but spiritually as before my God and Father and in Christ Jesus my Savior. Moreover in the exercise of my personal liberty I must needs have in mind and heart the welfare of my brother in Christ, and his upbuilding on his most holy faith. All this will lead to a careful weighing of the whole matter before God as guided by the Spirit; and as under the law of the constraining love of Christ.

While at liberty myself in many things, not only in eating and drinking, but in all my life and walk as related to my fellow men and my fellow saints I must ever have in mind my brother's conscience and be careful not to grieve or wound him or stumble him unnecessarily. Only the question of conscience must not trespass upon the rights of God and what is due to His holy precious name. He must ever have the first place with me. Thus walking in grace by faith and love I shall find my own spiritual nature edified. I shall be of help and blessing to my fellow believers, and above all there will be resulting glory to God in all that I do.

Indwelt by the Lord Jesus Christ (Gal. ii:20) such a life and walk becomes a blessed possibility for any and every child of God (Phil. iv:13). And we are called upon thus to walk for His glory and praise (1 Jno. ii:6). And upon every hand men are challenging us to such a noble life and walk. We are to be the epistle of Christ, known and read of all men.

The last verses of our lesson are linked up with our life and walk also, but from another viewpoint altogether. We are builders upon the foundation Christ Jesus, and we are warned as to bringing in any wood, hay or stubble and building it there. Such a thing would defile the temple of God and there would surely be destruction as to our life work. In such a case whatever is of the Spirit of God in our life and walk and work is spiritual gold, silver and precious stones: and after this fashion we are called upon to build on the foundation Christ Jesus to His glory and honor, as well as our own joy in that coming day when all our lifework is to be brought into judgment at the Bema of Christ. Here also our golden text appeals with spiritual force and power.

Review

(September 25. Gal. vi:1-10)

Golden Text, Gal. vi:10

Daily Readings

Monday, 19, Acts vii:54-viii:1. Tuesday, 20, Acts ix:1-9. Wednesday, 21, Acts ix:20-29. Thursday, 22, Acts xi:22-30. Friday, 23, Acts xvii:22-34. Saturday, 24, 1 Cor. viii:1-13. Sunday, 25, Gal. vi:1-10.

I. Lesson Outline

An outline is scarcely possible. It is best to group the lessons of the quarter about the golden text as the central truth.

II. The Heart of the Lesson

Paul is the central figure all through the quarter's lessons, and we are to think of him as embodying precious truth as he writes, Spirit filled, himself and his life in Gal. i:15-17. God's eye was upon him from birth although the work of grace and the call to service did not come until he reached maturity. Trained in the scriptures from childhood; educated at the feet of the best of Jewish teachers, he grew up in sound orthodoxy; a man full of zeal for Judaism and its tenets. Much that he learned in childhood and youth stood him in good stead when at last the Lord stopped his mad career of persecution and sent him forth in the ministry of the truth.

Paul has a theme in his ministry from which he never wanders. The theme that gleams forth in every address and every letter; a theme that was burning in his heart and soul, and that filled him and that bubbled up like an ever-flowing spring of living water. Christ in all His glorious person and His full atoning work: Christ in resurrection and glory; Christ indwelling the believer, and coming again for us. This his theme; this the center of his lifework. His whole aim to preach Christ at all times and under all circumstances. It mattered not whether at Damascus or in Jerusalem amid religious fanatics, or in Corinth amid the corruption of heathendom, or on Mar's Hill in Athens amid the literati. Christ, and Christ alone, was his theme.

This was what men needed. This gospel received by faith brought salvation to the soul: delivering from all spiritual bondage; cleansing from all moral defilement; giving a new life and walk and service. It was pre-eminent in all good to men. It was spiritual first aid to the injured. Nor has the world any the less need today than when Paul preached the gospel. Nor is there any other remedy worth while to meet the need. All the spiritual nostrums that satanic quacks are foisting upon the people have no value whatever for the soul. And woe to the church or the would-be servant of God who dares present anything less than Christ the power of God and the wisdom of God. At the risk of the severe condemnation of the Lord we dare not descend to the world's level to seek to meet these sore needs of precious souls.

Moreover, wherever Paul went in his ministry among the believers his spoken and written word ever centered in the same Christ, in whom all fulness dwells for the redeemed child of God. Nor does the regenerate soul need any other nourishment for its spiritual upbuilding on its most holy faith. Christ only is the bread of life, and if like Paul, we are called to any line of service among the saints it is our high privilege as well as our responsibility to minister Christ and Christ alone; and the things concerning Him to the hungry and thirsty people of God. This is the highest and best possible service to them; let us get busy.

PAUL AT CORINTH

(October 2. Acts xviii:1-23)

Golden Text 1 Cor. ii:2

Daily Readings

Monday, 26, Acts xviii:1-11. Tuesday, 27, Acts xviii:12-17. Wednesday, 28, Acts xviii:18-28. Thursday, 29, 2 Cor. xi:1-9. Friday, 30, 1 Cor. ii:1-10. Saturday, 1, John iv:31-38. Sunday, 2, Isa. lv:1-9.

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I. Lesson Outline

1. A Rejected Message; vv. 1-6. 2. An Encouraging Word; vv. 7-11. 3. An Old Trick of the Enemy; vv. 12-17. 4. A Hurried Journey; vv. 18-23.

II. The Heart of the Lesson

Door after door is being opened by the Lord to His messenger Paul as he goes on in the path of service. Corinth was the commercial center of Greece and along with other Grecian towns was sunk in the mire of heathenism to unspeakable depths (1 Cor. vi:9-11). Yet thither the gospel comes in the hands of Paul, and as elsewhere it is the power of God to salvation to every one that believeth. A precious life-long fellowship is granted to Paul at Corinth when he finds Aquilla and Priscilla. What precious times they must have had together speaking of the things of God while at work over the tents. What times of prayer and study during their rest hours. What an oasis in the great Corinthian moral desert, giving spiritual refreshment to their souls. Here again the offer of the grace of God is made first to the Jews by Paul, as every Sabbath day he presented to them Christ Jesus as Saviour and Lord. But the poor blinded souls would have none of the gospel, and like their leaders at Jerusalem rejected Christ. And committed spiritual suicide, as does every unsaved soul dying in its sins (vv. 6).

Shut out of the synagogue by unbelief, Paul finds an audience chamber in the house of Justus quite near the synagogue. And now God began to work in mighty power to the saving of precious souls. Justus, as well as Paul, is having joy of heart in seeing his home used of the Lord for such blessed work. What about opening our homes today to the Lord for the ministry of that truth that is being more and more shut out of the churches? It might be well to talk to the Lord about it. Many are saved and among them Crispus the ruler of the synagogue. How well things seem to be going along; but trouble is brewing, for the god of the age will not brook any ministry of this kind, for it robs him of souls he has taken captive. But ere the storm bursts the Lord gives Paul an assuring word, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city (vv. 9, 10). Perchance that is His Word to you and to me today, beloved. It will give strength and peace and joy, to our hearts and stability to our testimony and life and walk.

At last the storm breaks. The Jews, acting the part of the dog in the manger, seizing upon Paul, hurry him to the magistrates, but Paul is used to being arrested and was ready to speak for his Lord in the defence of the Gospel. But he has no need to do so for the magistrate refused to hear the charge and drove the prosecutors from the judgment seat. With fury the Jews turn upon their chief ruler, Sosthenes, and beat him; perhaps this was the beginning of the work of grace in his heart, for we find him linked up with Paul in the greeting to the Corinthian church (1 Cor. i:1). A long time Paul tarries here proclaiming the precious things of Christ Jesus and many many precious souls are saved. Only the coming day of Christ can reveal how many there were. Taken from them for the time Paul, like the Lord Jesus, made every stopping place of the journey to Jerusalem, a chance to do good and to testify to the gospel of the grace of God. The door is opening at Ephesus, and after a brief stay, he hurries on promising to return later. What a comment on "redeeming the time" as he wrote to the Ephesian believers. How much of it in our lives is unredeemed for God!

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PAUL AT EPHESUS

(October 9. Acts xix:1-41)
Golden Text Matt. iv:10

Daily Readings

Monday, 3, Acts xix:1-7. Tuesday, 4, Acts xix:8-20. Wednesday, 5, Acts xix:21-29. Thursday, 6, Acts xix:30-41. Friday, 7, 2 Tim. iii:1-12. Saturday, 8, Matt. v:1-12. Sunday, 9, Psa. xxvii:1-6.

I. Lesson Outline

1. A Clear Testimony; vv. 1-12. 2. A Satanic Counterfeit; vv. 13-20. 3. A Stirring Opposition; vv. 21-41.

II. The Heart of The Lesson

Into Philippi, Thessalonica, Athens, Corinth, Ephesus, God comes by the Gospel, into the very citadels of the foe, and snatches many a brand from the burning, defeating the enemy, and making manifest His power and glory in and through Christ Jesus; and it is time today for God's people to do more than stand merely upon the defensive forward with the Gospel of the grace of God to the saving of precious souls as well as to the upbuilding of the saints of the Lord Jesus Christ. This is our precious and abiding privilege and responsibility to men in this day of dire spiritual need and stress.

Be careful as to the proper meaning of verse 2. The rendering of the Revised Version clarifies the verse. The moment of our regeneration is the moment of our receiving the Spirit (1 Cor xii:13, Eph. 1:13, 14, "Believing, ye were sealed," etc.). So, too, here the moment of their faith in Christ is the moment of their reception of the Spirit, and testimony follows at once. Here, as elsewhere, Paul commences his ministry in the synagogue; and again is he forced out of the so-called place of worship to another place: this time a schoolroom. Would to God that schoolrooms and colleges were thus used today. But the Lord comes in with special testimony in the working of many miracles at the hands of Paul.

And then the father of lies gets busy at his trade of counterfeiting the work of the Lord as so frequently then and now; and as he does with the word of God. Demon-led men seek to bring discredit upon the word and work of Paul by using the name of Jesus in casting out a demon. But to their sorrow and utter defeat they are taught a lesson that they never forgot. As usual, Satan overreached himself and only succeeded in spreading the Gospel farther afield to the saving of many precious souls, and to the destruction of much of the occult of the day in the great Ephesian bonfire—rather costly from the world's standpoint—some 50,000 pieces of silver, nearly $40,000 at present rates of value.

Satan is in a frenzy at the inroads of grace upon his holdings, as also upon the money of his, and especially at the loss of so many captives. And now he takes to the violent way of stirring up a mob in a riot that threatens to shake Ephesus to its foundations and in the overthrow destroy the Gospel. Look at the poor, deluded crowd not knowing, why they are gathered together and senselessly shouting for two mortal long hours, "Great is Diana of the Ephesians." Rather a poor comment on the worth of Diana, was it not. But again the Lord interferes and Satan is defeated. This time God is pleased to use a sensible town clerk who succeeded in quelling the disturbance and in telling Demetrius what to do if he felt he had been wronged. I wonder if that man was not ultimately saved. And so the door swung farther open for the Gospel. For through Ephesus, all that part of Asia hears the good news. This was no doubt the way it found entrance into Colosse and Laodicea. In spite of all opposition God goes on with the work of soul salvation to the honor and glory of His name.

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PAUL WRITES TO THE CHRISTIANS AT CORINTH

(October 16. 1 Cor. i:10, 11, xiii:1-13)
Golden Text 1 Cor. xiii:13

Daily Readings

Monday, 10, 1 Cor. i:1-11. Tuesday, 11, 1 Cor. iii:1-9. Wednesday, 12, 1 Cor. ix:16-22. Thursday, 13, 1 Cor. xii:1-13. Friday, 14, 1 Cor. xv:12-20. Saturday, 15, 1 Cor. xv:50-58. Sunday, 16, 1 Cor. xiii:1-13.

I. Lesson Outline

1. A Call to Unity; i:10, 11. 2. Love's Supremacy; xiii:1-3. 3. Love's Character; xiii:4-7. 4. Love's Abiding Presence; xiii:8-13.

II. THE HEART OF THE LESSON

The letter to the Corinthian Church is one of the needed ones among the people of God today; and with the exception of a small portion it is very little read and heeded by them. We have here prominently brought before us truth concerning many important things that we clearly need to understand. And nearly every truth thus presented has the dark background of Corinthian failure to make its statement necessary. And thus anew is the grace of God seen to be abounding over our failure and shortcoming. Thus the chapter concerning the body of which Christ is the head (12) is written to rebuke the sectarian spirit that had come in (i:11-13). So the word concerning the Lord's Supper (xi:23-34) was penned to meet the need of teaching upon that important matter. So with the resurrection chapter (xv) written because many were denying the resurrection. And the love chapter (xiii) because so many were failing in the fruit of love. What grace and mercy to the saint then and now!

Love, not charity; yes, God's love shed abroad in our hearts (Rom. v:5) is what the Spirit is speaking of in chapter xiii. Apart from that, all ministry is but empty sound with no power to help. Apart from that the deepest knowledge and the highest intelligence in even the Word simply makes the human cipher larger in its nothingness. Bereft of it all humanitarian and philanthropic schemes are doomed to bring only mere dead loss spiritually to all indulging in them. This thing needs heart pondering before God, especially in these days when all these phases and ways of men's work are so prominently set before us.

Such love indwelling the soul and controlling the spirit inevitably stamps such an one with the divine character; and this is clearly set forth in the fourteen (a double seven of perfection) items that show us heart love throbbing out its grace and mercy and blessing to all to whom it ministers. Every one of these items is exceedingly precious and bears careful study although our space at present forbids this.

Such love is unfailing; yea, since God is love, it is eternal. Everything in the way of prophecy, etc., is stamped as evanescent. But love is to abide. Moreover the love filled heart of the believer is only seeing as in a glass, an enigma, darkly now. But, blessed be the Lord, the day of full, unclouded vision is soon to come; and then it will be face to face with our Lord in the glory. Now it is but the partial knowledge of one present in the body, but absent from the Lord. But then it will be the full knowledge of the one present with the Lord, knowing as we are known. Surely it is worth while thus to live: thus to serve: thus to enjoy full fellowship with our God and Father and our Lord and Saviour, and let His love fill heart and mind and so control our life and walk and service here and now day to day until the day dawn and the shadows flee away.

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OUR HOPE

Vol. XXVIII OCTOBER, 1921 No. 4

Editorial Notes

Who is this that Cometh?

The opening vision of the sixty-third chapter in Isaiah is one of the greatest given to this man of God. It is the vision of the future, for all the prophet beheld and describes remains to this day unaccomplished. The event the prophet pictures is extremely vivid and gloriously majestic. The prophet is by the Spirit of God transported to that future day and hears the people in that day asking questions, while a person, a mighty conqueror, is seen approaching, and He answers the questions. We quote the text in a metrical version:

The Question:
Who is this that cometh from Edom;
With deep red garments from Bozrah?
This One so glorious in His vesture,
Marching onward in the greatness of His strength?

The Answer by Him:
I who publish righteousness,
Mighty to save.

The Question:
Wherefore is Thine apparel red?
And Thy garments like One that treadeth in the wine-vat?

The Answer by Him:
Alone have I trodden the wine-press,
And of the peoples not a man was with Me:
I have trodden them in Mine anger,
And trampled upon them in My fury;
And their blood is sprinkled upon My garments,
And I have stained all My raiments.
For the day of vengeance is in My heart,
And the year of My redeemed is come.
And I looked, but there was none to help;
And I wondered that there was none to support,
And Mine own arm brought salvation unto Me,
And My fury it upheld Me.
I have trodden down the peoples in Mine anger,
And made them drunk in My fury,
And I have brought down their strength to the earth.

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Who is this mighty, victorious conqueror? The same whom Isaiah beheld as the suffering Servant of Jehovah in the fifty-third chapter. But the vision in this chapter does not reveal our Lord Jesus Christ in His great sacrificial work, but it reveals Him in His judgment work in the day of His return. It is strange that so many teachers claim that this vision of the victorious Christ also means His redemption work on the cross. How could it possibly mean that, when we read nothing of His blood, but of "their blood," the blood of the enemies? Nor do we read here of the day of salvation, the acceptable year of the Lord, but of the day of vengeance. It is our Lord in His judgment glory, as the executor of the vengeance of God, who is so wonderfully pictured in this prophecy. The people who ask the questions is the onlooking remnant of Israel, His earthly people, the godly among them, who were saved out of the great tribulation by His return. They behold Him here coming back from the battle of Armageddon. He has dealt the great judgment blow to the opposing nations; He has smitten them with His rod of iron. He returns from the battle of the great day of God Almighty (Rev. xvi:14). The great vision here is the same which John beheld in Patmos, when he saw heaven opened and out of that opened heaven with a glory-flash the King of kings and Lord of lords bursts forth, "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). Such a day will surely come. Such a vengeance will be the portion of His enemies. There will be a clean sweep of righteousness when wickedness will be dethroned and the Lord alone exalted in that day.

In the beginning of the sixty-first chapter of Isaiah we read of His twofold work, the work of grace and the work of judgment. When our Lord stood up to read in the synagogue of Nazareth from this chapter, he stopped abruptly in the middle of a paragraph and did not finish reading. He read: "The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach

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deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke iv:18–19). Thus far He read. The next sentence is "and the day of vengeance of our God." That day is the one from which the prophet beheld Him returning in the vision we have quoted. As surely as there is "an acceptable year of the Lord," so is there "the day of vengeance." The acceptable year of the Lord, the day of grace, has lasted long. Will it last forever? It will surely end. The door has been wide open and still is open. But will it remain always open? No; some day the door will be shut. As we look about us in our solemn days we can see in all directions the fast approaching end of the age. A little while longer and the mirth of the poor world will give way to the wail of despair; the delusive cry of "peace and safety" will be followed by sudden destruction. There is coming, coming rapidly upon this ungodly age, the long threatened judgment. Long has He delayed "His strange work," but He who delighteth in mercy will finally judge. He who speaks today in His matchless love will speak then in His wrath. He who still says "Come" will then say "Depart"; yea, He who still invites and assures "He that cometh unto Me I will in nowise cast out," will in the day of His vengeance punish with everlasting destruction from His own presence and from the glory of His power.

And let us remember that when He comes in the day of His holy fury and wrath, when He comes "in flaming fire taking vengeance" (2 Thess. i:8) it will not be only on those "who know not God," but also on all "that obey not the Gospel of Jesus Christ." What a solemn word this: "If any man love not the Lord Jesus Christ let him be *Anathema Maranatha*" (1 Cor. xvi:22). That includes the millions of "church-members" who have never obeyed the gospel and therefore are unsaved; it includes the large masses of the world, as well as the Christian Scientist, the Unitarian, the New Theologists, in one word, all who reject the Lord Jesus Christ as Saviour and Lord. For all comes the day of vengeance, when the day of grace is past. How do we know?

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Because the infallible Word of God says so. That is enough for us.

Believer! Child of God remember all this. Do not forget this solemn, solemn truth—there is coming the day of vengeance. "Who is He that cometh?" We who are saved joyfully confess "He is our Lord." It is He who is mine and I am His. We look forward with joy, with unspeakable joy and gladness to the day when He comes for His Saints. Many a heart cries out—Oh! that it might be today! "Amen, even so, Come Lord Jesus." "Who is He that cometh?" It is He who loved me and gave Himself for me. It is He with whom I shall spend eternity; it is He whose glorious image I shall bear. But may we think of those who know Him not, who reject His gospel. May the Spirit of God fill our hearts with divine compassion for those about us who know Him not and who are heading for that day when He comes to execute the wrath of God.

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A Happy People

The only happy people in the world are those who know that they are redeemed by the blood of the Lord Jesus Christ, saved by Grace, kept by Grace, guided by the Holy Spirit, watched over by an omniscient and omnipotent Lord and brought home to eternal glory to an inheritance incorruptible, undefiled, that fadeth not away. And these things all possess who have trusted in Christ. As we lay hold of them and the other blessed gifts of God in our Lord, and walk in the daily enjoyment of them, we are indeed a happy people. The world's happiness is a delusion. Our happiness is a reality. Theirs is for a moment ending in the most bitter disappointment; ours is permanent, eternal. When Moses had beheld in prophetic vision the glorious future of Israel on the earth, their coming millennial blessedness, he cried out in ecstasy: "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord!" But far greater is the happiness of the New Testament saints, we, who are one with Christ, destined to share His glory.

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There are some beautiful lessons written concerning the happiness of God's people in connection with the inheritance which the tribe of Asher received after they were brought into the land by Joshua. How this bringing into the land through Jordan is typical of our bringing into an heavenly inheritance through the death of Christ is well known. Of the tribe of Asher it is written: "And their border was Helkath, Hali, and Beten, and Achshaph, and Alammelech, and Amad, and Misheal" (Josh. xix:25–26). At the first glance it looks as if there is nothing for us here, simply a dry, historical statement. But let us look at these names and discover their meaning and we shall find deeper truths. *Asher* means "happy." The tribe of Israel, whose name means "happy," has an inheritance of seven borders. That Bible names have a deep and often startling meaning has been found out by every painstaking searcher of the Word of God. What is the meaning of the seven borders of the happy tribe of Asher. *Helkath* means "portion." The Lord had given them a portion. He is Himself the portion of His people. Our happiness consists in the blessed truth that He belongs to us and we belong to Him. *Hali* means "an ornament beautifully wrought in great labor and agony." There is One who has labored for us who went into the deepest agony that He might adorn us, lost and defiled sinners, poor, miserable beggars, outcasts upon the dunghill of shame (1 Sam. ii:8), with the beautiful things of redemption. That is happiness to enjoy what Christ has bestowed, to rejoice in His love and to know ourselves the objects of His never-ending love. *Beten* means "inward." It may remind us of the truth that we have as His people within ourselves "a well of water springing up into everlasting life" (John iv:14). The Holy Spirit is given to us and dwells in us. "He that believeth on me," as the Scripture hath said, "out of his belly shall flow rivers of living waters" (John vii:38). *Achshaph* means "sorcery" or "enchantment." It was one of the strongholds of Satan in the land. God's power overthrew the powerful place where Satan had control and Asher stepped victoriously upon that inheritance. And so are we delivered from the power of darkness, and victory is on our

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side. *Alammelech* is "God is King." He who died for us is God and He is King. We are *one* with Him the Lord of Glory, the King of the kings of all the earth. *Amad* means "an eternal people." What happiness to know we are a saved, a safe, an eternal people. Nothing can separate us from the love of God. *Misheal* is translated "Longing after God." And thus all who possess the divine nature are longing for Him. And some day our happiness will be full when we shall see Him as He is. Blessed be His Name for such happiness we possess in Him!

How can we ever be unhappy, discouraged, down-hearted in the passing things which are but for a moment? Surely it is a sign that we have lost sight of the Lord and our portion in Him. We must show forth our happiness in Christ. If we go on joyless or perhaps worse, murmuring, we dishonor Him. May He fill our eyes with Himself, our hearts with joy, our lips with praise, till as a happy, redeemed people, we shall appear in His presence.

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Handfulls on Purpose

It is a beautiful picture—Ruth gleaning in the barley field of Boaz. Boaz means "in him is strength," and he was a mighty man of wealth. He redeemed the land and the poor stranger, the Moabitess Ruth, and he is a type of the Lord Jesus Christ. And Ruth gleaned after him in the field. Boaz gave the command, "Let fall also handfulls on purpose for her, and leave them, that she may glean them and rebuke her not" (Ruth ii:16). Boaz in his loving grace provided, unknown to herself, for her need. But she had to glean and pick it up, acquire it for herself what had been put there on purpose.

The barley field is a picture of the Word of God. The two attitudes of Ruth must be the attitudes of believers; gleaning in the Word and resting at His feet, as Ruth rested at Boaz's feet. And as we glean in His Word, acknowledging our ignorance, our need, take the place Ruth took, He will let fall handfulls on purpose. We shall find like Ruth just what we need in His Word. Oh! the joy we all have tasted

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to find how He graciously ministers to us through these handfulls He drops for us by the way. But we have to go to the Word, glean after Him and appropriate it in faith.

Beloved reader, our need in these days is great, but not greater than our Lord. He knows it and He can and will meet it in the riches of His grace. In His own Word He will graciously meet us. There we shall find "handfulls on purpose" for our present need.

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None but Christ

John Lambert, the martyr, was burned at the stake in Smithfield in the year 1538. John Fox, in his larger work on "Acts and Monuments," gives the following account, which we quote in his own words:

"As touching the terrible manner and fashion of the burning of this blessed martyr, there is to be noted, that of all others who have been burned and offered up at Smithfield, there was yet none so cruelly and piteously handled as he. For, after that his legs were consumed and burned up to the stumps, and that the wretched tormentors and enemies of God had withdrawn the fire from him, so that but a small fire and coals were left under him, then two that stood at each side of him, with their halberts pitched him upon their pikes, as far as the chain would reach. Then he, lifting up such hands as he had, and his fingers ends flaming with fire, cried unto the people in these words, "None but Christ, none but Christ"; and so, being let down again from their halberts, fell into the fire, and there ended his life." What a wonderful confession! And how true—None but Christ! Christ only! But how few of God's people today say it and manifest it in their lives—None but Christ!

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Worthy of the Lord

In the Epistle to the Colossians the Lordship of our Saviour is especially brought out by the Holy Spirit. He is revealed there in all His Glory as the Head of all creation and the Head of the Body, the Church. Therefore,

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the Holy Spirit exhorts believers who are identified with Christ to walk worthy of the Lord. What this walk is the Epistle itself reveals. It means to continue in the faith in Him (i:23), to walk in Him, rooted and built up in Him (ii:6). Such a walk means to look away from everything else and to look to the Lord as our Head in whom the fulness of the Godhead dwells bodily (ii:10). Walking worthy of the Lord is to seek the things above where Christ sitteth and have our affection there (iii:1–3); to mortify our members here and to put on the new man (iii:5–14). "And whatsoever ye do in word and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (iii:17). "And whatsoever ye do, do it heartily, as to the Lord, and not to men" (iii:23). It means to serve the Lord Christ in all things and at all times (iii:24). In one word walking worthy of the Lord is to give Him the pre-eminence in all things (i:18).

And this can only be accomplished through the Power of the Holy Spirit. All our hearts long for the reality of it. May He grant it unto us day by day.

He stays me falling, lifts me up when down;
  Reclaims me wandering, guards from every foe;
Plants on my worthless brow the victor's crown,
  Which, in return, before His feet I throw,
Grieved that I cannot better grace His shrine,
  Who deigns to own me His, as He is mine.
While here, alas! I know but half His love,
  But half discern Him, and but half adore,
But when I meet Him in the realms above
  I hope to love Him better, praise Him more,
And feel and tell, amid the choir divine,
  How fully I am His and He is mine."

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The Holy Spirit in Thessalonians

It is well known that the Epistles to the Thessalonians were the first epistles the Apostle Paul penned by the Holy Spirit. In Acts xvii we have the historical record of his visit to the city of Thessalonica. He preached in the synagogue and elsewhere the gospel, the good news that Christ died, was buried and rose on the third day. He preached this gospel not in word only, "but also in power,

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and in the Holy Spirit, and in much assurance" (1 Thess. i:5). A number of the inhabitants became Christians. What does that mean? It meant then, and still means, three things. They turned to God from idols, because they believed the message of the Gospel. This is true conversion. They served the living and true God; they became followers and servants of the Lord. They also waited for His Son from heaven; the apostle had taught them "that blessed hope" which brings the consummation of redemption. In all this the Holy Spirit acted as He still does in all and with all who believe the gospel. He quickened them so that they turned to God; He enabled them to serve the Lord, and He gave them the patience of hope, taught them to wait for the Lord's return. Let it be noticed that neither here in the epistle nor in the book of Acts is there anything said that these Thessalonian believers received each "an individual Pentecost," nor is it said that they had miracles performed, or spoke in other tongues. How significant it is that in the great Pauline epistles, except in the epistles to the Corinthians, nothing is said of the Baptism of the Spirit, the gift of tongues, the gift of healing and the gift of working miracles. Not a word of all this in Romans, Galatians, Ephesians, Colossians, Philippians, nor here in Thessalonians.

In the first Epistle to the Thessalonians we read that these pagans who believed had received "the Word in much affliction, with joy of the Holy Spirit." This means in believing the Holy Spirit filled them with joy, in the midst of all their affliction.

In the fourth chapter of first Thessalonians, the apostle writes of holiness unto which God calls His people. Then he mentions again the Holy Spirit." He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit" (iv:8). Nowhere in the New Testament is there even a hint that the true believer, one who is born again, has not received with his new birth, the gift of the Holy Spirit. The teaching that there are true Christians, saved by grace, accepted in the Beloved, without

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possessing the second great gift of God, the gift of His Spirit, is an unscriptural invention.

Once more the Spirit is mentioned in chapter v:19, "Quench not the Spirit." He may therefore be quenched and is often quenched, when the believer instead of walking in the Spirit, in obedience to Christ, walks in a carnal way. But neither the quenching nor the grieving of the Spirit leads the Spirit to abandon the saved soul, sealed by the Spirit until the day of redemption. The great revelation in the first Epistle to the Thessalonians, as to the coming of the Lord for His Saints (iv:13–18), one of the greatest and most precious in the entire epistolay testimony, we pass by. In the second Epistle the Holy Spirit is mentioned but once, and that incidentally in chapter ii:13. In that chapter the end of this present age is revealed and what will precede the Day of the Lord in connection with Christendom. There will be a falling away, and that falling away will ultimately culminate in the appearing of the Wicked One, the man of sin and the son of perdition. Then this personal antichrist will manifest the working of Satan with all power and signs and lying wonders; the strong delusion will appear which will be readily received by the apostates. Some of these lying signs and wonders may be already displayed in Christian Science, Spiritism and kindred movements. What about true believers who do not fall away? The apostle writes: "But we are bound to give thanks alway to God for you, brethren, beloved o fthe Lord, because God hath from the beginning chosen you to salvation *through sanctification of the Spirit* and belief of the Truth, whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Now the sanctification through the Spirit is the God-given portion of *every* true believer. It is not to be sought for, or obtained by surrender, or anything else. In this great prophetic unfolding in this chapter concerning the religious conditions preceding the Day of the Lord, not a word is said that there is to be "a latter rain" or "another Pentecost" or a "return to apostolic days with a restoration of apostolic sign gifts." Those who seek after these things step on dangerous territory. A careful study of the great

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revelation the glorified Christ gives concerning the course of the church on earth, as found in the seven church messages (Rev. ii-iii) confirms every word of what we have written.

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The Great Question

The great and most important question is, "What must I do to be saved?" Man is lost and needs salvation. God has fully revealed man's condition in His Word. He tells us all about us and that He has sounded the depths of our wicked hearts. Man is lost and helpless. He cannot save himself. He has no strength. The power of darkness holds him in a strong grasp. He is dead in trespasses and sins, an enemy of God by wicked works and by nature a child of wrath. If man is to be saved out of such a condition it must be outside of himself; God Himself must do the work of salvation for man. Even so—salvation is of the Lord and the Lord is our salvation. "For God so loved the world that He gave His Only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John iii:16–17). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth in him" (John iii:36). "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John v:24). "I am the door; by Me is any man enter in, he shall be saved, and shall go in and out and find pasture" (John x:9). "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts xvi:31). "For by Grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Eph. ii:8, 9). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit" (Titus ii:5). These verses contain God's answer to the great and most important

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question. And countless human beings have believed and were saved. He alone knows their number. There is no other answer to this question. There is no other way to God, but He who is the Way. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts iv:12). The only title to heaven is the blood, which was shed on Calvary's cross. And whosoever rejects that Way, that Name and that Blood is lost. There can be no other answer to this question than the answer God has given: "Believe on the Lord Jesus Christ and thou shalt be saved!"

"Thine alas! a *lost* condition!
Works cannot *work* thee remission,
Nor thy *goodness* do thee *good;*
Death's within thee, all about thee,
But the *remedy's* without thee,
See it in thy Savior's blood!"

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The Death of the Wicked

The physician, a Christian, who attended the French infidel, Voltaire, during his last illness, has left a testimony concerning the departure of this poor lost soul. He wrote to a friend as follows:

"When I compare the death of a righteous man, which is like the close of a beautiful day, with that of Voltaire, I see the difference between bright, serene weather and a black thunderstorm. It was my lot that this man should die under my hands. Often did I tell him the truth, but, unhappily for him, I was the only person who did so. 'Yes, my friend,' he would often say to me, 'you are the only one who has given me good advice. Had I but followed it I should not be in the horrible condition in which I now am. I have swallowed **nothing but smoke.** I have intoxicated myself with the incense that turned my head. You can do nothing for me. Send me a mad-doctor. Have compassion on me, I am mad! I cannot think of it without shuddering.' As soon as he saw that all the means which he had employed to increase his strength had just the opposite effect, death was constantly before his eyes. From this moment madness took possession of his soul. Think of the ravings of Orestes. **He expired under the torments of the furies."**

One is reminded of Asaph's words in reading this account. "How are they brought into desolation, as in a moment! They are utterly consumed with terrors" (Psa. lxxiii:19). And oh! the awful awaking of a lost soul in the blackness

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of darkness forever! Lost! Lost! And today, men, who claim the name of "Christian" follow in Voltaire's footsteps. Like that poor soul lost, these men reject God's Word and the Christ of God. What will their end be? They, too, will pass out of this life, unless they repent, into an eternity of darkness and distance from God. Lost forever. May it please God to use these lines with some soul. Christ-rejector, unsaved professing Christian, flee to Him, Who patiently waits for you still. There is abundance of mercy.

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Infidelity the Source

The Methodist Episcopal denomination fights the blessed Hope and issues books and pamphlets against the Return of our Lord as taught in the Word of God and known by the name of Premillennialism. The same press issues for the Methodist constituency the most infidel books in which fundamental truths are denied. The trouble with many of these Methodist Bishops, editors and preachers is that they have no faith at all in the Bible as the God-breathed, infallible Word of God, and the only authority for our faith. In spite of their "ordination vows," they are unbelievers in the inerrant Word of God. This most dangerous infidelity is the source of all their antagonism to one of the greatest doctrines of the Word of God and the Christian Faith.

A short time ago, Professor Edgar S. Brightman, of the Boston University (Methodist Episcopal), wrote a brief article in the "Zion's Herald," in which he gives his points against Premillennialism. This is how he starts:

1. *Premillennialism is a product of the doctrine of verbal inspiration.*
2. If the doctrine of verbal inspiration be true, premillennialism is true.
3. The doctrine of verbal inspiration is not true. It is contradicted by psychology, history and philosophy; and is self-refuted by the inconsistencies in Scripture itself.

Yes, it is very true, Mr. Professor. A person who believes in the Bible as the Word of God, that the Bible is inspired and the unfailing revelation of God to man, believes, yea, must believe in the Coming of the Lord, the establishment

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of His Kingdom and His millennial reign. An infidel, one who does not believe in the Bible, a Renan, Paine, Voltaire, Ingersoll, Methodist Bishop, Presbyterian or Baptist preacher, does not believe in the revelation of God concerning the future as made known in the Word of Prophecy. Neither do they believe in other great doctrines of the Bible. This is the sum of the whole matter. Infidels, in the Bible as the inspired Word of God, as infallible as the Son of God, reject the glorious revelation of God in relation to the future and the Coming of the Lord. True Christians who believe that the Bible is God's revelation believe what God has spoken by the mouth of His holy prophets.

The consensus of opinion among all infidels is "the doctrine of verbal inspiration is not true," as this Methodist professor says. The consensus, not of opinion, but of real heart-faith, among God's true people is that "the doctrine of verbal inspiration *is* true." Of course it is quite evident that for the natural man with his darkened mind, though veneered with "philosophy," the doctrine of verbal inspiration "is contradicted by psychology, history and philosophy, and that it is self-refuted by the inconsistencies in Scripture itself," as this Methodist professor declares. But greater scholars than he have shown that it is confirmed by everything, and that the alleged "inconsistencies" are mere inventions, in fact, they are evidences of Divine inspiration.

Two years ago the writer addressed a large gathering in Boston. He spoke of the Boston University and classed this institution among those who deny the faith. A professor of that institution was in the audience and reported the matter to the Dean, Mr. Birney, who is now a Bishop. The Dean wrote us a strong letter, in which he declared the Boston School of Theology stood for orthodoxy and demanded that we take back our statement. The Editor wrote him that he was quite willing to do so if the Dean would assure him that the school believed and taught the Mosaic authorship of the Pentateuch; the Isaianic authorship of the whole Book of Isaiah; the historicity of Jonah and the authenticity of Daniel. Well, as it was with the priests of

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Baal, "there was no voice, nor any that answered" (1 Kings xviii:26).

We knew that Professor Brightman is the author of a rationalistic work on the Hexateuch, and that the higher Criticism is taught and defended by him. But infidelity, disbelief in the Bible as the Word of God is the real source of all.

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Miracles

Miracles of healing are reported from different parts of the country. A Pentecostal woman preacher held meetings in Denver, Col., which stirred the whole city. She was proclaimed by the newspapers as the "miracle woman." We saw one report in which the statement was made that she had done the greatest miracles next to the Lord Jesus Christ, and *that the power of God was wonderfully manifested in her* healings.

A Denver preacher, who is an earnest believer in all the fundamental doctrines of the Bible and a well-known Bible teacher, gave the following facts as to some of the miracles performed. These facts were printed in "The Rocky Mountain News" of Denver:

"On her first day in our midst, a youth, a victim of tuberculosis, was placed upon the rostrum by her side and at her touch he apparently threw off the disease and rose to his feet cured. He stood there on that platform with arms outstretched and with a radiance filling his face with joy at his cure, but today that lad lies in his grave.

"A blind man, apparently cured and able to see the Pentecostal leader and the vast throng that had witnessed his cure, started from the rostrum with his new vision clouded with the tears of joy and thanksgiving, but before that man reached the bottom step, he fell, and friends running to him found that he had been thrust back into the chasms of darkness, darkness that will ever to him seem more black and more dreadful because of his momentary taste of the power of sight.

"A little boy, with limbs contorted to his body in a pitiful shape, was touched by the woman healer, and lo his legs seemed to stretch forth and to assume the shape destined them by God. He rose and stood upon those legs, and a rejoicing father, standing near the rostrum, cried with joy and exalted the Lord for his kindness and mercy, but, as friends crowded round, eager to bless the healer for her work, those limbs began to contract, and within a few minutes they were the contorted, twisted, palsied limbs of a few minutes before.

"And the terrible part of it all is that in this great city, where these

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unfortunates soon sink among the throng and become lost to view, the grief and terror which will follow upon the wake of this woman's work may never be known."

Whatever power was displayed we do not know, but we know it was not the real Power of God. To put these "supposed healings" alongside of the miracles of power performed by our ever blessed Lord on earth is sheer blasphemy. The same person was in St. Louis. The St. Louis "Times" took special pains two months later to ascertain the results of these healing meetings. As elsewhere, numerous "miracles" had been performed. The St. Louis newspaper prepared a questionnaire and then through reliable reporters visited the different persons who had professed miraculous healings. They had 59 cases to investigate. Here are the net results as they are given in the Saturday issue of the St. Louis "Times," *July 30th:*

The tabulated result of the investigation by The Times into the cases of persons treated by the woman healer follows:

Cases cited	59
Cases investigated	52
Professed cures	3
Temporary relief	7
Progressive relief	2
No relief	17
Faulty addresses	2
Unknown at addresses	7
Unable to interview	6
Absent from city	8

In this grouping are included persons who were bedridden and to whom reporters were denied access, and deaf and dumb persons who were unable to answer questions and failed to fill out questionnaire.

Among those investigated and not cured was one who said "her touch felt like an electric shock." Another person not cured of deafness attributed the failure to "adverse suggestions of persons at home." We mentioned in our last issue a man who calls himself "Brother Isaiah." While they call the Pentecostal-gift-of-tongue woman the miracle woman, they call him the "miracle man." Here is an example of the kinds of miracles this man performs. A certain woman dumb for many years attended the meeting of this fake-Isaiah. She had learned to pronounce a few simple words like "hello." The healer got her to the platform and put his hands on her and when she said "hello" he in-

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formed the crowd she was now completely cured. He also improved the occasion by having pictures taken of the victim, and he sold the pictures for 15 and 25 cents a piece. The woman and her husband have brought suit against "Brother Isaiah." The Los Angeles paper states that Isaiah is now in retirement occupied with blessing some 30,000 handkerchiefs sent to him by the sick and afflicted.

Surely these strange things which are now sweeping the land belong to the signs of our strange times. What will be the outcome remains to be seen. We shall keep in close touch with these movements and shall have more to say on them, the Lord willing, in future issues.

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The Blasphemy of the Ages

A woman by name of Augusta E. Stetson, of New York City, periodically takes a whole page of certain New York newspapers and fills these pages with the most outrageous and abominable blasphemies, which have ever come out of the pit. Such Satanic perversions of Scripture truth the world, we believe, has never seen before. The woman is a "Christian Scientist" friend of that lost soul, Mrs. Mary Baker Eddy. She evidently aspires to gain the headship in Satan's Masterpiece. We give our readers a paragraph from one of these pages, containing the paid advertisement of this deluded woman.

"Our great Leader, Mary Baker Eddy, will prove her words, "Life is real, and death is the illusion." (**Science and Health,** p. 428.) She has met, as did her Master, the false claim of death, and she will demonstrate over this claim, as did our Way-shower to eternal Life. I repeat, what was possible for Christ Jesus, he declared was possible for his disciples. All Christendom admits this. Mrs. Eddy's students, who have attained to spiritual understanding, are looking for the demonstration of their Leader. Again I affirm, what was possible for Christ Jesus, the masculine representative of the fatherhood of God, is possible for Mary Baker Eddy, the feminine representative of the motherhood of God; and for anyone to deny her the ability to demonstrate Christ's teachings, which she promulgates in **Science and Health with Key to the Scriptures** and her other writings, is evidence of the so-called carnal mind, which has always resisted the law of God, eternal life."

Think of it! The Lord Jesus Christ, the holy spotless Son of God, is in this paragraph linked with a woman

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of unsavory reputation. That woman, who has gone to her place, after a life of deception and worse, is called "the feminine representative of the motherhood of God," and our adorable Lord is called by this woman "the masculine representative of the fatherhood of God." This surely is the blasphemy of the ages. Woe! Woe! Woe! ye "Christian Scientists," with your hatred for the atoning work of the Lamb of God and your obnoxious idol worship, in worshipping "that woman!" Woe unto you in that soon coming day, when God will send forth His Son to execute judgment.

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An Apology

We reprinted in our August issue the greater part of a pamphlet published in California on "Making Socialists Out of College Students." Among the professors which were mentioned of having signed a certain call or appeal issued by the "Intercollegiate Socialist Society," appeared the name of Prof. George McCready Price, of California. We stated this specially in our comment on the pamphlet.

Professor Price has informed us that he never signed such a document. He assures us that he had no share or part in it. Furthermore he tells us that he has no sympathy whatever with the socialistic propaganda going on in colleges, that he is opposed to it, and that he is publishing a volume this fall against Socialism. We are therefore convinced that a great wrong was done to Professor Price in mentioning his name in the above named pamphlet and in our comment.

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Bible Conferences

We had a pleasant time at **Gull Lake, Michigan,** and were glad to meet so many of our Michigan readers. During September we held a successful conferences in **Toronto, Canada,** and meetings elsewhere.

The Editor will address the **Boston Monthly Meetings** the first Thursday of this month, October 6, in the Park Street Congregational Church.

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We have been constrained to change our plans and the Editor will not visit the Coast in October, but instead a Bible Conference will be conducted by him in the city of **Denver, Colorado,** beginning October 16th. After that we hope to go North to Minnesota and Manitoba. All our readers and friends will be notified where and when our conferences are held. Continue to pray for us that His gracious blessing in every way may abide upon us and the ministry of the Word.

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Will you help? Will you send for a number of free sample copies of "Our Hope" and try to increase the circulation? We have no denomination behind us, no organization, no capital and have no money to spend in big advertisements. In all things we are dependent on the Lord and on the fellowship of our dear readers who love the Word, who are devoted to Him in whose honor and glory this magazine is published. As we are outspoken in our testimony against error and various delusions we lose readers every month. Some object because we stepped upon the toes of "their church;" others object to our testimony against the Pentecostal movement and others think we should not open our mouth at all against any of the prevailing errors and ignore the divinely given injunction "to contend earnestly for the faith."

We need therefore your help to extend the circulation of the magazine this fall and winter. We know scores of cases of readers being used in great blessing by subscribing to others. Do help us all you can. Send for free sample copies or send us the names of some of your friends.

The Gospel of John

Chapter VIII (Continued)

"*Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I* go, *ye cannot come. Then said the Jews, Will he kill himself? because He saith, Whither I go, ye cannot come. And He said unto them, Ye are from beneath: I am from above: ye are of this world: I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am* He, *ye shall die in your sins. Then said they unto Him, Who art thou? And Jesus saith unto them, Even* the same *that I said unto you from the beginning. I have many things to say and to judge of you; but He that sent Me is true; and I speak to the world those things which I have heard of Him. They understood not that He spake to them of the Father*" (verses 21–27).

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These words were spoken by the Lord probably some time later on the same day, but not in the same place, "in the treasury of the temple" (verse 20). In the beginning of this new discourse He tells them that He is going His way. What way is this? It is the way marked out in the eternal purposes of God. That way led Him from the throne of glory down into the world to die for sinners, and after that the way led Him back to the Father. "I go my way"; blessed expression! He came that way for us and those who believe on Him, for whom He died, follow Him in that way to the Father's house. Then they would seek Him. This evidently means that they would look for the Messiah, but, having rejected Him, there is no other to seek. As the result of His rejection, they would die in their sins, "whither I go ye cannot come." This is a most solemn utterance of our Lord. Those who do not believe on Him die in their sins and, dying unsaved, there is no possibility of ever being in heaven, where the Lord Jesus Christ has gone. No matter what theories have been invented to hold out a hope for the unsaved after death, they all wither into nothingness before this word of our Lord. But they were unable to understand His words. Perhaps their own murderous thoughts suggested the idea that He meant to take His own life, "Will He kill Himself?" It shows how dreadful is the darkness of the natural man.

Then He gives a double contrast. "Ye are from beneath; I am from above. Ye are of this world; I am not of this world." And this is not only true of the Jews who listened to His words, it is true of every human being. By nature we are all from beneath, we are all of this world, and because we are from beneath and of this world, we are lost sinners. But how precious to know that through grace, through His own blessed work of sinbearing, the sinner who believes on Him, is born from above. The "from beneath" is changed to "from above." The newborn believer then is no longer of this world. He expressed this marvellous truth in His own great prayer (chapter xvii) when praying for His own, for all who believe, "they are not of the world, even as I am not of the world."

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Then He takes up the previous thought of "dying in your sins." What does it mean? Did He mean their individual sins only? It means that the great sin on account of which they die in their sins is unbelief. "For if ye believe not that I am He, ye shall die in your sins." This is still the Truth. No matter how great a sinner a man or woman may be, there is salvation at the door of each by believing on the Lord Jesus Christ, believing that He is the Son of God and died for the ungodly. No matter how morally a man and a woman may live, how much good they may do, if they reject the Lord Jesus Christ, if they refuse to believe on Him, it is true of all, as it was true of those Jews in the days of our Lord, "if ye believe not that I am He (the Lord) ye shall die in your sins."

This only incensed them more. Who art Thou? they asked Him, perhaps sarcastically, certainly not honestly. May be they tried to ensnare Him. His brief answer suggests this thought, "Even the same that I said unto you from the beginning."

Once more He bears witness of His oneness with Him who sent Him, His Father. Many other things He might have spoken and many other judgments He might have uttered concerning them; He did not do so, for He spoke just those things which accorded with what He had heard of Him, who sent Him. But so dense were their minds and unbelieving hearts that they understood not that He spake to them of the Father.

"*Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am* He, *and* that *I do nothing of myself: but as my Father hath taught Me, I speak these things. And He that sent Me is with Me; the Father hath not left Me alone: for I do always those things that please Him. As he spake these words, many believed on Him. Then said Jesus to those Jews which believed on Him, If ye continue in My word*, then *are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free*" (verses 28–33).

In the next place He speaks of His coming death. The words are a prophecy. He predicts once more His death

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by crucifixion and that they would do it, "When ye have lifted up the Son of Man." But what does it mean when He tells them that then they would know "that I am He and that I do nothing of Myself?" Does it mean that some of them would then believe on Him and acknowledge Him as the Messiah, the Son of God? Or does our Lord mean that the judgments which came upon the unbelieving nation would be a proof by which they found out that He was the sent One of the Father? We think both views are true. After His death thousands of the Jews who had rejected Him believed on His Name and were saved. His resurrection demonstrated the fact that He is the Son of God, and that all He spoke was of the Father. But, on the other hand, the Jews, and Jerusalem, impenitent as a nation, found out also that He is the Son of God. The great Jewish historian Josephus attributed rightly the misfortunes of the Jewish people to the death of Christ. What calmness and assurance breathe in His words, "And He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." Never was that fellowship between the Father and the Son broken. On the Cross He was forsaken of God, but in anticipation of His coming suffering He could say to His disciples, "Ye shall leave Me alone, and yet I am not alone, because the Father is with Me" (xvi:32). Then many believed on Him, but not in the true sense of the word. They were convinecd in a certain measure, but hearts and consciences were not touched. We have no record that they fell at His feet to worship Him, or that they followed Him as true disciples.

Those who professed to believe on Him He now addresses in a few sentences, and what follows demonstrates the fact stated above that they did not believe on Him in true faith. He gives them a test of true discipleship. If ye continue in my word, then are ye my disciples indeed. Such is the only real and safe proof of discipleship. He that is truly saved and a disciple of the Lord Jesus Christ will continue in His Word. "And ye shall know the Truth and the Truth shall make you free." Knowing the Lord Jesus Christ is knowing the Truth, for He is the Truth. And

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furthermore He is the key which unlocks all the Truth of God, for He is the center of God's revelation. And Christ the Truth, He and His Word, make us free, free from the bondage and burden of sin, free to serve God in newness of life. But how much more there is included in this one verse!

"*They answered Him, We be Abraham's seed, and were never in bondage to any man; how sayest Thou, Ye shall be made free. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever;* but *the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed: but ye seek to kill Me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father. Then said they to Him, We be not born of fornication: we have one Father,* even *God*" (verses 33–41).

Those whom He addressed had professed faith in Him. But now their language in answer to His words betrays their condition. Had they been true believers they would have accepted His Word and continued in it. They were proud, self-exalted Jews, unchanged from the condition in which they were when John the Baptist called them to repentance, for they said then, "We have Abraham for our father" (Matt. iii:19). They boasted of freedom, yet they were domineered over by the Romans, and it was a heavy yoke. But underneath this language was the unchanged heart, the heart of pride and self-sufficiency. It is so today. We find thousands upon thousands in the professing churches who are in the same condition. They have never seen their lost condition; they do not believe that they are dead in trespasses and sins; they do not own themselves helpless and slaves to sin. What the Jews said, "We be Abraham's seed" is heard throughout the professing sphere of Christendom

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"We go to church. . . . we were baptized. . . . we do this and do that. . . . How can we be lost?"

His answer to them is, "Whosoever committeth sin is a servant of sin." This sentence demonstrates what freedom the Lord meant, not political freedom, but freedom from the slavery of sin in which every natural man is. Man is a sinner, he has a nature which is corrupt and which is capable of nothing else but sinning. He must live habitually in sin, and therefore he is mastered by sin, he is a slave. It is the new nature, the new life in Christ, which delivers from this bondage.

The servant abideth not in the house forever, but the Son abideth ever. They were under the Jewish economy nothing but servants, and there was no hope for them in their own system of ever advancing beyond that or abiding in the house forever. It is different with a son, he abides forever. And Sonship was offered to them by Him who had spoken to them and in whom they professed to believe. "If the Son therefore shall make you free, ye shall be free indeed." This connects with verse 32 and has the same meaning, with the additional meaning of free from the law, which is a bondage and heavy yoke.

They did not need to tell Him that they were Abraham's seed. They sought to kill Him, because His Word had no place in them, they had refused to believe on Him, and therefore the murderer from the beginning could use them as his ready instruments. This thought is further brought out in the verses which follow. He, the Son of God, speaks what He had seen with the Father, but they did what they had seen of their father, and their father was the devil, as we learn from verse 44.

Once more they fall back on their father Abraham, most likely because the Lord had contrasted His Father with their father; so they said "Abraham is our father." But if they really were Abraham's children they would also do Abraham's works. But how could they do Abraham's works if they had not Abraham's faith? He believed God and that was counted to him for righteousness. He whom Abraham believed was now in their midst, yet they did not believe

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on Him; therefore they were not in truth children of Abraham. He uncovered their hearts. They sought to kill Him, and He calls Himself "a man" who had told them the truth. Would Abraham have done a deed like this? Here is the evidence that they did not the works of Abraham, but the deeds of their father, another one. This they resented and then claimed the Fatherhood of God with all their satanic wickedness in their hearts.

Jesus said unto them, If God were your Father, ye would love Me; for I proceeded forth and came from God: neither came I of Myself, but He sent Me. Why do ye not understand my speech, even *because ye cannot hear my word. Ye are of* your *father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell* you *the truth, ye believe me not. Which of you convinceth Me of sin. And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear* them *not, because ye are not of God"* (verses 42–47).

But was this the truth? He is the Son; they hated Him whom they saw, if God were their Father they would manifest it by loving the Son, whom the Father had sent, who had come to them from God. "Love" it has been truly said, "is the infallible mark of all true children of God. Would we know whether we are born again, whether we are children of God? There is one simple way of finding it out. Do we love Christ? If not, it is vain and idle to talk of God as our Father, and ourselves as God's children. No love to Christ, no sonship to God. They did not understand His speech because they were not willing to hear and accept His word.

Then He tells them to their faces what He meant when He had spoken of their father. In verse 44 we have the Lord's revelation concerning the devil, that once magnificent and glorious being, who fell and became the enemy of God. They were his followers, for they were ready to do his bidding in killing the Lord of glory. He was a murderer

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from the beginning and abode not in the truth, for there is no truth in him. Some apply this to his first murderous act, when he induced Cain to slay his brother Abel, but it rather means that this being from the beginning was determined to bring in sin and death. Besides this he is the liar and the father of it. Our Lord teacheth here the personality of the devil; He teacheth the fall of this being as well as the character of him. Yet the modern Theology denies both the existence of the devil and the fall of such a being. If the devil can laugh he must surely laugh over these theological scholars whom he has blinded to such a degree that they deny their own master's existence. The devil spoke the lie, the Jews believed that lie; the Son of God in their midst spoke the truth, and Him they believed not.

Two questions follow: Which of you convinceth Me of sin? There was no answer. In Him was no sin; He was holy and undefiled; not a flaw in all His spotless holy life. The second question, "If I say the Truth, why do ye not believe Me?" Nor did they have an answer for this. The Lord answers the last question. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." They were not of God, therefore they hated Him and did not believe His words.

(To be continued, God willing.)

Some Practical Values of the Blessed Hope

By Donald Duncan Munro

"Ne plus ultra:" Nothing beyond, were the words engraved upon the escutcheon of pre-medieval Spain, as the Spaniards gazed upon the Pillars of Hercules and imagined their shoreline was the land's end. Visionless people! But when Columbus came back from his great adventure the Spanish Government changed its motto to "Plus ultra:" More beyond, then went out to discover other continents undreamed of. So has it been with many professed Chris-

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tians regarding our Lord's Return, who have said the theme is exhausted and worn almost threadbare, whereas, beloved, "the half has not been told." In no phase of the discussion has this been so manifest as in the **practical results** of the Blessed Hope. Even among Pre-millennarians are found those who shout "Hobby!" and "Over-emphasis" and "Obscureantist." Need we be surprised then, if Post-millennarians exclaim "Dreamy," "Impractical" and "Mystical?"

After a careful survey of the entire field we come to our task prepared to assert: "No doctrine of the entire Scripture is so potent in practical inspirations as that of Christ's Coming, "the second time without sin unto salvation"; and no truth is given a more conspicuous place as a spiritual incentive.

Let us to the proof, then. As we proceed, do not forget that our space being limited and our theme unlimited we must content ourselves with the greater saliencies.

First. An appreciative, spiritual understanding of the Blessed Hope is necessary to "rightly divide the Word of Truth." Without this glorious event there is no prospect of the seed of the woman bruising the head of the serpent; there cannot be the fullfilment of the promise to Abraham; no possibility of any one occupying David's Throne; no gathering of the Remnant of Israel; no preaching of the Gospel of the Kingdom to the nations, and no millennial kingship for Jesus Christ. Take these mountain peaks out of the Word of God and the whole fabric collapses. Indeed, when all these are taken either singly or collectively the one cementing force is the coming of Jesus Christ unto His inheritance, as stated in Psalms ii and viii, and without that coming we defy any one to understand, even meagerly, the Old Testament. It is the outlook of the Historical, the Keynote of the Poetical, and the unbroken, inviolate and infallible testimony of the Prophetic parts of that old Covenant. Similarly, in the New Testament, the forward view and outlook are so manifest that just twenty per cent or one verse in every five speaks of that magnificent event. From Matthew, the Gospel of the Kingdom, with its three Kingdom discourses: The Sermon of the Mount, the Seven

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Parables of the Kingdom and the Olivet Discourse of the xxiv chapter, clear through till we reach the consummation in the Apocalypse, it is the one story of the Lord Jesus Christ coming unto His own when He returns in power and great glory. Jesus Christ Himself summed up the whole gospel outlook when by His angel He gave the challenge and information, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." Listen to the preaching of the Apostles as recorded in the Acts and you are at once impressed with the far reach of their Vision that saw the Lord about to fulfill His promise, "I shall come again and receive you unto myself." Point out, please, one writer of an epistle who does not give it prominence or one epistle where it is not proclaimed. Indeed, the ordinances are largely meaningless without His return. The Church has that as its one Hope. That it was the ultimate goal of the Lord Himself who can doubt after reading Matt. xxiv, Mark xiii:24–27; Luke xxi:25–33; John i:51; John xiv:1–3.

Then study the Revelation of Jesus Christ and claim, if you dare, that you can be a real Bible Student without being a believer in the pre-millennial return of Christ Jesus.

Second. In regeneration the realization of the Blessed Hope is a dominating objective.

Like many other essentials of our faith this is taken for granted throughout the entire New Testament, a fact that ought to be overwhelmingly conclusive, but lest any assert this is shifting the matter we refer a few texts that are concrete.

Rom. viii:24, 25: "For we are saved in Hope; but hope that is seen is not hope: for what a man seeth why doth he yet hope for? For if we hope for that we see not, then do we with patience wait for it." This is the one and only Hope of the Church expounded and elaborated so fully and forcefully in the xvth of 1 Corinthians.

Referring to this same Hope the Holy Spirit in 1 Peter i:3 says: "We are begotten (or born again) unto a living hope by the resurrection of Jesus Christ from the dead."

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Could anything be more positive than Paul's great yearning expressed in the iiird of Phil. that he should "apprehend that for which he was apprehended of God," viz., "The out resurrection from among the dead" at Christ's appearing again?

Turn now to 1 Thess. i:9, 10, where there can be no discussion as to the Spirit's meaning when He congratulates them on their conversion in these memorable words: "Ye turned to God from idols to serve the living and true God, and to wait for His Son from Heaven whom He raised from the dead, Jesus." Such also is the import of His message in Col. iii:1–3: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory." We shall not take any more space in quotation, but refer the reader to such passages as Titus ii:11; 1 John iii:1; 2 Rev. v:9, 10; Heb. ix:24–28.

In view of the tendency to ignore the place of the Lord's return in the new birth and the gospel invitation it is especially gratifying to find such an array of "proof texts" in support of our contention. You see we are not afraid to resort to the much decried (by the self-styled higher critics) appeal to proof texts, inasmuch as it is to "The Word and the Testimony" we must go in our meditation on spiritual themes. So intimate is the relation existing between regeneration and second Advent that whoever neglects to declare it to the unsaved is guilty of doing violence to the Gospel message and injustice to the listener. The ultimate goal of the New Birth is "To awake in His likeness," which cannot take place till "He comes." "So Christ was once offered to bear the sins of many, and unto them that look for Him will He appear the second time without sin unto Salvation." What can be more definite and patent in linking reconcilation, redemption and second Advent than Peter's annunciation in Acts iii? "Repent ye therefore and turn again that your sins may be blotted out, that there may

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come seasons of refreshing from the presence of the Lord; and that He may send the Christ, who hath been appointed for you, even Jesus whom the heavens must receive until the time of the restitution of all things."

Third. The Blessed Hope is the most prominent incentive in the New Testament to a godly life. Indeed, nowhere is there provided in Holy Writ a more adequate inspiration to a separated life. The key to this is found in 1 John iii:1–3: "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." And such we are. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. Every one that hath this Hope in Him purifieth himself even as He is pure." Thank God there are many who believe we are living in the day of the cry, "Behold the Bridegroom cometh," and have gone out to meet Him, not with the lamps of profession only, but with the oil of the Holy Spirit in possession; who believe that the climax of all spiritual life is the awakening in His likeness, when our bodies of humiliation will be changed and "made like unto His own glorious body" at His appearing; who, consequently, look forward to that event with thrills of holy emotion, all of which work mightily in them to practically anticipate such a climax. There is no more categorical imperative in the entire Bible—there is no more thrilling challenge, no more transforming magnet. In the third chapter of Philippians, where we have our Blessed Lord held up as the goal of all holy living, the incentive to "press toward the mark for the prize of the high calling in God" is found in verses 20 and 21: "For our citizenship is in heaven from whence also we look for the Lord Jesus Christ." Of similar import is that remarkable passage in Titus ii: "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts we should live soberly and righteously and godly in this present world; looking for that blessed hope and appearing of the glory of the Great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from iniquity and purify unto

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Himself a people for His possession." As "Our fellowship is with the Father and with His Son Jesus Christ," and is of supreme importance in our mundane pilgrimage, it is interesting to remark that the Spirit moves John in the second chapter of his First Epistle to link that fellowship with His Coming: "Now, my little children, abide in Him; that, if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming." What a prayer is that of Paul for His dear friends in Thessalonica! "And the very God of peace sanctify you wholly; and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." See how it is all linked up with His Coming! In the final preservation of the saints which dependent on the final perseverance of God the "Coming of the Lord Jesus Christ" is the supreme **goal,** the sustaining hope, the underlying inspiration. In Colossians iii the reason for "setting affections on things above" and "mortifying the members therefore which are upon the earth" with the other inculcations to holiness is found in this, "When Christ who is our life shall appear, then shall ye also appear with Him in glory." The fact is we have such a superabundance of material on this point our problem is what to eliminate. As opposed to this we challenge the postmillennarian to provide a single motive power of commensurate value and close this section of our discussion by referring the reader to one other text, viz., in James v:7, 8: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Fourth. As a motive to earnest, faithful, constant Spiritual service the Blessed Hope has no equal. When Christ sent out His immediate followers as witnesses to Him, He gave them the most tremendous task ever laid on them: "Ye shall be my witnesses both in Jerusalem and Judea and Samaria and unto the uttermost parts of the earth." Over against that put that there never was a corp of workers less competent to handle such an undertaking than those men seemed to be—absolutely no equipment, no ability, no backing, no prestige! Yet He provided them adequate motive power and motive: the former in the Spirit's enduement

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the latter in His promised return: "This same Jesus you see going into heaven shall so come again in like manner as ye have seen Him go." The men who a few hours previous had appeared as broken reeds, victims of what looked like a forlorn hope, at that promise from the angels took heart once more, girded their loins and went out with a triumphant air that never afterwards left them for one moment. The highest, clearest note in their testimony always was the coming again of the resurrected Son of God.

You have it in Paul's charge to Timothy: "I charge thee in the sight of God and of Christ Jesus, who will judge the living and the dead and by His appearing and His Kingdom: Preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering." In the passage we have already quoted elsewhere from Titus ii we purposely omitted the last clause, "Zealous of good works" in order that we might insert it here as connected with "the appearing of the glory of our Saviour Jesus Christ." Identical with this is the inculcation of 1 Peter v:2: "Feed the flock of God which is among you taking the oversight, not by constraint, but willingly: not for filthy lucre but of a ready mind; . . . and when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away." Who can doubt Paul has this in mind when he penned those pregnant words of 2 Tim. iv:7, 8: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge shall give me at that day; and not to me only but unto all them also who love His appearing."

One has but to read Mark xvi:27 the parables of the Olivet Address in Matt. xxiv and xxv; the statement regarding the judgment of the works of Christians in 1 Cor. iii and 2 Cor. v, then recall Christ's last words in Rev. xxii to be convinced of our contention that the most valuable motive asset of the church for service is the Blessed Hope. Here you have the reason for the greater earnestness, the warmer enthusiasms, the greater sacrifices, and more ex-

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tended evangelical efforts and success at home and abroad of the Pre-millennial servants of the Lord.

Fifth. Than the Coming again of the Lord Jesus there is no greater comfort in sorrow or stronger stay in trial.

Thousands of panaceas have been propounded for human ills but all have failed. The Christian, however, has an unfailing source of comfort in the prospect afforded in John xiv: "Let not your heart be troubled, ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go I shall come again and receive you unto Myself; that where I am there ye may be also." What stayed Martha in her hour of terrible anguish? His own blessed assurance: "I am the resurrection and the life: He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

The practical James saw the disappointment and distress of the afflicted saints as he wrote to them this never failing support. "Be patient, therefore, brethren, unto the Coming of the Lord. Be ye also patient; stablish your hearts; for the Coming the Lord draweth nigh." "To the strangers scattered" Peter spoke of their readiness through manifold trials, but he reminds them also that "the trial of their faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Again, when speaking of their fiery trials he exhorts them: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed ye may be g ad with exceeding joy." To those of God's children who know the great prophetic value of the Book of Revelation there is a superabundance of consolation in the transcendent forecast of the soon coming triumph of the Son of Man. The saints in Thessalonica suffered untold agonies on behalf of Christ; what can compensate them for their losses and griefs? What, but that marvellous revelation of the first

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apostle? "But we would not have you ignorant brethren, concerning them that fall asleep; that ye sorrow not even as the rest who have no hope. For if we believe that Jesus died and rose again; even so them also who are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we who are alive, tha tare left unto the coming of the Lord, shall in no wise precede them who are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we who are alive, who are left shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

What is true of the Saint is true of the "Body" or "Bride," her troubles will cease when her Lord appears hence her patient endurance. Of the world unrest also there will be no cessation till He comes "Whose right it is to reign." Therefore, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels . . . when He shall come to be glorified in His saints and to be admired of all them that believe in that day."

In Conclusion, while acknowledging this to be a partial review of the field it is extensive enough to warrant the question: Who dare, in the face of such an array of truth, maintain that the Pre-millenniarian view is unscriptural and impractical?

Gleanings in Genesis

ARTHUR W. PINK

35. Joseph as a Youth: Gen. 37.

2. By Occupation Joseph was a Shepherd, "feeding the flock." This is one of the prominent lines which is found running through several of the Old Testament typical personages. Abel, Jacob, Joseph, Moses, David, were each of them "shepherds", and a close study of what is recorded of each one in this particular relation will reveal that each one pointed forward to some separate and dis-

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tinctive aspect of out Lord's Shepherdhood. No figure of Christ is more beautiful than this one: our favorite Psalm (the twenty-third) presents Him in this character. One of our earliest conceptions of the Saviour, as children, was as the Good Shepherd. The figure suggests His watchful care, His unwearied devotion, His tender solicitude, His blessed patience, His protecting grace, His matchless love in giving His life for the sheep. Above, Joseph is seen "feeding the flock," pointing to the earthly ministry of Christ who, sent into "the lost sheep of the House of Israel," spent Himself in tending the needs of others.

3. His Opposition to Evil. "And Joseph brought unto his father their evil report. It is truly pathetic to find how this action of Joseph has been made an occasion for debate, some arguing that in doing what he did Joseph acted wrongly; others defending him. But it is not as a tale bearer that Joseph is here viewed, rather is he seen as the **truth-speaker.** Not by cowardly silence would he be the accomplice of their evil-doing. And here too we may discern a clear foreshadowing of the Lord Jesus Christ. We will quote but one verse, but it is sufficient to establish the type: "The world cannot hate your but Me it hateth, because **I testify of it** that the works thereof **are evil"** (John vii:7).

4. His Father's Love. "Israel loved Joseph more than all his brethren." This is one of the lines which stands out most distinctly in this lovely Old Testament picture. How Jacob loved Joseph! His mark of special esteem in making for him the coat of many colors: his unconsolable grief when he believed that Joseph had been devoured by beasts; his taking of that long journey into Egypt that he might again look upon his favorite son ere death overtook him—all tell out the deep love of Jacob for Joseph. And how all this speaks to us of **the Father's love** for His only begotten Son! Through Solomon the Spirit of prophecy, speaking of the relation which existed between the Father and the Son in a past eternity, said, "The Lord possessed Me in the beginning of His way before His works of old;" and again, "Then I was by Him, as One brought up with Him, and I

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was daily **His delight,** rejoicing always before Him" (Pro. viii: 22, 30). How sweetly was this illustrated by Jacob's love for Joseph! Again, when the Son of God became incarnate, and was about to begin His public ministry, the heavens were opened and the Voice of the Father was heard saying, "This is My **beloved Son,** in whom I am well pleased" (Matt. iii:17). So, also, when His public ministry neared its close, once more the Father's Voice was heard, upon the Mount of Transfiguration, saying, "This is My **beloved Son,** in whom I am well pleased; hear ye Him" (Matt. xvii:5). The Son, too, affirmed the Father's love for Himself—"Therefore doth My Father **love me,** because I lay down My life, that I might take it again" (John x:17). And when the Son had finished the Work given Him to do, when He had laid down His life and had risen again from the dead, the Father displayed His love by removing Him from the scenes of His sufferings and shame, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name" (Phil. ii:9). And not only did God highly exalt his blessed Son, but He also seated Him upon **His own** throne (Rev. iii:21), that during these centuries when the Church is being built **Christ might be near to the Father!**

5. His Relation to his Father's Age. "He was the son of his old age." No line in this picture is without its own meaning—how could it be, when none other than the Spirit of God drew it! Every word here is profoundly significant. We quote here the words of another: "Old age, translated into spiritual language and applied to God, signifies 'eternity.' Jesus Christ was the Son of God's eternity. From all eternity He was God's Son. He was not derived, He was eternally begotten; He is God of God, very God of very God, equal with, and of the same substance as, the Father." As the opening verse of John's Gospel declares, **"In the beginning** was the Word, and the Word was with God and the Word was God." And again, in His high-priestly prayer the Lord Jesus said, "And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee **before the world was"** (John xvii:5). The Lord Jesus Christ is

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no creature, He is Creator (John i:3); He is no mere emanation of Deity, He is the One in whom dwelleth "all the fulness of the Godhead bodily" (Col. ii:9). He is far more than a manifestation of God, He is Himself "God manifest in the flesh" (1 Tim. iii:16). He is not a person who had His beginning in time, but is Eternal in His being; as the true rendering of Micah v:2 declares, the One who was born in Bethlehem of Judea was none other, He "whose goings forth have been from of old, **from the days of Eternity.**" Christ then was, in the language of our type "the Son of (His Father's) old age"—the **eternal** Son of God.

6. His Coat of Many Colors. Thus far the interpreting of the type has been simple, but here, we encounter that which is not quite so easy. How gracious of God for providing us with help on this point! We are not left to our own imaginations to **guess** at the meaning of the many colored coat. *No; guesswork is not only vain, but altogether* needless in regard to God's blessed Word. Scripture is **its own interpreter.** In Judges v:30, we read, "Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of **divers colors,** a prey of divers colors of needlework, of divers colors on both sides, **meet for** the necks of them that take the spoil?" Here we learn that such garments were to be worn as **a mark of distinction.** Again in 2 Sam. xiii:18 we read, "And she had a garment of **divers colors** upon her: for with **such** robes were **the King's daughters** that were virgins apparelled." Here again we get the same thought: This was the attire of unmarried princesses; it was a mark of honor, singling out the wearer as one of noble birth. This, no doubt, was Jacob's object to distinguish Joseph (born of Rachel) from his half brothers (born of the slave-wives).

How appropriate was this as an adumbration of Christ! He, too, was marked off from all His brethren according to the flesh, marked off as one of noble birth, marked off by outward signs of peculiar distinction and honor. It is blessed to behold what care and pains God took to manifest this coat of many colors, in connection with His blessed Son. The "virgin's" Babe was distinguished from all

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others born by the Angelic Song o'er Bethlehem's plains—*none other was ever welcomed thus by the Heavenly hosts!* So, too, the "star" that appeared to the wise men gave evidence of the Heavenly Origin of the new-born King. At His baptism we see again the many-colored coat: multitudes presented themselves to John at the river Jordan and were baptized of him; but when the Christ of God came up out of the waters, the Heavens were opened and the Spirit of God descended upon Him in the form of a dove, thus distinguishing Christ from all others! Behold again the coat of many colors in John xii. In John xiii the feet of the disciples (pointing to their walk) are defiled, and need to be washed with water (type of Word); but in the previous chapter (for in all things Christ must have the pre-eminence) we see the feet of our blessed Lord, not washed with water (for there was no defilement in Him), but **anointed with precious ointment,** the fragrance of which filled the house, telling that the walk of Him (as well as His blessed person) was a sweet smelling savor to the Father. Thus again was Christ distinguished from and elevated above all others. So, too, at the Cross, the distinguishing coat of many colors may be seen. In death, as everywhere, His uniqueness was manifested. He died as none other ever died or could: He "laid down His life". And the uniqueness of His death was divinely attested in the supernatural phenomena that accompanied it, the three hours darkness, the quaking of the earth, and the rending of the veil. The "many colors" of the coat also speak to us of Christ's varied glories and infinite perfections.

7. The Hatred of his Brethren. "They hated him and could not speak peaceably to him." It was Jacob's love which brought out the heart's enmity of these men. Joseph then, made manifest both his father's love and his brethren's hatred. So when Christ came to the earth He did these two things. He revealed the Father's heart and He exposed man's enmity. And one of two things always followed: either men hated Him for exposing them, or they accepted such exposure and took refuge in the Grace which He revealed. When Christ exposed the hypocricy of the Phar-

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isees they hated Him; but when He exposed to the woman at the well her sinful life and condition, she welcomed it, and availed herself of God's grace. So it is now: those who hear the truth of God faithfully preached, the lost and guilty condition of the natural man fearlessly proclaimed, either they hate it, and seek to hide behind the filthy rags of their own self-righteousness, or they come out into the light, bow to God's verdict, and casting themselves in the dust before Him as Hell-deserving sinners, believe in the Saviour which the Gospel makes known. In which class are **you** found, dear reader? Are you, like the brethren of Joseph who hated the son of the father's love, "despising and rejecting" Christ? Friend, make no mistake here. You either **love** or you **hate** the Lord Jesus Christ! and it is written, "If any man love not the Lord Jesus Christ **let him be accursed"** (1 Cor. xvi:22). O heed now this solemn admonition of God, "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that **put their trust in Him"** (Ps. ii:12).

Current Events
In the Light of the Bible

The Jew is the Greatest Miracle Among World Nations. Many newspapers are giving more attention to the Jews, their survival as a race and their possible future than the average religious periodical. A California evening paper had recently the following editorial:

Notwithstanding all the vicissitudes of his history, the Jew impersonates the wonder of the ages as a people.

Other nations have been born, have risen to eminence, have passed away. Other peoples have been absorbed into conquering tribes and nations until little but tradition remains of their greatness.

But the Jew, notwithstanding his national life ended with the fall of Jerusalem in A. D. 70, regardless of the 18½ centuries which have intervened, persists in comparative racial purity. To the student of history he remains the marvel of all time.

In the annals of the world's past, recorded or unrecorded, there is no instance of a national life, once disturbed, its heart shorn out, ever again able to resume its national existence or retain any homogeneity for a lengthy period of time. To this statement of fact the Jew may prove the exception. Upon the traditions of the past, in the land of

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his birth as a nation nearly 3,000 years ago, he is seeking to build anew.

Whether or not the attempt to again set up the Jewish state shall be a success or not, time will show. But regardless of the result, the Jew will still stand as the great problem of the ages among world nations.

The Jews are the nation of destiny. In his past history the Jew has been a witness for God; He is a witness for God and for His Word today. He will be more so in the future. The Jew is the key to the prophetic Word. All delusive cults prove their utter unscripturalness by denying the Jew a great and glorious future. If one discovers the place the Jew holds in God's purposes the whole Bible becomes at once a new book with a new meaning.

Where Much of the Relief Funds Go. Immense sums of money have been sent to China to relieve the dreadful famine and many thousands of precious lives have been saved. It is now charged that a large part of these funds have fallen into the hands of Roman Catholic Institutions. A missionary writes, as reported in the "Record of Christian Work" about this:

"The sad part is, the Catholics are getting practically all the funds. Fifty thousand dollars was voted for our district, and $10,000 was handed over to the Catholics several weeks ago, before anything was given out to Protestants. We are now informed that they will get most of the balance. A representative of the relief committee tells us that the Catholics have the organization. We have just learned that twenty-seven Catholic missionaries have appeared on the ground, and are taking in lots of children as the result of the money granted them.

"This is the old game of Romanism, and will net them thousands of children that they may bring up in the Catholic teaching. Let Protestants, in sending money for famine relief, send it direct through Protestant missionary boards or the faith missions—then they will know that the money will not be used for Catholic propaganda."

The Horrors of Eastern Europe. The conditions in Russia, Siberia and adjacent countries are beyond description. All reports say that millions are facing certain death by starvation and pestilence. Asiatic cholera is already claiming its victims by the tens of thousands and other plagues like typhus and the bubonic plague are not far behind. A great migration of people has set in, which, it is claimed, is even greater than the great migration which

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took place when the Roman Empire went to pieces. Millions are on the move, pressing forward towards western Europe. Russia is evidently worse than bankrupt, and from many sides the predictions are made that the day of reckoning for the Bolshevik autocracy has come, and that a complete collapse is imminent. What will be the outcome of these horrors? Will there be an amelioration, or will these days gradually merge into the predicted days of still greater trouble and tribulation? Only He who sitteth in the heavens knows.

The Church and the Movies. There was held in one of the leading Presbyterian churches of Los Angeles, Calif., a meeting for a better understanding and a more sympathetic relationship between the church and the motion pictures:

"A sane understanding between the church, with its ideals and the motion picture business, with its problems, will be a marvelous accomplishment if it can be brought about," said one of the Presbyterian men to-day. "We have too long allowed ourselves to be classed as fanatics and the film people have too long been willing to let it go at that and regard with suspicion any effort of ours to bring about higher standards. If the two classes can get a better understanding of each others' views and aims from the start, instead of standing aloof until it is time to go before a legislative committee, that situation can be greatly improved. The leading producers want goods films, so do we. We are going to see if we can't get together and achieve what both of us want."

We do not know if the outcome of this meeting was for some kind of a compromise. The professing "church" uses theatricals, moving picture shows, and the moving picture shows accommodate "the church" by producing "sacred" films. It is about the worst possible union of the professing church with the world. The moving picture shows are mostly a power for evil. How blind the apostate "church" is becoming.

Is Bodily Healing the Work of God that Characterizes Our day?

By F. C. Jennings

One or two preliminary words are necessary. First, it is surely the Believer's joy to know that His God is sovereign; and can, and indeed does ever respond to the earnest cries

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of His redeemed people. And while this response is not always as desired—indeed is often in quite the opposite way to that either expected or desired, yet very frequently His mercy intervenes, in the case of sickness, in healing and raising up the afflicted; and at times, it may be without any means being used; and indeed, not *impossibly*—but this certainly very rarely—by a miraculous intervention. We may at least say that never does a humble heartfelt trustful prayer go without any response.

Nor must we fail to recognize that evil tendency so natural to us, of resting in secondary causes, and of attributing to the means used, any blessing derived, rather than to the great First Cause of all that is really good—that we shall all agree is only heartily to be condemned utterly as sin.

Thus we would earnestly deprecate anything that would savour of unbelief in the unmixed goodness of God, who spared not His own beloved Son in the hour of His anguish, because of His love for such poor sinful creatures as we: surely that is evidence enough that He loves us too well not to desire, and to work out in all His ways with us, our best good.

But then, we must not depend on our own understanding, but learn from Him, what that "best good" really is, and so shall our prayers and expectations be rightly directed. For not even when our needs seem most clear to us, do we "know what to pray for as we ought" (Rom. viii:26). May He forbid that any word that I write weaken confidence in that love in the slightest degree; but only direct it in accord with the Scriptures; and so it may be, save some dear heart from bitter disappointment, and faith from a strain that God never intended it to bear, and give something wherewith the reproach of the unbeliever may be answered.

We will at once go to the very root of our inquiry, and ask, what is that work of God for our best good, that may be said to characterize this dispensation? Are we or are we not justified in expecting it to be today just as it was when our Lord Jesus was on earth, when He "healed all that had need of healing?" When it even became thus,

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not an extraordinary **event** for sickness to be healed, since it was inevitable wherever He was, but it was the **Person of Jesus** that was "extraordinary," and people rather lost sight, even of the deeds, and were perforce occupied with the Doer of them?

If this be the case, since we all know that He is "the same, yesterday and forever," and if it be in the line of His present purposes to heal the bodies of the afflicted as in those days when His blessed feet walked the earth, that is, if the character of His work today is as it was then, surely nothing but flagrant and unpardonable unbelief can account for any sickness, or physical malady in any of His redeemed people at all. Nay, more, since not merely all sickness and infirmity was subject to His word, but death itself fled before Him; then, since He is unchanged, we should equally expect the same results, and if any one of His saints had at last succumbed why should he not be raised again as Lazarus, or Jairus' daughter?

But to put the question thus is to insure its answer, for it is absolutely beyond even the claims of any of our modern healers, be he "Christian Science," "Faith-Healer," "Miracle-Woman" or Romish shrine to raise one single person from the dead. But why not? Did He not do it? Is He not the same today as then? Are His sympathies less? Has He forgotten to have the compassion He showed in Jarius' house or at the gate of Nain? Do not all claim that it is the same Worker Who is working through them now as worked directly then; then why are not the dead raised?

No, my beloved reader, while indeed it is quite true that **He** ever remains unchanged and unchangeable, His **ways** and **works** with men do change in their character, just exactly and no less than they did during those six days, in which, from the chaotic ruin of the earth, "without form and void," He produced that beauteous scene that should be a fitting dwelling-place for His beloved creature, man. That first chapter of our Bibles then, in those six days' work, provides a prophecy or type of similar or corresponding divergencies in the work of God with that ruined race, in six corresponding dispensations, by which **it** too shall be

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restored to more than its primal blessedness, and enter on its seventh—an eternal Sabbath.

Perhaps the best way to make this intelligible to my readers will be to trace, although it can be only in the most superficial way, the correspondence between the work of God in the six days of Gen. i, and in the corresponding dispensations of His dealings with men, and yet to note how far beyond the work of the old creation is that of the new. For as all the work of God during those six days was with the **first** Adam's good in view; so in the corresponding six dispensations, all His work is with the **last Adam's** glory in view; and in them the redemptive work of Christ is ever brought out more and more clearly, till everything everywhere is again "very good" and that forevermore.

On the first day we hear the words, "Let there be light, and there was light"—that is all. The light does nothing save to manifest the ruined condition that hitherto had been hidden by the darkness that was upon the face of the deep. It did not change in the slightest that barren waste of restless waters.

Now, look at that other corresponding but moral ruin: Adam, fleeing from the presence of God, and hidden by the thickest **darkness** that Eden could afford, till the same voice calls him, and again there is light: light that itself effects nothing save to manifest the shame and misery of our poor first parents.

But now the "work of God," begins in the promise of the Seed of the woman, and in clothing the poor shamed sinners with skins that told of death having taken place to provide the clothing. It is the first movement in the New Creation of love and grace in God: of repentance and Faith in man.

The second day sees, by the same Word, a severance in the mass of waters. The heavens are showing their power in drawing out of that restless flood vapor that is pure and free from the salt and bitterness, that is still altogether unchanged in what is left behind.

Now read the fourth and fifth chapters of Genesis, and see the correspondence with this day's work in those two

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seeds: that of Cain, restless and unsatisfied, ever aiming at filling that unsatisfied heart by every form of invention that shall make the earth a home away from God. In the seed of Seth see the power of heaven's attraction, suggested even by the little that is said. They only live and die, leaving their good name to their children, as if they were but indeed strangers upon the earth and await a better home. Mark in this again the strong severance between the two, and in that severance they surely correspond with "the waters below and the waters above." It is the new nature of the child of God rising to its own place where He is.

The third day sees the dry land appearing from the waters, and this, in submission to His command, brings forth grass, herb and tree.

Note the correspondence: From the mass of the waters of the Gentiles (for you know a mass of waters figures peoples, nations or Gentiles (Rev. xvii:15), God calls up, in their father Abraham, that elect people Israel, and thus the Jew, in prophetic symbolism, is figured by the "land," and as that is also cultivated, so this people was alone ploughed by His law, watered by His mercies, and from them fruit was demanded, but demanded, alas, in vain! But here the "work of God" becomes more clearly marked. In Israel He reigns and shows the inflexible character of His **government,** in "every transgression and disobedience receiving a just recompense of reward" (Heb. ii:2). Eye must not pity; hand must not spare the slightest presumptuous sin, even though it only be in picking up a few sticks on a certain day of the week. Stern Law may be said to have been the **character** of God's work in that day, and there is death, but no healing in law.

But "the law came by Moses:" another, Jesus, now comes, and what a difference now in "the works of God!" His disciples see a man blind from birth, and ask, with only the natural Jewish idea of all such afflictions being the penalty for some specific sin: "Who did sin, this man, or his parents, that he was born blind?" (John ix:2). The answer is as significant as it is cheering: "Neither hath this man sinned nor his parents, but that the works of God should be made

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manifest in him" (John i:4), and He shows the **character** of those works, in that day, by relieving the poor sufferer of his physical affliction.

And so all through His life. Wherever He comes, all the various physical evils that are the result of sin: all maladies, sicknesses, infirmities, yes, death itself, flee from before Him. Nor does it always depend upon any peculiar faith of those healed, for it was for all who needed it (Luke ix:11). The need confessed was the only pre-requisite.

But that third day's work, which has "the land," or the Jew, for its stage, comes to its end; but not without its morning of hope, even though it ends as all others, in judgment on man's failure under its test. It is closed by Israel's Messiah being "cut off" (Dan. ix:26), and then "the city and the sanctuary are destroyed," the Jew is led away captive into all countries, yet preserved as a people for a future purpose, and another day has begun—it is the fourth, and it is our own.

Then turn again to Genesis, and note the work of God on that fourth day. Was it a continuation, or even inclusive, as carrying on that of the third? Far from it. It is literally as distinct from it as heaven from earth. For now the heavens are garnished: lights are in the firmament: sun, moon and starts appear—the sphere of the work of God is now in the heavens.

The corresponding dispensation is that in which our own lot is cast, and consistently therewith we see the same marked difference in the work of God, from its predecessor; for now the characteristic blessing of the people of God is not as of old "in basket and in store" (Deut. xxviii:1–13) or physical at all; but "with all spiritual blessings in heavenly places in Christ" (Eph. i:3). That is, "the work of God" that is characteristic of our day is again a garnishing of the heavens—His people are "partakers of a **heavenly** calling" (Heb. iii:1).

This leads me, then, to ask: What is the one infinitely important characteristic of this dispensation? It is most surely the presence of the Holy Ghost—the third Person of the divine Trinity, here on earth, indwelling and uniting

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every sincere believer to Christ at the right hand of God in heaven, and thus forming the mystic Body of Christ—the Church—of which He is the Head (Eph. i:20).

But this being true, what ought we to expect "the work of God" to be in conformity with this truth? Will it be as when the Son of God was on earth, and the Holy Ghost had not yet come (John vii:38–40)? Will the cross, burial, resurrection and ascension of Christ make no difference whatever in the characteristic work of God? Will it be earthly or heavenly, material or spiritual, affect the body or the soul? Will you not answer these questions, my reader? Think, I beg you, for this bears directly on our subject.

Well, this at least is sure, that our Lord Himself said: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and **greater works than these shall he do: because I go unto the Father"** (John xiv:12). Does this, then, mean that every believer in Him (for here it is not a "gift" to **some**, but true of **all**, without any distinctions, to the end of this day) would be able to do exactly what He had done even to raising the dead? You are a believer in Him, my reader. Can **you** do that? Do you know—did you ever hear—of any believer that could since Peter "presented Dorcas alive," or Paul recovered Eutychus?

But the believer is to do even **greater** works: must these be something in addition to these lesser ones? Or rather that the "greater" includes the less; and, in a sense, supercedes it? Just as in the same gospel He says: "I am come that they might have life and might have it more abundantly" (John x:10), that is, the more abundant life swallows up, as it were, and includes the lesser life. It is such a fuller flow of the same life as to supersede it, as the light of the sun includes, swallows up and supersedes the light of the moon. Just so the greater works, which are, as He says, dependent on His return to the Father, and the consequent coming of the Spirit, are open to every believer, as each is a "joint of supply" to the needs of the body, and as they

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go beyond, so they supersede in this way those that even He did when on earth.

But what, then, **are** those greater works? Let us take one. What could possibly exceed the literal raising of Lazarus, on whose body corruption had already laid its hand? Can simply healing the sick who still have life, even assuming this always to be genuine? Surely this is infinitely **less,** not greater.

Nothing but works in quite another sphere altogether; the raising of a soul—the quickening of a spirit dead in trespasses and sins. For as the spirit is superior to the body (1 Cor. ix:27), so must that work which affects the former be greater than that which affects the latter. The dead that He raised were but made alive to die again: again to cause weeping of bereavement in that circle that loved them. It was but a temporary return to a death-shadowed life. But those that come under the action of a "greater work" than this are quickened from a death that is death indeed, and with a life that is "life indeed"; for it is eternal, never more to be shadowed by death (John viii:51). Who will not say that this is greater? Yet the Worker is the same—He has not changed. It is He who has sent the Holy Spirit, the Comforter. Who is quickening, not dead **or** mortal **bodies** yet—this He shall do on that morning for which we still wait (Rom. viii:11), but dead **spirits.**

I have thus dwelt rather more at large on the fourth day's work; for we are living in it, its end is near, **very** near, and many are looking for the first herald of the new day: the bright and morning Star—our Lord and Lover taking us to the place prepared for us in the Father's House, when our bodies shall receive all the benefits of His redemption in power and be like His own. But the fourth is not the last, there remain two more.

The fifth will then begin, and as that day in the old creation saw waters and this earth's atmosphere teeming with life, so after the rapture of all the heavenly redeemed (1 Thess. iv:13–18), God will again work in the earth, and the 7th chapter of Revelation shows us the corresponding result in teeming life, first from among the Jews (verses

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1–8), and then an innumerable multitude from among the Gentiles (9–17), but of this I cannot now speak particularly.

The sixth day in Genesis saw the reign of the first Adam and his bride over that creation; so shall the corresponding sixth dispensation see, in that "world to come" of which Heb. ii:5 speaks, the reign of the last Adam and His bride (the Lamb's wife), ruling over the millennial earth, and indeed over a still wider sphere (1 Cor. vi:3).

And then that soon-broken Sabbath of old shall have its sweet and blessed contrast in that Sabbath that remaineth for the people of God (Heb. iv:9), into which we do well now to labor to enter, for it shall be broken—never.*

Thus have I run over, very briefly, this most interesting marvel in the holy word of God to prove that while indeed He is ever "the same yesterday, today and forever," the **character** of His work changes, and that character depends on where His beloved Son is—for it is His glory that is the end of all His ways with men. When He was on earth, His work was earthly, and dealt with the temporary physical well-being of His beloved people; now, He being in heaven, it is **heavenly**—deals with their eternal well-being. This, too, is confirmed by the clear Scripture that tells us that our bodies have not benefitted, and we ought not to **expect** them to be benefitted, as to their constitution, in the slightest by the redemptive work of Christ, for we still await "the adoption, to wit, the redemption of our body" (Rom. viii:23) that is, God displaying us as His sons in the glory outshining from every part of our renewed being. Nor does this mean that the precious Blood of Christ has not redeemed us altogether, spirit, soul and body; but that this redemption, whilst it has been effectively applied to our spirit, has still to be applied in power to our body; as says the Scripture: "If Christ be in you (even though this is undeniably true of you believers), the body is dead, because of sin (that is, the death that passed upon all men through the sin brought in by Adam, still has its full power over the body even of the Christian—he is not yet relieved from that primal sentence); but the spirit is life because of righteousness (that is, the spirit of the believer has been

*From Mr. F. W. Grant's book, "Genesis in the Light of the New Testament."

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made alive by the Holy Spirit, as being due to the righteousness effected by the cross of Christ). The death of the body, even of Christians, is due to sin, the eternal life enjoyed by Christians in their spirit, is due to the righteousness wrought by the last Adam on the cross. Nor does this deny at all those present dignities of the Christian's body as being the temple of the Holy Ghost—for the question we are considering is the effect of the atonement on the **physical constitution** of the body, as affecting its health, or vitality, even by the indwelling of the Holy Ghost. He dwells in many a maimed body (can you deny it, my reader?). His presence is very manifest in many a saint who lies on a bed of suffering—aye, is often far more clearly manifested there than when that same saint was in perfect health and engaged in the activities of life. That indwelling is not affected by, and does not affect the body of a Christian, or its liability (beyond the natural consequences of cleanly sobriety and holy living) to sickness and to death.

But someone will surely say: "But here are the actual proofs in healings accomplished—how can you answer such striking evidences?" Well, let us test these works that are claimed to be a continuation of those works of God which the Lord did when on earth with them, and see how they compare.

Our friends say, and rightly enough, God gave to the Church various gifts of such supernatural power as could only be accounted for by the presence of the third Person of the Trinity in the Church on the earth, and demand any proof from Scripture for these having been rescinded or withdrawn. But we must remind them that that is not the point just now. They come to us with claims to **having** these powers; they can speak with tongues—well, we will not "forbid" their doing so, as the Scripture warns us not to (1 Cor. xiv:39). **They** can work miracles; well, if that be really done clearly by divine power, we will rather rejoice than blame or oppose. They assure us that **they** can heal the sick; and if God is really thus using them for this beneficent end, we will be thankful.

But we have other Scriptures to govern our attitude to

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these claims that we cannot ignore: "Lay hands suddenly on no man, neither be partakers of other men's sins," warns us against a too hasty acceptance of claims that we know are equally and have always been made by the most pronounced evil teachers in the professing Church. Again: "Beloved, believe not every spirit, but try the spirits whether they be of God, for many false prophets are gone out **into** the world," and we may be quite sure they have not as yet gone **out** of it again; but are here in ever increasing numbers. So we test these claims, not necessarily in a hostile spirit —certainly not so towards our fellow Christians, who may possibly have been deceived by them; and not wishing to say one word that would unnecessarily wound or offend any. Nor should they resent such a testing, not only by our considering the nature of assumed healings; but especially the doctrines with which they are linked, and which these very "healings" accredit. And this will we now do, if God permit.

There lies before me a cutting from the Denver *Post*, giving photographic scenes of a gathering of afflicted, for healing. There are the cots on which lay a number of impotent folk, and there is Mrs. Aimee Semple McPherson praying for their healing. We may safely assume that not the least convincing, would be selected as samples of what was done at these seances. The writer of the article is quite sympathetic, and so writes of the most evident successes, and this is what we read in the headline: "Man who was blind four years sees again, but darkness descends, and his shout of praise trailed off into a moan, as George Dempsey was thrust back into the dark." Is **that** the way our Lord worked? We know of a man who had been blind from his very birth (John ix) and the Lord healed him. Did **his** shout of praise trail off into a moan? Did darkness descend again upon **him?** How do these two works compare? If that was the Lord's work, what is **this?**

Here is another and apparently more successful case: "Two children were cured of deafness in the rooms of the "Miracle-woman" (as this lady is termed). That is how the account begins, and this is how it finishes, the mother speaking: "Now, praise God, they can hear well, and I

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have faith that their **complete hearing will be restored to them gradually."** Can you find one similar instance in the gospels? Did the Lord heal so gradually, **as to leave the cure incomplete, and indeed in some question?**

There is a photographic picture of a young woman after being "healed" of tuberculosis; but if the picture is at all faithful, the poor girl looks still not far from dissolution—poor child! The whole contention of this school is that our Lord healed, He is the same, and still heals—do you think these advertised cures prove or disprove it? I could say a good deal more, on this line; but our concern should be chiefly with the teachings of God in His word, than pointing out practical failures, for such may be variously excused or accounted for.

But this raises a very interesting question. Grant that these cures are not as complete as in those early days, you cannot deny that **some** good has been done. If those two children could hear at all, was not that a good thing? If poor George Dempsey could see for a minute or two, was not that something good, leaving him with a happy memory of that minute? Could any other than the good Lord be the Author of these **good** things? Could they be attributed to an **evil** agency?

It is not necessary so to attribute many of these "cures," even though we may deny that they give any evidence of being the work of God—for His work is always *perfect* (Deut. xxxii:4). There is a well-recognized relation between the various parts of man's complex personality, that frequently shows itself in the way of these cures. To illustrate in the opposite direction: Some dire grief befalls you, does that affect your **spirit** only? You cannot even enjoy your food at such a time—the body turns with loathing from it; the blow is felt by the whole person. Precisely in the same way, some strong emotion, under extreme excitement, may induce, in more or less degree, the opposite results, and the physical frame, temporarily at least, responds to the excited exalted condition of the soul, and when that is over, both sink again to their normal level; or, to use the words of the healing of Dempsey, "darkness descends again."

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But let us go further and ask: Is everything that may possibly be called supernatural, necessarily divine? Are there no beings in existence whose powers far exceed those of men, and who, pledged to our worst hurt, may seek to attain that by some pretended miracle?

Of old, Israel was warned against this very thing: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or wonder, and the sign come to pass, whereof he spake unto thee, saying: "Let us go after other gods, which thou has not known, and let us serve them; thou shalt not harken to the words of that prophet or dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." That is, the "wonderful work" must not accredit anything that does not accord with the clear revelation of Jehovah. This is still the only way of dealing with everything that would claim the submission of our confidence in these days of such claims on all sides. God and the word of His grace are still our strong refuge; and, so tested, all these claims fail utterly.

Nor is it impossible for an evil spirit to work what we may esteem, or what may imitate, good. The day is not far off when one shall come in Christendom "with all power and signs and lying wonders," and "with all deceivableness of unrighteousness in them that perish," and then shall men "believe the lie" induced by wonders that appear very good as being exactly what the prophet of old did—making fire to come down from heaven (1 Kings xvii:1; Rev. xiii:13). Could that be anything else than good? No, God's precious word must be for us the only standard of truth; not an apparently good "wonder."

But, it is said, even suppose, for the sake of argument, that these healers are mistaken, can any evil results follow? They do not teach that we should forsake the Lord. They do not deny the claim of the Lord Jesus—quite the reverse. So even if wrong, what evil in that wrong?

O very much. It is very evil to have our thoughts entirely warped away from the line in which God would have them? Is it no evil to raise false hopes in the afflicted, and to darken

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their road to their falling asleep in Christ, if that must be, by assuring them that it is nothing but their lack of faith that prevents their complete recovery. It is this that is done, and it is very evil. Let me give one illustration that has come under my own observation, out of multitudes. The wife of a clergyman was dying of cancer. The usual pressure was brought to bear upon her, that if she only **believed** she would be healed—that it was as easy for the Lord to heal now as when on earth; that our bodies had been as fully redeemed as our souls, etc., etc. Poor thing! Every day brought its suffering and increasing weakness, infinitely intensified by the awful fear that, lacking all faith, she was not only dying, but going to eternal perdition. My wife visited her; and, by the mercy of God, was able to detach her thoughts from herself to the eternal efficacy of the precious blood of Christ in His sight, and it was beautiful to see, as she returned to that resting-place, veil after veil of distress passing from her face, till it shone once more with joy and peace in believing; and, until her happy departure, she ceased not to press on her friends the truth that it was not the body, but the soul, that now enjoyed the full benefits of Christ's work—for the redemption of the body we still waited His coming (Rom. viii:23).

Again, if these promises of physical well-being were peculiarly given to the Jew, and only to the Jew (save, as said, "godliness has the promise of the life that now is," even by natural laws), is it no evil in thus claiming what is not ours, saying (not in words, but deeds), that we are "Jews and we are not" (Rev. iii:9). It is of such that "the synagogue of Satan" is composed—is that no evil? Is it no evil when there is no intervention of divine power, and disease takes its natural course, to give such a shock to faith as almost, if not entirely, to overthrow it, at least for a time, till grace recovers it? Is it no evil to add mightily to the affliction of the afflicted; to the sorrow of the bereaved since their beloved might have been preserved to them, had they had **faith?** Is it no evil thus by multitudes of failure to afford a basis of scoffing to the unbeliever and worldly

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professor? It is all very evil to admit anything contrary to the revealed mind of God; and this—these teachings as to prevent divine healing of the body—do by every test that can be applied.

(To be continued)

Matthew i-iii: Their Dispensational Bearings

ARTHUR W. PINK

Matthew's Gospel breaks the long silence that followed the ministry of Malachi, the last of the Old Testament prophets. This silence extended for four hundred years, and during that time God was hid from Israel's view. Throughout this period there were no angelic manifestations, no prophet spoke for Jehovah, and though the Chosen People were sorely pressed, yet were there no Divine interpositions on their behalf. For four centuries God shut His people up to His Written Word. Again and again had God promised to send the Messiah, and from Malachi onwards there was a believing remnant who anxiously awaited the appearing of the predicted One. It is at this point that Matthew picks up the thread dropped by the last of the Old Testament prophets. The first purpose of Matthew's Gospel is to present Christ as the **Fulfiller** of the promises made to Israel and the prophecies which related to their Messiah. This is why the word "fulfilled" occurs in Matthew fifteen times and why there **are more** quotations from the Old Testament in this first Gospel than in the remaining three added together.

The **position** which Matthew's Gospel occupies in the Sacred Canon indicated its **scope**: it follows immediately after the Old Testament, and stands at the beginning of the New. It is therefore a connecting link between them. Hence it is **transitionary** in its character, and more Jewish than any other book in the New Testament. Matthew reveals God appealing to and dealing with the Old Testament people; presents the Lord Jesus Christ as occupying a distinctively Jewish relationship; and is the only one of the four Evangelists to record Messiah's express declaration, "I am not sent but unto the lost sheep of the house of Israel" (xv:24). The numerical position given to Matthew's Gospel in the Divine library confirms what has just been said, for, being the **fortieth** book, it shows us Israel in the place of **probation**, tested by the presence of Messiah in their midst.

Matthew presents the Lord Jesus as Israel's Messiah and King, as well as the One who shall save His people from their sins. The opening sentence gives the Key to the book. "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." Seven times over the Lord Jesus is addressed as "Son of David" in this Gospel, and ten times, altogether, is this title found there. "Son of David" connects the Savior with Israel's **throne**, "Son of Abraham" links Him with Israel's **land**—Abraham being the one to whom Jehovah first gave the land. But nowhere after the opening verse is this title "Son of Abraham" applied to Christ, for the restoration of the land to Israel is consequent upon their acceptance of Him as their Savior-King and that which is made prominent in this first gospel is the presentation

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of Christ as **King**—twelve times over is this title here applied to Christ.

Matthew's Gospel is essentially the **dispensational** Gospel and it is impossible to over-estimate its importance and value. Matthew shows us Christ offered to the Jews, and the **consequences** of their **rejection** of Him, namely, the setting aside of Israel, and God turning in grace to the Gentiles. Rom. xv:8-9, summarizes the scope of Matthew's Gospel—"Jesus Christ was 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." Christ was not only born **of** the Jews, but He was born, first **to** the Jews, so that in the language of their prophet they could exclaim, "**Unto us** a child is born, **unto us** a Son is given" (Isaiah ix:6). Matthew's Gospel explains why Israel, in the later books of the New Testament is seen temporarily cast off by God, and why He is now taking out of the Gentiles a people for His name. In other words, this first Gospel makes known why, in this present dispensation, the church has superceded the Jewish theocracy: it supplies the Key to God's dealings with the earth in this age. Without a workable knowledge of Matthew it is well nigh impossible to understand the remaining portions of the New Testament.

The **instrument** selected by God to write this Gospel was singularly fitted for the task before him. Matthew is the only one of the four Evangelists that presents Christ in an **official** relationship, namely, as the Messiah and King of Israel; and Matthew himself was the only one of the four who filled an official position; for, unlike Luke, who was by profession a physician, or John, who was a fisherman, Matthew was a tax-gatherer in the employ of the Romans. Again, Matthew presents Christ in **Kingdom** connections, as the One who possessed the title to reign over Israel; how fitting then, that Matthew, who was an officer of and accustomed to look out over a vast Empire, should be the one selected for this task. Once more: Matthew was a publican. The Romans appointed officials whose duty it was to collect taxes which they imposed upon Palestine. These tax-gatherers were hated by the Jews more bitterly than the Romans themselves. Such a man was Matthew. How feelingly, then, could **he** write of the One who was "hated **without** a cause!" and set forth the Messiah-Savior as "despised and rejected" by His own nation. Finally, in God appointing this man, who by his calling, was connected with the Romans, we have a striking anticipation of the grace of God reaching out to the despised Gentiles. We turn now to consider some of the outstanding features and peculiar characteristics of Matthew 1 to 3.

The first thing we must consider is the opening verse. God, in His tender grace, has hung the Key right over the entrance. Matthew **i:1** unlocks the contents of this Gospel—"The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." The first five English words here are but two in the Greek—"Biblos geneseos." These two words indicate the peculiarly **Jewish** character of the earlier portions of this Gospel, for they are an Old Testament expression. It is noteworthy that this expression which commences the New Testament is found almost at the beginning of the first book in the Old Testament for in Gen. v:1, we read, "This is the book of the generations of Adam." We need hardly say that this word "generation" there signifies **the history of.**

In the book of Genesis we find eleven different "generations," or histories, enumerated, beginning with the "generations of the heavens and the earth," and closing with the "generations of Jacob"—See **ii:4; v:1; vi:9; x:1; xi:10; xi:27; xxv:12; xxv:19; xxxvi:1; xxxvi:9; xxxvii:2**—thus dividing this first book of the Bible into **twelve** sections, twelve being

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the number of **Divine government**, which is what is specially before us in Genesis—God in soverign government. From Exodus to Daniel we find government entrusted, instrumentally, to Israel, and from Daniel onwards it is seen in the hands of the Gentiles; but in Genesis we antedate the Jewish theocracy, and there, government is found directly in the hands of God, **hence its twelvefold division.** Twice more, namely, in Num. iii:1 and Ruth iv:18, do we get this expression "the generation of," making in the Old Testament **thirteen** in all, and that is the number of **apostasy,** for that is what the Law revealed! But, as we have seen, this expression occurs once more (and there for the last time in Holy Writ) in the opening verse of the New Testament thus making **fourteen** in all, and the fourteenth is "the book of the generation of **Jesus Christ.**" How profoundly suggestive and significant this is! Fourteen is two times seven, and two signifies (among its meanings) contrast or difference, and seven is the number of perfection and completeness—and what a **complete difference** the coming of Jesus Christ made!

"The book of the generation of Jesus Christ, **the Son of David, the Son of Abraham**" (i:1). These titles of our Savior have, at least, a threefold significance. In the first place, both of them connect Him with **Israel:** "Son of David" linking Him with Israel's throne, "Son of Abraham" connecting Him with Israel's land. In the second place, "Son of David" **limits** Him to Israel, whereas "Son of Abraham" is wider in its scope, reaching forth to the **Gentiles**, for, God's original promise was that in Abraham "shall all the families of the earth be blessed" (Gen. xii:3). In the third place, as D. W. L. Tucker has pointed out, these titles correspond exactly with the twofold (structural) division of Matthew's Gospel*. Up to iv:16 all is Introductory, iv:17 opens the first division of the book, reading, "**From that time** Jesus began to preach, and to say, Repent, for the Kingdom of heaven is at hand." This section treats of the **Official** ministry of Christ, and presents Him as the "Son of David." The second section commences at xvi:21 and reads, "**From that time forth** Jesus began to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be **killed**, and be raised again the third day." This section treats, primarily, of the **sacrificial** work of Christ, and views Him as "the Son of Abraham," typified of old by Issac—laid upon the altar.

Having dwelt at some length on the opening verse of our Gospel, we may next notice that the remainder of the chapter down to the end of verse 17 is occupied with the Geneology of Jesus Christ. The prime significance of this is worthy of our closest attention, for it fixes with certainty the character and dominant theme of this Gospel. The very first book of the New Testament opens with a long list of names! What a proof that no uninspired man composed it! But God's thoughts and ways are ever different from ours, and ever perfect too. The reason for this Geneology is not far to seek. As we have seen, the opening sentence of Matthew contains the Key to the book, intimating, plainly that Christ is here viewed, first, in a Jewish relationship, fully entitled to sit on David's throne. How then, is His **title** established? By showing that, according to the flesh, He belongs to the **royal** line, by setting forth His Kingly line of descent. A King's title to occupy the throne, depends not on the public ballot, but lies in his blood rights. Therefore, the first thing which the Holy Spirit

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*Dr. Tucker calls attention to the **literary** divisions of Matthew's Gospel: the **dispensational** break occuring at the close of chapter xii.

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does in this Gospel is to give us the Royal Genealogy of the Messiah, showing that as a lineal descendant of David, He was fully entitled to Israel's Throne.

The Genealogy recorded in Matthew i, gives us not merely the **human** ancestry of Christ, but, particularly, His **royal** line of descent, this being one of the essential features which differentiates it from the Genealogy recorded in Luke iii. The fundamental design of Matthew i:1-17 is to prove Christ's right to reign as King of the Jews. This is why the genealogy is traced no further back than Abraham, he being the father of the Hebrew people. This is why, in the opening verse, the order is "Jesus Christ the Son of David, the Son of Abraham," instead of "the Son of Abraham, the Son of David" as might as well be expected from the order which immediately follows, for there we start with Abraham and work up to David. Why, then, is this order **reversed** in the opening verse? The answer must be that David comes first because it is **the Kingly line** which is here being emphasized! This also explains why, in verse 2, we read, "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren." Why should **Judah** be singled out for mention from the twelve sons of Jacob? Why not have said, "Jacob begat Reuben and his brethren"? for Reuben was Jacob's "firstborn." If it be objected that the birthright was transferred from Reuben to Joseph, then we ask, why not have said, "Jacob begat Joseph and his brethren"? especially as Joseph was his favorite son. The answer is, because "Judah" was **the royal** tribe, and it is the **kingly** line which is here before us! Again, in verse 6 **we** read, "And Jesse begat David **the King**, and David **the King** begat Solomon of her that had been the wife of Urias." Of all those who reigned over Israel whose names are here recorded in Matthew i, David is the only one that in denominated "the King," and he, twice over in the same verse! Why is this, except to bring **David** into special prominence, and thus show us **the significance** of the title given to our Lord in the opening verse—"The Son **of David**!"

There are many interesting features of this Genealogy which we must now pass over, but its **numerical arrangement** calls for a few briel comments. The Genealogy is divided into three parts: the first section, running from Abraham to David, may be termed the period of Preparation; the second section, running from David to the Babylonian captivity, may be called the period of Degeneration; while the third period, running from the Babylonian Captivity till the Birth of Christ, may be named the period of Expectation. The numeral three signifies, in Scripture, **manifestation**; and how appropriate this arrangement was here, for not until Christ appears is God's purpose concerning Abraham and his seed fully manifested. Each of these three sections in the Royal Genealogy contains fourteen generations, which is two times seven, two signifying (among its slightly varied meanings) **testimony** or competent witness, and seven standing for perfection. Again we may admire the consonancy of these numerals in this genealogy of Christ, for only in Him do we get **perfect testimony**—the "Faithful and true Witness!" Finally, be it observed that three times fourteen gives us forty two generations in all, from Abraham to Christ, or seven times six, seven signifying perfection, and six being the number of man, so that Christ—the fortysecond from Abraham—brings us to **the Perfect Man**. How microscopically perfect is the Word of God!

"And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (Matt. i:16). Matthew does not connect Joseph and Jesus as father and son, but departs from the usual phrase-

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ology of the genealogy so as to indicate the peculiarity, the uniqueness of the Savior's birth. Abraham might begat Isaac, and Isaac begat Jacob, but Joseph the husband of Mary did not begat Jesus; instead, we read, "Now the birth of Jesus Christ was on this wise: when as His mother Mary was espoused to Joseph, **before they came together**, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit" (Matt. i:18-20). As Isaiah had foretold (vii:14) seven hundred years before, Messiah was to be born of "the virgin." But a virgin had no **right** to Israel's throne, but Joseph **had** this right, being a direct descendant of David; and so, through Joseph, His legal father (for, be it remembered, betrothal was as binding with the Jews as marriage is with us,) the Lord Jesus secured His rights, according to the flesh, to be King of the Jews.

Coming now to Matthew ii we may observe that we have in this chapter an incident recorded which is entirely passed over by the other Evangelists, but which appropriately finds a place in this first Gospel. This incident is the visit of the wise men who came from the East to honor and worship the Christ Child. The details which the Holy Spirit gives us of this visit, strikingly illustrates the distinctive character and scope of Matthew's Gospel. This chapter opens as follows, "Now when Jesus was born in Bethlehem of Judia in the days of Herod the King, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him." Notice, these wise men came inquiring not "Where is He that is born the Savior of the world?" nor, "Where is the Word now incarnate?" but instead "Where is He that is born **King of the Jews**?" The fact that, Mark Luke and John are entirely silent about this, and the fact that Matthew's Gospel **does** record it, is surely proof positive that this first Gospel presents Christ in a distinctively **Jewish relationship**. The evidence of this is cumulative: there is first the peculiar expression with which Matthew opens—"The book of the generation of," which is an Old Testament expression and met with nowhere else in the New Testament; there is the first title which is given to Christ in this Gospel—"Son of David;" there is the Royal Genealogy which immediately follows; and now there is this record of the visit of the wise men, saying, "Where is He that is born King of the Jews?" Thus has the Spirit of God made so plain and prominent the peculiarly **Jewish** character of the opening chapters of Matthew's Gospel, that none save those who are blinded by predjudice can fail to see this true dispensational place. Thus, too, Has He rendered excuseless the foolish agitation which is now, in certain quarters, being raised, and which tends only to confuse and confound.

But there is far more in Matthew ii than the recognition of Christ as the rightful King of the Jews. The incident therein narrated contains a foreshadowment of the reception which Christ was to meet with here in the world, anticipating the end from the beginning. What we find here in Matthew ii is really a prophetic outline of the whole course of what is recorded in the entire Gospel. First, we have the affirmation that the Lord Jesus was born "King of the Jews"; then we have the fact that Christ is found not in Jerusalem, the royal city, but **outside** of it; then we have the blindness and indifference of the Jews to the Presence of David's Son in their midst—seen in the fact

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that first, His own people were **unaware** that the Messiah was now there among them, and second, in **their failure** to accompany the wise men as they left Jerusalem seeking the young child; then we are shown strangers from a far-distant land with a heart for the Savior, seeking Him out and worshipping Him; finally we learn of the civil-ruler filled with hatred, determined to put Him to death. Thus, the incident as a whole, marvellously foreshadowed Christ's rejection by the Jews, and His acceptance by the Gentiles. Thus do we find epitomized here the whole burden of Matthew's Gospel, the special purpose of which is to show Christ presenting Himself to **Israel,** Israel's rejection of Him, with the consequent result of God setting Israel aside for a season, and reaching out in grace to the despised Gentiles.

Next we read, "And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee Word: for Herod will seek the young Child and His mother to destroy Him" (ii:13). Observe that it is **Joseph** and not Mary that figures so prominently in the first two chapters of Matthew, for it was not through His mother, but through His legal father that the Lord Jesus acquired His title to David's Throne—compare Matthew i:20, where Joseph is termed "Son of David!" It should also be pointed out that Matthew is, again, the only one of the four Evangelists to record this journey into Egypt, and the subsequent return to Palestine. This is profoundly suggestive and strikingly in accord with the special design of this first Gospel, for it shows us how that Israel's Messiah took the very same place as where Israel's history as a nation began!

"But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young Child and His mother, and go into the land of Israel: for they are dead which sought the young Child's life. And he arose, and took the young Child and His mother, and came into the land of Israel" (ii:19-21). Once more we discern another line which brings out the peculiarly Jewish character of Matthew's delineation of Christ. This is the only place in the New Testament where Palestine is termed "the land of Israel," and it is significantly proclaimed as such here in connection with Israel's King, for it is not until He shall set up his throne in Jerusalem that Palestine shall become in fact, as it has been so long in promise, the "land of Israel." Yet how tragically suggestive is the statement that immediately follows here, and which closes Matthew ii. No sooner do we read of "the land of Israel" than we find a "**But**" as the very next word and in Scripture "but" almost always points a contrast. Here we read, "But when he heard that Archelaus did reign in Judia in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (ii:21-23). Nazareth was the most despised place in that despised province of Galilee, and thus we see how early the Messiah took the place of the despised One, again foreshadowing His rejection by the Jews—but mention of "Nazareth" **follows**, be it observed, mention of "the land of Israel."

(To be continued)

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The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR OCTOBER AND NOVEMBER

PAUL'S LAST JOURNEY TO JERUSALEM

(October 23. Acts xx:1–xxi:17)

Golden Text, Gal. vi:9

Daily Readings

Mon., 17, Acts xx:1–12. Tues., 18, Acts xx:13–27. Wed., 19, Acts xx:28–38. Thurs., 20, Acts xxi:1–17. Fri., 21, Rom. xvi:1–16. Sat., 22, Psa. cxxxiii, cxxxiv. Sun., 23, John xv:1–14.

I. Lesson Outline

1. A Blessed Ministry (xx:1–12). 2. A Sad Farewell (xx:13–38. 3. A Willing Sacrifice (xxi:1–17).

II. The Heart of the Lesson

Remember the divine call to the work in Europe (chap. xvi:8–10). And briefly trace the work done there by the Spirit through Paul. He has finished the work there and our lesson opens with the characteristics peculiar to the work. The scene in Troas is typical. The Breaking of Bread in the light of 1 Cor. xi:23–26 is deeply suggestive of the habit and early custom of the church. It speaks of the pre-eminence given in all ministry and church life to the Person and Work of our Lord Jesus Christ with special reference to His atoning death and triumphant resurrection. This is well worth our thought and study and imitation in these days, when the fundamentals of the faith are being attacked as never before (Jude i:4). Linked up with this is the restoration of Eutychus to life and the consequent joy of the saints. How suggestive of the operation of the gospel upon the unsaved, when it is truly proclaimed as it should be. Remember the words of Romans i:16, 17. The like results would follow spiritually the true ministry of the word at this present time. But the emasculated imitation gospel has no power whatever to regenerate souls or to restore the wandering saints of God.

The farewell to the believers at Miletus is doubly suggestive. Paul is summing up his ministry among them (verses 18–27). The whole counsel of God has been declared unto them, and so his mission is fulfilled, and so fulfilled that there is no taint or blame resting upon him in any way. How blessed for the worker to thus reach the goal. Moreover, there is the note of warning concerning the ever active foe both from without and from within (verses 28–31). And then the blessed commendation of them to God and the inspired word. Keep this aim always in view in all ministry and teaching.

The man whom the Lord arrested on the road Damascus is conscious that his time of departure is nearing, and that the end of the ministry committed to him is to be amid pressure and stress and persecution. Yet with set heart and face he goes onward undeterred to what awaits him. His prayer is to be answeree to the full, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death" (Phil. iii:10). And his eager soul is reaching out and stretching forth in a glad race to the goal that

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he may obtain the prize. Any attempt to detain him is but a "breaking of his heart" (verses 13). So set is he upon the doing of the will of his God and Father and Lord and Saviour with joyful gladness.

STRONG DRINK IN A NATION'S LIFE

(October 30. Isa. xxviii:1–13)

Golden Text, Heb. ii:15

Daily Readings

Mon., 24, Isa. xviii:1–13. Tues., 25, Isa. v:11–19. Wed., 26, Jer. xxxv:1–10. Thurs., 27, Prov. xxiii:29–35. Fri., 28, Luke xii:41–46. Sat., 29, Dan. v:1–6, 25–28. Sun., 30, Gal. v:22–26.

I. Lesson Outline

1. A Divine Woe (verses 1–4). 2. A True Cure (verses 5–6). 3. Precept Upon Precept (verses 7–9). 4. A Snared People (verses 10–13).

II. The Heart of the Lesson

Remember that our lesson in Isaiah finds its place at about the second or third year of Hezekiah, when the people are carnally struggling for freedom; seeking to throw off the Assyrian yoke by relying upon Egypt rather than upon Jehovah. And in opposition to this carnal ground of confidence, which Jehovah wipes away, the prophet puts the true and sure ground of confidence in the precious cornerstone in Zion (verses 16). And this scene is being re-enacted today by Christendom and the nations. In the crisis our duty and privilege is to point men afresh and continually to Christ crucified, risen, ascended and soon to return to this earth.

Under the title of Ephraim the ten tribed kingdom of Israel with Samaria as its capital is before us. The dissolute, proud, boastful Ephraimites are paralleled by men in all circles today, as they point to what they have accomplished by their might and power and tact and skill, and to the so-called splendid advancement morally, socially, educationally of the world today. Samaria's site was an imperial one, and is typical of the Cain-like progress of the day.

But the Lord's hand is to be seen in the judgment that is to fall upon this rebellious city and people. That, we know to be history; but history is also prophetic, and the opened ear of the believer can hear the sounds of coming judgment upon this world for the murder of God's beloved Son and for their continued rejection of Him: and the sounds are increasingly loud and portentious. Remember that all which is false is to go down in destruction absolute and utter in that day.

But with the false glory cast down we have (verses 5, 6) the replacing of the false with the true glory of God then to be seen. (Literally, Delitzsch), "In that day Jahve of hosts becometh the glorious crown and the beautiful diadem to the remnant of His people. And the spirit of justice to them that sit on the judgment seat, and the heroic strength to those that thrust back war to the gate." "Unjust judging and helpless surrender have an end." And all this is fulfilled when the Lord resigns.

But Judah now comes to the fore (verses 7, 8). We have pictured here the tottering and stumbling of those overcome with wine. And among them are numbered prophets, judges, priests, rulers. The word suggests that in the act of swallowing the wine, they themselves have been swallowed up. How characteristic spiritually and morally of the present day. In the extremity God turns to the children to teach and instruct those whom men ridicule (verses 9, 10). This is God's remedy now as then (Psa. viii:1, 2).

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PAUL'S EXPERIENCE AT JERUSALEM

(November 6. Acts xxi:18–xxiii:24)
Golden Text, Psalm xlvi:1, 2

Daily Readings

Mon., 31, Acts xxi:18–26. Tues., 1, Acts 2xi:27–xxii:1. Wed., 2, Acts xxii:2–21. Thurs., 3, Acts xxii:22–30. Fri., 4, Acts xxiii:1–10. Sat., 5, Acts xxiii:11–24. Sun., 6, Psa. lvi:1–13.

I. Lesson Outline

1. A Proposed Remedy (xxi:18–26). 2. A Satanic Uproar (xxi:27–40). 3. A Fearless Defense (xxii:1–23). 4. A Wise Claim (xxii:24–30). 5. A Marvellous Escape (xxiii:1–24).

II. The Heart of the Lesson

The Jerusalem that had rejected and crucified the Lord Jesus Christ would not willingly receive the servant of Christ who was so like his Lord. And Paul was to feel the heavy hand of the Jew upon him after the fashion in which he had himself laid hold of the believers in time past. The attempt to placate the Jewish element in the church ends disastrously for Paul. Roused by a false charge the whole city is stirred, and Paul is in danger of swift death at the hands of the infuriated crowd. But God's hand is manifestly seen in the check put upon the Satan inspired wrath. Not yet was the home call to come. And in mercy God would speak once more to Jerusalem ere judgment fell upon it.

What a fearless and wondrous testimony was given to the poor fanatical crowd that day from the castle steps. It was simply a telling afresh the story of God's marvellous grace as shown so wondrously in his own salvation from sin and death. And penitent hearts could have readily seen the same grace being extended toward them. But alas for religious fanaticism, they are blinded to the truth, and their verdict in the case of Paul was exactly what it had been in the case of Christ. "Away with such a fellow from the earth: for it is not fit that he should live" (verses 22). Nor has the judgment of the people of the way of Cain ever been changed; nor will it ever be different till Christ comes and the whole professing mass shall be spewed out unto the threatened judgment (Jude verses 10–15; Rev. iii:16, xvii:1, etc).

While Paul was willing and ready to suffer all that Christ would have him endure, yet he wisely declines to accept of any unnecessary suffering in the already weakened body, which was his Lord's for service. The use of the rights of his Roman citizenship we cannot but feel to have been properly claimed at this point. Paul was never a coward, but he would not tempt God by seeking the false glory that leads one to suffer unnecessarily.

All the well laid schemes of men and Satan went awry that day. Paul's life hung in the balance, for more than forty fanatics had bound themselves by an oath to kill Paul. If they kept their oath they had rather a long fast of it, for they never killed him. When God steps in to save His own He does it thoroughly. And this despised, hated, hunted, harried servant of God goes off to Caesarea Philippi like a distinguished noble of the day with an escort of four hundred and seventy armed men. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain" (Psa. lxxvi:10).

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PAUL BEFORE THE ROMAN GOVERNOR

(November 13. Acts xxiii:25–xxiv:27)
Golden Text, Acts xxiv:16

Daily Readings

Mon., 7, Acts xxiii:25–35. Tues., 8, Acts xxiv:1–9. Wed., 9, Acts xxiv:10–21. Thurs., 10, Acts xxiv:22–27. Fri., 11, Psalm xxxvii:1–17. Sat., 12, 2 Cor. vi:1–10. Sun., 13, Psalm lxii:1–12.

I. Lesson Outline

1. A Safe Journey (xxiii:25–35.) 2. A Specious Charge (xxiv:1–9). 3. A Bold Defense (xxiv:10–21). 4. A Temporizing Judge (xxiv:22–27).

II. The Heart of the Lesson

Perchance some day in the home land Paul will tell us of the occurrences on the way to Caeserea Philippi; but of one thing we are sure, that Psalm i:2 characterized him upon that journey. And what precious things his heart must have garnered from the word that day. Howwell to have mind and heart so stored with the word of God at such times as these, and even other occasions when the written page is not before us: how we may ponder in our hearts the precious things of Christ and of God.

With what chagrin must the Sanhedrim have received the word of Claudius Lysias (verse 30). Their victim had escaped their clutches and was safe in a Roman stronghold. The case was going to a higher tribunal than the Sanhedrim. Yea, it went on to Caesar's judgment seat. Yea, it goes on to the Great White Throne for its final adjudication by Him into whose hands all judgment has been committed: The Lord Jesus Christ. Only be in the will and the fear of the Lord and we need have no dread of what the outcome will be. Divine vindication awaits the harried, hunted, persecuted saints of God at last (2 Thess. i:6–10).

With their wily oily-tongued orator the Jews accuse Paul in a way to insure the intervention of the Roman power by capital punishment. Every accusation of the wily Tertullus is verified by the sanctimonious nods of the High Priest and the elders. Of his so-called crimes there are many witnesses, even though they be false ones. The men who had hounded Christ to death by false charges would not hesitate to lie against Paul. And what will the insignificant man, without any witnesses, do in such a case? Listen to him as he speaks without flattery and yet courteously, without heat or wrath, and yet with a determination and power that carry conviction to every heart. He refuses not to suffer provided the ground of the charge be true. And then with a clearness of statement that convinces even Felix, he gives the lie to the whole Jewish Sanhedrim.

But the governor is a temporizing tool of Rome, and one who would fain curry favor with the Jewish people. Yet is he stirred by the preaching of the man of God. Not once nor twice, but again and again he hears this man "reasoning of righteousness, temperance and judgment to come," till Felix, trembling, said, "Go thy way for this time; when I have a more convenient season I will call for thee." Perchance later on he may have repented and have believed; and if so he would be a part of Paul's crown of rejoicing in that day.

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Editorial Notes

His Troubled Soul

In the fourteenth chapter of the Gospel of John, our Lord, in speaking to His beloved disciples, gathered about Him, with the exception of Judas, said: "Peace I leave with you, My peace I give unto you." This peace is not the peace which was made in the blood of His cross. It is not the peace with God which every saved sinner possesseth and knows as his portion. It is His peace which He had and manifested in His life of humiliation on earth. It is written in the prophet Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee" (xxvi:3). His life on earth was the life of perfect rest; His mind was always, day and night, every moment, stayed upon His Father, hence He was kept in perfect peace. All in that blessed life was calmness, quietness and perfect peace. He knew Himself in His Father's hands. There could be no worry, no anxiety with Him. He knew nothing about a troubled soul as we know it.

He was not troubled in His soul when resting in the little ship, peacefully asleep, while the waves dashed in and the vessel filled with water. His disciples were troubled. "Master, Master we perish!" was their frantic cry. How could they ever think of perishing with Him? All the waters of the oceans could never have sunk that little ship. He knew in perfect trust that nothing could harm Him. Nor was He troubled when He spent forty days and nights alone in the wilderness, surrounded by wild beasts. Let the tempter approach, He knew that the Prince of this world would not find anything in Him.

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Or was He troubled when they rushed Him to the mountainside ready to cast Him down the precipice? He was not troubled then any more than He was when they picked up the stones ready to stone Him. As He moved about among the multitudes, who often were angered at Him, He manifested perfect calmness. And when they took Him, spit in His face, smote His cheeks, scourged His back, mocked and reviled Him, the perfect peace and calmness remained the same.

And yet we read that His soul was troubled, that soul-agony, of the most distressing nature, suddenly seized hold on Him. In Luke xii:50, He spoke of what was ahead of Him. "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" This was probably the first time He revealed what really troubled His soul. During the last week He spent down here He spoke more definitely of His troubled soul. "Now is my soul troubled; and what shall I say? Father, save Me from this hour, but for this cause came I unto this hour" (John xii:27). A little while later in the upper room we read again of His troubled spirit. "When Jesus had thus said, He was troubled in spirit, and testified and said, Verily, verily, I say unto you, that one of you shall betray Me" (John xiii:21). And finally when He stepped forward in the garden of Gethsemane, leaving His disciples, a little ways behind, He said, "My soul is exceeding sorrowful, even unto death" (Matthew xxvi:38).

What was it that troubled His soul? It was not that He feared man and His hatred. Nor did He fear and was troubled on account of Satan's power. Nor was He troubled on account of the coming physical sufferings, the cross and the shame connected with it, for it is written "for the joy set before Him He endured the cross and despised the shame. What was it? There can be but one answer. He who healed all manner of diseases, who cast out demons, commanded the waves and the winds, who raised the dead, was troubled in anticipation of our sins which He had to bare and which He bore when He died as the substitute of sinners. An expositor of John's Gospel of a hundred years

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ago gives the right answer. "The only solution of this extreme trouble is the vicarious significance of the sufferings and death of Christ. If our chastisement was upon Him, in order that we might have peace, then in Him must have been concentrated all the horror of death. He bore our sins and the wages of sin is death. The physical suffering was nothing compared to the immeasurable suffering of soul which impended over Him, and the full greatness and depth of which He clearly perceives." And another says, "Let us note the exceeding guilt and sinfulness of sin. The thing which made even God's own Son, who had power to work works that none else did beside Him, groan and cry, "My soul is troubled," can be no light thing. He that would know the full measure of sin and guilt should mark attentively this statement. With it all there is connected a depth which no finite mind, not even the most saintly believer, can ever fathom. What soul agony and racking it must have been for Him the Holy Son of God, He who hates sin, when the iniquity of us all was laid upon Him, when He was made sin for us, when He poured out His soul unto death!"

What need to think of this constantly! What need to dwell much on this great redemption and ever to remember that we are bought with so great price which only He who paid it all does fully understand! How easy it is to forget it and to have no longer the reality of it, which is so necessary for the stimulation of love and service! The Lord's supper, with His loving request, "Do this in remembrance of Me," is given to the church for this great purpose, "to show forth His death till He comes." It is the memorial feast of His great love wherewith He loved us and the means through the power of the Holy Spirit to keep His love ever fresh before our hearts.

"O Christ, what burdens bowed Thy Head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead—
To bear all ill for me.
A victim led, Thy blood was shed;
Now there's no load for me.

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"Jehovah lifted up His rod—
O Christ, it fell on Thee!
Thou wast forsaken of Thy God;
No distance now for me.
Thy blood beneath that rod has flowed;
Thy bruising healeth me."

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His Legacy

When our Lord said to His disciples, "My peace I give unto you," He left to them and to all believers a blessed legacy. It is not given to the world, but belongs to those who are no longer of the world, but who belong to Him. His great atoning work has set us free from all fear of condemnation. We know that He paid all, inasmuch as He was our substitute and took all upon Himself what we deserve as guilty sinners. Now we know that we are reconciled, accepted in the Beloved and nothing can ever separate us from Himself. Soul-trouble on account of the guilt of our sins is forever gone for those who believe on Him.

To enjoy His own peace and to know that peace as a daily reality in our walk necessitates something else. We cannot enjoy that peace He has left to us, His own peace, unless we walk in faith and fellowship with Himself. The condition is a childlike trust in Him. We know that He loveth us, that we are His, that we are in His hands under His loving care. Like the high priest carried upon his bosom and upon his shoulders the names of the tribes of Israel, engraven in precious stones, so He carries us upon His loving heart and upon His shoulder of might and power. Yet we have a heart of unbelief, which troubles us with anxiety and worry. We are easily upset by earthly circumstances and often forget that He knows and that He cares for us. Our lips may repeat it over and over again, "All things must work together for good to them that love God," but that heavy feeling, which burdens us in our trials and perplexities shows how reluctant our hearts are to lay hold on it fully. Even when in prayer we put it all into His hands, it is difficult for our weak faith to rest in it without a moment's care, and doubts will trouble us again.

All this was unknown to His holy soul. He rested in

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perfect peace, for the will of His Father was His will and He knew Himself completely in His hands. This perfect peace He wants us to enjoy and we shall enjoy it increasingly if we know what true and continued self-surrender is. Meditation on His Word and prayer will lead us onward in the fuller enjoyment of His legacy. If we give little time to these fundamental requirements of a holy life we shall know little of His peace. He spent whole nights in prayer, and as we learn from the psalms, His delight was in the law of Jehovah, and in His law He meditated day and night (Psalm i).

"Let not your heart be troubled;" it is still His loving word to us. "It is I, be not afraid" may still be heard by the ears of faith, above the tumult of storms and waves. He has not promised us exemption from troubles but has given the promise of victory in our troubles. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." How blessed for faith to lay hold on this! And to this we can add the testimony of the Holy Spirit. "Let the Peace of Christ rule in your hearts." Let that peace be the ruling, the controlling power (Col. iii:15). "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv:6-7).

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Suffering Saints

How little the world knows of the suffering of God's beloved people! And among the easy-going Christians of our times of laxity and spiritual declension, there is little thought of suffering and the poor ones of the flock, little knowledge of the glory the Lord gets from the trials and afflictions of His own. There is a mystery connected with the suffering of His people, a mystery often unsolvable; but there is also beauty and blessing, which is far greater than the mystery. We often feel grateful to our Lord that He permits us to share the burdens of some of His choicest

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saints by becoming acquainted with their sorrows and their afflictions. What a joy to pray for such! What a privilege to weep with them and give the little comfort the weak creature can give. "Bear ye one another's burden." As members of the one body it is our calling to share in some way with those who suffer.

Recently a dear brother wrote us how he lost all his money in a bank failure and then right after his beloved wife was stricken with an incurable disease. Yet what resignation and submission! Yea, kissing the rod.

Then we visited and prayed for one whose long life has been one of much sorrow. Fearful bodily suffering came upon her, but strength from above gave patience and God mercifully sustained her. From many letters which come to us for prayer and Christian sympathy we could fill pages, telling of the struggles, afflictions and sorrows of His dear people and the sufficiency of His Grace to keep. One wrote us several years ago as follows: "I am on my back for twenty-two years, paralyzed in the legs, and my old mother seventy-seven years of age nurses me; few visitors. So you will see I am a prisoner of the Lord. 'But the Lord looseth the prisoners.' I pray for you and I ask you to remember me and my old mother at the throne of Grace."

When you pray, dear readers, you who are in health, in comfort, surrounded by your loved ones, besides giving thanks to the Lord for your blessing, remember in your prayer the poor of the flock, the suffering ones, the tried and the bereaved. Suffering may come upon us all. Whenever it comes we shall discover the mighty power which is on our side, with which He sustains us down here in the wilderness. And soon all will end. What a change, when He shall wipe away all tears!

"Take all things as they come, and murmur not,
The bitter and the sweet, as God sees best,
Be satisfied with thine appointed lot,
Build all thy hopes on Christ, and leave the rest
To His disposal, who's too wise to err,
And loves thee far too much to do thee harm;
And since the sparrow shares His loving care,
His child may safely rest without alarm.
He knows the needs be for whate'er He sends,

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And watches over thee with jealous care:
Thy song as incense to His throne ascends,
And well He loves to hear and answer prayer.
The trial of our faith he needs must prove,
The allegiance of our hearts the test must bear;
The chastening rod is but the proof of love,
Which tells us of a loving Father's care."

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The Great Attracting Power

The Person of our Lord is the great attracting power. Whenever and wherever His blessed and worthy Name is exalted, the Holy Spirit works and attracts souls to Him. This is beautifully illustrated in the Song of songs, or as it is called in the Authorized Version, Solomon's Song. The bride, Shulamith, is a type of the godly Jewish remnant of the future and the daughters of Jerusalem frequently mentioned in that song, represent the still unbelieving part of the nation. In chapter v:9 the daughters of Jerusalem ask the bride, "What is thy Beloved more than another beloved, O thou fairest among women? What is thy Beloved more than another beloved, that thou dost so charge us?" Then the bride answers in words filled with love and admiration for her Beloved. She speaks of Him as "the chiefest among ten thousand." She describes Him to the daughters of Jerusalem in the most glowing terms. And after she has exhausted her vocabulary, she exclaims in ecstacy, "Yea, He is altogether lovely * * * this is my Beloved, and this is my friend, O daughters of Jerusalem."

What happened? If we read on to the next chapter we find the answer. The daughters of Jerusalem having listened to this great praise of the Beloved, the Christ, inquire for Him too. A desire is awakened in their hearts to seek and to know Him. "Whither is thy Beloved turned aside? that we may seek Him with thee" (vi:1).

It is so still. If witness is born to the matchless beauty of our Lord, if He is glorified by us and His Name exalted, the Holy Spirit will attract hearts to Himself, no matter how weak and imperfect the lips of clay are, who witness to Him.

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A Needed Testimony

The articles by our dear brother, Mr. F. C. Jennings, on the question of bodily healings are of very great importance. We are sure they are being read with great interest and the Lord will also use them in delivering some who have been led astray by some of these unscriptural teachings, which are frequently but stepping stones towards the most serious errors.

We have received several letters from well meaning people who have charged us with not believing the last portion of the final chapter in the Gospel of Mark. One good woman quoted in her letter and underlined just two things—"They shall speak with new tongues" and "they shall lay hands on the sick and they shall recover." The writer did not underline, "they shall take up serpents; and if they drink any deadly thing it shall not hurt them." If the speaking with tongues and laying on of hands is now in force, why not the other two?

It seems some of these fanatics in Alabama made the claim that they could take up serpents. Two preachers declared that the believer in the words of the Lord is immune to snake poison. Then one of the preachers invited non-believers to bring a poisonous snake to one of the services. A copperhead was captured and taken to the meeting. The two men were bitten and immediately became deadly sick. One of them, the doctors say, will die. May the Lord in His mercy keep all our dear readers from fanaticism and these most subtle delusions which seem to have spread like wildfire in every direction.

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Answered Prayer

Every true believer knows that the Lord hears and answers prayer. What an unspeakable and blessed privilege is prayer! The whole Bible from Genesis to Revelation tells us of prayer and gives to God's people the assurance of God's gracious and loving interest when they call unto Him. What encouragement the Holy Spirit has given in the divine records to all His people to make use of prayer.

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Prayer, as revealed in the Word of God, like everything else in the revelation of God, is inexhaustible. It has seemed to the writer more than once as if everything in the Word is a mighty call from the Lord to His people to keep in touch with Him through prayer, to trust in Him and flee to Him with all their burdens.

In the *Christian* (Boston) appeared recently an account of a godly preacher of more than a generation ago, who prayed often for the sick and the afflicted.

During the ministry of King S. Hastings, known more than seventy years ago throughout western Massachusetts as a man mighty in prayer, many instances occurred of the restoration of the sick in answer to prayer. He did not court publicity, and often omitted to mention these instances to his intimate friends; yet there are witnesses who will never forget the manifestations of divine power which occurred in answer to his fervent supplication.

Once in the spring of 184— he was invited to preach in Southampton Mass., a place where he had bestowed much labor in previous years. Many of his spiritual children and special friends were members of the church, and as their pastor was to be absent at the annual conference, he was desired to come and supply the pulpit.

On this occasion, before the commencement of the service, a request was handed to him for prayers for a sick boy, about thirteen years old, the only child of a Mr. Strong. The lad had been ill for some time; his physician had abandoned all hope of his recovery and given him over to die; and the sorrowing and troubled parents had sent to the house of prayer this request for help.

The public service progressed, and at length the preacher bowed in prayer, offering up various petitions, and remembering the needs of the people, until the thought arose in some minds, "Surely, he has forgotten all about the boy, and will close without mentioning him."

But he had not forgotten him, and before he concluded, he brought this request to the mercy seat, and as he spread the case before the Lord, he reasoned with Him as if he was talking face to face with the Unseen One. He besought the Lord, if it were His will, to have compassion on the parents, and to spare that only son, that *only child* of his parents, and restore him to health once more; and finally, waxing strong in the confidence of living faith, he stretched his hands upward to heaven and prayed,

"*Lord let the little fellow begin to amend from this hour.*"

The supplication being ended, the meeting closed, and some friends immediately left the house and went at once to the home of the sick boy. They found on arriving that a change had occurred, God had answered the prayer of His servant, and the child was rapidly recovering. From that *very same hour* "*he began to amend,*" and lived and grew up to manhood.

To pray thus for the sick and trust the Lord is not only Scriptural but a most blessed privilege. But this is something entirely different from what the professional "healers"

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are doing in these days and the claims they are making of having apostolic powers and miracles restored.

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The Pastoral Epistles

The Epistles of the aged Apostle to Timothy and to Titus have been called "The Pastoral Epistles." The purpose of the first epistle to Timothy is stated in chapter iii:14-15, "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth." Pure doctrine, pure worship and a faithful ministry are the leading thoughts of this pastoral letter, as well as the godly conduct of the members of the church. In the second letter to Timothy the professing church is anticipated in its failure and disorder. Here not a word is said about elders and deacons, nor is there a promise made about a recovery from these conditions. The failure remains to the end of the age.

We have shown for months the teaching of the different epistles as to the work of the Holy Spirit in the individual and in the body of Christ, the church. Let us see now what these pastoral epistles have to say about the Holy Spirit and His work. A reading of the first epistle to Timothy brings out the fact that the apostle has nothing to say at all about the Holy Spirit and His work in the believer and in the church. Only twice is the third person of the Trinity mentioned in this epistle. In chapter iii:16 we read, "justified in the Spirit," which applies to our Lord and His resurrection from among the dead. In chapter iv:1 the Holy Spirit is mentioned as the Spirit of prophecy showing what in the latter times is to happen in the professing church * * * some shall depart from the faith, giving heed to seducing spirits and doctrines of demons. We therefore find nothing whatever of the Spirit of God, of His gifts in this first epistle to Timothy. Nothing is said that the deacons and elders should possess a baptism with the Spirit, evidenced by speaking in unknown tongues, exercise the gift of healing and do

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miracles. There is not a single exhortation to be found in this epistle to seek the Holy Spirit, to pray for an outpouring of the Spirit, or to look for some startling manifestation. Of course, pure doctrine, pure worship and a godly life can only be maintained by the power of the Spirit of God, and those who are deacons and elders in the church, being born again, as well as all members of the body of Christ, are indwelt by the Spirit.

In the second epistle to Timothy the Holy Spirit is mentioned but once. In chapter i:14 we read, "That good thing which was committed unto thee keep by the Holy Spirit who dwelleth in you." The fact of the indwelling of the Spirit is here stated once more. Every believer is indwelt by the same Spirit. To say that some believers may be born again but are destitute of the indwelling of the Spirit is fundamentally wrong and unscriptural. Apart from this one passage no other mention is made of the Spirit in the second epistle.

As already stated, this epistle anticipates the failure and ruin of the professing church. It is a prophetic epistle. In the first epistle the Spirit speaks what is to take place in the latter times; in the second epistle the complete revelation of what is ahead for the church is made known. There will be departure from the faith, moral declension, rejection of the truth and the acceptance of fables and delusions.

These prophecies are fulfilled. We are living in the days of apostasy, corresponding to that which the Spirit reveals as to the last days, the perilous times. Yet there are numerous movements about us, which claim that in these latter times, there has come a revival of apostolic days, apostolic gifts and apostolic power. They claim that another Pentecost has come bringing with it the restoration of two gifts especially "the gift of tongues" and "the gift of healing," if not the gift of working miracles. Now if these movements are correct in their claims and there has really come such a restoration of what was in apostolic days, then the second epistle to Timothy is all wrong and the aged prisoner of the Lord did not write the truth. This is impossible. His

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testimony is true and the claims of these different movements are spurious.

In the epistle to Titus the Holy Spirit and His work is mentioned in chapter iii:5-6. All who believe in the kindness and love of God as manifested in Christ can testify in fullest assurance "according to His mercy He saved us" and all own it "not by works of righteousness which we have done." This salvation consists in the washing of regeneration and the renewing of the Holy Spirit. The washing (or bath) of regeneration is the new birth. Our Lord spoke of this to Nicodemus and also to His disciples when He washed their feet. "He that is washed (bathed) needeth not save to wash his feet, but is clean every whit; and ye are clean but not all" (John xiii:10). All His disciples, except Judas, who betrayed Him were born again—"clean every whit." The washing has nothing to do with water-baptism. But what is the renewing of the Holy Spirit? It is distinct from regeneration. The Holy Spirit is the active agent in the new birth; He imparts the new nature and after that indwells the believer. As the indweller He does His blessed work by renewing the inward man day by day (Cor. iv:16). The renewing does not mean "baptism with the Spirit" nor another "outpouting of the Spirit;" it simply speaks of His work in maintaining spiritual life in the believer.

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What Power is it?

More and more it is coming to light that the great majority of reported healings by the women and men who pose as "miracle men and women" are spurious. The truth is whatever power is at work in these strange and often hysterical gatherings it is not the power of God.

A Denver physician watched carefully the meetings held in that city by the woman who goes by the name of "miracle woman," according to the reports, and issued a report, an account in the Colorado Medical Journal. Dr. C. S. Bluemel says the following:

"Mrs. McPherson claims no miraculous power and avers that she heals only through Divine agency. She also stresses the point]that faith

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is absolutely necessary before healing can occur, that the healing is an expression of conversion, and that the convert when healed must give his life to Christ. 'How long do the cures last?' she asks in addressing her audience, and responds with the question, 'How long do conversions last?' She admits that both may be very brief. The evangelist is much on the defensive. In a newspaper interview she is purported to say, 'The cures, whether they are successful or are failures, are no test of me or of my work. They are God's, and His power cannot be tested.' The healing power of God, according to the evangelist, is rather limited, and only certain cases are amenable. 'I have not faith enough to believe that God will put in an eye or replace a leg,' says the evangelist. The faith healing therefore narrows itself down to limited cures of limited cases.

"The sick applying for healing are carefully sorted over by the evangelist's mother, and if they appear to be good risks, they are given cards which entitle them to the evangelist's healing prayer.

"The preliminary part of the service is of the usual revival type, varying only from the customary form in that it stresses the subject of healing through faith. A collection is taken 'for the building of a tabernacle in Los Angeles,' and a special souvenir is offered to those who make contributions of twenty-five dollars.

"After much exhortation to faith, the healing service commences. A little stringed orchestra near the platform plays over in endless monotony a wierd and plaintive melody which seems mesmeric in its effect. At other times the organ peals forth in grand and impressive strains. The sick, with their cards, mount the platform, lifting their faces and hands to Heaven. On the platform behind them is a row of chairs. Behind the chairs there is strung a rope to receive canes and crutches. Beside the evangelist stands an assistant with a silver dish containing the anointing oil. The setting is complete, and nothing is lost from which an impressionable mind could profit.

"The afflicted convert now stands before the evangelist for healing. She takes his card and reads the 'diagnosis.' She dips her finger in the silver dish and anoints the forehead of the supplicant with healing oil. She then manipulates the afflicted part—eyes, ears, arms, or legs, as the case may be—and prays to God for His healing grace. She commands the afflicted to be cured in the name of Jesus Christ. In some cases the cure is thereupon put to the test; in others the convert is assisted down the stairway from the platform by the ushers.

"A large proportion of cases are those of partial deafness and especially of deafness in one ear. Stepping back a few paces from the patient, the evangelist asks, 'Can you hear me?' As a rule the convert answers in the affirmative, as would the people in the back row, had the question been addressed to them. The test is repeated at a greater distance; and if the convert avows that he hears, he is told to raise his hands and cry 'Praise the Lord!' One man whom I saw was only partially cured of his partial deafness; and he cried, 'Glory be to God,' instead of 'Praise the Lord,' and answered 'Hallelujah' when he should have said 'Yes.' The crowd, however, is wild in its enthusiasm and applauds loudly and vociferously. By an unfortunate coincidence the enthusiasm of the organist increases when the deaf are being tested, and the organ peals forth in greater volume, perhaps giving them the impression that their power of hearing has increased.

"Then comes a blind man. The oil is placed on his forehead and the healing hands are laid upon his lids. 'Do you see better now?' the convert is asked. The answer is usually in the affirmative, for the poor creature knows that everything depends upon his faith. Another miracle, and the crowd roars again in the heat of religious fervor!

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"And now the lame or the paralytic comes to healing. Mesmeric passes are made on the crippled limbs, and prayer is raised to God. In his faith the convert declares that he is healed, and walks—more or less lamely—to show what his faith has accomplished. He surrenders his crutches or cane, and descends the steps from the platform, where the ushers will support him if his faith does not.

"So goes the endless stream—the lame, the halt, and the blind—with a cure that will last only until faith begins to waver.

"But not all of the converts descend the platform exalting God and calling upon men to witness their deliverance. Occasionally a cripple receives a card which wiser judgment would have withheld, and he obtains no grace from prayer and the healing hands. But the setting is well adapted to meet such a situation. When the cure fails, the man is placed in a chair behind the approaching line where he is admonished to life his hands to Heaven and pray for greater faith. Shortly he is forgotten by the onlookers, who are watching those more responsive to prayer. Then, behind the screen of sick bodies and uplifted hands, the failure is spirited away where he cannot offend the eyes and faith of the plastic audience.

"And now the thinking mind must ask itself, 'How many of the cures are cures?' Can we accept the immediate word of those who come from healing? Scarcely, for the sick man has been told that his cure is proportionate to his faith, and that if the cure does not come now it will surely follow. Hence, to deny the beginning of a cure is to deny even the beginning of faith. The sick are thus almost unanimous in proclaiming themselves cured when they leave the platform.

"I am fortunate in having personal knowledge of a number of 'cures' wrought by the evangelist. One young man suffering from tuberculosis left his bed at the county hospital on the evening of June 22d and attended the revival service. From the platform he publicly proclaimed himself cured of his disease. After the service he returned to the hospital and a few days later developed tubercular meningitis. He died July 5th, thirteen days after the miracle of healing.

"A young woman with tuberculosis of the hip joint got up from her bed, removed a loose-fitting body cast and proclaimed that she was cured. Ten minutes later I saw her in an ante-room, lying on a couch in complete collapse.

"A patient of mine with early locomotor ataxia went to the meeting to be cured. He surrendered his cane amid wild cheers from the audience. The next day he returned to my office with a new cane.

"A retired pastor proclaimed that he was cured of lameness. He is still drawing compensation for this disability. Thus it would seem that he must be lame, either physicaly or morally.

"An old gentleman with left-sided paralysis went on the platform to be healed. In his zeal he waved his right hand to the audience, which hailed the miracle with prolonged applause.

"Such are a few of the 'cures' which have come to my attention.

"In addition to these negative cures there are beyond question a few positive ones, for there are many cases of hysterical lameness, deafness, blindness, aphonia, etc., which yield to the stimulus of intense emotion. These various hysterial manifestations are often brought on by shock or emotional stress, and they disappear under like conditions. During the war, hysterias frequently occurred as a result of shell-shock, and there were often 'miraculously' cured by the administration of ether to the stage of excitement. Such cures are the only positive cures that an evangelist can achieve. They are not miracles, but they are extraordinarily spectacular. The occasional occurrence of such cures is the foundation of faith healing.

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"The remaining 'cures,' which form almost the total of a faith healer's achievements, are based on the patient's affirmation, and this is an expression of his credulity and enthusiasm rather than his judgment. With sufficient enthusiasm, he may certainly convince himself; and under emotional excitement he may see, hear, or do more than he is wont. Similarly, bed-ridden patients may flee from a burning hospital; but they are not cured by the mere fact that they have left their beds. Such 'cures' are merely the efforts of the sick to cling to health and life."

This is a very sane explanation of the whole faith-healing business. To say that these healers work miracles upon miracles and that the same power is displayed which the Lord Jesus displayed while on earth is akin to blasphemy.

We have had additional evidences put into our hands to show that these powers manifested in the pentecostal movements must be evil powers. One man came to us in Toronto requesting prayer for deliverance from "the power" which seized him in a pentecostal gathering under the guise of the power of God and which was dragging him down morally and physically. We have another report of the experience of a brother who tells of his blight and the powers of evil which were corrupting him till he found deliverance through prayer. We shall print his experience later. These are sinister things and we may look for a great many more of the same nature for the time is drawing near when the one appears whose working is of Satan with all power and signs and lying wonders.

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John Wesley and Prophetic Truth

The claim has been made that godly John Wesley, the founder of Methodism, was a believer in premillennial truth. This has been denied by Methodist leaders and the truth of it has been challenged. Tyerman wrote the completest life of John Wesley and he mentions a note which John Wesley addressed to one Thomas Hartley, who had sent him a copy of his book on the Millennium and Christ's personal reign on earth. John Wesley complimented him on the work and stated that this was also his belief.

The question remains what did Thomas Hartley's book contain? Was it premillennial to the core or otherwise?

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We obtained recently, through a London bookseller, an original copy of this book and in examining it we found that it is scriptural and thoroughly premillennial. He makes it plain that Christ must come back first before there can be a millennium. This seems to us conclusive proof that John Wesley believed in the Second Coming of our Lord. The hymns of his brother, Charles Wesley, bear abundant witness to the fact that he too held the blessed Hope.

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A True Statement

When the late James M. Buckley was the editor of the New York *Christian Advocate*, he made a number of years ago the following statement:

"When the Methodist Episcopal Church allows its ministers to deny, or to imply a denial of, the deity of Christ, to teach that Jospeh was his father, and that Christ did not rise from the dead, but that the resurrection was merely a spiritual presentation which deceived the apostles and others into believing it was His body, and that the future life is probationary state exactly as is the present state, its *well-constructed system of government will not prevent its rapid decay*."

This is a true statement. These denials exist today, not only in Methodism but in every other branch of Protestantism, hence the rapidly increasing spiritual decay.

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Never!

Some have told us and others have written that it is no use to fight the apostasy which is upon us. "It will take its appointed course and get worse; you may speak against it, write against it but you cannot halt this movement against Christ and the Gospel." In other words stop lifting up your voice against evil; put your hands in your lap and give the field to the devil. **Never!** It is bad advice. As long as God gives us breath and leaves us here we shall testify against the departure from the faith of God and the corresponding moral declension. We believe it is a part of our ministry to testify

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against error and evil, warning God's people and exhorting them to be faithful to God's Word and to the Christ of God, our ever blessed Lord. We shall do it, with His help, though all may forsake and leave us.

But we are not alone. He is with us and His Spirit in mighty power. And there are 7,000 who have not bowed the knee to Baal. *All over this land thousands of earnest Christians ask what can be done?* The Lord has His answer in the Word. His Word and His Spirit demand that we be separated from these evil things and apostasies from the faith. Blessed be His Name, if we stand firm He will use us and keep our feet till He comes.

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Just as I Am

But few people know under what circumstances the beautiful Gospel hymn, "Just as I am, without one plea" was written. Thousands have been blest by it. A number of years ago a South American missionary wrote us that he had handed a copy of the Spanish translation of *His Riches* to a Spanish-speaking Indian girl. In our booklet this hymn is quoted in the Spanish translation. That girl was taken sick with typhoid fever and removed to a Catholic hospital. The priest and the nuns tried their best to shake her simple faith in the Gospel. She had read the verses:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come."

She had committed them to memory. Her only answer to the pleadings of priest and nuns was this hymn which she recited with stammering tongue till she fell asleep. Here is the story of the hymn.

"Almost a century ago, in the year 1836, a young girl, Miss Charlotte Elliott, was preparing for a great ball, to be given in her native town. Full of gay anticipation, she started out one day to her dressmaker to have a fine dress fitted for the occasion. On her way, she met her pastor, an earnest, faithful man, and in the greetings which passed between them he learned her errand. He reasoned and expostulated, and finally pleaded with her to stay away from the ball. Greatly vexed, she answered, "I wish you would mind your own business!" and went her way.

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"In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying her weary head on her pillow only with returning day, she was far from happy. In all this pleasure there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving, cherished friend, and her rudeness to him rankled in her breast. More than all, the truth of his words came to her heart and would give her no rest. After three days of misery, during which life became almost insupportable, she went to the minister with her trouble, saying, 'For three days I have been the most wretched girl in the world, and now I want to be a Christian! What must I do?'

"We need not be told that the minister freely forgave her for her rudeness to himself, nor that he joyfully directed her to the true source of peace. 'Just give yourself, my child, to the Lamb of God, just as you are.'

"This was a new Gospel to her; she had never comprehended it before.

" 'What! Just as I am?' she asked. 'Do you know that I am one of the worst sinners in the world? How can God accept me just as I am?'

" 'That is exactly what you must believe,' was the answer. 'You must come to him just as you are.' The young girl felt overpowered as the simple truth took possession of her mind. She went to her room, knelt down, and offered God her heart, guilty and vile as it was, to be cleansed and made fit for his dwelling. As she knelt, peace—full, overflowing—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn, so familiar to generations of Christians for almost a hundred years."

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Hindering the Gospel of Christ

"But suffer all things, lest we should hinder the Gospel of Christ." (1 Cor. x:12). How our great Apostle loved the Gospel and feared that in any wise he might hinder that Gospel! The Lord had ordained that they that preach the Gospel should live by the Gospel. He even was determined not to use this right, lest it might be a hindrance to the Gospel. Furthermore he declared "For necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel" (verse 16). "What is my reward then? So that when I preach the Gospel, I will make the Gospel of Christ without charge, so as not to press to the full my authority in the Gospel" (verse 18). "But I buffet my body, and bring it into subjection; lest that by any means, after having preached to others, I myself should be disapproved" (verse 27).

And what is the Gospel of Christ that even an Apostle should be willing to give up his privilege and suffer all things so as not to be in any wise hindering that Gospel?

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What is the Gospel of Christ, that he pronounced a "woe" upon himself, if he did not preach it? The answer is found in Romans i:16. "It is the power of God unto salvation to every one that believeth." Apart from the Gospel of Christ God is powerless to save man. Putting a hindrance in the way of that Gospel is therefore a serious matter. May it please God to give all our readers the same desire the Apostle had. May we not in any manner hinder the Gospel, but make that Gospel known in its simplicity by our testimony and in our lives. How few of His people know anything of that burning desire Paul had when he wrote "I have become all things to all, that I might by all means save some."

But what will be the end of those who pervert the Gospel! Men are about us by the hundreds, who boast of learning, professed preachers, leaders of what is termed "the religious world," who sneer at the Gospel, who reject the Blood, who preach the Devil's Gospel, salvation by character—what will their end be? "They are the enemies of the Cross of Christ; whose end is destruction" (Phil. iii:18). "If any one preach another Gospel—let him be accursed!" (Gal. i:9).

And if a Christian stands by any man, who is an enemy of the Cross of Christ, who preaches a perverted Gospel, who rejects the Lord Jesus, he has an awful responsibility in these days of apostasy. Support in any way given to those who deny the Gospel is a betrayal of the Lord Jesus Christ. No matter who the man or woman is who fellowships such men, they are guilty of their sins. We have often seen in Christian homes certain magazines, edited by men who are outspoken against the Gospel, or books written by men who deny Christ. This too means fellowship with the enemies of the Cross. You as a Christian help Satan in his work by paying for such periodicals. The Lord help all true believers to be separate from all which dishonors Christ and His Gospel. In such a separation we confess Him and His name and He will not forget it. "Whosoever therefore shall confess Me before men, him will I also confess before my Father who is

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in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven."

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The Annotated Bible

The seventh volume of the annotated Bible by the Editor has now been published. It contains the introductions, the divisions and an analysis with helpful spiritual and dispensational annotations on Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah and Ezekiel. It will be welcomed by all Bible students. Some of these Bible-books have been very much neglected by Bible readers and students. We hope this volume will be of real help in a better understanding of these books.

Two more volumes will follow, God willing, within the next year. The next volume will cover Daniel to Malachi and the final volume, 1 Peter to Revelation. It has taken over 10 years to produce this commentary and we hope that a way may be found by which sets of it can be put into every College library throughout our Continent. Sample books showing the plan of the work will be sent free on application.

The Gospel of John

Chapter VIII (Concluded)

"*Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?* (Verses 48-53).

The Lord had told them "ye are of your father, the devil" (verse 44). They bear now witness to the truth of His

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words, for what they say concerning Him is satanic abuse and blasphemy. They did not understand what He had been saying to them; their natural minds could not lay hold on what He taught, yet they must have felt the power of His words and the power of His own person. Unable to answer they manifested their hatred in calling Him vile names. To call a true Jew a Samaritan meant the same as making of the Jew an outcast, a deluded, wicked apostate. Furthermore they charged Him with being possessed by a demon. With this they committed the same sin which is called in the Gospel of Matthew "the blasphemy and sin against the Holy Spirit" (Matthew XII:31), for if He was a Samaritan and controlled by the devil's power, His works were not done by the power of God.

But this horrible abuse only brings out the moral glory of the Lord Jesus Christ. He does not hurl back at them some harsh words, which they well deserved. One feels the very calmness of His holy soul in the recorded answer He gives. "I have not a devil; but I honor My Father, and ye dishonor Me." It is a straightforward denial of their blasphemous charge. In all His words, in all His works He honored the Father who had sent Him; hence they were dishonoring Him. Had He come simply to seek glory for Himself, the accusation they uttered would have completely humiliated Him in His ambition; but He did not come to seek His own glory. He sought only the glory of the Father, therefore they had insulted God. He added a solemn word—"There is One that seeketh and judgeth." He means the Father. While He the Son came to seek His Glory, the Father seeketh the Glory of His Son. Whenever we, as believers, honor the Son, seek His glory, exalt His Name, we please the Father, whose delight is in the Son. But the Father not only seeketh the Glory of the Son, but He is going to judge. He will deal with all who dishonor His beloved Son. "What have you done with my Son?" will be the great question the unsaved and the Gospel-rejectors have to face, when He, the Son, will occupy the judgment throne, to execute the judgments the Father has committed unto Him. All the dishonor done to Christ, the dishonor done to Him by the

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destructive critics, by Unitarians, Christian Scientists, Jews, Theosophists and Spiritists will then be reckoned with.

And now once more He speaks of the great truth which all along in this Gospel is unfolded, the truth concerning eternal life. "Verily, verily, I say unto you, if a man keep My saying, he shall never see death." This had been His great message in the sixth chapter and now once more He declared it in their hearing. If they would keep His saying, which means, hear the words He had spoken, believe on them and obey them, death could not touch them. It cannot mean physical death, but that other death, the eternal loss of the soul. Augustinus comments on this passage as follows: "The death from which our Lord came to deliver us is the second death, eternal death, the death of hell, the death of damnation with the devil and his angels. That is indeed death; for this death of ours is only a migration."

These wonderful words of life brought forth the former accusation from the listening Jews. They found in them, in the darkness of their hearts, an evidence that their charge that He had a devil was true. "Now we know that thou hast a devil." Their reasoning is human. They think of Abraham and the prophets. They are all dead and here is one who claims that if His sayings are kept by a man "he shall never taste death." But the Lord had not said this at all; they misquoted His words. Thus they always perverted His words; it is still so today as far as the blind world is concerned. Whom makest thou thyself in view of the fact that Abraham is dead and the prophets are dead?

"Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou are not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid

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himself, and went out of the temple, going through the midst of them, and so passed by (Verses 54-59).

He disclaims all honor for Himself; His Father honoreth Him, the same whom they claimed as the God of Abraham, the God of Isaac and the God of Jacob. He told them that they do not know Him. They professed to know God; by their deeds they denied Him. But He, the Son, knows the Father and if He were to say "I know Him not" He would be a liar, like they were liars. Then He added that significant statement: "Your father Abraham rejoiced to see My day; and he saw it and was glad." Previously they had asked "art thou greater than our father Abraham?" This question He now answers. He does not say "our father Abraham" as the Jews still say when speaking of the father of the race. By using "your" He gave them to understand the He cannot be classed with the nation as such. While He was the Son of David and the Son of Abraham, yet was He not the Son of Abraham in the same sense as every Jew is the Son of Abraham. Then the omniscient Lord said that Abraham rejoiced to see His day, that he actually saw it and was glad. This shows that Abraham had knowledge of the coming of the Messiah, his seed, in whom all the nations are to be blest. The Holy Spirit opened the eyes of the father of the faithful and showed him the future days of the promised One. We do not know at what time such a vision was given to Abraham. It may have been when the Lord visited Him in the tent at Mamre; perhaps it was on the great day when he put his beloved Isaac upon the altar as the sacrifice and received him back from the altar, the blessed types of the death and the resurrection of our Lord. It is certain from the words of the Lord that Abraham looked forward to the days when He, the Lord of glory, would be in the midst of His people.

Astonished at such a statement His hearers said, "Thou art not yet fifty years old, and hast thou seen Abraham?" Some have supposed that the face of our Lord must have looked care-worn, furrowed by deep lines, so that the people thought that He was perhaps nearly fifty years old. It

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was probably only an expression of common usage; His exact age was not known to them. What He meant they hear now from His lips. "Verily, verily I say unto you, Before Abraham was, I am." Without doubt this is one of the greatest words spoken by our Lord in witnessing to Himself. There is only one explanation possible. He speaks of Himself as Jehovah, the I Am, the self-existing One. Before them stands the same One who appeared in the burning bush unto Moses and said, "Say unto the children of Israel, I AM hath sent me." Here then is the great testimony He bears as to His own person. He reveals Himself as Jehovah, the pre-existent One. Before Abraham was—not I was—*but, I Am.*

This, at least, the Jews seemed to understand. They were not in doubt of what He meant. He had spoken to them in no uncertain tones and they realized that He claimed to be Jehovah, very God Himself. All their satanic hatred, born of unbelief, is now manifested. They took up stones to stone Him. They were but following their master, the murderer, from the beginning. It is one of Satan's attempts to kill the Lord. "But Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." Did He merely hide Himself, or was it a miraculous disappearance? We believe it was the latter. In his comment Augustinus says, "Jesus did not hide Himself in a corner of the temple as if He were afraid, or take refuge in a house or run behind a wall or a pillar; but by His heavenly power He made Himself invisible to His enemies, and went through the midst of them." We believe this is the correct meaning of this event. His enemies could not touch Him till the appointed hour for His passion and death came. And when it came He suffered and died, not because He could not escape, but because He would not.

(*To be continued D. V.*)

"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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"Spikenard, Very Costly"

(John xii:13)

By Northcote Deck, M. D.
Solomon Islands

It is to Bethany we are called, to join the Saviour in a feast, there to listen to the cadences of that blessed voice, like which, "never man spake," there to realize with Him the deepening shadow of His impending cross, and to consider His prophetic anointing. For it was in the pregnant week preceding the world's Passover, that He was asked to a humble home, to share an evening meal, garnished with love.

O, those suppers of the Saviour! How many sacred memories, and precious sayings cluster around them! For there, the day's work over, the doors closed and the world shut out, in the penumbra of His Divine Presence, the Eternal Word was wont to reveal Himself to the inner circle of His Own.

At this supper at Bethany there were two women. We have met them before (Luke x:38). It was in connection with the same simple happy function of entertaining, of giving hospitality to the Prophet of Galilee. "Entertaining angels unawares!" why here was the Lord of Life and Glory! Then, as on the present occasion, **Martha** was "serving," an occupation blessed, yet not the best (the good is often the enemy of the best). "O, Martha, Martha, art still 'busied with much serving,' preparing, perhaps, in eastern fashion, an elaborate feast for the Master, Who would have been well content with 'a dinner of herbs where love is,' and Who needed the undivided attention of His hosts?"

But **Mary** was there, too; Mary who had lingered long in His presence, had sat at His feet, had treasured His words. And those pondered words had enlightened her mind, and had revealed as a flash, the way of the Crucified, when all the disciples were preoccupied with the dream of a regnant Messiah. So this thoughtful woman, to the amazement of

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all present, broke her alabaster box of ointment, and annointed the Lord for His burial.

(1) Think first of **the motive of Mary's act.** That motive was love, pure love. She broke her cruse with no hope of reward, with no pledge of payment, save to salve her own heart, to give vent to her pent up devotion. She had reached that blessed stage where she *had* to find an outlet for her love. As has been aptly said: "She must break her cruse of ointment, or else her heart would break." So she found a prophetic outlet which deeply moved the heart of the soon-to-die Saviour. For the shadow of the cross was already heavy upon His heart. The winding sheet of His tomb was high upon His breast. The burden of the world's sin already oppressed Him.

So, to His heart, surcharged with sorrow, Mary's act was a tender intimation that she knew His goal, His destiny; that she understood something of His travail (perhaps as far as human heart then could understand): that she would anoint Him for His burial. But she did it all for love, that love which "seeketh not its own." Of Mary it might have been truly said:

> "She lives detached days.
> She serveth not for praise.
> For gold, she is not sold."

No, she served, lived, labored, and poured out her cruse, "for hire, just love entire."

(2) Yet **how much did she give?** Did she carefully pour out upon that sacred head just enough of the spikenard to make a pleasant impression, just enough to gain for herself the odor of sanctity? Was she like those, who, at the wedding feast give the cheapest possible gift that will keep up appearances?

Thank God there was a holy abandon in Mary's giving. There are times when it is unworthy to "count the cost." Such times are when we would give our lives, our strength, our all. Oh! These cold and cautious, and calculating hearts of ours! "They forsook all, and followed Him;" how often or how long do we really do that for the Master? Does that describe our habitual attitude to Him? Such an

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abandonment is the surest way to the Father's heart; the surest guarantee of our truest riches; it is the highway to the heavenlies.

Yet what a contrast was Mary's act and attitude, to the continual self-seeking, the carnal outlook which obsessed the hearts of the disciples. For at the most tender and sacred moments, the "strife which of them should be the greatest" checked the Saviour's most precious revelations. It sullied even the sanctity of the upper room. It was only exercised by the Holy Ghost at Pentecost! O! For Mary's heart and something of Mary's abandon!

(3) **The Resulting Sweet Savor.** First there is the privilege the possibility of being a sweet savor to the world's Saviour. How it evidently refreshed Him, comforted Him that day, at the simple feast made for Him by those lowly, loving hands. With the jeers of Jerusalem still sounding in His ears, I think Mary's act of love and confidence must have been the sweetest savor of that day, and of many days; that which pleased Him the most.

And for us? For us with our lives often to be lived amidst the commonplace, what is there for us to do? What precious cruse is there for us to outpour in these busy modern days? How can we show Him our devotion, we, whose hands, whose thoughts must so often be occupied with pressing daily duties? Why it is still blessedly possible for God to make them the alabaster boxes to be poured out at His feet. **For He can enable us in daily life to do the little things as though they were great things, as though they were God's things.** He can add such a factor, can give such a fragrance that the "cup of cold water" will become a draught for the Lord of Glory. There is still room and to spare for poured-out lives, spite of the world's disdain. And for those so doing, daily He can transform, can transfigure the day. So that though the feet still tread life's dusty, ordinary pathway, heart, brain and love may move on a higher plane, daily they may dwell on the heavenly horizon.

But are not heaven's courts His permanent abode? And amid all the hosannas and the homage, the incense and the offerings of the hosts above, can He, will He notice and ap-

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preciate our lowly, hidden service? Can the savor of His Own sweetness, which through the Holy Ghost may distill from the humblest hearts, can it still reach even to Him? Yes, for here we have a very sure, a very comfortable word of prophecy, being assured by the Holy Ghost (2 Cor. ii:15), that we are indeed "unto God a sweet savor of Christ."

(b) And that savor may extend, too, to those who surround us in life. "The house was filled" and all were sensible of Mary's offering. It is our happy possibility to go through life with a radiance, a real fragrance of the Crucified. There is large room, too, and desperate need for many alabaster boxes today, for the pouring out of many lives we may count the most precious, in the darkness of the world's midnight lands. Never did the Lord so need the fellowship of more of His Own in the foreign mission field, never were the rewards so great.

Yet if, in our ardor, we seek to furnish a sweet savor of Him, merely through the historic "*imitation of Christ*" we shall be sadly disillusioned. For He is beyond "imitation" by mortal man, and our imitation graces will be only spurious, of self, not of Him. And men do not want an imitation Christ, they crave for "the very same Jesus." But if, instead of seeking to *imitate* Christ, we shall so enthrone Him in our hearts, by the Holy Ghost, that He is supreme, then, daily, and simply, and naturally, we may *manifest* Christ. And we shall be on sure ground, for it will indeed be the true light "that now shineth" out of our hearts, and through our lives. And such shining will be permanent, and inevitable, and convincing.

(5) **The First Social Gospel.** But in spite of the sweet savor, there is still the selfish question of the disciples: "*Why was this waste?*" this waste of anointing that sacred head? So, in that solemn moment, even His Own would have robbed Him of His due, Who was presently to face Calvary for their sakes. Instead of endowing Him (and so themselves), they would have the ointment given to the poor. Here was indeed the earliest beginning of the present day "social gospel," which too often ignores the claims and rights of Christ (and is therefore no "God's news"), to center all

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effort and attention on alms and good works. There is indeed our pressing duty to our neighbor, "let us do good unto all men." But first let us "render unto God the things that are God's." Then we may "have the mind of Christ" and His guidance and divine programme for the betterment of mankind.

(6) Think next of **the unique opportunity.** Mary apparently had obtained the spikenard that she might anoint the Lord's body in burial. Possibly it was only an *afterthought* which made her decide to anoint Him *beforehand* in this way. In any case she was well advised to do so. For there were four women later who would have done the same and set out with their spices, only to find an empty tomb. They failed, for the hour, the opportunity for anointing had passed. **It is passing today!** Not in the realms of glory will we be able to share in His sufferings, to pour out our lives and service at His feet, to help in bearing the cross. Here, and here alone such service may be ours.

And the far-reaching effects, who can foretell or measure? Could Mary have dreamed that the cruse she broke that evening would blazon her love abroad, through all the centuries, where Christ is loved? Yet our service, our little cross carried, our poor lives outpoured, may have wondrous and eternal and ever-blessed results. Yet for all too many of His Own, the cry will come, with the Dawning: "Too late! Too late! Ye cannot serve Him now!" not in His humiliation. For the time of cross-bearing will have passed, the time of sharing His sufferings, with all its formative blessed sanctifying results. Oh "today * * * today, harden not your hearts!"

(7) **Breaking the cruse.** Mary, to make sure that there should be no half measures, that the last drop might be outpoured, not only emptied, but broke the cruise. And for us, in our day and generation it is still a true, and literal, and searching fact that only broken hearts and broken wills are worthy to partake of the "broken bread." Hearts broken in the truest, happiest sense of the word. For I think He gently breaks down our wills, our hearts, with love and kindness, more often than with a Gethsemane of

suffering. Both are often used by the Celestial Surgeon. Yet I believe the normal experience of our days is to continually enjoy "the fellowship" of His joys, even though in the background there is also "the fellowship of His sufferings." And the dreaded sufferings, what shall we say of them? As we look back, the verdict of our innermost hearts may become that of the saint of old who wrote: "I was sometime in being burned; for me I have forgot it all."

For let us take heart of grace, that, when He does lead into Gethsemane, He will always minister unto us the merciful anaesthetic of His love, and of the many prayers for us He will arouse in the many saints. So will He soothe the pain, and extract the sting, and gently heal the wound. Yes, assuredly, looking back on His many dealings with the soul, we shall find the joy and the gladness predominate, and that with joy we may be continually drawing water out of the wells of salvation.

Truly:

"Weary the cares, the jars,
The lots, of every day.
Yet the heavens fill with stars,
When Christ comes on His way;
And where He stays, all joy must stay."

Here, then, and now, may we offer and present unto Him, the Lord of Glory, our selves, our souls, our service, to be our reasonable, holy and continual sacrifice.

Is Bodily Healing the Work of God that Characterizes Our day?

(Concluded)

By F. C. Jennings

But another very prominent advocate of the restoration of all the miraculous gifts that like jewels adorned the professing Church in the early day of her espousals, Mr. F. F. Bosworth, does rely on Scripture to maintain that claim, and in a booklet entitled, "For this cause, or why many are weak and sickly and why many die prematurely," tells us why all Christians are not made to live in perfect physical health.

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The argument is that the two great benefits to be derived from the atoning work of Christ are the **forgiveness of sins and the healing of the body.** He says, "I want to establish this in your minds, that Jesus included healing for your body as one of the benefits provided for you by His death on the cross." And again: "When the passover was instituted God began teaching His people the law of redemption by types. They were not only to put the blood of the lamb on the doorposts, but (get this, for thousands have overlooked it), they were commanded to eat the flesh of the lamb for physical strength or for physical benefits only." "The blood of this passover lamb was a type of the blood of Jesus shed for the remission of our sins, and the body or flesh of the lamb was a type of the body of our Lord broken for us." "The Lord's supper took the place of the passover, and in its two emblems pointed to the two great benefits of Calvary—healing for the soul and healing for the body," the "wine being an emblem of the blood of Jesus for the remission of sins, and the bread of His body broken for the healing of every man's body." "Thousands are in the cemeteries before their time because they have not discerned the Lord's body broken for their healing. Thousands of others are sick who can be healed, if they will discern it as broken for that purpose. "You can be healed when you put the bread in your mouth, if not before, by discerning the Lord's body broken for your healing."

That will surely be enough to give my readers a fair idea of the line of Mr. Bosworth's teaching; the Lord's Supper was intended to be the means of healing of the bodies of all who partook of it, and apparently it would logically follow for the forgiveness of sins, too; for, as the wine symbolizes the blood shed for that forgiveness, so the bread symbolizes the body broken for the healing of our bodies! Certainly in Scripture the two—the bread and the wine—are on one level; and if the body discerned effects the healing of the body, so we would say the blood discerned must effect the forgiveness of our sins! Thus we are not far from the bloodless sacrifice of the mass in these ultra-protestant errors.

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Let us refresh our spirits by reading together the sweet and simple narrative of the institution of this holy and blessed ordinance in 1 Cor. xi:17–34. The first six verses from 17 to 23 are taken up with serious rebukes to the Corinthians for the carnal motives with which they come to that holy feast. But far from the slightest hint that they are to eat for the "benefit of their bodies," they are sternly and sharply rebuked for eating with that very purpose. "What," cries the indignant apostle, "have ye not houses to eat and to drink in," and there to care for the "physical benefit" that food gives to the body? Mr. B. would have us come to the Supper with precisely that very object to keep or to get our bodies into good health!

When our Lord, that night in which He was betrayed, took bread, and gave it to His disciples, was it that their **bodies** might be healed? Was it that they, and all who should come after them, were to remember that He bore their **sicknesses** on the cross, as the cup was to bring to their remembrance that He bore their **sins** there? Was this to remind them that the awful judgment of God rolled over His blessed Head—not only because of their sins, but because of their sicknesses that were to be upon Him, too? If that were the case, would it not follow that if they had, or we have, no sickness, we must omit this part of the Supper, for it can have no interest for us, since the body of the Lord was given for the healing of every man's body! I can but believe that my readers will find it as difficult to read calmly as I to write of this flippant travesty of the most solemn truth, so dogmatically, even exultantly pressed as a wonderful discovery by Mr. Bosworth, and as the very basis of his teaching. We may be and are quite willing to believe that he is altogether unconscious of its seriousness; but it is a very wicked doctrine. Whether it be the bread or the cup, there is no such distinction as he makes, both are equally to be taken "in remembrance" of Him.

But is there, then, no difference in the teaching of the two emblems? Indeed there is; but it is as far as the poles from Mr. B.'s deductions. The bread speaks, as a divinely selected emblem, of that judgment that passed upon Him

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as our substitute during the last three hours on the cross, from noon to three. As the waving grain had to be cut off by the sickle, so we remember Him as being thus "cut off" for our sins (Dan. ix:26). As the bread had been under the millstones, so we remember Him as being thus "bruised for our iniquities." As it had gone into the oven, and been subject to its heat, so we remember Him, as suffering for us the awful heat of God's judgment upon our sins which He was bearing in His own holy Body, and with adoring hearts and the deepest self-abasement we take that bread —for it was **our** sins—not our frailties or sicknesses or premature death, that He was bearing in that dark hour! Here we see how inflexibly righteous is our God, for even when His holy precious beloved Son is bearing our sins—yes, being made sin—His eye doth not pity, His hand doth not spare, and it is **thus** that we "discern" that it is not the mere bread that might give us "physical benefits only," but, to faith, the Lord's Body.

But why the bread before the cup? As Melchizedek was "first king of righteousness and after that king of peace," so the wine speaks of that love that is better than wine, our sins having been atoned for, this may now flow out to us unhindered and free, and we can abide with Him in peace. I cannot linger, where I fain would, but must mark the consequences of eating and drinking unworthily—that is in an unworthy carnal way, and with false and superstitious motives; in a spirit not consistent with that holy tender scene; but, as the afflicted Romanist journeys to Lourdes or to the shrine of St. Anne, or, must I say, as Mr. Bosworth would have us go to the Supper, to meet the physical needs of the body, it is **this** that is **not** to "discern the Lord's body"; and while the tender compassion of God may deal patiently with this in a day of confusion, it becomes all the more incumbent not to trifle with that compassion.

There are still one or two Scriptures that we cannot leave untouched, for they are considered conclusive in proving the Scriptural basis of "miraculous healing in these days,

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and Mr. B's pamphlet will afford all that we need in the way of argument on that side. I quote again:

"As Isaiah is given the vision of Christ on the Cross, he exclaims, 'Surely He hath borne our griefs (literally 'our sicknesseses,' and carried our sorrows (literally 'our pains')." "Praise God, our sicknesses were laid on Him just the same as our sins were. Peter, quoting from the chapter, also links healing with salvation: 'Who His own self bare our sins in His body on the tree—by whose stripes we were healed.' "

"Many good people say that this Scripture in Isaiah refers to spiritual disease, and not to the diseases of the body, but this is easily shown to be an error. Matthew quotes Isa. liii:4, and applies it to healing of the body: 'They brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying **Himself took our infirmities and bare our sicknesses'"** (Matt. viii:16, 17).

That there **is** a sense in which He bore our griefs and carried our sorrows is certain. Nor will we dispute as to the possible rendering of these words by "sicknesses" and "pains"; but we do refuse Mr. B's interpretation of them as impossible, although it is universally adopted by this school of "faith healing."

The youngest of us can understand how the Lord bore "our **sins** in his own body on the tree." Those sins that we have committed were judically attributed to Him, and the divine judgment due to us, as having committed them, fell on Him, and He of His free-will and love to us bore that judgment. That is preciously simple, so that no poor child of man need err—nor will Mr. B. himself contest with us here: at least, I trust not.

But now turn to sickness: Mr. B. says "our sicknesses were laid upon Him "just the same as our sins were." Can you, by any possibility say, that "just as" our sins were on His blessed head, our sicknesses were there too; and the judgment of God fell on Him because those sicknesses, pains, griefs—translate the words as you will—were on Him too? Why God should wound Him for our transgressions

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we can penitently apprehend; but why He should wound Him for the suffering that our poor bodies endure, that is quite incomprehensible and indeed unintelligible.

But it is written, "He bare our sicknesses." Yes, surely: these sicknesses that He bore were and are still the consequence of sin, and in bearing the **sin** He bore that to which the sickness was due; and so, and only so, bore that.

When He cast out a demon, that demon had no power or effect on Him. When He healed the man with a withered arm He did not bear that withered arm. He did not **thus** "bear our sicknesses," but then how did He? He saw the suffering; knew well the root cause of that suffering, and in His tender sympathy He then and there took away the suffering, and by that act pledged Himself to bear the **sin** that caused it, and so fulfils Isaiah's prophecy. It was sins and only sins that He bore "in His own body on the tree," and the "healing" to which Peter refers is the same healing of the soul as the "salvation" to which he also refers "receiving the end of your faith, even the salvation of your **souls.**" So in that chapter that deals exclusively with atonement, "by whose stripes ye were healed" has not the most remote reference to those sicknesses that may be the need of the comparatively few, but to that universal need, wherever there is one of the children of Adam's race—the healing of the soul sickness that is due to SIN. Is not that plain to you, my reader? Think of stripes falling on Him because of a "cancer, a tumor, or any disease under the sun," and because of **this** we may be healed of **these**!!

Mr. B. asserts that because the Israelites were, if obedient to the law of God, to be free from all diseases of Egypt and kept from all sickness, therefore the same character of blessing should be expected by the obedient Christian. But, if that be the case, wealth and all forms of worldly prosperity must, on that same ground, be also confidently looked for, and any failure to attain it must be attributed to unbelief, and so be **sin,** for this was promised with no less definiteness. Read Deut. xxviii:3–13.

But this subverts all that Scripture teaches as to Christianity. Riches is not a characteristic of discipleship to Him

who had not where to lay His head; and those who have walked most closely with Him have had for the most part to say with Paul that they were "poor, yet making many rich," and with Peter, "silver and gold have I none," and have been in accord with the Philippians and their deep poverty; and with approved Smyrna, whose poverty was not unknown to the Lord.

Whatever happened to Israel happened not as "examples" as our A. V. in 1 Cor. x, so that the same things happen to Christians now, but as "types." Now, a type figures something other than the same and in another sphere. For instance, Egypt is not a type of another **literal country,** but of a spiritual condition, in which we were in bondage to that spiritual taskmaster, Sin. So the sicknesses of Egypt have their spiritual counterpart in **spiritual** maladies, and the "good people" who say so are quite right.

Yet it is to be noted that, under the government of God, the sickness of old, when sent in the way of chastening for sin (but only when so sent) is not a **type** of spiritual sickness, but is rather an example of corresponding sickness now as 1 Cor. xi clearly and James v suggestively prove.

This brings us to this point that sickness today is not always from the same cause, nor can it therefore be dealt with in the same way. There is not the slightest hint that the sickness of the beloved Epaphroditus who, for the work of Christ, was sick nigh unto death, was due to chastening for any sin on that dear saint's part. It bore no likeness whatever to that sickness which was rife among the Christians in Corinth.

Equally baseless would be a similar deduction for Trophimus being sick at Miletum and being left there by Paul in that condition. Strange fact, if all that Trophimus had to do was to receive the Lord's Supper and count that the bread as he took it was the body of Christ given for the healing of that very sickness!

Or in Timothy, beloved child of Paul, being often sick (for the word "infirmity," is the same as in Matt. viii:17). Nothing of divine chastening for sin must be permitted in this or any of these instances—nor can they be confined to

those days, but must have their corresponding sicknesses among Christians today. Still are there those who for "the work of Christ" are often sick in dark Africa and elsewhere —still those who by constitutional infirmity resemble the beloved Timothy, and such cases must neither be regarded or dealt with as if they were due to sin committed, or could be removed in the same way.

But this in its turn brings us to that proof-text as to the only proper way of dealing with sickness among saints to be found in James v, and it is so important that I quote in full: "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Notice there are three conditions supposed and advice given as to the suitable accompaniment in each. First, Is any afflicted? By bereavement, loss, disappointments? Let such **pray**, acknowledging God to have a wise and gracious purpose in permitting the affliction and seeking in prayer to discern that purpose, and that this affliction may thus yield the peaceable fruit of righteousness.

Is any merry? Let him beware of that frivolity and lightness that is so apt to accompany any exuberance of spirit. Let him watch against that "jesting" that is "not convenient"; but "let him sing psalms." Let him thus cause his heart's joy to ascend to the Lord in praise. But the use of the word "psalms" should remind us that this is an epistle written to believing Jews, rather than Gentiles.

There are those who assure us that there is no value or significance whatever in being told to whom these various epistles are addressed. That all **of** them and **in** them is of value to Christians, since these Jews were Christians, or assumed to be such. With this last we have absolute agreement—all in our Bibles, whether in Old Testament or in the New Testament is for our learning, but surely he honors little the one divine Author if he denies that every word, **and the**

address included, is of value in the interpretation and is ignored only with the certainty of error resulting from that error. Thus here, whilst there is nothing in this epistle of James to "the twelve tribes scattered abroad" that is not of direct and profound value to us, and we should treat it as "an epistle of straw," as Luther, at our peril; yet, on the other hand, he equally dishonors its divine Author who shuts his eyes to this address, in interpreting its contents. James is the most Jewish of all the New Testament writers, and looks at everything from a Christian, yet a Jewish-Christian standpoint. So he says nothing as to expressing joy in "hymns and spiritual songs," but only in that Old Testament vehicle of praise: **"psalms."**

The third condition "Is any sick," and again it is the Lord who must be sought, but (N. B.) not directly as before, either in prayer or praise; but through intermediaries. That is most surely significant of the peculiar aspect that this "sickness" has in the mind of this inspired writer. Something has come in between the Lord and the one thus afflicted. The sickness then is looked at, as in 1 Cor. xi, as **chastening under the Hand of God.**

But the very first injunction is not without difficulty of being carried out universally.

There may be a little Assembly or Church in some isolated spot without one real true elder among them. Where, then, are these to be found in such cases? What a dilemma are these in! But assuming that there are "elders" available—aged and experiencd saints, answering in every way to the description or marks given us in 1 Tim. iii, and who, on that account, have the confidence of their brethren. Surely it would be quite fitting—nay, we might say, incumbent—to call them in, and follow the course directed as to anointing etc., but always on the one assumption that the sick one recognizes that he is suffering sickness as a chastisement for some sin—for that was the way that this Christian-Jewish writer regarded it.

But was it intended to be a direction universally applicable to all cases, and to be carried out at all times, in all places, and under all conditions? Surely—most surely

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not. For note that there is no question at all as to the result: "the prayer of faith **shall save** (it is certain) the sick and the Lord will raise him up."

Now, we know perfectly well that this is not and **cannot** be the invariable outcome of all sickness. The vast majority of mankind—yes of Christians—have died as the result of some sickness: has this been because "elders" have not been called? Have they come to the end of that life here because they were not anointed with oil, and the prayer that always goes up from loving hearts was not the prayer of faith, and since, not of faith was sin? Who would not reject such conclusions with abhorrence? Yet are they inevitable, if this scripture be pressed as being the one divinely direction in the case of all sickness.

In it every act, every movement, must be in faith: that is recognizing the Lord's hand in the sickness, and the Lord's mind in removing it. But where is the great and precious promise on which faith can always rest, that shall make healing sure? In one case only, and that is if the sickness does not come from constitutional weakness, as with Timothy, or the hardship of a Christian devotion as with Epaphroditus, or any other natural cause—but as a **chastening of the Lord** for some specific sins committed, and this confessed and put away, the chastening ceases.

And this is naturally enough, the point of view of such a writer as James would look at it. Freedom from sickness consequent on obedience was interwoven in the first covenant: "And the Lord will take away from thee all sickness, and will put none of the diseases of Egypt, which thou knowest upon thee; but will lay them upon all that hate thee"—is that what the Christian desires today: his diseases put on anyone else who may hate us? yet is that involved in that covenant?

What then more natural than that this writer, who although Christian is still on the ground of a regenerate and sincerely pious Jew, should regard sickness in a light that is common to both Christian and Jew—as a chastening for sin.

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With this the whole context is distinctly and clearly in harmony, and with no other view. The word "if": "**if** he have committed sins" suggests far more than a mere **possibility** of such a thing; but rather the assumption that such **is** the case. Compare the use of the same word in Matthew xxvi:35: "Though (same word) I should die with thee" Peter assumes that even this may be and is a probable result. Again, John viii:14: "Though I bear record of myself"—assuming that I actually do this. And again: John xi:25, "Though he were dead," assuming that he has actually died. In all these cases the idea of these conditions being actually the case is far more in evidence than a mere possible contingency—so here, though (as I assume this to be the cause of his sickness) he have committed sin, it shall be forgiven him.

For, in full harmony with this the scripture continues, and most helpfully for our right understanding of it: "Confess your faults one to another." The sin, hidden, unconfessed is the cause of the sickness; let that cause be removed, the effect will cease—in healing following. "When I kept silence, my bones waxed old through my roaring: day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. I acknowledged my sin unto thee and my iniquity have I not hid—and thou forgavest the iniquity of my sin." The Hand is lifted, and songs of deliverance take the place of the "roaring" as the poor bones are relieved. But in the New Testament there is a beautiful recognition of the ties that bind the Lord's people together. They share each others' sorrows, confess in that sweet liberty of confidence their sins of which they are conscious to one another; not at all times, for thus this would soon degenerate into a vain form and eventually give ground for such clerical pretension and awful wickedness as in "Rome's Confessional", but they justify God their Father to each other in confessing the cause of the sickness, and He most tenderly admits those thus confided in to share the joy of His forgiving love in their intercessions. This induces and feeds a holy fear, strengthens faith in God and confirms the bonds of sympathy and love with each other.

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Nor is there any reason why all this should not be carried out today, but only under the same conditions. There are surely times when the Lord's people are quite conscious that their sickness is due to some hidden sin. If, in such case, they can find those who are truly "elders," and if these be granted a faith that discerns the Lord's mind, the same gracious results may be looked for.

But there is no other Scripture that refers to such a procedure, and this is in itself strange, if it were to provide a divine course of action in every case of illness. Paul—our own apostle (for he was distinctively "to the Gentiles") never teaches it, nor does he apparently follow it at all in any single one of the cases of sickness that he refers to. It is harmonious only with the peculiar character of this epistle of James. Judaism is not left altogether—grace is lingering still over "the twelve tribes scattered abroad"—the old symbolic forms are retained, as anointing with oil, which certainly was in no sense the means of cure; but, as in the Jewish Scriptures, such anointing was typical of the endowment of the Spirit, so here it seems to be the recognition of the intervention of God, faith thus recognizing and putting the "oil of gladness" on the one who had been sad under God's chastening hand.

Note, too, that it is all done "in the name of the Lord;" that is, as fully representing Him and doing for the sufferer outwardly what the Lord is counted on as doing or had done inwardly. It is bold, yet humble faith, assured of the gracious intervention of the Lord and expressing that assurance by the anointing with oil.

How this has been taken hold of by fleshly man to exalt himself, the stupendous wickedness, the gross ignorance and ghastly folly of "extreme unction" shows; but that is not our subject now.

Faith, then, may use this procedure under the conditions predicated in the epistle; but it must be faith, and neither legality nor presumption, but **faith** acting intelligently, and as it only can so act, either with a clear word of Scripture on which to stand, as in the case of restoration from some sin; or, as is at times the case (although here great care

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has to be taken against self-deception) a strong irresistible conviction as to the Lord's purpose in a given case.

Nor would our consideration of this subject be in any wise complete were we to omit all reference to a Scripture that surely bears directly upon it. I refer to 1 Tim. ii:15: "Notwithstanding she shall be saved in childbearing, if they continue in faith and love and holiness with sobriety." I quote as the verse is given in our A. V., but it calls for some slight correction as we shall see.

Every Christian woman, it is assumed, since the **bodies** of believers have been redeemed, and God is saving them, will always be brought safely through the perils of childbearing—the condition being the continuance, not of the wife only, but of the husband also, in faith, love and holiness. In a book written by a physician on this subject, the death of Rachel is attributed to her having taken away her father's images and acting falsely about them (Gen. xxxv:18). Phinehas' wife was not saved in childbearing because her **husband** was a son of Belial (1 Sam. iv).

If this is indeed what the Scripture is intended to teach, is it not strange that myriads of professing Christian women, from the most flagrantly worldly, carnal and unholy in walk, are constantly passing through this trial in perfect safety, and **thus**, as far as this speaks, receiving God's mark of approval on that walk. While, on the other hand, who does not know of many a saintly woman whose life would afford a pattern to others, in its sincere and devoted piety, the companion of a God-fearing Christian husband, who has been taken away by death in the same trial?

I need say little as to the immeasurable intensity such an interpretation would ever give to the agony of the bereaved husband. Never would he do other, if worthy of the name, than accuse **himself** of being the cause, by some impiety, of which he might still be altogether unconscious, of the decease of his beloved wife.

But do not both these considerations warn us to be at least **careful** in accepting such an explanation, that is only necessitated by the utterly unscriptural theory that physical

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health is evidence of divine approval, and any form of sickness of the reverse. Let us consider the Scripture.

The chapter deals first with an exhortation to prayer for **all** men (verses 1–4). Then the gracious disposition of God toward **all** mankind by the gospel, in which is a Mediator between God and men, the Man Christ Jesus (verses 5–7). Here there is no distinction between the sexes. Then the divine will as to public prayer, and here it is that **that** divine distinction begins. It is the **men** (the definite article should be expressed in English as written) as distinguished from **the** women, who are thus to lead in prayer publicly. Then in verse 9, in like manner (again it is the divine will), the women are exhorted to tread that path marked out for **them** by seemly apparel, modesty of deportment and good works; living in that more retired sphere that God's word, as well as the clear teachings of nature (1 Cor. xi:15) ever insists is hers.

But then follows the reasons for this retired position, they are two: first Adam had the priority of formation, Eve was made for him, to be his helpmate. This is more elaborately discussed in 1 Cor. xi. Next, Adam was not deceived. Even in the perfection of innocence, the woman had shewn herself the most open to deception, while the man was not deceived by the specious argument of the tempter. Eve on the other hand was "completely deceived" (it is the intensive form of the word). Had she maintained the place of dependence, given her in creation all would have been well. It was by becoming prominent—independent of her husband—that she had led astray. But this brings us to the promise of salvation: "but she shall be saved **through** (**dia** not **en**) childbearing etc.

It is a fair and necessary question what is the nature of the "salvation" here; for we know well that it is a word used in more senses than one by this very writer. Is it eternal salvation, from God's judgment either past or future? or is it a present salvation from the dangers incidental to parturition? Or is there still a third bearing of the word?

This must be determined, not only by the immediate context, but by its use in the letter in which it occurs: ***that***

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is most assuredly the safest way of interpreting it. Look then at an exactly corresponding use of the word in chapter iv:16: "Give heed to thyself and to the teaching, continue in them" (note precisely the same condition of continuing) "for doing this, thou shalt save both thyself and those that hear thee."

Surely that cannot mean that Timothy could save himself from the eternal judgment of God by fidelity in his ministry to others. It is equally certain that it is not a temporary salvation for Timothy from physical danger that is in view; but this is the path that God has laid out for him to walk in. For him, as a minister of the Word, the path of salvation is to give himself to that line of things; let him not shirk its responsibilities: let him not withdraw into retirement from it—let him "continue" without being led aside from it and God shall be with him in it, and that is "salvation" in the sense here used. For His favor—His approval is better than life: it is salvation.

Precisely so in chapter ii the Christian woman's path of this salvation, in precisely the same sense, is marked out for **her**. It is not the ground of eternal salvation: that is solely the precious blood of Christ: not the means of **that** salvation, for that is a living faith in the virtue of that Blood: not the **Source** of that salvation, for that is to be found in the grace of God; but the path in which she is to walk to have the same divine company and approval.

The "through" (dia) indicates the practical path in which her salvation lies; it is **by this means.** Let her fulfill her calling, not in publicity, but in domestic duties: bearing and rearing offspring. The man's, Timothy's, was in **public** ministry, accompanied also by "love, faith and purity," corresponding to the "love, faith, holiness with sobriety or modesty" of the woman.

Thus the Spirit of God does not promise security from death for a pious Christian woman, or every such decease would be justly looked upon as a direct judgment for sin. It is a mistaken exegesis altogether, and one that is apt to be infinitely saddening, and perilous in its basal misappli-

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cation for it misconceives the whole character of the work of God in this day.

Perhaps a word is necessary as to the plural form: "if they," for some insist that this includes the husbands, and point to Phinehas as an example. If so both Hophni and Phinehas, and all the myriads like them, must always have died childless, or at least with one child only. But even Phinehas did not; for his wife had already safely borne a son; for 1 Sam. xiv:3 proves that Ichabod had a brother. Was it, then, because of the early piety of Phinehas that his wife did not then die. He had always been a "son of Belial" (see 1 Sam. ii:12).

The apostle is not at this time dealing with **men** at all —it is the **woman** alone that he has in view, and **"they"** continuing refers solely to the women.

Nor is there any grammatical necessity for making the plural to extend to the men: "The apostle speaks of the Christian wife in general, and therefore can directly use the plural for the singular, when he adds, if **they** continue."*

"She shall be saved" is indefinite, and includes all, hence has a collective force, and therefore a change of number is easily justified."†

It is this constant straining to bring down God's present purpose and work to the salvation of the body, whether from sickness, or from death—but this has to be limited to childbearing—that makes this whole teaching so seriously astray. It hides truth; it minimizes in what the present work of God does really consist; and when this verse is thus interpreted it either sends the poor suffering Christian out of life with the cloud of being under the judgment of God for some failure to live piously, tends to fill with anticipative fear any sensitive believing woman who is facing this time of natural depression and trial, and adds infinitely to the agonizing sorrows of the bereaved should death occur; it brings sadness and despair to those stricken with an incurable disease, for there are such, while God's precious truth does the reverse of all this.

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*Van Osterzee in Lange. †Calvin.

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To recapitulate: It is quite a mistaken deduction that because He is "the same yesterday, today and forever" that His ways with men are ever equally unchanged.

That in this, our day, He is not dealing with the bodies, as when He was on earth, but with the souls of men.

That most of these modern "healings" bear no likeness to those He did when on earth; and thus evidence that He is not the worker of them.

That we have no scriptural ground for looking for perfection of health of the body, since it has not yet been redeemed by power—for that we await His coming.

That the teaching that makes the recovery of health dependent on the ordinance of the Lord's Supper, is a serious perversion of truth, and indeed leads to precisely what the Scripture forbids.

That when sickness is sent as a chastening for a specific sin, James v:14 applies, and its directions may be followed, and that sin being confessed the removal of the infliction is assured.

That even 2 Tim. ii:15 does not apply to security in a natural physical danger; but speaks of the approval of God on a certain line of conduct, in accord with His appointments for the sexes.

Till He Come

"Do with me, in me, for me, to me and by me"

"Do *with* me"—leave me not as a broken pitcher
Thrown aside useless on the weary way;
Mould me, and fill me now with Living water
To quench the thirst of pilgrims day by day.

"Do *in* me"—what Thou wilt to make me holy,
That I may be of purest joy a stream,
Shining with light of love on all around me,
Selfless, and calm as sunlight's golden beam.

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"Do *for* me"—all the guidance, and the shielding,
I need each moment lest should slip my feet;
O, hold me fast! lest precipice of danger
Or hidden snare my careless step should meet.

"Do *to* me"—what Thou wilt in loving mercy
To change the dross of earth to gold divine;
To purify, and cleanse, and show Thine image
Reflected, as the cleansing fires refine.

"Do *by* me"—lead me, teach me, touch Thou my lips
With loving outpour of Thy Spirit's breath;
That I may bring, as rousing voice in darkness,
A light to wake, and rescue souls from death.

"Do with me, in me, for me, to me, by me"—
Thus resting in Thy will I shall have peace;
Till "in a moment" changed into Thy likeness
All need for earthly discipline shall cease.

—*F. Spencer.*

Current Events
In the Light of the Bible

Asia at White Man's Door. Dr. A. F. Legendre, a French authority on Chinese and Asiatic subjects, gained from 25 years' travel and observation in the Far East, warns the world in his latest work that "Asia is at the white man's door 900,000,000 strong." According to him, the biggest cloud on the horizon of the future is "the yellow peril."

The white race, he says, lost face when Japan defeated Russia. During the great war, he writes, Japan multiplied her resources and saved her strength while Europe lost millions of men and today suffers depressing intellectual, moral and economic debility. Great Britain, the author holds, erred in supporting Japan through her "marriage of reason" with the Pacific Empire, an alliance now proving so embarrassing.

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Detailed studies of Asiatic economic resources are given by Dr. Legendre to support his assertion that the yellow races may become sellers instead of buyers unless the white race develops its commerce in every way and seeks to produce cheaply, anticipating Asiatic competition by establishing factories in Asia and by increasing production in all of Europe's colonies. He also believes that Russia will be the bridge towards the realization of "Pan-Asianism."

Many students of Prophecy hold that Europe's invasion by the hordes of the East is predicted in the Book of Revelation. God will permit it as a judgment upon the apostate conditions among the great, so-called Christian nations.

The March of Emancipation. We have heard much of the emancipation of the female part of the race. It has made tremendous strides during the past few years. More and more woman leaves the sphere assigned to her by the Creator. It forebodes nothing but evil.

Smoking among women a few years ago was almost unknown, except among the utterly disreputable. A recent press dispatch says that twenty thousand cigars, made especially for London's fashionable women smokers, were sent from Cuba to meet the demand of those who require something stronger than cigarettes. Smoking among English women, it is said, is greatly increasing, and many of them are now using pipes.

A Sound Warning. In delivering an address on the disarmament question our President sounded a needed warning. He warned the American people against too much optimism and calling official attention to the fact that this country cannot disarm so long as others remain militarily equipped. He said that Pacifists who have believed the conference was to usher in the Millennium, and that swords would be turned into plowshares by the waving of a magic wand are purposely discouraged. The sober sense of the American people is appealed to so that they may know in advance that great world-movements are processes of evolution.

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We shall see what these "processes of evolution" will bring forth in the near future. One sure thing remains and that is the divine revelation that there will be no millennium, no nations turning swords into plowshares, till our blessed Lord returns to set up His kingdom of righteousness and peace.

An amusing Offer. A wealthy Congregational church in New England advertised for a live preacher, offering a fine salary, an excellent parsonage and a "flock" composed of very wealthy and intellectual people. What they probably want is an up-to-date man, who has no more use for the old Book and the Faith. Of course, there were many answers to the advertisement which appeared in the Boston papers. The following is amusing:

E454, Boston *Herald.*
Dear Brother—I would like the job. Though without experience in pastorizing I am there in public speaking, organizing and execution. If you want a hard worker I can promise you that you will find one in the writer, also one well versed in the gentle art of kidding them along.
I was head bartender for twenty years; but since prohibition I have reformed and have put in most of my time studying the Scriptures. As a result of this study, I can now shoot off the good stuff as fast and as well as I formerly shot the wet stuff.
My appearance would grace any pulpit, and now that I have got to get somewhere and as soon as possible you will see that I land this job, if you are any sort of a Christian yourself.
If you do not see fit to do this for me from Christian motives only, I will say that if you pull this I will split the first year's salary fifty-fifty.

If this ex-bartender was really saved and knows God's way of salvation it would not be a bad plan to have him speak a few times to that fashionable and wealthy flock, and tell them how they may be saved.

Young People Objecting to the Bible. It is reported from Spandau, Germany, that a school strike was declared by hundreds of children in protest against Bible and religious instructions in the schools. Hundreds of them formed in line and marched around the playground singing the "Internationale." They then formed an organization which aims at the complete elimination of any religious teachings from the school. From private letters we learn that this strong

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antagonism to everything Biblical and spiritual is growing in Germany at a rapid pace, while the craze for amusements and fast living is equally increasing.

Famines and Pestilences. The coming winter, it is said, will work an awful havoc among the masses of people in Eastern Europe. The Asiatic Cholera is now raging unchecked over an ever-widening territory. The statistics which are available show that there have been about 500,000 cases and a very high death rate. Typhus and the bubonic plague also are threatening. The famine, men who know say, will be the worst in the history of the human race.

It seems the world is fast approaching the time of great tribulation, such as never was before.

Significant Voices. While the men in the pulpits utter nothing but foolish optimism as to the times we are in, voices are heard in newspaper editorials, trade and financial journals which sound the right note and give the country a needed warning. The following appeared in the "Manufacturer's Record" of August 25th.

We constantly hear that the world is looking to America for spiritual leadership. This is not wholly true, but if it were the world would look in vain until America ceased to be pharasaical as to its own righteousness and realize that sin and crime and irreligion are rampant throughout the land.

Until America has a new baptism of righteousness, until the professing Christians of the land realize their own short-comings, and consecrate their lives, their time, their talents of brain and money to the service of God and man, until politicians and business men, employers and employees, producers and consumers alike, give full heed to the Divine command to love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself and do unto others as they would that they should do unto them, there will be no righteousness of a nation fit to lead the spiritual forces of the world to higher ground.

There is spreading over our land the accursed atheistic teachings of German philosophy, more powerful for evil than were all Germany's armies and navies, and if America does not give heed to this menace its downfall will be as certain as was Germany's. The life of the nation, its every business interest, in the bank, in the factory or on the farm, is staked upon a new and all-powerful call to righteous living and Christian service. When moral rottenness exists unblushing in places of great financial power, as recently shown in New York, without loss of caste, when men lie and cheat in business, when men seek to wreck others for their own personal gain or aggrandizement, or power, when men murder others because they are willing to work

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without the domination of alien radical labor leaders, and go unpunished for their crimes and are commended by their fellow members; when a great government institution year after year seeks by blackmailing or bulldozing to force others into its power or else destroy them, and no national protest is made, and thousands of business men stand by, either from cowardice or indifference, and refuse to fight against this immorality; when the voluptuous dances that would have disgraced even corrupt Rome and Ephesus at their worst sweep over the land; when men of position and influence proclaim that some laws cannot be enforced because the criminal power is greater than the Government's, and that the criminal element must therefore be given full sway, by repealing the laws the criminals do not like, what right has our country to claim the spiritual power to lead the world?

On a monument erected in one of the highest passes of the Andes to commemorate a peaceful settlement of a threatened war between Chili and Argentine, are carved the words:

> "Sooner shall these mountains crumble into dust
> than Chili and Argentine break the peace which
> at the feet of Christ the Redeemer they have
> sworn to maintain."

Until America in the spirit of that pledge puts aside all self-righteousness, sees its own shortcomings as Almighty God sees them, and humbly seeks Divine forgiveness and Divine wisdom, *it cannot become a real spiritual leader of the world, for it cannot hold aloft the uplifted Christ as the only salvation of the world from sin and wars.* The welfare of business, the safety of our country and of the world from wars and endless crimes, are staked on this, and woe betide our future if we fail to read the signs of the times and call the nation to a revival of religion, pure and undefiled. In vain will we talk disarmament, in vain will we decry war and expect peace while the world is ruled by sin and while America fails to fit itself to become a moral and spiritual leader of mankind.

Matthew i-iii: Their Dispensational Bearings

Arthur W. Pink

(Concluded)

Matthew iii opens by bringing before us a most striking character—"In those days" that is, while the Lord Jesus still dwelt in despised Nazareth—"came John the Baptist, preaching in the wilderness of Judea." He was the predicted pre-runner of Israel's Messiah. He was the one whom Isaiah had said should prepare the way of the Lord, and this, by preparing a people to receive Him, by such time as He should appear to the public view. He came in "the spirit and power of Elijah" (Luke i:17), to do a work similar in character to that of the yet future mission of the Tishbite (Mal. iv:5, 6).

John addressed himself to the Covenant people, and restricted himself to the land of Judea. He pleaded not in Jerusalem but in the wilderness. The reason for this is obvious: God would not own the degenerate system of Judaism, but stationed His messenger **outside** all the religious circles of that day. The "wilderness" but symbolized the barrenness and desolation of Israel's spiritual condition.

The **message** of John was simple and to the point—"Repent ye." It was a call for Israel to judge themselves. It was a word which

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demanded that the Jews take their proper place before God, confessing their sins. Only thus could a people be made ready for the Lord, the Messiah. The Call to Repentance was enforced by a timely warning—"Repent ye, **for** the Kingdom of heaven is at hand." Observe, "Repent ye" not because "the Savior is at hand," not because "God incarnate is now in your midst," and not because, "A new Dispensation has dawned," but because, "the Kingdom of Heaven" was "at hand." What would John's hearers understand by this expression? What meaning could those Jews attach to his words? Surely, the Baptist did not employ language, which, in the nature of the case, it was impossible for them to grasp. And yet we are asked to believe that John was here introducing Christianity! A wilder and more ridiculous theory it would be hard to imagine. If by the "Kingdom of Heaven" John signified the Christian dispensation (which is entirely ignored in the Old Testament), then he addressed those Jewish hearers in an unknown tongue. We say it with calm deliberation, that if John bade his auditors "repent" because the Christian dispensation was then being inaugurated, he **mocked** them, by employing a term which not only must have been entirely un-intelligible to them, but utterly misleading. To charge God's messenger with doing **that** is perilously near committing a sin which we shrink from naming.

What then, we ask again, would John's hearers understand him to mean when he said, "Repent ye, for the Kingdom of Heaven is at hand?" Addressing, as he was, a people who were familiar with the Old Testament Scriptures, they could place but one meaaning upon his words, namely, that he was referring to the Kingdom spoken of again by their prophets—the **Messianic** Kingdom. That which should distinguish Messiah's Kingdom from all the kingdoms that have preceded it, is this: all the kingdoms of this world have been ruled over by Satan and his hosts, whereas, when Messiah's Kingdom is established, it shall be a rule of the Heavens over the earth.

The question has been raised as to why Israel **refused** the Kingdom on which their hearts were set. Did not the establishing of Messiah's Kingdom mean an end of the Roman dominion? and was not **that** the one thing they desired above all others? In reply to such questions several things must be insisted upon. In the first place, it is a mistake to say that Israel "refused" the Kingdom, for in strict accuracy of language, the Kingdom was never "offered" to them—rather was the Kingdom **heralded** or **proclaimed**. The Kingdom was "at hand" because the Heir to David's throne was about to present Himself to them. In the second place, before the Kingdom could be set up, Israel must first "Repent," but this, as is well known, is just what they, as a Nation, steadily refused to do. As we are expressly told in Luke vii:29, 30, "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers **rejected** the counsel of God against themselves, being not baptized of him." In the third place, the reader will, perhaps see our meaning clearer if we illustrate by an analogy: the world today is eagerly longing for the Golden Age. A millennium of peace and rest, is the great desideratum among diplomats and politicians. But they want it **on their own terms**. They desire to bring it about by their own efforts. They have no desire for a Millennium brought about by the personal return to earth of the Lord Jesus Christ. Exactly so was it with Israel in the days of John the Baptist. True, they desired to be delivered from the Roman dominion. True, they wished to be freed for ever from the Gentile yoke. True, they longed for a millennium of undisturbed prosperity in a restored Palestine, **but they did not want it on GOD'S terms.**

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The ministry of John the Baptist is referred to at greater or shorter length in each of the four Gospels, but Matthew is the only one that records this utterance, "Repent ye, for the Kingdom of Heaven is at hand." To ignore this fact is to fail in "rightly dividing the Word of truth." It is to lose sight of the characteristic differences which the Holy Spirit has been pleased to make in the four Gospels. It is to reduce these four independent delineations of Christ's person and ministry to a meaningless jumble. It is to lay bare the incompetency of a would-be teacher of the Word, as one who is **not**, "a scribe which is instructed unto the Kingdom of Heaven" (Matt. xiii:52).

John's baptism confirmed his preaching. He baptized "unto repentance," and in Jordan, the river **of death**. Those who were baptized "confessed their sins" (Mark i:5), of which death was the just due, the "wages" earned. But **Christian** baptism is entirely different from this: **there** we take not the place of those who **deserve** death, but of those who show forth the fact that we **have**, already, died for Christ.

There is one other point from this third chapter of Matthew which we would notice here, and this is an expression found in iii:11 and which occurs nowhere else in the New Testament outside of the Gospels, and which is the more noticeable because a portion of this very verse is quoted in the Acts. Speaking to the Pharisees and Sadducees who had "come to his baptism," but whom the Lord's forerunner quickly discerned were in no condition to be baptized, who had been warned to flee from the wrath to come and therefore were in urgent need of bringing forth fruits meet for repentance (in their case, humbling themselves before God, abandoning their lofty pretentions and self-righteousness, and taking their place as genuine self-confessed sinners), to whom John said, "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 (not unto **God**, be it noted, but unto) **Abraham**;" to them John announced, "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 fire**."

In Acts, where we behold the risen Lord in the midst of His disciples, we read, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence" (i:4-5). His forerunner had declared that Christ should baptize Israel "with the Holy Spirit **and fire**," yet here, the Lord speaks only of the disciples being baptized "with the Holy Spirit." Why is this? Why did the Lord Jesus **omit** the words "and fire?" The simple answer is, that, in Scripture "fire" is, invariably, connected with **Divine judgment**. Thus, the reason is obvious why the Lord omits "and fire" here in Acts i—He was about to deal not in judgment but in grace! It is equally evident why the words "and fire" **are** recorded by Matthew, for his Gospel deals, essentially, with Dispensational relationships, and makes known much concerning end-time conditions. God is yet to baptize recreant Israel with "fire," the reference being to the Tribulation judgments, the time of "Jacob's trouble." Then will the winnowing fan be in the hands of the rejected Messiah, and then He will "thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (iii:12).

The silence of the risen Lord as to "the fire" when speaking to His disciples about the baptism of the Spirit, has added force and significance when we note that Mark's Gospel gives the substance of what

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Matthew records of John the Baptist's words, and yet omits "and fire"—There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Spirit" (Mark i:7-8). Why is this? Because, as we have pointed out, "fire" is the well known symbol of God's judgment (frequently displayed in **literal** fire) and Mark who presents Christ as the Servant of Jehovah, was most obviously led of the Spirit to leave out the words "and with fire," for, as **Servant** He does not exceute judgment! The words "and fire" are found though, in Luke, and this again, is most significant: Luke presents Christ as "Son of Man," and in John v we read, "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him to **execute judgment** also, because He is **the Son of Man**)" verse 26-27).

An attempt has recently been made to refute a theory that the various Gospels deal with different dispensations. But this is merely a pitiable "hitting at a man of straw." For, no intelligent student of Scripture would ever affirm that Matthew's Gospel treats of a different dispensation from that which is in view in Luke or John. Each of the four Evangelists deal with the same interval of time: Each is occupied with what occured between the incarnation and ascension of our Lord. Therefore each is dealing with **the same** dispensation. To argue against this is simply beating the air. But, notwithstanding, each of the four Gospels have widely different characteristics—or why have given us four at all? Why not have combined their contents into one? And it is failure to discern the distinctive scope of each separate Gospel, which hides from those who read them their divine perfections. How then may we distinguish between them? We reply, that in Matthew's Gospel the Holy Spirit has noted the **dispensational** aspects of our Lord's mission; that in Mark we find the **ministerial** emphasized; that in Luke we behold what may be termed the **humanitarian** features; while in John **spiritual** relationships are stressed. It is not, we repeat, that John sets before us the ministry of Christ in a dispensation that followed the one presented in Matthew, but that in John's Gospel the **dispensational** aspect of Christ's ministry is largely **ignored**, that is why in the fourth Gospel there are no parables recorded, for the Lord's parabolic teaching marked a break in His dispensational relation with Israel;* that is why the lengthy prophecies recorded in Matthew xxiv; Mark xiii and Luke xxi, which deal with end-time conditions, are omitted by John; that is why in John's Gospel, Christ is never termed "the Son of David." Characteristically, Matthew views Christ as Son of David, presenting Himself to the Jews, and the consequences which followed their rejection of Him. Characteristically, John presents Christ as the Son of God, saving all who believe in Him, and instructing them concerning the responsibilities which ensue from their spiritual relation to Him.

It is beyond our present purpose to attempt a detailed exposition of Matthew's Gospel, rather have we singled out from the first three chapters those features which are characteristic of and peculiar to this first Gospel. Much more might be written in the way of produc-

*Matthew xiii **was not** the starting point of a new dispensation, but it marks a change in Christ's dispensational **attitude** toward the Jews. A new dispensation **could not begin** till the sixty-ninth week of Daniel was completed, and that ended with the cutting off of "Messiah **the Prince**." It is therefore a glaring error to affirm that a new dispensation began at the Incarnation: it did not, and could not, till the Crucifixion.

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ing further proofs that the dispensational character of the earlier chapters of Matthew are essentially Jewish in their scope. But sufficient has been said, we trust, to dispose of the ficticious belief that the Incarnation of Christ introduced a new dispensation, and that the opening chapters of Matthew's Gospel have to do with the beginnings of Christianity as such. For additional comments on Matthew i to vii we refer the reader to our booklet on "The Kingdom of Heaven." May God give to each of us a "single eye" then will our whole body be full of light, remembering the solemn warning that if the light which is in us be darkness, "**how great** is that darkness!"

Unto Him

By J. J. Sims

Christianity has a living Person as its centre. Its foundation is laid deep and broad in the finished work of Christ on the Cross. Its power is vested in the Holy Spirit. But its Centre is the once slain, now ascended, Christ of God, and its characteristic word is therefore "Unto Him." Let us look at the Scriptures "Concerning Himself."

I. Atonement. "I, if I be lifted up, will draw all men unto me" (John xii:32). Here we have the lifted-up Christ of the Cross, drawing all men, whether Jew or Gentile. But the work which He finished, that satisfied the holiness of God, and met all the needs of the sinner, He draws unto Himself. Let the Evangelist lift up the "lifted up" Christ. Let him preach with a broken heart and weeping eyes the Crucified One and it will "draw." Whether it be in the Pagan City of Corinth in the first century, or the semi-Christianized cities of the twentieth century, it will be found that the preaching of Christ-crucified in the power of the Holy Spirit will bring the blessing to the unsaved, and also unite the hearts of the Lord's people. The old preaching in the old power will bring the old results.

II. Conversion. "Come unto Me all ye that labor and are heavy laden and I will give you rest" (Matt. xi:25). It is a personal coming to a personal Saviour that brings "rest" to the converted sinner. It is "rest" through His atoning work on the Cross. It is not CHURCH-ianity, but CHRIST-ianity that meets the sinner's need. Christ says, "Come unto Me, I will rest you."

III. Consecration. "If any man thirst, let him come

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unto Me and drink. He that believeth on Me . . . out of his belly shall flow rivers of living water" (John vii:37). It is not only coming here, but drinking. The flowing out of the living water is for the drinking one. The continuous drinking gives the continuous outflow. "Filled with the Spirit," we drink in the Word of God, and in that same "filling" the Word of God will flow out from the "inner man" to others. We keep the Word "within us," it "shall withal be fitted to our lips" (See Prov. xxii:17-21). A few "drinking" Christians of this kind would flood a whole city with "living water." The Lord removes the hindrances for His Name's Sake.

IV. Service. "He died for all, that they which live should not henceforth live unto themselves, but UNTO HIM Who died for them, and rose again" (2 Cor. v:15). We, who believe, **are dead** with Christ, we **are risen** with Christ, so now we are to "walk in newness of life." We were once the "bond-servants" of Sin, we are now the "Bond-servants" of the living Christ. Our walk, our service is to be "unto Him"—so that we might be able to say truthfully, "For to me to live is Christ"—self-mortified, crucified, so that the life of Christ might be manifested in our mortal bodies.

V. "Our Gathering Unto Him" (2 Thess. ii:1).

"Unto Him" shall the gathering of the peoples be" (Genesis xlix:10). The hope of the Church, and the hope of the world. Christ is coming as "The Morning Star" into the air, and the whole redeemed Church of God will be caught up to meet their Lord—what a glorious gathering that will be! Christ the Centre of the redeemed host, the object of every eye, the theme of every tongue, their praise and glory. And that day is drawing near. Christ is coming! He is coming quickly. Well may our hearts say:

"Lord haste that day, of cloudless ray,
That prospect bright, unfailing,
When Christ shall shine, in light divine,
In glory never failing."

But Christ is not only Coming into the Air as "The Morning Star." He is to arise as the Sun of Righteousness. "His feet shall stand on the Mount of Olives." The Shiloh of

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Israel shall come. When the dark storm cloud of "The Great Tribulation" shall have burst, and the morning has supplanted the night, He shall become the recognized Centre of the earth. "Unto Him shall the gathering," or as the Revised Version translates it, "the obedience of the peoples be." To the earth's remotest bounds His Name shall be owned and honored. The whole creation is groaning and travailing for this. The earth is waiting for the Christ of Calvary, the Christ of Glory. No Millennium without Christ!

From the Cross to the eternal ages, the one Centre of all God's glory, and of all good to man, is the blessed Son of God. God has crowned Him with "glory and honor,"and we say Amen! God shall yet crown Him with the "many crowns," and again we say Amen! And all the universe shall repeat and re-echo that glad AMEN!

VI. Seeing therefore, Brethren, we have such a Saviour, "Let us go forth UNTO HIM outside the Camp, bearing his reproach (Heb. xiii:13). He has been lifted "up" for us on Calvary's Cross. He has given us "rest by His sorrow, and life by His death." As those who live, let us make Him the Centre of our whole life, while we look for that "Blessed Hope and appearing of the glory of our Great God and Saviour, Jesus Christ."

"A little while He'll come again,
Let us the precious hours redeem,
Our only grief to give Him pain,
Our joy to serve and follow Him.
Watching and ready may we be,
As those who long their Lord to see."

The Time to Trust.

What is the time to trust?
Is it when hopes beat high,
When sunshine fills the sky
And joy and ecstacy
Fill all thy heart?
Nay; but the time to trust
Is when your joy is fled,
When sorrow bows the head
And all is cold and dead—
All else but trust.

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What is the time to trust?
Is it some future day,
When you have tried your way,
And learned to trust and pray
By bitter woe?
Nay; but the time to trust
Is in this moment's need,
Poor, broken, bruiséd reed!
Poor troubled soul, make speed
To trust thy God.

What is the time to trust?
Is it when all is calm?
When waves the victor's palm,
And life is one glad psalm
Of joy and praise?
Nay; but the time to trust
Is when the waves beat high,
When storm clouds fill the sky
And prayer is one long cry,
O help and save!

What is the time to trust?
Is it when friends are true?
And all we say and do
We meet but praise?
Nay; but the time to trust
Is when we stand alone,
And summer birds have flown,
And every prop has gone—
All else but God. —*Selected.*

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR NOVEMBER AND DECEMBER

PAUL BEFORE THE KING

(November 20. Acts xxv:1-xxvi:32)
Golden Text 1 Cor. xv:20

Daily Readings

Monday, 14, Acts xxv:1-12. Tuesday, 15, Acts xxv:13-27. Wednesday, 16, Acts xxvi:1-18. Thursday, 17, Acts xxvi:19-32. Friday, 18, Matt. x:16-28. Saturday, 19, 1 John iv:15-21. Sunday, 20, Psa. xxvii:1-14.

I. Lesson Outline

1. A Right Course (xxv:1-12. 2. A Puzzled Judge (xxv:13-27). 3. A Surrendered Life (xxvi:1-23). 4. A Fearless Challenge (xxvi: 24-32).

II. The Heart of the Lesson

It will be well to remember that the very Paul who is here on trial is the one who once haled men and women to prison and to death on the

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identical charge that is now pressed against him by the leaders of Jewry. Remember that the change in him came from the Lord Himself upon the Damascus Road, when He arrested him for the very purpose of being His apostle concerning Christ Jesus and the things of the Lord. And now is he accorded the high privilege of fellowship with his Lord in suffering (Phil. i:29, iii:10). O, the wonders that grace does and can accomplish! This is the story of the God of all grace in the gospel through the ages! And eternally shall His praise be sung for all the love and grace toward us.

The charge against Paul is so groundless and flimsy that the governor has no excuse whatever to retain Paul in custody. But the fear of the Jews, and the desire to keep in favor with them, and most of all to retain the good will of Caesar, led him to unjustly force Paul to a choice of tribunals. And as recalling God's word to him about going to Rome, the way is now clearly opened to him to go as a Roman citizen: and to go thither at the expense of the Roman Empire itself. So to Caesar is the appeal, as also the finding of the court.

But ere he leaves for the capital, God would have one more message given to His people Israel in the person of their recognized King—how different is he from the real King; the King of kings and Lord of lords. And again the testimony of the apostle is concerning the grace of God to the chief of sinners. That conversion of Paul's was typical of Israel's in the latter days (cf. 1 Tim. i:16; 1 Cor. xv:8—margin—Zech. xii:10-xiii:1). And so the testimony is given, if perchance the same heavenly vision may dawn upon the soul of the guilty King, and the sinning Governor. And with these brought to the Lord Jesus Christ, what might not be done through them for the erring people whom they ruled over. O, what an ambition Paul had to reach all sinners; whether low or high in the social scale (Acts xvii:15, etc.; 1 Cor. ii:1-5; vi:9-12). He has the same gospel message for the jailor at Philippi as for Felix and Agrippa: both needed the same Christ: and the need is identical for all today. May it be our ambition to imitate Paul in our life and our mission at this crucial time.

Such is the mighty power of the Spirit filled man, and of the Spirit given message that Felix trembles and Agrippa voices the thought of the heart of each one in the court, saying, "Almost thou persuadest me to be a Christian." How eagerly he presses the truth home upon their consciences, replying, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Yet for aught that we know both Felix and Agrippa were too deeply steeped in sin, and too fond of their bonds in wickedness to take Christ home to their hearts and lives altogether. How may today are "almost persuaded." Yet that spells eternal loss ultimately. But let us hope that perchance later in their lives these very men may have remembered Paul's gospel message and have turned in penitence and faith to Christ. He has said, "So shall My word be which goeth forth out of My mouth: it shall not return unto Me void" (Isa. lv:11). And it did go forth definitely and clearly and prayerfully that day at the tribunal where Paul was being tried. And remember that the same Lord once said, "Him that cometh to Me I will in no wise cast out" (Jno. vi:37), and also, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered" (Joel ii:32).

PAUL'S VOYAGE AND SHIPWRECK

(November 27. Acts xxvii:1-44)
Golden Text 2 Tim. i:12

Daily Readings

Monday, 21, Acts xxvii:1-13. Tuesday, 22, Acts xxvii:14-29.

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Wednesday, 23, Acts xxvii:30-38. Thursday, 24, Acts xxvii:39-44. Friday, 25, Exod. xxxiii:12-23. Saturday, 26, Josh. i:1-9. Sunday, 27, Psa. cvii:23-37.

I. Lesson Outline

1. On the Way to Rome (vv.i:8). 2. A Warning Disregarded (vv. 9-13). 3. Some Sad Consequences (vv. 14-20). 4. A Message of Cheer (vv. 21-38). 5. Safe on Land (vv. 39-44).

II. The Heart of the Lesson

Paul, the man of God, is God's own chosen one to live Christ and minister Christ on every occasion. His word to Timothy characterizes him and his life, "in season and out of season." And the story which forms our lesson shows him in a new and blessed light. And again we hear the inspired man saying, "Brethren be followers together of me, and mark them which walk so as ye have us for an example" (Phil. iii:17). How blessed is it too that when we go down to the sea in ships we take Chrlst with us; for the promise is, "Lo, I am with you always (all the days) even unto the end of the world (age)" (Matt. xxviii:20). And again He hath said, "I will never, never let go thy hand; I will **never,** never forsake thee" (Heb. xiii:5, Weymouth Version). And the journey promised well and all seemed to prosper.

In all kindness, and yet with all authority from the Lord, Paul gives the centurion and the shipmaster warning of the coming storm. But the weather wise sailors think that they know more than the despised prisoner. Yet the man whom they thus set at naught was in the secret and fellowship with the Lord who made all things and who upupholds all things by the word of His power. He alone could and did predict the coming storm and trouble. But they laughed at Paul, and launched forth on the next tack of their voyage. Remember what a word the insignificant folk and feeble ones who know no better than to trust God and the word of God—what a word and message they have for the world. They are telling of a coming storm of wrath more dreadful than any that have ever visited this earth (1 Thess. v:1, etc.; 2 Thess. ii:1, etc.; 2 Pet. iii:1, etc.). And they are warning men to get under the cover of the blood while they may. But, alas, alas, the word is no more heeded now than was Paul's to the centurion and the shipmaster.

Apparently all is well and the laugh is on Paul, the landman, who knew no better than to predict a storm. But the storm arrived on schedule time all the same, and not only was Paul vindicated, but God used it to bring home honor to His name. What a blessed mission was Paul's on shipboard. Unmoved by the scorn and scoffing and laughter, he continues in fellowship with God, and after long fasting he comes from that divine presence with a message of cheer (vv. 21-26). True they must suffer loss of all their property, this because of their folly. Yet shall they all be saved as to their lives. Yes, even the rejectors of God's counsel saved. We would that men would listen to God at once and not compel Him to go out after them with a storm that lands them bereft of all on a modern Melita. But God is so gracious that even He sometimes sends the policeman of a mighty gale into their lives that sweeps everything away: BUT, thanks to His grace, SAVES US.

The man of God is to the fore now; and is the recognized leader on shipboard. He it is that brings cheer and council, and causes them to take courage. He it is who counsels about the landing at Melita. He is now before them as the man of God, and who knows but that some of those on board the ship were led to Christ by the life and message

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of the prisoner whom the Jews were forwarding to Rome for trial and perchance the death of a martyr. Be sure that you take Christ with you on every journey in and through life.

PAUL AT MELITA AND IN ROME

(December 4. Acts xxviii:1-31.)
Golden Text Rom. i:15, 16

Daily Readings

Monday, 28, Acts xxviii:1-16. Tuesday, 29, Acts xxviii:17-31. Wednesday, 30, Rom. i:8-17. Thursday, 1, Jonah iii:1-10. Friday, 2, Isa. xlii:1-10. Saturday, 3, Luke ii:8-15. Sunday, 4, Psa. cxxiv:1-8.

I. Lesson Outline

1. A New Danger (vv. 1-6). 2. A Helpful Ministry (vv.vii:14). 3. A Two Years' Rest (vv. 15-31).

II. The Heart of the Lesson

The Lord had a mission for this shipwrecked man among the people of Melita. And as he takes the character and place of a servant in collecting wood for the fire the Lord permits a new danger to bear a fresh testimony to Paul; as also of glory to the Lord. With what awe do the islanders and the shipwrecked company eye the man who thus escapes the death that at first they deemed he so richly deserved. How quickly their judgment of him was reversed. May it not be so in a measure for us now in the time of service as also of privileged duty toward others?

An illness that had baffled the skill of the physicans proves to be the opening door for precious ministry at Melita. And Paul, who is ever ready to proclaim the gospel, speaks for the One "who loved him and gave Himself for him." What the results were Paul does not tell us, for he was not a statistician given to telling us how many converts he had. The coming day will reveal all this, and we will meet Paul and some of the company that he travelled with, as well as some of the Melitans in the glory. Moreover such ministry calls for recognition; and not only is Paul himself remembered, but as the word reads, "who also honored us with many honors; and when we departed, they laded us with such things as were necessary" (vv. 10). And this after a three months' stay enjoying the hospitality of these people who had been so greatly blessed and helped. Yes, the gospel opens hearts and homes everywhere. And when the love of God is shed abroad in our hearts," we love Him because He first loved us" (1 Jno. iv:19). And we love the brethren, too.

The meeting of Paul with the saints at Appii Forum and the Three Taverns was an answer to prayer that must have cheered his heart. Note the request of Romans xv:30-33 and trace in the Acts how all four petitions were fully granted. He had asked in that request for a special blessing, "that I may come unto you with joy by the will of God, and may with you be refreshed" (vv. 32). And here God provides the dear servant of His with joy in the coming of the saints fully thirty miles to meet him. Remember that they had no conveyances of travel so far as we know. And that their coming might involve them in Paul's plight. But their love for him led them to thus fellowship him and to identify themselves with him before the public. What joy to him when he sees them and takes courage.

Moreover the Lord has something else in store for this man of His. He sorely needed a rest and physical and spiritual refreshment. So to

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the surprise of all, he is not sent to the common prison where all this would be lacking, but is allowed to dwell in his own hired house. And no doubt the Lord fixed the matter of the rent for the two years of his rest. What a blessed source and center of spiritual activity in that house despite the chains and the guard. How these men must have heard all the converse with friends; and all the dictation of letters to the churches and to friends. How they must have seen him poring over the Word and in prayer. No wonder that there were converts among the Praetorian Guards and in Caesar's household, and Nero Caesar at that time (Phil. i:13—margin—iv:22). What glory and honor to God and what grace to the unsaved as well as what blessing to Paul all the way to Rome and in Rome.

PAUL WRITES TO A FRIEND

(December 11. Philemon i:25)
Golden Text Matt. xx:27

Daily Readings

Monday, 5, Phil. i:9. Tuesday, 6, Phil. x:28. Wednesday, 7, 1 Sam. xx:38-42. Thursday, 8, Deut. xv:12-18. Friday, 9, Col. iii:9-25. Saturday, 10, Jas. ii:1-10. Sunday, 11, Psa. cxxx:1-8).

I. Lesson Outline

1. A Warm Greeting (vv. 1-7). 2. A Tender Plea for an Erring One (vv.8-21). 3. A Fellowship of Prayer Revealed (vv. 22-25).

II. The Heart of the Lesson

Christ in the person of His ambassador Paul seeking for and saving and restoring a lost one is central to this present lesson of the letter of but 25 verses. It is the gospel in epitome; and John iii:16 is here spiritually commented on most fully and blessedly. Perhaps Paul's first acquaintance with Philemon was at Ephesus, when perchance he with Epaphras and it may be, attended by Onesimus, had come thither from Colosse to hear the word of the Lord. Be that as it may, the result of Paul's ministry and that of Epaphras was that of a church gathered in the house of Philemon. And many were reached: perhaps the whole family of Philemon; for God wants households (Acts xvi:31). Compare this word with the households mentioned in the word as being in Christ: and then put in your claim for the family.

The Lord was after Onesimus, and he could be brought only through sad experience. Perchance Philemon, Paul, Epaphras and others had formed a spiritual combine to pray for Onesimus. And the Lord ultimately brought him. Perhaps he thought that he was above it all, till the old nature asserted itself one day and he because a thief, and then ran away to Rome to lose himself in the great metropolis. But Paul had been sent there, too, and at last in sore straits Onesimus seeks him out, very like the prodigal coming home, and finding such a welcome (Luke xv:11, etc.).

But the Lord would have a man that had done wrong, right all the wrongs possible. And Onesimus must go back home to Philemon. No doubt but that it is with dread and fear in his heart for he well knows the kind of law and the punishment that Rome was pledged to deal out to runaway slaves. And especially to a runaway slave who was also a thief having robbed his master. But the Lord has His way with Onesimus: a sure sign of grace in regenerating power; and he turns back to Colosse. Yet not without this letter from Paul. Carefully read it through and you will see in the background the Lord Jesus

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Christ bringing the lost one into full fellowship with the Father. The keyword is in the expression, "If he hath wronged thee, or oweth thee ought, put that to mine account; I Paul have written it with mine own hand, I will repay it" (vv. 18, 19). And He—Christ— has repaid it all, and we find, as did Onesimus, a warm and hearty welcome from the Father. Yea, a fulness and blessedness of fellowship in and with Him (1 John i:1-3).

With what confidence Paul wrote to Philemon (vv. 21). Yea, with what assurance of faith that he would go beyond the written request. So with God it is an overflowing abundance toward us. And ever from the One who "is able to do exceeding abundantly above all that we ask or think" with what confidence we may come, and with what assurance we may ask large and great things. Then project the thought of thisl etter to the lines of our personal ministry. May we not find many an Onesimus who has wronged God, and been away from God. And may we not send some such a letter of prayer home to God; and telling the wanderer of how Christ has paid all? And will He whose heart is set upon seeking the perishing and the lost ones ever deny us this joy, and so fill our hearts with His own gladness? It behooves us to be busy in these closing days and hours on this line of precious and blessed service for Him.

The Oral Ministry

The Editor held this fall successful and well attended meetings in **Toronto, Guelph and Kitchener, Ontario.** The Lord richly blest the the ministry of the Word. The testimony against the Pentecostal delusion and the "healing craze" was blessedly owned by God in the deliverance of some.

In **Detroit, Mich.,** we held a well attended conference in the **Central Presbyterian Church.** Here, too, the Lord gave blessing to many. The **Boston** meetings, twenty-second season, opened well in the Park Street Congregational Church. During October we held meetings in **Denver, Col.,** where we started 17 years ago this Bible Conference work and the monthly meetings. We were glad to meet so many of our old friends.

Then we held a week's meetings in **Kansas City, Mo.** During this month we have meetings planned as follows: **Minneapolis, Minn.,** October 30 to November 4 (Stewart Memorial Presbyterian Church); **St. Paul,** November 6-11; **Duluth, Minn.,** First Presbyterian Church, November 13-18; **Rochester, N. Y.,** the Gospel Center, November 27 to December 1.

The **Twenty-second Annual Bible Conference** for New England will be held in the main auditorium of the Park Street Church, Boston, January 16-19, inclusive. Programs and speakers will be announced later. We hope for a large attendance and blessing.

The Editor will be in **Macon, Georgia,** January 3-10, 1922. February and March we hope to devote to California and Texas.

Please continue to pray for His gracious guidance and blessing upon this work. Many calls are before us, besides invitations from Australia and Europe. As never before we need His leading.

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How

The weary ones had rest, the sad had joy that day,
And wondered "How?"

A ploughman singing at his work, had prayed,
"Lord, help them now."

Away in foreign lands they wondered "How?"
Their feeble words had power:

At home the Christians, "*two or three*," had met
To pray an hour!

Yes, we are always wondering, wondering "How?"
Because we do not see

Someone unknown perhaps, and far away,
On bended knee.

A hidden one apart, but near to God,
Was claiming Victory—

As they went forth to battle in His name,
"Lord, be Thou nigh!"

The hands were steady till the setting sun—
No need to "wonder" more,

How courage, faith and hope were all supplied
From Heaven's store.

For this thy praying host who wait on Thee
According to Thy Word,

Who plead by day and night within Thy courts,
We thank Thee, Lord!—*Selected.*

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Editorial Notes

Till He Come

This month nominal Christendom celebrates again the birth of our Lord; there is no Scripture authority for the belief that He was born on the day which commemorates His incarnation. But while Christendom remembers on a special day His birth, on another day His sacrificial death; on still another His resurrection and His ascension, no one has ever suggested to have a special day set apart in which it is to be remembered that He is coming again. Of this nominal and ritualistic Christendom does not care to hear anything. Yet it is the next great event in the life of the Son of God, who was born in Bethlehem, who died for our sins, was buried, rose again on the third day and is now in a glorified human body seated at the right hand of God. While it is perfectly scriptural to think of these great facts connected with our great salvation as wrought out by Him in the past, the Holy Spirit directs the believers attention to the future likewise and assures us that He is coming again. "Till He come" these three blessed words of power and comfort should ever be remembered by God's people.

They are written in connection with the Lord's supper, which Paul mentions in First Corinthians xi:23–26. It is the feast of love and loving remembrance of Himself who long ago in the night He was betrayed took the bread and the cup, the emblems of His body He gave and the blood He shed. "This do in remembrance of Me." Oh! that request He made in view of the Cross with its suffering and shame, its deepest depths of judgment! Remember it was for you and now remember Me! Therefore, "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till

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He come." Whenever we gather at the Lord's table on the Lord's day, the Lord Himself must be the one object before us to give to Him the worship of our hearts, the praises of our lips. Led by His Spirit we shall see Him only as He loved us and gave Himself for such as we are; as He liveth, filling Heaven's glorious throne never forgetful of His own, ever caring, loving, guiding each. And so we do this in remembrance of Him, and do so "till He come." All such outward remembrance will cease when at last He takes His blood-bought people home, to His home and our home, to His Father and our Father. "Till He come" we remember His love, and praise and adore Him.

"Till He come." Words are these which should never leave our hearts. They may be termed Heaven's message for His waiting people. If they but echo and re-echo in our souls all will be well with us; joy and peace will be our daily portion and fellowship with Him will be constantly more real.

"Till He come" we serve, not in self-will, but according to His will, asking Him, "Lord, what wilt Thou have me to do?" What service He would get if it all were done in the light of these three little words, "till He come!" What zeal and self-denial, what earnestness and devotion would accompany all our work for Him. How we would use our time, the precious hours He gives us, which are often so sinfully wasted, if we just remembered "till He come." What energy and ambition would possess us if these words were never forgotten.

"Till He come." It will help us and keep us in that walk and life into which His Grace has called us. Some speak of a deeper life; others of a higher life, the best is to lead the humble life. To this we are called, to walk even as He walked, to follow Him who was meek and lowly. And willingly we shall follow hard after Him, bear His reproach outside of the camp, if we just remember it is all "till He come."

"Till He come." Conflict is our share while here in the body. It does not cease. Our enemies are the wicked spirits, the world and the flesh. But victory is on our side. He has overcome and through Him we overcome. "Till He

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come" the conflict rages, but when He comes the conflict ends and Satan will be completely bruised under our feet. What an incentive to fight the good fight of faith, to be constantly resisting, when the goal is in sight. And "till He come" is the goal.

And trials, perplexities and the burdens of life. What about these? There is the present comfort, the present help. Prayer is our refuge. He is the great burden bearer. Go to Him and roll the burden to-day upon Himself. He will take it for He has said so. Not the burdens of to-morrow or next week, but the burdens of to-day. And in the midst of all, even as we make use of our privilege and cast our burden upon the Lord, we must remember still Heaven's message to His own "till He come." If He comes to-day what will become of our burdens? They will sink deeper than our sins have sunk.

And tears! Was there ever a time of so much crying and weeping in this dark and evil age as to-day? Tears of pain, tears of sorrow, tears of bereavement! Loved ones snatched away, others sick and nearing the grave. But—blessed be His Name!—weeping endureth during the night, but joy cometh in the morning. It is all "till He come." And when He comes? He shall wipe away all tears. We shall meet our loved ones, our friends in His own presence. "Till He come" is the balm even now for all our heart-aches and in faith we may smile through all the tears we shed.

"Till He come." Make a test of these blessed words. See if there is anything in your life as a Christian to which they could not be applied. They enter into everything, if we only would have them more filling our eyes and our hearts. Then we would indeed occupy till He comes.

"Till He come" and **He will come.** The "little while" must end some blessed day. The "little while" will end—and then what? Oh the joy! We shall see Him as He is. It is enough! Let us go hence and serve Him better, and spend the "little while" faithfully and devoted to Him "till He come."

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"Come"— The blessed word

If we were asked to give one of the most blessed words our Lord spake, we would not hesitate to say it is the word "*Come.*" It may be termed the royal Word of Grace. Proceeding from the ever blessed Son of God, what meaning it has for the Sinners and for Saints! He had come to His own. His message to them was as given in Isaiah, "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." They refused this gracious invitation. He came to His own and His own received Him not. There in Galilee He stood uttering His solemn woe upon Chorazin, Bethsaida and Capernaum, where His mighty works had been done. But then when He pronounced judgment upon them He also addressed the Father and spoke the never to be forgotten words "*Come* unto Me, all ye that labor and are heavy laden and I will give you rest" (Matth. xi:20-23). God only knows the number of weary, heavy laden souls, bowed down by sin and shame, who heard this royal Word of Grace, who came to Him just as they were and found that the Son of God gives rest. And how? Blessed be His Name! He has taken our load of guilt, our sin and shame, our penalty upon Himself. He died in our stead and therefore bids sinners welcome. Ah! the countless thousands who heard, who believed, who came, who discovered it to be blessedly true—Rest and Peace in Him! And this precious word we find often repeated. Look at Zacchaeus in the sycamore tree, the chief of the publicans. The Lord knew Him, his sin, his burdened conscience and He wanted him, the chief of the publicans. He told Zacchaeus "*make haste, come down.*" "And he made haste, and came down and received Him joyfully" (Luke xix:1-9). He bade him to make haste. It is still the same heart of love, which bids the sinner to hasten and come to Him. How stubborn the human heart and will to refuse such Grace He still offers. And again we remember the well known words "Him that *cometh* unto Me I will in no wise cast out" (John vi:37). There is no condition, but the most positive

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assurance that a welcome, such as our poor sinful hearts can never fathom, awaits him that cometh to the Son of God. "No man *cometh* unto the Father, but by Me" (John xvi:6). This is what it means. We come to Him and by Him unto the Father.

In the parable of the great supper, He uttered this blessed word "*Come* for all things are *now* ready." It is the word addressed to such as we are, outcasts, dying, lost sinners. And what has Grace made ready? *All* the sinner needs. Nothing is left unprovided. There is welcome so wonderful that our unbelieving hearts cannot fully grasp it. And in that parable we also read that He sent into the highways and hedges with the message "Compel them to come in." We have often said to the unsaved, sometimes to those gone down into the depths of sin, "the Lord wants you." Compel them to come in!

How often this precious, blessed word must have fallen from His lips, unrecorded by the Holy Spirit in the Gospels. When they crowded about Him with their sick, their demon possessed, the lepers, the blind and those suffering with diverse diseases, then His loving "Come" greeted them. How many with fear and trembling must have approached Him only to find that His loving arms were opened wide to receive them. And this blessed word still goes forth to sinners. "And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii:17).

And when we have come to Him and found in Him rest, peace, life and all our need supplied, the royal Word of Grace is still for us.

"*Come* and see" He said to the disciples, who followed Him and they *came* and *saw* and *abode* with Him. Come and see is a constant word of invitation and cheer to His own. "He that *cometh* to Me shall never hunger; and he that believeth in Me shall never thirst." How true it is. Yet we hunger and thirst, but it is after Him and He bids us come and eat and drink anew. "If any man thirst, let him *come* unto Me and drink." Yea we have come and still we may come and have our cups filled at the fountain of His love. *Come* is His blessed word to His own. Come with your burdens;

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Come with your failures; Come with your sins; Come with your questions; Come with your heartache; Come with everything and all. He has a welcome ready and His Grace meets all the needs of His people.

And there is the "*Come*" for service. "And Jesus said unto them *Come* ye after Me and I will make you to become fishers of men" (Mark i:17). He calls His own to service and He calls them to rest after service at His feet. "*Come* ye yourselves apart into a desert place and rest awhile." Both service and rest after service is in His hands. Blessed are we if we look to Him for both. May we ever hear this royal Word of Grace from our Lord.

There is another "Come" still. Before He left His disciples to go away He told them "I will come again and receive you unto Myself." In I Thessalonians, Chapter iv:13-18 we read *how* He will come again to receive His own. He will call His Saints together with a shout. Nothing is said of what the shout will be. It has often occurred to us in prayerful meditation that it may be the simple word "Come." Thus the voice said to John after he had heard the seven messages to the churches, "Come up hither!" The royal Word of Grace will call His beloved coheirs from Earth's conflict to victory, from sorrow and suffering to joy unspeakable, from shame and reproach to glory. "Come." Ah! what a homegoing it will be! What it will be for Him, when He calls at last to come home. What surprises will await us in the Father's house with its many mansions. What joy when He has them all with Himself, who responded to His "Come," who trusted Him on earth! And what will it be to respond to the last "Come" and see Him as He is and be forever with the Lord!

"Only a little longer!" *then*, O Lord, to see Thee!
How our hearts yearn, Lord Jesus, to behold Thy face—
To see Thee in Thy beauty, all gloriously transcendent—
No cloud between to hide Thy peerless grace.

"Only a little longer!"—then to be like Thee,
For *evermore* like Thine own self to be,
Through the glad days of never-ending ages
To find our *Light*, our *Song*, our *All* in *Thee*.

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Intercession

Through grace all believers are constituted a holy priesthood, as well as a royal Priesthood. (I Peter II.) We are royal priests, when in the world we show forth the excellencies of Him who has called us out of darkness into His marvellous light. Thus we represent Him, our absent Lord, before men. As holy priests our blessed privilege is to bring our spiritual sacrifices, the praises of our lips in His blessed Name in the Holiest above. To this holy Priesthood belongs the prayer of intercession. What a blessed privilege it is for us to have a share and part on earth with the intercessory work of our risen Lord in glory! While He intercedes there in behalf of His beloved people, we are called and enabled by the indwelling Spirit to intercede on earth. But how few of His people enter into this fully! Perhaps the "shut ins," the dear Saints who are suffering according to His gracious will, bodily afflictions, who cannot go about in service, are given to the prayer of intercession more than others. When the day of Christ comes it will be found out that the faithful intercessions of some unknown Saints were used in accomplishing the great things for which some others claimed the credit and the glory.

The New Testament has much to say on prayer for others. The first mention made of it in the New Testament is in the sermon on the mount. "Pray for them which despitefully use you." (Matthew v:44). Perhaps this is the highest Christ-like action a believer can do, when he has been slandered, maligned, maltreated and despitefully used, to go on his knees and with no evil thought of retaliation prays for the one who has wronged him. And how often the Apostle Paul mentions the prayer of intercession for himself and for all the Saints. "We give thanks . . . praying always for you" (Col. i:3)' "I do not cease to pray for you" (Col. i:9). "Praying also for us" (Col. iv:3). "Brethren pray for us" (I Thess. v:25.) "I pray always for you" (2 Thess. i:2). "Pray for us that the Word of the Lord may run and be glorified" (2 Thess. iii:1). These are a few of the exhortations in Scripture which every true believer should obey daily. If done it will be a blessing for him and a blessing to others.

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Begin today with an enlarged ministry of intercession. Take time for it and you will find its blessed influence permeating your whole life.

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The Passing Years

Another year is about gone; thus our years come and go, till the last one comes down here on earth. A good many of our readers who began this year have not seen the close of it for the Lord called them home to be with Him. Sons and daughters have written us of the departure of their beloved parents and what a great comfort and cheer "Our Hope" was to them. Husbands informed us that their beloved ones passed on to be with the Lord, and wives sent word that their husbands left them for the better home above. If our Lord tarries, many more of our beloved readers who read these lines will be called home before another year is gone.

How blessed is the knowledge and assurance, that we are in His hands and that "He does all things well." Believers can be without anxiety; they need not to worry of what the future brings, for the future is nothing but good and finally everlasting glory. Perhaps the years of God's children on earth are but a few more; perhaps only a few more months. He who has promised to come again will surely come. And has there ever been a time when this blessed and momentous event seems so near as now? Perhaps but a few steps more and then "Face to face with Christ our Saviour."

To use every day in the right way, to live for Him each day, to exalt His Name each day, to redeem the time and hold forth the Word of Life—this is true wisdom. As another year passes let us yield ourselves to Him afresh with a holy determination to serve the Lord Jesus Christ as never before.

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Premillennialism: Is it a Danger?

The attacks upon the blessed Hope are becoming more and more outspoken. Next to Satan the apostate church hates the truth of the Return of our Lord the most. During the war, teachers of the Coming of the Lord were

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accused by the Chicago University as being "Pro-German." Here and there we hear mutterings that these premillennial pessimists ought to be suppressed as obstructors of the progressive development of the kingdom of God. Let them try it! They will find it a bigger job than they think. But all this is in line with the last days of this present age. (See 2 Peter iii:1-5).

Some time ago the "Reformed Church Messenger" published an article on "The Threat of Premillennialism." It has been admirably answered by our friend Mr. G. Hafner pastor of the German Reformed church in Portland, Oregon,

Is the belief in the return of the Lord Jesus Christ to this earth to set up His kingdom dangerous to the Church? If so—*all the worse for the Church.* But "the Church" in the New Testament sense of the word, is not afraid of the coming of her Lord and Bridegroom, and she is not ashamed to confess her belief in, and her longing for His return, in spite of the ridicule she has to suffer. She is "converted to God from idols, to serve the living and true God, and to wait for His Son from heaven." The true Church does not heed the scoffers of the last days, who say: "Where is the promise of His coming?" Many leaders in Christendom find their type in "that evil servant, who says in his heart (and with his mouth and pen), 'My Lord delayeth His coming.'" The true Church remembers the oft-repeated admonition of her Lord, to watch and pray, and to wait for His coming. With rapturous expectancy she hears His closing testimony: "Surely I come quickly," and she takes up the glad refrain of John, the beloved deciple: "Amen, even so, come, Lord Jesus!" If the fact, that the number of Christians who love His appearing" is growing, causes anxiety to many leaders in the denominations, how great will be their dismay when the dreaded event of His coming will take place!

I was amazed when I read an article in the MESSENGER some time ago under the heading, "The Threat of Millennialism," in which the accusation was made that Premillennialism and Capitalism have fallen in love and have united to destroy the Church and hinder the progress of the world. There may be some capitalists who are believers in the premillenial coming of the Lord, and who are spending money for the spreading of this doctrine, but the accusation that they are doing this with the purpose to combat the social teachings of the Church and to preserve capitalism is ridiculous, and is a sorry example of the means employed to fight against the blessed hope of "the glorious appearing of the great God and our Saviour Jesus Christ." In the above mentioned article in the MESSENGER is a sentence quoted from the *Christian Century*, that "the literature of premillenarianism is kindly disposed to certain generous capitalists." I have read a great deal of premillenarian literature, but have never found one sentence that justified this statement. If "in Los Angeles a big Bible institute is largely financed by an oil magnate," there is also a university in Chicago which is financed by an oil magnate, and from which university a flood of literature is emanating destined to destroy Biblical Christianity of which Premillennarianism is an essential and important part. The *Christian Century* tries to make its readers believe that Premillenarianism is "the Bible Institute kind of religion," and that this kind is supported and

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propagated by capitalism. The Apostles of the Lord and a host of other most excellent teachers of the Christian religion were Premillenarians without contradiction. Were these men influenced in their belief and teaching by oil magnates or other capitalists?

In the same article of the MESSENGER is a lengthy quotation from "Dr. Holmes." This Dr. Holmes seems to be greatly disturbed on account of heresy hunting "and the Fundamentals Conferences," which have been held in recent years. According to his estimation there is no need of fundamentals. Every fad of so-called science has a perfect right in the Church, but the most clearly taught doctrines of the Gospel on which Christianity rests, are of no account; they may and ought to be discarded like "old clothes," as another writer in the MESSENGER recently expressed himself. I sincerely wish that these perturbed gentlemen may cease from their fear of fundamentals and millenialism, and begin to "tremble at the word of the Lord," which they have rejected. No, friends, the belief in the coming of the Lord Jesus Christ from heaven to set up His millenial kingdom over the nations of the earth is not a scarecrow. The coming of the Lord will certainly be accompanied by judgments upon apostate Christendom and a rebellious world. But it will bring about the restitution, when the many yet unfulfilled promises of God will be fulfilled in a most literal and glorious way. The coming of the Lord Jesus Christ is *the hope* of the Church, and every other hope substituted for it is a fraud. Many claim that the premillenarian doctrine makes of the people "sky-gazers" instead of workers. Sky-gazers? That is just what the Lord Jesus wants us to be. Did He not command His disciples, saying: "And when these things begin to come to pass, then *look up and lift up your heads*; for your redemption draweth nigh." (Lk. 21:27). But the accusation that premillenarians are idle star-gazers is false, for the most zealous workers for the spread of the Gospel have been animated and spurred on to activity by their living hope of the early coming of their Lord. Premillenarians certainly cannot be very enthusiastic for the man-made program of the Churches in our day: "to win the world for Christ," "to make the whole world Christian," "to set up the Kingdom of God in this world," "to Christianize all the relationships of life." *This is not the task of the Church and therefore an impossibility.* In one of the prominent Churches of our city I heard a speech lately, the main part of which could be summed up in the sentence: "American democracy must be given to (or forced upon) all peoples, because this is the kingdom of God." No, thank you for this Gospel of W. W. Many of the leaders of the denominations are irritated because the premillenarian doctrine is hindering their plans. They like to call the premillenarians pessimists and prophets of fear and despair, because they do not believe in the triumph of the Church over the world. The premillenarians prefer to believe "the sure word of prophecy," rather than the dreams of these modern prophets. They rely on the word of the Lord, that before His coming "unrighteousness shall abound;" that up to the end of this age wheat and tares shall grow together; that when the Son of man cometh He shall not find the faith on the earth. These self-made modern prophets of optimism have corrected the inspired Apostle of the Lord. Instead of his sombre description of the last days, Titus 2:1-5, they read about as follows: "We know that in the last days glorious times shall come; for men shall be lovers of God and their fellows, generous, humble, modest, reverent, obedient to parents, thankful, holy, full of affection, faithful, chaste, mild, lovers of God more than lovers of pleasure, having not only the form of godliness but exhibiting the power thereof." Readers of the MESSENGER, study your Bibles and do not believe everything because some preacher says so. Of many of

them it might be said: "Ye do err, not knowing the Scriptures, nor the power of God." If you want to learn what the word of God teaches concerning the coming of the Lord Jesus Christ, read His own words and the words of His inspired Apostles. But in doing so, lay aside all preconceived ideas and accept His words without questioning.

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The Troubles of Isaiah

We do not mean the real and only Isaiah, but the man who flourishes on the Pacific coast by the name of "Brother Isaiah." While the Pentecostal, gift of tongue woman, Mrs. McPherson, is called "the miracle woman," he is the miracle man. Some weeks ago he tried to perform one of his "miracles" on a poor sufferer from articular rheumatism. Here is the story as printed in the "Pomona Progress" (California.)

The coroner's inquest to determine the cause of the death of Mrs. Margaret F. Dunbar, of San Dimas, who died yesterday morning after a treatment by "Brother Isaiah" Cudney, has been set for Wednesday morning at 10 o'clock at the Todd chapel in this city. Mrs. Dunbar, a woman 58 years of age, had been suffering from articular rheumatism for years and had been, it was said, bedridden for about eight years. She was taken from her home, 205 West Third street, San Dimas, by her sons Roy Dunbar of Tulare, and Ed. Dunbar of La Habra and a daughter, Mrs. Claude Campbell of La Habra, who accompanied her to Hollywood to the home of "Brother Isaiah."

Early Sunday morning Dr. R. F. Rohlfing of San Dimas was called to attend Mrs. Dunbar. He found her in a semi-conscious condition and very near death. He was unable to do anything for her and she died at 9:30 o'clock in the morning. According to Dr. Rohlfing Mrs. Dunbar died about twelve to sixteen hours after her return from Hollywood where she had been treated by "Brother Isaiah" for the rehumatism that had crippled her for so many years. She had waited three days for an opportunity to be "healed" by the miracle man.

Immediately after her death Mrs. Dunbar's body was brought to Pomona by the Todd Undertaking Company and Dr. F. C. Swearingen was summoned to make an x-ray examination. Photographs taken by Dr. Swearingen showed that both of Mrs. Dunbar's elbows were badly broken and dislocated, that her right hip was broken and that the ligaments of both knees were so badly torn that the lower legs could be moved from side to side as though there were a broken bone.

According to the testimony of Mrs. Dunbar's children who were with her at the time of the "treatment," "Brother Isaiah" had administered treatment by forcibly bending and manipulating the joints that had been giving their mother the most trouble. They had become adhered so during the years of progress of the disease that the violent manipulation broke the brittle bones or tore the ligaments. After a few minutes of this treatment Mrs. Dunbar became unconscious and was rushed to her home in an ambulance.

In the opinion of Dr. Rohlfing, Mrs. Dunbar died from the shock of the broken bones.

These frauds who claim healing powers and that even handkerchiefs "blest" by them will heal all manner of diseases, etc., ought to be dealt with by the law as other deceivers are, like spiritistic mediums and soothsayers. They belong to the same class. We hope "Isaiah" gets what he deserves.

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Very Strange

The "Congregationalist" deplored more than once that Mr. Trumbull, Editor of the S. S. Times and Dr. W. H. Griffith Thomas had gone to China and emphasized there pre-millennialism, claiming that this was dividing the missionaries.

In an issue of the liberal "Congregationalist" of several months ago, a writer expresses considerable sympathy with Mrs. McPherson's work and describes her campaign in Denver in glowing terms. It is extremely strange! Here are two well balanced Christian teachers who were belittled by this periodical. A woman-preacher, Pentecostal-gift of tongue leader, healer, etc., whose teachings are very far from being sane and scriptural is highly praised and the supposed "healings" are put down as real miracles. The same is true of several Methodist periodicals which have no sympathy with Bible-Institutes, Prophetic Conferences and pre-millennial teachings, but they likewise think that this so-called "miracle woman" is some great one and is doing a wonderful work.

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What is a Christian?

A volume was recently published by the Yale University Press, in which the question of "What is a Christian?" is answered. The author has no use whatever for the doctrines of true Christianity. Here is a sample of his definition:

Our nearest and simplest answers to the question might always well be cast in the more informal and less logical pattern of Jesus's teaching. Grant at Appomattox Court House giving back to Lee his sword and to the Southern cavalrymen their horses for the farms of the South, Licoln tempering military justice by the everlasting mercy, John Hay returning the Boxer indemnity to China, Father Damien among the

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lepers of Molokai, Tolstoi writing "Where Love is there God is also," Francis Thompson singing "The Kingdom of Heaven is Within You," Edith Cavell standing in eternal granite in Trafalgar Square while the captains and the kings depart—"What is Christianity?" All that is Christianity.

Sin, and what it has done to man, making him a guilty and lost sinner, who needs salvation, does not seem to exist for this exponent of a Christian. Here is a paragraph which shows the Unitarian-counterfeit of a real Christian in the Bible sense.

Wherever a man may stand in the modern world, in whatever caste class, or race it matters not, if he sets his face resolutely towards the Christ ideal for human character and human society and begins to move in that direction he has a valid claim upon the term "Christian" as his most adequate form of self-designation.

A deplorable feature of it all is that the pastor of the Madison Avenue Presbyterian Church of New York City, Henry S. Coffin, in reviewing this book can give the above statement a glowing endorsement, by writing "One will look far for a more masterly handling of this theme, "What is a Christian?" If Dr. Coffin had substituted the word "satanic" for "masterly" he would have stated the truth.

What is a Christian? A Christian is a sinner saved by grace. A Christian is a person who trusts in the Lord Jesus Christ as Saviour, believes on Him as the Virgin-born Son of God, that He is very God, who became incarnate, that He died on the Cross as the substitute of sinners, that He was physically raised from the dead, ascended in that risen body to the right hand of God, where He now is as Priest and Advocate for His people, till He comes the Second time to be enthroned as King of kings and Lord of lords. A Christian in virtue of his trust on Christ as Saviour is born again, indwelt by the Holy Spirit, a member of the body of Christ, the true church; his aim as a Christian is to walk worthy of the Lord, of the Gospel and of the calling wherewith he is called, to serve the Lord and exalt His blessed and ever worthy Name. This is a Bible sketch of a Christian. Any one who does not believe in Christ the Son of God, who rejects His incarnation and His sacrificial death, is no more a Chris-

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tian, than a Cannibal in the South-sea islands; though this "goody-goody" piece of humanity may carry a prefix before his name and a double appendix after.

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Sneaking In

False teachers who promulgate evil doctrines show themselves as the "offspring of vipers" by the way they sneak about and sneak in. The "American Tract Society" which stands for the faith delivered unto the Saints, made some time ago a sad experience. "The Committee on Christian Literature for Latin America" induced the Tract Society to print the "International Sunday School lessons" with explanatory notes in Spanish. Not suspecting that anything was wrong, the Tract Society published the literature. After their publications were out, numerous missionaries complained about this publication and condemned it on account of its false teachings, contrary to the true evangelical faith. Our friends, Mr. William Phillips Hall, the President of the Society and Dr. David James Burrell, the chairman of the Publication Committee have issued the following declaration:

"The American Tract Society, whose central office is located at No. 101 Park Avenue, New York, hereby gives notice that its attention has been called to the fact that the explanatory notes on the International Sunday-school lessons in the Spanish language which have been prepared and furnished by the editors of, and published for, the Committee on Christian literature of the Committee on Co-operation for Latin America, contain teachings contrary to the accepted standards of evangelical Christian belief; that as the American Tract Society has always stood for those views of the Bible and its teachings held by truly evangelical Christians and holds in reprobation such teachings as it has been unknowingly and innocently publishing in the notes mentioned above, it hereby announces that it has ceased the publication and distribution of said notes; that it confesses it has been grievously misled and deceived in this matter; that it denounces the aforesaid teachings and will hereafter more carefully and fully scrutinize all manuscripts in foreign languages that may be presented for publication, and so avoid other experiences of a like nature.

We are thankful for the stand this old Society has taken. Destructive Critics, deniers of the Deity of our Lord, of His sacrificial work on the cross and the other fundamentals of Christianity are always add it to sneak in thier soul destroying errors.

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Who is crazy? The Associated Press recently contained a dispatch from Monroe, Wis., that William Jennings Bryan had caused a stir among professors of the University of Wisconsin, and teachers throughout the state, when in an address there he charged E. A. Birge, president of the University with fostering the teachings of atheism and "ridiculing the belief in God and the divinity of Christ."

"The president of the university that you are maintaining at Madison is making a joke of the religious teachings of your fathers and mothers," said Bryan. "I think that the mothers and fathers and grandmothers and grandfathers who believe in God and believe that Jesus Christ was more than an unusual man and a child of disgrace, ought to know of the teachings of the president of Wisconsin's university is fostering."

Launching upon the various subjects taught at the university such as philosophy, evolution, Darwin's theory, modern science and other similiar ones, Bryan cited these as being mere guises which in reality foster atheism.

The great need of this country is to get back to the strong belief in God, he said, and predicted that the good influences of Christian mothers at home would come to naught under continued influences under present teachings at the university.

President Birge's only comment was "Bryan is crazy. He is seeking notoriety and I refuse to enter into a newspaper argument with him. No one pays any attention to what Bryan says anyway."

We are thankful for Mr. William Jennings Bryan's excellent testimony against the infidelity rampant in the institutions of learning throughout the length and breadth of our land. Surely the man who stands by the Word of God, who believes in an infallible Bible, is not "crazy" nor does that man seek notoriety. Poor College President, of the University of Wisconsin! You are one of the men of whom God's Spirit spoke long ago as "departing from the faith and giving heed to seducing spirits and doctrines of demons."

We hope Mr. Bryan will follow up his attack upon the

biggest citadel of Satan in the XX Century and continue in this good work.

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The Devil laughs

That Cult which goes by the name of "International Bible Students Association" is making an astonishing propaganda. How many men they send out as lecturers we do not know, safe, that they are covering the whole land from the Atlantic to the Pacific. But it seems this cult of damnable heresies has but one lecture which it gives everywhere—"seats free and no collection."

Before us is one of these announcements. "*Hell soon to emptied*" and this statement is followed by the cock-sure sentence "millions now living will never die." We believe they even have set the date that this "emptying of hell" will take place in 1925. The arch-deceiver which started this cult and amalgamated in it some of the worst heresies of the past, also set a date for the beginning of the millennium in 1914.

We believe the devil knows how to laugh, but we doubt if he can weep. He is a sneering spirit who negates. How he must be amused at these lecturers who go about telling sinners everywhere that "hell will be emptied"! He must roll in laughter when he sees people accepting this clever lie he has invented to lead his dupes onward to a hell which will be his own, eternal abode.

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What is Wrong?

Another evil cult is "Seventh Day Adventism." Some good people think that all Seventh Day Adventism stands for is keeping Saturday as the day of rest. But there is a great deal more than that. The cult strikes at the very vitals of the faith delivered unto the Saints and is a denial of the fundamentals of Christianity and the Gospel of Jesus Christ.

To show their belief we give the following condensed statements.

A substitute was accepted in the sinner's stead when Christ died,

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but the sin was not cancelled by the blood of the victim. By the offering of blood, the sinner simply acknowledges the authority of the Law and expresses his desire for pardon. Christ, at his ascension began pleading his blood before the Father in behalf of believers, but their sins remained upon the record until 1844 (end of the 23000 days of Daniel). He then entered the sanctuary to begin the work of investigation of sin. The sins of the penitent will finally be borne by Satan who is the author of sin.

When the work of atonement in the heavenly sanctuary has been completed the sins of God's people will be laid upon Satan. He will be declared guilty of all.

The keeping of the law is necessary to salvation. The law of Moses was never abrogated.

Believers who fail in observing the Sabbath (Saturday) are lost. If you do not keep it you are disloyal, Christ will blot out your name from the Book of Life and you will be lost eternally.

When Christ finally comes to earth, only 144,000 out of all living will be saved, and these will be Adventists, who are the only ones who do not have the mark of the beast upon them.

All who worship on Sunday have the mark of the beast and will be eternally damned.

All churches except the Adventist are "Babylon" and will be rejected by God.

Souls sleep after death until the thousand years when Satan and his followers will be on earth. Adventists at Christ's coming to earth will be translated.

After Satan and his followers have been on the desolate earth for 1000 years, they will be annihilated.

It is unreasonable that God should allow sinners always to exist as a blot on His creation. They will be annihilated after 1000 years.

They have a clever way to cover up these soul destroying errors and catch many unawares, who are ignorant of the Truth of God and the blessed Gospel of Grace. Seventh Day Adventism belongs to the "Synagogue of Satan"; they claim to be Jews, or Israel, and are not. (Rev. ii:) Beware of them.

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Timely and Important

Many a time during the past years, anxious parents have asked us "where can we send our boys to receive an education?" Colleges and Universities are nearly all tainted with the evolutionary teachings and denials of the Bible as the Word of God. This is also true of hundreds of high-schools, which prepare the young for higher education.

The article in this issue by Frank E. Gaebelein, on the Stony Brook School for boys, will therefore be read with a great deal of interest. Such a school in which the Bible is

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taught, in which all the great fundamentals of the faith, including the second coming of our Lord, are upheld, is of far greater importance than we could possibly estimate. Boys of the age of 12 to 18 are easily impressed. It is a great work to teach them God's way of salvation and give them a solid knowledge of the Truth of God, besides preparing them for entrance into colleges, where they have to meet the most subtle denials of the revelation of God.

We know all our readers will remember this movement in prayer and also support it financially.

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The articles which were published in October and November issues on **"Faith Healing"** will shortly be published in a pamphlet. We urge the widest possible circulation among God's people.

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Bible Conference. Meetings during December will be addresses by the Editor in **Johnstown, Pa.,** (Dec. 13-14), and elsewhere. We hope to be from January 3-10 in **Macon, Georgia.** As already announced, the 22d annual Bible Conference for **Boston and New England** will be held, the Lord willing, in the main auditorium of the Park Street Church in Boston on January 16, 17, 18 and 19. Full programs giving the speakers and topics will be published later. They will be sent to all our readers in New England. If friends in other sections of the country wish to attend this conference we will be glad to supply them with programs also. We expect a time of blessing.

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The Christian Fundamental League of California is doing a splendid work in publishing folders exposing the delusive cults of our times. There is one contrasting Christian Science and the Scriptures. Another puts side by side the teachings of the Bible and the teachings of Russellism, Mormonism, Seventh Day Adventism, Theosophy, Spiritism, etc. We recommend this good work to our readers. It is under the leadership of Mr. Robert A. Hadden, 207 Van Nuys Building, corner Seventh and Spring Streets, Los Angeles, Calif.

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The circulation of some of our books in foreign languages continues and is blest by our Lord. We have received a number of fine letters from Italy and different sections of the Spanish speaking world. expressing great gratitude for having our expositions on Daniel and Revelation translated and published. **And they want more.** Our book on **"Harmony of the prophetic Word"** is translated in Spanish and so is **Revelation** in Italian and several other books. As soon as the Lord makes it possible we shall go ahead with the publication of these volumes for free circulation. It is surprising the vast amount of literature in Spanish and Italian especially which Seventh Day Adventism and Rus-

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lism are sending forth. Missionaries complain about it and deplore the fact that not so much on real Bible study in these languages is available. So it is a needed work to help our Spanish and Italian speaking brethren.

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We heartily thank our many readers for sending us the names and addresses of their friends for sample copies of "Our Hope." In numerous cases it has done good and these friends subscribed for the magazine. Then a good many did better than that; they sent the names of their friends and paid for a year's subscription. This is a good work and the blessing which results from it will be the joy of those who were instrumental in time and eternity.

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If we had a subscription list of 25,000 we could enlarge the magazine considerably and use thousands for free distribution. If all our readers go to work and help us in this direction we shall more than reach this goal. **Will you help?**

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The **Special Offers** appear in this issue for the last time. After December 31 we will no longer fill orders at the prices quoted. Order at once.

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For many years we have devoted the last evening of the year to praise and prayer. We do so this year again, God willing. Please join us in giving thanks to the Lord and in the prayer of intercession. Pray for us and for His continued blessing upon the ministry of His Word.

The Gospel of John

Chapter IX

"And as Jesus passed by he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day the night cometh, when no man can work. As long as I am in the world, I am the light of the world." (Verses 1-5.)

The contents of the entire ninth chapter are only found in this Gospel. As to the time, whether immediately after the happenings recorded in the previous chapter, or some

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time after, we have no certainty. It was probably a few days later, on a Sabbath (Verse 14). Some have stated that the miracle of the healing of the blind man happened as the Lord passed from the murderous multitude, inasmuch as the word rendered "passed by" is the same as in the last verse of the eighth chapter. But that is impossible, for we read, "Jesus hid Himself," and that was a miraculous hiding.

As he passed by he saw that blind man. No appeal came from his lips. He knew nothing of Him and His power who passed by, nor could he see the Lord. But the Lord saw the blind man, and perhaps halted and looked compassionately upon him. How the disciples knew that his affliction was congenital blindness we do not know; perhaps he was like the impotent man in the third chapter of Acts, a familiar figure, and, as a mendicant, may have been in the same place for many years. His disciples asked Him, "who did sin, this man, or his parents, that he was born blind?" The question arose undoubtedly from the Jewish opinion that such afflictions were the result of some special sin and that the man born blind was punished on account of it. In a general way all disease and affliction is the result of sin. The Jewish error that physical afflictions are the direct result of some wicked deed may have originated by misunderstanding what the Lord spoke in Exodus XX:5, "visiting the iniquity of the fathers upon the children." Job's friends also shared this common idea as to suffering, and charged Job with being an unrighteous man. It seems that the inhabitants of the island Melita also held the same view, for when Paul had been bitten by the viper they said, "this man is a murderer."

The same is held by some of the extreme "faith healers" and so-called "divine healers." They teach that a child of God is afflicted on account of some unconfessed sin; some have gone so far as to say when no results follow the "anointing with oil" and the sick one is not raised up, that it is on account of some special sin. This is foolish, unscriptural fanaticism.

The Lord corrects this popular error, that some special affliction is and must be a punishment for some special sin.

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"Neither hath this man sinned, nor his parents." The blindness with which the man was afflicted from his mother's womb was not the result of some particular sin. This man's blindness was known to God; it was permitted by Him in His all-wise purpose. It was thus allowed by God so that His own glory through this miracle of mercy and power might be demonstrated—"that the works of God should be manifested in him." A double work was then manifest in this man; he was miraculously cured and then, after his cure, another work of God was worked, when he believed on the Son of God; as it is written, "the work of God is to believe on Him whom He hath sent" (John VI:29).

It is a deep and weighty statement our Lord made, and throws some light on the question of the origin and existence of evil. God permits it and allows it to exist for His own glory; yet this does not fully explain God's great mystery, unfathomed by the finite mind of man, as to evil. The man was thus ordained to be blind so that the works of God might be made manifest. It was so with Lazarus, whose death was permitted "for the glory of God, that the Son of God might be glorified thereby." (John XI:4.)

Then our Lord speaks of the fact that His activity as man upon the earth is now soon to close. "I must work the works of Him that sent Me, while it is day; the night cometh when no man can work." But what does He mean when He spoke of the approaching night? As long as He was here on earth it was "day." When he left this earth, rejected by man, it became "night." This age in which we live is "night," yet faith in that night, the faith of the believer, can look up into the heavens and knows itself there in Christ. Such use is made of night and day by the Apostle in Romans XIII:12—"The night is far spent, the day is at hand." The night is now when Christ is not here; the day refers to His coming again. This interpretation is fully confirmed by the next statement our Lord makes: "As long as I am in the world, I am the light of the world."

"*When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind*

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man with the clay, And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. (Verses 6-7.)

The blind man had listened to the words of the Lord Jesus, but we hear nothing of an appeal from his lips. The Lord healed him of his blindness unasked and unexpectedly. Instead of speaking the word of power by which He could have given sight to the eyes of this blind man, He did, partially, that which He had done before in healing one deaf and dumb (Mark VII:33), and another blind man. (Mark VIII:23.) He spat on the ground, and made clay of the spittle and then anointed the eyes of the blind man with the clay. It is said that it was believed at that time that clay and spittle had curative properties, but even if there were any truth in this foolish belief, one born blind, with no optic nerves, could not be healed by such a remedy. Why did the Lord do this? To do this He had to lean down, as He did in the eighth chapter, when He leaned down and wrote in the ground. The finger which wrote thus had also written the law which pronounced death upon the sinner, and here in forming clay with spittle, we have a reminder that He once formed man out of the dust of the earth and that He has therefore the power to heal one born blind. And the miracle which took place is the evidence that He who healed the man was the Almighty Creator Himself. Spittle is connected with humiliation and deepest reproach. The action of our Lord appears then to be a witness to His own person. He is the Lord who has all power; He came in humiliation to suffer shame. He had come to Israel to open their eyes.

But the application of the clay did not remove the blindness of the man. If nothing else had been done, the blind man would not have been healed. The Lord sent him to a pool of water. "Go wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing." That also was the instruction given to the leper Naaman when Elisha told him, "Go, wash in Jordan." Not that the waters of Jordan or Siloam

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had power in them to heal of leprosy or blindness. It was a test of faith and obedience. The water typifies both the Word of God and the Spirit of God. The meaning of Siloam is especially emphasized as being "Sent," because the heart must believe on Him who is the sent One, whom the Father sent into the world to do His will and to finish the great work on the cross, then the Holy Spirit does His gracious work. And so this blind man obeyed the voice he had heard, though he did not see the person. We do not know if some one took him by the hand when he expressed the desire, or if he groped his own way towards the pool of Siloam. He did not question the direction given to him, but obeyed implicitly. Then he was healed and came seeing. And this is the process still with the natural man in spiritual darkness.

A careful survey of the Gospels will show that our Lord healed more blind people than any other class of afflicted ones. A deaf and dumb one had his hearing and speech restored; then there was one case of palsy and dropsy healed; two lepers and two suffering with fever are recorded as having been healed; three were raised from the dead, but four, or probably five, cases of blindness healed are recorded. The reason for this is not far to seek. In the great prophecy of Isaiah relating to the Messianic Kingdom, the coming millennium, we read, "then the eyes of the blind shall be opened." (Isaiah XXXV:5.) Again it is written in Isaiah, "in that day . . . the eyes of the blind shall see out of obscurity, and out of darkness" (XXIX:18); and in Isaiah XLII:7 it is stated that the work of the King will be "to open the eyes as of the blind." These miracles the Lord wrought when He opened the eyes of the blind attested Him as the promised King. They were of an evidential character and showed to Israel that the King was in their midst with the powers of "the age to come. . ." Significant, therefore, is this healing of the man born blind, as it follows after His great self-witness in the preceding chapter, on account of which the unbelieving Jews wanted to stone him. The miracle showed Him that He is Jehovah and Israel's King.

Modern "faith healers," the present-day miracle men and women, with their twisted and unscriptural teachings,

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claim to perpetuate miracles of healing, among which the healing of the blind takes a prominent place. They sometimes claim, what deluded Christian Science claims, that they do the same miracles our Lord did. But have all these "divine healers" ever healed a man who was born blind? Will they ever do it? Certainly not.

"The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he; others said, He is like him; but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. (Verses 8-12.)

The miracle attracted wide attention. All the neighbours, who probably knew the blind beggar for many years, came together, and seeing him healed, asked in astonishment: "Is not this he that sat and begged?" Some, who knew him well, said, "This is he," while others expressed a doubt and said, "He is like him." He himself set all their questionings at rest by affirming that it was he.

They asked him the question how his eyes had been opened, and he gives them a simple account of what had happened. But when they asked him "where is He"?—that is, Jesus, who had healed him—he answered, "I know not."

(*To be continued, God willing.*)

Studies in Isaiah

By F. C. Jennings

Chapter xxii: "The Burden of the Valley of Vision."

The chapter to which we have now come clearly divides into two parts: the earlier in verses 1 to 14, following in regular course the "Burdens" of the previous chapter, on some place emblemed by the title "Valley of Vision"; and then in verses 15 to the end, what is apparently an illustrative

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appendix, breaking into the regular order, but which we may call the "Burden" of the highest court official in Jerusalem.

As Delitzsch notes, the idea in the grouping of the four Burdens is not chronological as to dates of composition, but suggests a storm coming from a distance, first rising in far-away Babylon, and approaching by way of Edom and Arabia, till it bursts over Jerusalem in awful fury. For that Jerusalem is here the object of the "Burden" is assured by the fourth verse.

But what is the force of that strange cryptic title, "Valley of Vision"? The preceding context will give us the safest answer. For just as in the preceding emblems there have been paradoxes in the terms used, as "Desert" and "Sea"; "Silence" and "Tumult," so here "Valley" and "Vision" are equally paradoxical. If it had been "Mount of Vision" there would have been congruity; but who would expect to get a clear vision of what was far off when in a **valley?**

But the word for "Valley," while there are several in Hebrew, is that one that is used when a **threatening** idea is to be conveyed. It is **Geh,** and is found in "The valley of slaughter" (Jer. xix, 6); "valley of salt" (2 Sam. viii, 13); "valley of death-shade" (Pd. xxiii) and is particularly clear in the awful Gehenna, the "Valley of Hinnom," the word used for the place of everlasting punishment: Hell. In verse 7 the word for "valley" is quite another and has no such gloomy association. Thus then, I gather from the two terms "Valley"; and "Vision,"* that we are to expect here a revelation to the prophet of a fearful judgment on Jerusalem, to be inflicted some time in the undefined future.

There are points in the chapter that must not be passed over without note, as may be for our edification in Christ—(of what worth is all our reading if it does not lead us to

*Isaiah's characteristic play on words is well illustrated by these three items. It is impossible to transfer this to the English, and thus this point, at times of practical value in the correct understanding of what is written, is lost; but anyone can discern the evident intention to select words of similar sound in the Hebrew, **mehumah, mebusah, mebucah,** which I have respectively rendered by "tumult, treading down and confusion."

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Christ?)—yet, as a whole, it calls, as far as my light goes, for no extended comment. A free paraphrase will be enough to give its general bearing. Will my readers open their bibles and follow the reading.

"Thou city full of tumult! Thou city clamorous! What aileth thee that all thy people are rushing up to the flat roofs of their houses? (Then the prophet answers his own question) Ah, I see what it is: An army is approaching; but while you can apparently discern nothing beyond an exciting spectacle, let me tell them what my clearer "vision" shews. There are many corpses—they are **thy** slain, who have not lost their lives in honorable conflict; but have been slain as prisoners. I see thy very rulers taken captive and fettered without having raised an arm in their own defence ("without bow": a figure of speech for not having used their weapons); while the common people, who have endeavoured to flee afar (not "from far" as A. V.) are ignominiously chained together."

But now note the effect of this vision on the spirit of the Seer, and learn from it what the same Spirit of Christ ever works in His people who see, in that Word that gives us the only "vision" that we now have, the quick-coming wrath.

"Therefore I said: O leave me alone! Hinder me **not** in my bitter weeping! Press me not with comforts! For how can I see unmoved the destruction of the daughter of my people." A tender way of speaking of his beloved nation, as seen in the fate of its chief city, Jerusalem; and particularly significant in this connection in which his own lips are announcing the judgment he thus bewails. Well may we learn that God takes no pleasure in inflicting judgment on the creatures He has made, whoever they may be. Judgment is indeed His work; but it is His **strange** work (Isaiah xxviii, 21). He is, as we may say, not at home in it; it is not His congenial element; (how well for us that it is not) and the same Spirit by which our prophet sees the coming suffering, leads him to weep over it. So did He who was in Himself the very "outshining of God's glory; the exact expression of His substance," shed tears, as He, too, foresaw and announced that same judgment on Jerusalem; and in

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utter tenderness bewailed the hardness of heart that refused to be sheltered by His wing. Well may we learn then, again I say, that none even to this day, if under the leading and control of the same Spirit, will speak of the awful penalty awaiting the finally impenitent, with a cold heart or a tearless eye. He who is in communion with God loves, rejoices and weeps with Him. I fear that any who can speak callously of Hell cannot enjoy our full confidence as being the servant of Him Who wept.

Nor, I take it, is it possible not to discern in this very day a correspondence to that scene of excitement in the doomed city. Even today there is a strange sense of some imminent danger that leads to the ever-recurring question that men are passing one to another: "What's coming?" In that unrest we have a parallel to the rushing up to the housetops in Jerusalem. Alas, too, the parallel may be seen still further as we continue the chapter.

"For a day of tumult, of treading down and of confusion* is on the way from Jehovah, and in the Valley of Vision I can see it clearly, and even hear the crash of falling walls, and the cry of woe that beats against the mountains.* For Elam has taken the quiver, with chariots and horsemen. Kir has uncovered the shield; and thus it is that thy choicest valleys are full of chariots and that horsemen threaten thy gates."

Thus in the prophetic vision, Jehovah foretells the chastening of Jerusalem and bringing on her double for all her sins; for while the sins of no *individual* can be eternally forgiven without the shedding of Blood of such value that God can accept it in expiation; yet the sins of a **nation** as such as an entity with a **national** responsibility, that can be met (only upon the earth (there are no **nations** in eternity) must, as evidencing the inflexible righteousness of the divine government of the earth, pass through retributive suffering which they bring upon themselves by those sins; and this is inflicted by the antagonisms among the nations themselves. Thus God used the Assyrian in his day; and later Nebuchad-

*As Birks, Delitzsch, and others; or it may be "a cry to the mountains."

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nezzar in his; still later Darius is used in the punishment of Babylon; and then Alexander in that of Persia; finally Rome displaces in the same way the world-empire of Greece; and Rome, broken up by the Goths, Huns, etc., brings the series to an end for a time, till the fourth empire is again revived, and of this we would seem to be on the threshold; but this, too, shall come to its end—not by the substitution of another merely human power (in democracy fully displayed this form of man's testing comes to an end) but by the fall of the Stone cut out without hands; that is, the revelation of the Lord Jesus Christ and the setting up of **His** Kingdom that shall never be removed.

But the same principle is equally true today, and he is blind indeed who cannot discern the judgment (or "Day") of God on those nations that profess faith in His beloved Son, in the awful conflict by which the sphere has been brought to desolation, and, in parts, to utter ruin; with pestilence, famine and bloodshed everywhere rife in it.

In verse 8 and following there is a strange admixture of the historical with the prophetic; for much of what is here foretold was actually done by Hezekiah (see 2 Chron. xxxii); but the history eventuated in the *deliverance* of Jerusalem, the prophecy in its *capture*; therefore the history does not fulfil it.

The people awaken to the seriousness of the threatening danger, and take every precaution within their power to meet it, save only that they quite overlook Him in Whom alone is there any hope of their deliverance; they "neglect the great salvation" in that they look not to Him alone Who is their one effective Defender and whose decree long ago determined this visitation that is now threatening them.

In our A. V. the last clause of verse 12 would read as if Jehovah were reproaching the people for not considering him who long ago had made the "pool" the antecedent of "thereof," being a work merely of human engineering. But that is, of course, impossible, and it is but an example of the need of care in finding the antecedent to prepositions in scripture. The reference is to the calamity that is overhang-

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ing it; it is this that has been "fashioned long ago."* But, although this has been formed in Jehovah's Mind, the very telling it forth thus as by the prophet, was that it might *not* eventuate, but be averted by a timely repentance, as was really the case when a similar threatening was proclaimed to Nineveh by Jonah (Jonah iii).

What a weighty—what an important—principle this is in the ways of God; and how good it would be if the nations of Christendom, and particularly their statesmen, would recognize it. All the combined wisdom of men; all confidence in the arm of flesh; all the care that a "League of Nations" in its council or assembly can take to ensure the permanent peace of the world are as absolutely futile as these precautions taken by the Jews. Instant self-judgment; sincere repentance and public and private self-abasement would now, as then, alone avert the threatened evil. But, alas, the same Spirit of prophecy that tells us directly of the wrath that overhangs that very sphere, records precisely the same charge as does the Old Testament prophet, in the repeated words: "*Yet they repented not*" (Rev. ix, 20:xvi, 9). It is very serious; but is it not true? Quick enough are the nations to charge *each other* with evil; but where has there been any sincere confession of the sin of **all**, Godward? Therefore, we, too, see divine wrath still hanging as a heavy cloud over all Christendom. Thank God that ere that cloud breaks in all its irresistible fury, all who **do** take the place of repentance toward God and confidence in His mercy in Christ will be out of it, for that is the word on which He has caused us to hope. (Ps. cxix, 49.)

Yes, the very calamity that was impending was really a call from Jehovah for that repentance that should avert it; but instead of the weeping, mourning, disheveled hair and

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*Delitzsch has an interesting note on this, which I transcribe: "That which is realized in time has existed long before as a spiritual pattern, *i. e.*, as an *idea* in God. God shews this to His prophets; and so far as prophecy foretells the future, whenever the event predicted is fulfilled, the prophecy becomes a proof that the event is the work of God and was long ago the predetermined counsel of God. The whole of scripture predicates this pre-existence of the divine idea before the historical realization. Thus in the case before us, the fate of Jerusalem is said to have been 'fashioned long ago' in God."

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sackcloth garments of humiliation that should express the inward sorrow, what does He find? Mirth and merriment, pleasure, feasting, and revelry, all through the whole scene; saying thus, in deeds if not in words, "Let us eat and drink, for tomorrow we die"; this life is all we have, there is nothing either to be feared or hoped beyond it, so let us get all the sensuous pleasure from it that we can. The apostle takes up in 1 Cor. xv, the same words and admits that they might be defended if there were no resurrection. "How foolish I myself have been," he says, "if there be no resurrection—like those foolish men who throw away their life fighting with wild beasts, so have I thrown away my life without the slightest compensation. If it be really true that the dead rise not, then the only path of wisdom is in that wild counsel of despair: Let us eat and drink, for tomorrow we die."

This brings us (in verse 14) to a very solemn word that verges on the full revelation of truth in the New Testament: "Listen," says the prophet, "for Jehovah hath whispered this solemn sentence into my ears: 'This iniquity shall not be expiated till ye do certainly die.'" And that must mean far more than the execution of that primal sentence passed upon all men, and to which all are so inevitably going, that it is called The way of all the earth; it means that you shall go out of this life with that iniquity still upon you, and awaiting another death than that which all suffer. It is precisely what the Lord said to the most religious men of His day: "If ye believe not that I am He, **ye shall die in your sins**"—the first death will not exhaust the penalty.

But again, my beloved fellow-believer, is there not a most striking correspondence, not only in that threatening cloud overhanging this scene, but in the spirit that pervades all classes. Notwithstanding the evident impotency of the wisest of men to effect a permanent peace; notwithstanding the ever-growing unrest socially; class separating from class; notwithstanding the ever-increasing errors that are honeycombing the professing Church and bewildering simple souls; notwithstanding the scattering of the true people of God till—like Israel of old they are as sheep having no Shepherd to gather them in one—never was there a day in which men's

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minds were more centered on what is called "pleasure." Surely an open ear would hear and heed the loud call for repentance that these very conditions utter, which the "whisper" of prophecy so fully confirms: "Go," said the Lord, "through the midst of the city and set a mark on the foreheads of the men that sigh and that cry for all the abominations that are done in the midst thereof"; and to the others he said in my ears: "Go ye after him through the city, and smite, and let not your eye spare, neither have ye pity: slay utterly old and young, both maids and little children, and women, but **come not near any man on whom is the mark.** (Ezek. ix.)

Ever may we—ever should we—rejoice and make our boast in the Lord—always, always. He, and He alone, is a fount of joy that is indeed perennial, never becoming dried, in fine weather or foul. But when we consider the one Witness for God upon the earth—the Church—and the utter, complete and most shameful failure that we have all made of that testimony, we may well hear our God calling us to weeping rather than merriment; to repentance rather than boasting; to humiliation rather than pride. In the significance of the Old Testament—not difficult to read: "The angel of the Lord has come up from Gilgal (for His people have left that spot of victory and refreshment) to Bochim" (Judges ii); that is, the place of 'The Weepers,' as that word means; and would you meet Him, my dear reader, then you, too, must find your way to Bochim; nor will you meet there One in that veiled distant guise of 'angel,' but the very Lord Himself, with Whom you shall enjoy sweet and holy communion, of which the vast professing body knows nothing whatever; and we all far too little.

Hold fast to the Bible as the sheet anchor to your liberties. Write its precepts in your heart and practice them in your lives. To the influence of this book we are indebted for all the progress made in true civilization, and to this must we look as our guide in the future.—*President Grant.*

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Current Events
In the Light of the Bible

The Witness of Nature. Christendom at large denies that the present age is an evil age. Thousands of preachers tell the people that the world is constantly improving and with this false message they deny the infallible predictions of our Lord and the equally infallible testimony of the Holy Spirit.

But while man denies the revealed truth as to the character of this present age, nature bears witness to the Truth, and never before has this been the case as during the past year 1921. Great heat and droughts, besides floods, volcanic disturbances and earthquakes, etc., have marked the past year in an extraordinary way. The temperature in New York, for instance, during the past year has shown an aggregate excess of warmth of almost 1100 degrees above normal, while there has been a shortage of 7 inches in rainfall. Here are some of the things which happened.

Millions starving in China and other Eastern countries.
Indescribable destitution, famine and pestilence in Russia.
Three hundred buildings wrecked and many killed by hailstorm and waterspout at Baez, Cuba.
Three volcanoes, Villarica, Llaima and Lanin, spout flames more than a thousand feet from craters.
Drought kills fish in River Seine and France suffers most severe drought in forty-seven years.
Rhine and Moselle rivers do great damage in highest flood in 136 years.
Cloudburst and hailstorm damage, Rome, Italy.
Mount Vesuvius shows activity and earthquake shock is felt from Leghorn to Lake Lugano.
Italian destroyers carry inhabitants to safety as volcano Stromboli resumes activity.
Damage of several million drachmas done in Greece by severe hailstorms.
Earthquake blocks Corinth Canal.
Cyclone devastates three towns in Hayti.
Volcano Kilauea in Hawaii spouts immense fountains of lava.
Activity in Popocatepetl in Mexico increasing.
Earthquake shakes Vera Cruz and four other cities.
Lightning strikes oil wells, causing millions of dollars' damage in Tampico and other districts.
Mexicans pray to "water goddess" to end drought.
Volcano Colima in Jalisco is in eruption.

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Many lives lost in waterspout, which destroyed part of Tangier, Morocco.

Volcano Masaya in Nicaragua in eruption.

Typhoon and floods in Philippines, and especially of Island of Luzon, do great damage.

Six new craters opened in Mount Izalco, Salvador.

Waterspout in Maia Doura Province of Spain damages crops and villages.

Heat in the Alps causes glaciers to shrink and nine mountain climbers are killed.

Seventy-five dead in tornadoes which sweep southern United States.
Flood inundates Pueblo, causing $10,000,000 property loss.
Forty-seven perish in San Antonio, Texas, flood.

Scientists as usual are guessing, but their guess work does not explain anything. Something is the matter with this old earth. Perhaps it is even now getting ready for its "new birth" which comes with the coming of the King, our Lord.

Hebrew a Living Language. A prominent Hebrew returning from a visit to Palestine gives the following information as to the ancient Hebrew language:

I was in Palestine only a few months ago, and I saw that Hebrew had indeed become a living language. It is the sole medium of instruction in all the 135 educational institutions under the control of the Zionist Commission. It is spoken by Jewish mothers to their children from infancy. It is the language of the Council chamber, the lecture room, and even of the mart. And it is the language of the two Jewish daily and several weekly and monthly papers.

This revival of Hebrew is also a sign of the times. It is no longer a "dead language" because the people Israel are nearing their national restoration.

But that restoration will not take place till the Lord comes. The Hebrew gentlemen who reports the above, also said, that "the return of the dispersed Jews to Zion is identical with "the fulfilment of their great national hope." But it is not. The present return is not the fulfillment of the great hope of God's ancient people. It is an unbelieving mass which returns. They return for nothing but evil. The great national hope will be accomplished when the Lord Jesus Christ returns. All Scripture prophecy concerning the Jews and the nations of the earth is dependent on this great coming event.

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Socialistic Sunday Schools. There are now 120 Socialist Sunday Schools (according to the *Independent Labour Party Year Book*) in England and a good many in America. They are attended by thousands of boys and girls.

They have "10 *Commandments.*" These are short phrases which the children repeat. There is nothing of God in them. Indeed, the Secretary stated in the "Clarion," there is no room for the "old biblical fables."

They have "Lessons." The titles of some are "Bloody Sunday," "Capitalist Murders," "French Revolution," and "Red Flag." Many of the teachers are agnostics.

They have "Hymns." These include "Arise, ye starvelings," "The Red Flag," etc. That matchless hymn, "Jesus, Lover of My Soul," is condemned as "an unwholesome wail" ("Clarion," August 4th, 1911).

They have a "Doxology." This begins, "No Saviours from on high deliver," and so on.

They have a "Catechism," They call it the "Red Catechism." It is void of all Gospel teaching.

They have "Saints." In their "Children's Magazine" they print biographies of "Socialist Saints." These have included republicans and murderers (assassins).

They have "Testimonies." Young "converts" (as they are called) get up and testify that "Religion is superstition," etc.

Thus God is blasphemed, the Bible denied, and the Gospel parodied. The poor unhappy children go among their fellows and sow these seeds of unbelief—surely a serious menace to the future.

And the evil is spreading.

The Testimony of a Criminologist. The greatest living authority on crime is the Frenchman Andre Tridon. He says that there are living today about 2,000,000 professional criminals in the world. He claims that the war is responsible for the crime waves which sweep over the world. But he says more than that. Mr. Tridon declares that "every human being is at heart a criminal, a thief, a liar, and a potential murderer, ordinarily repressing these inherent in-

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stincts." We do not know if Monsieur Tridon believes in the Bible, but this is exactly what the Bible teaches, the fallen, corrupt, evil human nature.

But what this leading authority in criminology affirms, what the Bible so clearly reveals in giving a true photograph of what man is by nature, is today denied by silly preachers and would-be theologians. According to them, man is still right; there is nothing the matter with him. The few unfortunates who lie and steal are an exception.

The Disarmament Plan. The closing year 1921 witnesses another scheme to end the horrible nightmare of the nations, war. The disarmament plan furnishes the press and the "pulpit" with material for discussion. It would be a great and wonderful event if all civilized nations would disband their armies and stop their naval preparation plans. But while the talk goes on, the preparation for warfare continues. We have experimented as a nation with new explosives, which in the form of bombs, were thrown from aeroplanes on obsolete ships to demonstrate what might be achieved in the next war. Japan's widespread activity in the production of a great navy also continues. It remains to be seen what the disarmament propaganda is going to bring about.

A believer in the Word of God knows that all these schemes of well meaning statesmen and politicians are bound to fail. We know this age in which we live, is an evil age. As long as Satan, the murderer from the beginning, as our Lord calls him, is the god of this age, there cannot be a warless world. Scripture prophecy is clear on this point. It tells us that wars will continue and that the age closes with unprecedented scenes of bloodshed. Whatever theologians and novelists may make of the four apocalyptic horsemen (Revelation VI), not one of them has galloped over the earth. They will be let loose in the future, after God's true church has been caught up.

The first rider upon the white horse, denoting a false Christ, a would-be "prince of peace" evidently brings a false peace to the earth, so that the people will say "Peace and Safety" (I Thess. V.) The second apocalyptic rider

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on the red horse takes peace from the earth and once more the sword is unsheathed for the widest destruction.

We believe the disarmament scheme, if successful, as it may, will pave the way for the coming delusion of the man of sin. But this scheme, nor any other will stop war permanently, for only the coming King, our Lord, can do that. The attempt which is being made is most interesting for all who have discernment of the signs of the times.

Outside the Modern Trend

Frank E. Gaebelein, A. M.

American education, together with the government and the church, is one of those institutions that everybody feels called upon to criticize. Business men assert that it produces self-important young ignoramuses, professional men claim that it prepares only inadequately for the professions, and newspapers regularly print lists of questions revealing such bizarre facts as that ninety college students out of every hundred believe Lloyd George to be King of England, or *Thanatopsis* an Indian Princess. These lists and the sort of criticism that goes therewith, resting as they do upon the fallacious assumption that education is successful only when a large number of strangely assorted facts of special utilitarian value have been accumulated, are seldom given serious consideration by earnest educators. Based upon frankly material grounds, they are but another indication of the spiritual and intellectual temper of today. Although there is, truly enough, partial justification for them, the really vulnerable point in education is not challenged.

Where modern education is deplorably at fault—and in this respect it is no worse than our whole social order—is in its neglect of the higher spiritual values. By the phrase "higher spiritual values," I do not mean humanitarianism, socialized Christianity, or any other catchwords of 20th century ethical cant. I mean only those truths revealed in God's own Word, those truths that are dear to all who know

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the Christ as their Saviour. Religious instruction in the public schools is proscribed, in the private schools it is too often perfunctory and of slender value, and in the colleges and universities it is either perfunctory, or, when given, so distorted as to be a positive peril. For the American college, an orthodox Christian stand is considered hopelessly behind the times. It is stating the case conservatively to assert that the intellectual atmosphere at the average institution of higher education in our land scorns as unenlightened all belief in the historicity of the Pentateuch, to take this very obvious example for a touchstone. And when one remarks that the majority of the great universities countenance teaching that would explain spiritual regeneration on psychological grounds, and that would tamper with the doctrine of the Deity of our Lord until He becomes but a Jewish Confucius, one says things that constitute, from the Christian point of view, a tremendous indictment. And yet the truth of these statements is only too apparent.

A contrast to such conditions is the Stony Brook School for Boys, which has been founded to give accurate teaching upon the Christianity of the Bible and to demonstrate that this teaching belongs of right with thorough scholarship and sound education. The school offers a carefully planned course of five years designed to fit the boy for college, technical school, or for business. It is not a Bible Institute; it does not train only religious workers. And, most emphatically, it is not one of those projects dependent for existence upon persistent calumny of prominent institutions; the preceding remarks apropos of American higher education are but a statement of unfortunate conditions. Although these conditions lend timeliness to the inception of the Stony Brook School, they have not motivated this inception. The ideal of an education at once thorough and loyally Christian is big enough to energize the establishment of a new school at any time.

It is thus clear that the appeal of Stony Brook is limited to those who are in sympathy with its aim. For it makes no sweeping claims of religious breadth. It is completely non-sectarian in that it exalts those fundamental facts that

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all true Christians, Methodist or Presbyterian, Episcopalian or Baptist, regardless of denomination, hold. To the dogmas that voice scriptural truth, it most assuredly adheres; it is absolute in its submission to the Nicene creed, for example, for it recognizes that man is spiritually so constituted as to require a supreme authority. This authority it finds in a Christianity doctrinally identical with the very words of the Bible.

The school is located at Stony Brook, Long Island, a village of six hundred, fifty-three miles by rail from New York City. The grounds, comprising over thirty acres, are within easy walking distance of the north shore of Long Island. The surroundings, which include woods, farms, and private estates, are entirely rural. Two modern dormitories, a gymnasium, a large administration building containing classrooms for four hundred boys,* one of the finest beaches on Long Island Sound, tennis courts, and an athletic field make up the equipment of the school.

These items are most necessary, but they are not of first importance. What is first is that the Stony Brook School has been organized expressly for the purpose of giving, in connection with a scholarly and careful curriculum, direct testimony for the foundational truths of Christianity. The education that will accompany this testimony will be of the best; it would, indeed, be no less than dishonoring an exalted ideal were this school to offer an education in any way inferior.

Because of its promise to follow a programme frankly orthodox in character, the Stony Brook School for Boys is outside the modern trend in education. On the other hand, in methods of teaching and in administration, it is to be conducted according to the best educational usage. Always to prefer tried methods to transient fads in teaching will be the policy of the school. In accordance with this, classical studies will not be discarded for those subjects the value of which is entirely practical. A truly successful education must build up the foundations of a mental and a spiritual background, and, for accomplishing this, humanistic studies

*This structure, costing $100,000 and to be known as "Memorial Hall," will be built this winter.

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are invaluable. In combining with them Christian truth and the glorious literature of the English Bible, the school has an instrument two-edged and of high cultural value.

The Christian training will be accomplished partially through a special course of study, required for graduation and lasting throughout the entire five years of the curriculum. In this course, students will gain a firm grasp of the Bible and of the truths contained therein, parts of the Book will be memorized, and, in the last year, those claims of higher criticism, philosophy, and of science hostile to Christian faith will be carefully examined. This, to use a medical metaphor, will constitute a kind of *prophylaxis* against the *virus* of a Christless, naturalistic religion. A trained minister, a man of repute in the church, of experience in teaching, and of personality attractive to boys will conduct this course.

Such, then, will be the direct attack upon the religious aspect of the problem. Indirectly, much will be done to emphasize the things of God. In the work in English, for instance, that most influential masterpiece of our literature, the King James Version, will have a large part. Science, rightly taught, will stimulate reverence for the omnipotence of the Creator, and history will be presented so as to reveal something of God's plans for the nations. And, finally, the very atmosphere of the school will be consonant with an earnest Christian faith.

There is, however, a formidable difficulty attendant upon a programme such as this; there is the danger of making the school too rigidly religious, a sort of paradise for the ascetic reformer, and, conversely, a veritable *gehenna* for the growing boy. The school recognizes the reality of this peril. It will be careful to guard against pietism or any similar tendencies. Athletics, clubs, publications, all the activities of the flourishing preparatory school will be encouraged. And over it all will be the guiding ideal of the life consecrated to God and to His Son.

Control of the school and of its affairs rests in the board of trustees, a group of prominent business and professional men. Mr. John F. Carson, D.D., LL.D., ex-Moderator of the General Assembly of the Presbyterian Church and

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pastor of the Central Presbyterian Church of Brooklyn, New York, is President of the school. He will exercise personal supervision over its administration. Dr. Carson is a man of wide reputation. He is universally respected for his loyalty to the truth.

The success of a school is largely dependent upon its teachers. Stony Brook realizes this and acknowledges its especial pertinence when applied to a new institution. Steps have been taken, therefore, which make it certain that a highly trained and experienced faculty of Christian men will meet the first classes at the opening in September, 1922.

Under present conditions, no more than seventy boys can be accommodated. Even with this small student body in prospect, there are needs that must be met at once. Buildings must be completed, additional equipment purchased, and grounds prepared before the school will be a success commensurate with the high ideal that has actuated it. Expenses are now being met by the Sustaining Members' League* of the Stony Brook Assembly, Inc. But in order to carry this work through to a triumphant conclusion, membership in this league must increase enormously. Non-Christian preparatory schools, run solely for monetary profit, are flourishing. Will the Stony Brook School for Boys, conducted for Christian service in conjunction with thorough education, be successful? The answer rests with all those who love the truth and who wish this truth instilled in the hearts and minds of young men. Twenty thousand new sustaining members before January 1st, 1922, is the appeal which Stony Brook makes to the great body of loyal Christians. The work is an unselfish work, the need is great; the response must prove adequate.

*A contribution of five dollars entitles one to membership for one year in the Sustaining Members' League. Checks and money orders should be made payable to the Stony Brook Assembly, Inc., and should be sent in the name of the school, to 156 Fifth Avenue, New York City, Room 613. Requests for literature, information, or applications for admission should be addressed to the Principal, Frank E. Gaebelein, A. M., 156 Fifth Avenue, New York City, Room 613. A complete catalogue of the school will be ready about January first, and will be mailed to all requesting it.

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Confident, then, of the guidance of the Lord and solicitous of aid from Christian sources, the Stony Brook School for Boys continues its march towards the realization of a sound educational system linked to a fearless presentation of "the faith once delivered unto the saints." And it continues this march even though the path lies outside the modern trend in education.

He May Come Today

The most momentous event in the world's history, next to the death and resurrection of the Son of God, is about to take place; and the world is as utterly unprepared for it as were the people in Noah's day when the flood came and destroyed them all (Matt. xxiv. 38, 39). It is the event which will consummate the joy of the true Christian, and seal the doom of every gospel-hearer who is a gospel-rejecter, and therefore calls for the serious attention of everyone. It is this:

The Lord Jesus Christ Is Coming Back!
He May Be Here at any Moment!
He May Come Today!

Now this is not a foolish assertion that He *will* come today. Nor is it the setting of a specified time for Him to come, which would be equally foolish and wrong; yet many do it. It is the sober statement of a fact, to arouse souls from their carelessness and indifference, and point them to the clear testimony of God's holy Word that the Lord Jesus *is* coming again, and *may* be here today. My reader, are *you* ready to meet Him? Do not shirk the question. Face it and settle it. The issues that hang upon it are *eternal*. There is no room or time for trifling.

"I don't believe it!" says one, quite hotly. "I never heard of such a thing!" says another, quite indignantly. "It cannot possibly be true," says a third, "or it would be preached by all true Christian ministers!" While others say, "Oh! that string has been harped on for years, and He has not come yet." And thus in various ways do they verify the

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above statement, "the world is utterly unprepared for it," yea, even the religious world. Well, it *is* true, all the same, and as certain as sunrise! Neither unbelief nor ignorance can make it other than what it is—

A Fact! An Absolute Certainty!

And no excuse will exonerate *you*, my reader, from the responsibility of searching the New Testament in order to verify it for yourself and be found ready to meet the Lord when He does come.

Make no mistake as to this! And think not it is a mere sectarian theory propounded by certain individuals who are termed "Second Adventists." It is not that, I assure you; neither is it a mere personal opinion which may be taken for what it is worth. Nor is it a thing to be spiritualized or explained away, as many try to do. No, no! It is the sober teaching of Scripture. And when once it is received by faith *into the heart*, in the power of the Holy Spirit, and held there as a living *hope*—nor a mere doctrine in the *head*—it will be found to be the most blessed and glorious truth revealed in God's Word for the believer's comfort and joy, next to knowing Christ Himself, and will become a powerful controller of the daily life of him who thus receives it.

We shall view it in two ways. (1) What it means for the saints (and remember *all* the true children of God are saints, and called such in Scripture—Rom. i. 7; 1 Cor. i. 2). And (2) how it will affect the unsaved ones who will be left behind. But first, just let me say a brief word as to the *work of Christ*, which He accomplished for God and man at His first coming, to assure our hearts before we look at His second coming.

We read, "But now, once in the end of the world (or 'consummation of the ages'—New Translation) hath He appeared, to put away sin by the sacrifice of Himself" (Heb. ix. 26). At the Cross the sin question was raised and settled forever by the death of the Lord Jesus. If not, it never can be, for Christ will never die again. The next time He comes it is "apart from sin unto salvation" (verse 28). That is, He will come, not to take up the sin question again,

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but to give to His people—whether His earthly people, the Jews, or His heavenly people, the Church—the full result of His atoning sacrifice, as purposed by God for each.

When the Lord Jesus was on the Cross, all the holy nature and character of God was displayed in His dealing in judgment with sin in the Person of His Son, as well as His infinite love in giving His Son. Besides that, all His claims were met, and the Divine judgment borne by the Saviour when He drank that awful cup in order that God might be glorified about the whole question of sin which had so dishonoured Him; and a way made whereby poor sinners could be righteously saved. Nothing more remains to be done. God is satisfied, yea, *infinitely* glorified. The resurrection, ascension, session, and supremacy of the Lord Jesus at the right hand of God (1 Peter iii. 21, 22) is God's attestation of His satisfaction with the Person and sacrifice of Jesus; and the Holy Ghost come down is "the witness *to* us" (Heb. x. 15), as well as "dwelling *in* us" (1 Cor. vi. 9), with all which that entails. Bye-and-bye there will be brought in, as the final and full result of it, "a new heavens, and a new earth, wherein dwelleth righteousness" (2 Peter iii. 13; Rev. xxi. 1), and God will find His eternal rest and pleasure therein. Glorious prospect!

Then for the individual believer, he is privileged to look back to the Cross and see the perfect and permanent settlement, and putting away of all his sins, and hear the Divine declaration, "their sins and iniquities will I remember no more" (Heb. x. 17). All were borne by Jesus "in His own body on the tree" (1 Peter ii. 24), and believing, he is "justified from all things" (Acts xiii. 39). "Sin in the flesh"—the old evil nature that produces the sins—was likewise "condemned" in the sacrifice of Christ (Rom. viii. 3). So that sin, *root* and *branch*, has been effectually dealt with, and the believer is looked at as no longer "in the flesh," but "in the Spirit"; no longer "in Adam," but "in Christ"; and "made meet for the inheritance of the saints in light" (Col. i. 12); the indwelling Spirit being "the earnest of our inheritance" (Eph. i. 14); and giving us the present enjoyment of all Christian blessings, too numerous to mention here. Thus

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being set free in the liberty of the gospel, the thought of the speedy return of Him to whom we owe all for time and eternity, becomes the joy and delight of our hearts. IT IS OUR HOPE.

Now Scripture is just as clear and emphatic about the second coming of Christ as it is about His first coming, or any other great truth it sets forth. For example, God announced in the Old Testament that Christ would come, and He came. The very *manner*, as well as the *place* of His birth were foretold (Isa. vii. 14, and Micah v. 2), and He came exactly as it was said. He was born of a virgin; and born at Bethlehem. God announced that Israel should be scattered among the nations if they refused to obey His Word (Deut. xxviii. 36, 37; 1 Kings ix. 6-9), and their history is a standing monument to the truth of that Word.

He has declared they shall be restored to their own land again, and He will do it (Jer. xxxiii.).* "God is not a man that He should lie, nor the son of man that He should repent; hath He said and shall He not do it? or hath He spoken and shall He not make it good?" (Numbers xxiii. 19) Did He perform His seven "I will's" in Exod. vi. 6-8 and deliver them from Egypt? Surely He did. Then He will just as surely perform His twelve "I will's" in Jer. xxxii. 36-44, when He "gathers them out of every land" (Psalm cvii. 1-3). But the Lord's return to earth is needed to make that good.

Take the three angelic announcements about Him in the New Testament, and observe how striking they are. (1) "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord" (Luke ii. 11). Was it true? Why, t is an acknowledged historical fact, and brought to remembrance every Christmas Day. (2) "He is not here, He is risen" (Luke xxiv. 6). This, likewise, is a recognized fact, remembered every Easter Sunday, and the very basis of Christianity (1 Cor. xv. 14). (3) "He will so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

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*The recent deliverance of Palestine from the Turks seems to indicate that the Jews are likely to have their own land back again soon, and be there in unbelief, in readiness for the Antichrist when *he* arises (John v. 43; 2 Thess. ii. 8-12; Rev. xiii. 11-18).

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And this will be accomplished as surely as the other two. The New Testament opens with the announcement of His first coming (Matt. i.), and it closes with the announcement of His second coming (Rev. xxii. 20).

Then if we take the fact itself without distinguishing between the *two stages* of His coming, almost every book in the New Testament speaks of it, directly or indirectly. Indeed we might say *every book*, except the Epistle to Philemon, and the second and third Epistles of John. And this alone ought to open the eyes of all who profess to believe their Bible to the importance it has in the mind and revelation of God, and ought to have for us. In the two Epistles to the Thessalonians every chapter speaks of it. Read them and verify it for yourself. It is a touchstone which tests men's hearts. The *evil servant* says, "My Lord *delays* His coming" (Matt. xxiv. 48). The *scoffer* says, "Where is the promise of His coming?" (2 Peter iii. 4) The true Christian says, "Come Lord Jesus" (Rev. xxii. 20), and patiently waits His return (James v. 7, 8).

When the Saviour came the first time, He came in humiliation, and was rejected and crucified. When He comes the second time it will be "in power and great glory." The *first stage* of that coming (for it has two stages) will be *into the air* only, and His saints will be secretly gathered together unto Him there (2 Thess. ii. 1). This is usually spoken of as "*The Rapture*" (admittedly not a Scriptural *word*, but none the less a spiritual *truth*). *How* it will be effected is explained in 1 Thess. iv. 16-18. "The Lord *Himself* shall *descend from heaven* with a shout, with the voice of the archangel, and with the trump of God, and *the dead* in Christ shall *rise first:* then we which *are alive* and remain, shall be *caught up together with them* in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

After the Rapture has taken place and the saints are gone, the Lord will begin to deal with and take possession of the earth which is His (Ps. ii. 8-9; Ps. xxv.1), by the execution of judgment on the Christless and apostate sinners left behind. Reader, will *you* be among them? Those appalling judgments are set forth in the seals, trumpets, and

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vials in the Book of Rev. (chaps. vi, viii, ix, and xvi), and the subsequent dealing with Satan, the Beast, and Antichrist who are cast into the lake of fire (chap. xix. 20, and xx. 10). They almost make one tremble to read them. And yet, awful thought! there *may* be those alive on the earth today, even readers of this pamphlet, rejecting the Saviour, spurning the mercy of God in Christ, who will have to endure those unparalleled horrors!

Then, on the sounding of the seventh trumpet, the Lord will come forth, and the second stage of His journey will commence. He will publicly appear "in power and great glory" (Matt. xxiv. 39), surrounded by His heavenly hosts (Matt. xxv. 36; 2 Thess. i. 7; Rev. xix. 14), to deliver His earthly people the Jews (Zech. xii.), execute vengeance on their enemies (Joel iii. 2), and hush the groans of a groaning creation (Rom. viii. 19-23). But let us keep clearly before our minds and hold it fast, that *not one* of these fearful judgments recorded in the book of Revelation, from chap. vi. to chap. xix, can possibly take place until the Church is taken away. And this surely is comfort for the Christian.

A mistake is made by many in confounding the Lord's coming *for* His saints with death. They think that when a Christian dies that is the Lord's coming—for him at least. Now that is quite a mistake. His coming is *not* death. It is the defeat of death. At death, the believer goes to be "*with Christ*," and such was the Apostle's desire (Phil. i. 23). The penitent thief went to be "*with Christ*" (Luke xxiii. 43); so did the martyr Stephen (Acts vii. 59); and so do all who "die in the Lord" (Rev. xiv. 13). But when that event takes place, for which all godly and scripturally taught hearts are waiting and longing, how different! It is the *descent of the Lord Himself into the air*, as we have seen already. Then the dead saints are raised first; the living saints are then *changed* (so if you are a Christian, dear reader, and alive when He comes you will not die, but be changed), and all are "caught up *together*." Not one company before the other—but together "in the clouds, to *meet the Lord in the air* (that is to be the junction—the grand meeting-place), and so shall we ever be with the Lord" (1 Thess. iv. 16-18)

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—a different thing altogether from individuals dying and going to heaven. Turn to that passage and read it carefully; it will surprise you.

As noted already, it is the defeat and complete overthrow of death; for "the dead shall be raised incorruptible," death cannot hold them; while the living saints will *not* die, death cannot claim them; they will be taken away without passing through the article of death, they will be *changed* (Phil. iii. 20, 21), "in a moment, in the twinkling of an eye" (1 Cor. xv. 52). It will be the fulfilment of the Lord's promise made to His disciples ere He left them. He said, "I go to prepare a place for you. And if I go and prepare a place for you, *I will come again* and receive you unto Myself: that where I am there ye may be also" (John xiv. 2, 3). That promise has never yet been fulfilled. It is the event we are waiting for. The Lord did not say I will *send* for you; but *I will come Myself.* He is Himself coming back to receive us—*not individually by death*—but *as a company —His own.* Bear this in mind!

It is taught by some that when the Lord comes, only those Christians who are faithful and looking for Him will go; and the others will be punished for their unfaithfulness by being allowed to go through "the great tribulation" that follows the Rapture. One can only heave a great sigh of relief and say, Thank God that is *not true.* No, no! A thousand times no! Scripture teaches no such thing. It is "the dead in Christ" that rise, not *some* of them only. Then "we who are alive and remain" are to be changed, not *some* only. The Church, the body of Christ, is *one* (Eph. iv. 4). You cannot divide the body. And to make *part* of the body suffer in the tribulation would be to divide the body, and make Christ suffer in His members *judgment from God* again. For the tribulation, remember, is *God's judgment* on apostacy, though He uses men as His instruments to execute it. It is simply unthinkable that any member of the body of Christ could thus suffer judgment from God. It is practically making a *purgatory* for unfaithful saints ere they can be with the Lord.

Besides, how unjust it would be to leave the living un-

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faithful ones to suffer, and allow the dead unfaithful ones to escape. For those who teach this doctrine allow that *all the dead saints rise*, irrespective of *their* previous conduct. But why this difference? No, no! We again say, it is *the whole Church of God*, and all the heavenly saints; all embraced in that precious sentence, "*they that are Christ's* (not *some*) at His coming" (1 Cor. xv. 23). All are to be "caught up together" and ushered into the Father's house. It will be the greatest transformation scene in the world's history, and it may take place today.

A mistake has been made by many through incorrectly reading Heb. ix. 27, and inserting the word "all." It does *not* say "it is appointed unto *all* men once to die," but "*unto men.*" It is the common lot of men as sinners. But Jesus has died and that alters everything; and as we have seen, those who believe in Him and are alive when He comes get the benefit of His death—*will not die*, but be *changed.* There were two men who went to heaven without dying, Enoch and Elijah, which proves *all* men do *not* die. And the Apostle in unfolding the mystery to the Corinthian saints says: "We shall not all sleep (or die); but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump;* for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 51-52). Nothing could be plainer than that. It is very remarkable, though a very awful thing, there are also two men mentioned in Scripture who go into the lake of fire without dying—the Beast and the Antichrist (Rev. xix. 20). And "whosoever was not found written in the book of life was cast into the lake of fire" (ver. 15). Is *your* name there, my reader? If not, you will have awful company. The minds of some of God's people are being governed by *events* in connection with this subject, and they think it is near

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*"The last trump" is a Roman figure used in the military camp, and well known in the Apostle's day. It is said there were three calls. First, was to strike tents. Second, was to fall in. Third, called the last trump, was march. This makes the allusion very beautiful, for it supposes the saints all ready and waiting the signal to march. Only we shall not *march.* We shall be "*caught up.*" The mighty power of God which raised Jesus, and took Him up will catch us up in like manner.

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on account of the happenings around. But that is wrong. Events, however startling in their *seeming* fulfilment of Scripture, belong to earth and have to do with the Lord's appearing to His earthly people for *their* deliverance. We (Christians) belong to heaven, and are simply waiting for the Lord to take us there, and events have *no place* in connection with *our calling and hope*. The Lord's last word was "quickly"—"Surely I come quickly" (Rev. xxii. 20), and it may take place while your eyes run from side to side of this page. Are you ready for it?

The Christian, then, has a *heavenly calling* (Heb. iii. 1), and a *heavenly hope* (Col. i. 5). He waits not for death, though he *may* die, but for *God's Son from heaven* (1 Thess. i. 10). He is to be ever on the watch (Mark xiii. 34-37), because the Lord may come at any moment. The *Rapture* of the saints will take place suddenly. There will be no premonitory sign to herald its approach. It will simply happen. And the world will wake up in consternation to find the saints gone—vanished!

This "blessed hope" (Titus ii, 13), if received into the heart, has a *sanctifying* effect on the saint, a *stimulating* effect on the servant, and a *sustaining* effect on the sufferer. Let it in and prove it. Jesus is coming as "*The Bright and Morning Star*" for the Christian *before* the day dawns; and that is what characterizes the New Testament. It opens and closes with the Star (Matt. ii and Rev. xxii.). The *sun* is what characterizes the Old Testament, and Jesus, as "the Sun of Righteousness," ushers in *the day* of millennial blessing for the poor world, and for the down-trodden Jew, and it opens and closes that book (Gen. i. and Mal. iii.).

What It Will Mean for Those Left Behind

We must now glance at the subject in its connection with the world. When the Rapture takes place it will startle the world! Every country under heaven will be affected by it, for there is no country where there are not *some* true believers to be found and who will be "caught up," and missed by those who are left. The necessity brake will be applied to the wheels of the world machine everywhere, bringing it

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to a sudden stop, for a time at least. Manufacture, commerce, travel—all will be held up. It must be so. How will it be possible for them to continue when thousands upon thousands of the operators have suddenly vanished! Not to speak of the probable fearful and fatal accidents that will happen by the sudden removal of some in charge of machines of various kinds on the earth, in the air, and on the sea, leaving them to take care of themselves. It is appalling to think of, and God will allow it. The day of grace will have ended.

It will be a *sudden, quiet, unseen vanishing* of every child of God. They will be missed from homes, factories, shops, offices, and everywhere, and the separations will be *eternal.* Solemn thought! No one will see them go. No one saw the Lord Jesus rise, and no one will see the dead saints rise. No one saw the Lord ascend except the few disciples He led out as far as Bethany to see it (Luke xxiv. 50; Acts i. 9), and no one will see the saints taken up.* Think of the awfulness of being left! May God awaken souls who may read this to the reality of these things, and lead them to "repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21). Nothing else can save them.

Yes, indeed! The world will awake some day, and it may be soon, to the surprise of their lives! One can imagine their amazement and agitation when they miss their friends! And how the newspapers after much trouble will appear with large headlines:

Sudden and Extraordinary Disappearance of Thousands of People!

Messages From Other Centres All Over the Country, and Cablegrams From Abroad, State the Same Occurrence Has Happened There!

What Can It Mean?

It means that God has interfered at last and taken away

*Even as to "the shout," no unsaved ones will understand it even *if* they hear it. When the Father spoke to the Lord, the people thought it thundered, but they understood not the voice (John xii, 28, 29). And so also in Acts xxii. 9. The saints will hear it, understand it, and respond to it.

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His saints, and closed the door of mercy forever for those who have heard and refused the gospel. Their day is past! Their doom is sealed! For them there is *no salvation*. Need we wonder? Look at the state of the world today! See how it has drifted away from God! Neither the horrors of war nor the noisome pestilence with its thousands of victims, emptying homes and filling the graveyards, seem to have had any sobering effect on the community at large to lead them to repentance; and they continue in their guilty forgetfulness of God. And yet, O wonderful thought! the long-suffering of God lingers over it still; "not willing that any should perish" (2 Peter iii. 9, 15). Marvellous indeed! But it *will* end!

They have shut God completely out of their lives, and gone in for *pleasure* and *profit* as they did of old (Luke xvii. 26-30). The desecration of the Lord's Day for all manner of sport, and week-end parties and seaside excursions, etc., leaving almost empty churches except where there is much music and singing and little gospel; all testify to the condition of people's souls in relation to God, and leave them in the dark and in their sins to be awakened, when too late, by the cold icy grasp of death, or the Rapture of the saints leaving them behind for judgment both here and hereafter. Awful thought! Yet still they refuse to believe it and escape.

What excitement there will be when it does take place! How easy to imagine what it will be like in the light of present-day procedure. Demands for public enquiry, and the fullest information to allay the timid ones. Probably special commissions will be set up, and scientists appealed to, to solve the riddle of the mysterious disappearances, while the newspaper editors will no doubt do their best to allay the fears and agitation of the public, who will be 'phoning and rushing hither and thither in their excitement to find out what has become of their relatives, friends, neighbours, employees, or employers, as the case may be.

Poor, poor world! What a spectacle it presents when away from God even now, though there are present restraints which hinder the slumberng forces of wickedness giving vent to themselves! What will it be when those are removed, and they are given up to their own lawlessness and Satan's

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delusions? Some few there will be among them here and there, paralyzed with fear, and stricken with remorse at their own folly in rejecting the Saviour, and not being ready for His coming, who *could* tell them it means the Lord has come and taken away His people; but they would be laughed to scorn, or worse, and they know it, and will probably remain silent.

Today there is a restraining power on the earth which keeps the brake on lawlessness and wickedness, saying, as it were, "thus far shalt thou go and no farther" (2 Thess. ii. 7), That power is the presence of God the Holy Ghost in the Church. His presence makes the saints the "salt of the earth," and preserves the world from complete corruption, yet the world knows it not. When the saints are "caught up," the Holy Ghost will depart with them, and what will it be like then? What a pandemonium it will become! Satan will be cast out of heaven, and will come down to earth, having great wrath because he knoweth his time is short (Rev. xii. 19). He will have almost unlimited power over the whole world. Alas for the godless mass then!

There can be no doubt Satan will begin his deceptions immediately after the Rapture, and inspire the scientists, and commissioners, and editors, and enable them to invent and circulate plausible scientific reasons for the sudden disappearance of the vanished saints, in order to allay the agitation of the timid and deceive the whole apostate mass (2 Thess. ii. 11) until the excitement dies down on seeing that no further disappearances have taken place. Then they will resume their godless and mad rush to sudden and eternal destruction (1 Thess. v. 3).

Think not that all this is nothing but the purest imagination set forth to frighten people. But even though some of it be, it is founded upon what God has revealed, and is *not* a mere cobweb spun out of the human brain. Listen again to what Scripture says, and Scripture cannot lie.

"For the mystery of iniquity doth already work (we can see it on every hand), only He who now letteth (or hindereth) will let (or hinder) *until He be taken out of the way* (that is the Holy Spirit). And then shall that wicked (or lawless

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One) be revealed (the Antichrist) whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. Even him whose coming is after the working of Satan with all *power*, and *signs*, and *lying wonders*. And with all *deceivableness of unrighteousness* in them that perish; *because* they received not the love of the truth that they might be saved. And for this cause, God shall send them *strong delusion*, that they *should believe a lie*, that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. ii. 7-12).

Here, then is God's announcement and warning before your eyes, my reader, if you never saw it before. That is what awaits the Christ rejecters after the Lord has taken away His saints, and the Antichrist comes on the scene. What if *you* should be in it? Wake up, dear soul! Wake up! The Lord is waiting and willing to save you just now, tomorrow may be too late. Flee to Him at once. Humble yourself at His feet. Confess to God your sins, and trust Jesus as your own personal Saviour. You have no time to lose. He may come today. If you are unsaved, you will be left behind to endure that pandemonium on earth, engineered by that hellish trinity of evil—the Devil, the Beast, and the Antichrist (Rev. xiii.). Read that chapter carefully. It is a frightful outlook for unsaved souls. The horrors of France, Belgium, and other places in the late war; and the worse horrors and abominations (if worse could be) of Bolshevism in Russia and elsewhere, furnish an idea of what it will be then. Yet the unsaved run the risk of all that by their rejection of Christ as their Saviour.

Again I ask, dear reader, are you ready to meet Him? Remember salvation is "*not of works*" (Eph. ii. 9). Reformation is not what is wanted. It is salvation you need—a new birth (John iii.)—a new life. And this is only to be had by believing on the Lord Jesus Christ. Not merely believing *about* Him, but believing Him, trusting Him to save you. "He that believeth on the Son HATH everlasting life" (John iii. 36). His precious blood, shed for us on the Cross, "*cleanseth us from all sin.*" Nothing else will, nothing else can. And it is the cleansed ones, the saved ones, who will be

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"caught up" to meet Him when He comes—no others! He may come today. God grant, if He does, *you* may be among those who will rise to meet Him, and be "ever with the Lord."

W. E.

Victory

"Thanks be to God, which giveth us our victory through our Lord Jesus Christ."—1 Cor. xv. 57.

CHOOSE for me, Lord! the time is wearing fast,
And sure I am to be with thee at last:
But, whether as a sleeping one to rise,
Or, living, wait to meet thee in the skies;
Thou knowest, Lord—my heart can leave with thee
The ordering of my lot, whate'er it be.

If death thy purposed way, e'en death is *mine*,
Since I am "Christ's"—Oh! power of love divine!
The Lord of life through death destroyed my foe,
That I His full deliverance now might know.
Still as a stone the enemy shall be,
While I pass through the waterfloods to thee.

But, Lord, I'll need thee when the billows swell:
My mortal frame—thou knowest it full well:
Need thee I do in all things—who but thou
Could have upheld and succoured me till now?
Yet, poor and needy howsoe'er I be,
The Lord my Saviour thinketh upon me.

Thou art *my life*, my everlasting stay,
And canst thou fail when heart and flesh give way?
Not only peace, but victory, thou dost give
To all who simply on thy name believe.
No more the king of terrors—death shall be
A servant to conduct my soul to thee.

Let but my heart be conscious thou art nigh,
Nor ever let me turn from thee mine eye,
Till, as the purchase of thy precious blood,
That brought me once, a guilty one, to God,
Th' appointed moment come, upspringing free,
My happy spirit finds its home with thee.

Nor shall thy triumph be imperfect, Lord;
My sleeping dust shall hear thy quickening word;
Filled up the deep desire of every heart,
When, like to thee, we see thee as thou art!
Lord Jesus, come! and take thy saints to be
For ever in the Father's house with thee!

C. G.

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What Awaits the Nations?

It is generally supposed that the nations of the earth are moving on to a nobler civilization. The diffusion of education, the progress of liberty, the spread of democratic ideas and institutions, the building of magnificent cities and palatial residences, the rapid extension of railroads and telegraphic wires in every direction, and all the proud achievements of science, seem to point to a time in the not distant future when the world will be uplifted to a higher plane of existence. It may be well to bring this popular expectation into the light of God's inerrant word.

"Hear me, Asa, and all Judah and Benjamin; Jehovah is with you in your being with Him, and if ye seek Him, He is found of you, and if ye forsake Him, He forsaketh you; and many days are to Israel without a true God, and without a teaching priest, and without law, and it turneth back in its distress unto Jehovah, God of Israel, and they seek Him, and He is found of them, and in those times, there is no peace to him who is going out, and to him who is coming in, for many troubles are upon all the inhabitants of the lands, and they have been beaten down, nation by nation, and city by city, for God hath troubled them with every adversity," 2 Chron. xv. 1-6, Dr. Young's translation.

It will be observed that this remarkable prophecy refers to the future, and that it is not a history of the past as in our authorized version. At the time it was written it was not true that "For a long season Israel *hath been* (the last two words are in italics and inserted) without the true God, and without a teaching priest, and without law." But it describes their condition at present, terminating in greater trouble; and when in their distress, as this Gentile age is closing, they shall turn unto the Lord God of Israel, it shall be at a time of "great vexations upon all the inhabitants of the countries. And the nation shall be destroyed of nation, and city of city." The nations, therefore, shall not be at peace.

In the introduction to the book of Psalms, "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us

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break their bands asunder, and cast away their cords from us." Notwithstanding this contempt of divine authority, which has distinguished every nation on the earth, God says to His Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But what will He do with them? "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." If breaking them with a rod of iron, if dashing them in pieces like a potter's vessel, means their conversion to Christianity, then there is an end of all significance in language. Only the other day an address on Foreign Missions was heard, and the preacher quoted the words, "Ask of me, and I shall give thee the heathen for thine inheritance," as a proof that the nations are to be converted. He left out entirely the following verse; and by such presumptuous trifling with God's word, Scripture can be made to prove anything. It can be forced to say, "There is no God," if you leave out the words, "The fool hath said in his heart."

"Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations," Isa. xxxiv, 1, 2. But are we sure that it refers to the future, and not to the past? Yes, because it ushers in the day when "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll," and because it immediately precedes the time when "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose . . . and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads."

"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." Then follow the names of twenty-one kingdoms, "and all the kings of the north, far and near, one with another, and all the kingdoms of the world." "A noise shall come even to the ends of the earth: For the Lord hath a controversy with the nations; He will plead with all flesh: He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts,

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Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts 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," Jer. xxv. 15-33.

If the Lord has a controversy with the nations, and evil shall go from nation to nation, and the slain of the Lord shall be from one end of the earth even unto the other end of the earth, it is idle to expect a time of continued and increasing peace and prosperity for the nations. Of course the warning will be contemned and disregarded, for men love to think well of themselves and their nation, but it is a privilege to bear witness to the truth, whether they will hear or forbear. As God's word is true, the nations are marching on, not to ease and liberty and an advanced civilization, but to the terrible judgments of the Almighty for their sins.

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." It shall be a time when "multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining," showing that the judgment of the nations shall take place at the second coming of Christ, Joel iii, 2, 11-16; Matt. xxv. 31-46.

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy," Zeph. iii. 8. "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle.

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And His feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east," Zech. xiv. 2-4.

Thus when the Lord comes there shall be "upon the earth distress of nations, with perplexity," Lu. xxi. 25-27, and only then "nation shall not lift up sword against nation, neither shall they learn war any more," Isa. ii. 4. When He returns to reign, "all kings shall fall down before Him; all nations shall serve Him . . . His name shall endure forever, His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed," Ps. lxxii. 11, 17. When the king of kings and the Lord of Lords descend from heaven, "and before Him shall be gathered all nations," Matt. xxv. 32, after the judgment "all nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name," Ps. lxxxvi. 9. "When the Lord shall build up Zion, He shall appear in His glory"; and when He says that He will appear, He means that He will appear, "to declare the name of the Lord in Zion, and His praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord," Ps. cii. 16-22. It is only when He comes, His kingly voice shall say to the wild storms of centuries, that have deluged the earth with the blood of the battle-slain among all nations, "Peace, be still," and then, and only then, shall there be "a great calm." "He shall speak peace to the heathen; and His dominion shall be from sea even to sea," Zech. ix. 10.

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR DECEMBER AND JANUARY

PAUL'S LAST WORDS

December 18. 2 Tim. iv:6–18)

Golden Text, 2 Tim. iv:7

Daily Readings

Mon., 12, 2 Tim. iv:1–8. Tues., 13, 2 Tim. iv:9–22. Wed., 14, Deut. xxxiv:1–12. Thurs., 15, Josh. xxiv:1–12. Fri., 16, Rev. ii:1–11. Sat., 17, 1 Cor. xv:50–58. Sun., 18, Rev. vii:9–17.

I. Lesson Outline

1. A Finished Course (verses 6–8). 2. A Heart Call (verses 9–15. 3. A Blessed Departure (verses 16–18).

II. The Heart of the Lesson

We may well consider the beginning of the life of the apostle Paul which is now drawing to a close. It began on the Damascus Road (Acts ix:1, etc.). And its keynote was in the words, "Lord, What wilt Thou have me to do?" Spirit filled, Spirit led the apostle's life had been a true following of his Lord (Gal. i:1, x:16; Phil. iii:17, etc.).

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And that life is ending in its earthly aspect like a glorious and blessed sunset. Paul was ever ready to do the will of his Lord or to suffer for Him. So in Rom. i:15 he is "ready to preach the gospel," and now he is just as "ready to be offered up." It speaks of a preparation for his exodus that was complete; can we say the same? It is well to be ever ready for the home call. What a terse yet complete statement of the career of this man of God we have made by the Spirit in verse 7. It is not the boasting of a servant of God, but it is the word of God marking out the course of that man of God as being worthy of our limitation. The fight is not that of the flesh or in fleshly ways (cf. 2 Cor. x:4; 1 Cor. ix:24–27; Eph. vi:10–19). It is the course marked out for him by the Lord (Acts ix:15, 16). And one in which he had been directed and kept and furnished forth in all the way. It is now closing very much like his Master's way, who alone could say, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John xvii:4). And the faith kept refers to the whole body of truth which Paul had proclaimed and guarded and contended for (Gal. ii:11–21; Jude iii). Could the outlook and hope of such a life be aught else than that of verse 8? But note that the promised crown is not linked up with the things of verse 7; but with the love of His appearing. And yet such a love of His appearing would inevitably lead to such a life of service.

Out of the prison at Rome, not now the hired house of Acts xxviii:30, but the prison of the condemned who are looking forward to execution, comes the heart cry of this man of God. It is the longing of the father for his son in the faith, and every word tells of a deep yearning of heart and a longing of love for the blessed fellowship of the beloved Timothy. Save for Luke he is alone, and longs for true Christian company. Specially is he asking for one who one time proved faithless (Acts xiii:13, xv:36–41). And what a blessed word from the lips of the grand old apostle. How we get an insight into the needs of the man of God in his closing moments; the saints to fellowship him, the cloak to comfort him in the body, the parchments to console the spirit, and the man Timothy to cheer him. And with what tender love does he warn Timothy of the one who had so harmed him in hindering the gospel. It is a warning for us today also.

Paul was permitted to enter more deeply into the fellowship of His sufferings than any other man perchance; and this is what he prayed for. Nor does he regret the Lord's answer to him in this way so fully. So he is forsaken as was his Lord before him. Yet not forsaken, for the Lord was with him all the way, and even in that last moment his trials were used of the Lord to hold forth the gospel of God's grace. And then with a veritable shout of triumph the apostle cries, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen" (verse 18).

THE VISIT OF THE WISE MEN

December 25. Matt. ii:1–12)

Golden Text, Eph. vi:13

Daily Readings

Mon., 19, Matt. ii:1–12. Tues., 20, Isa. ix:1–7. Wed., 21, Isa, liii:1–12. Thurs., 22, Luke i:5–17. Fri., 23, Luke ii:8–20. Sat., 24. Matt. ii:13–23. Sun., 25, Luke ii:40 52.

I. Lesson Outline

1. A Diligent Search for the King (verses 1–5). 2. A Hypocritical Search for the King (verses 4–8). 3. A True Worship of the King (verses 9–12).

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II. The Heart of the Lesson

Remember how God all through the prophets had been promising Israel a King who should reign in righteousness and rule in equity. But the Old Testaments canon closes with only the promise of the coming One (Mal. iii:1, etc.). Then follow the four hundred silent years unbroken even by a word from God concerning the King or the Kingdom that was to come. The only sequel to this word of God's would be the coming of the King and the inbringing of the kingdom. And so when the silence is broken at last we are given in the very opening of the New Testament the Gospel of the Kingdom—that of Matthew. And the King of necessity is to the fore. So is God keeping His promise, and making good His word to the people Israel. And our first two chapters give us the King as promised. Of necessity the genealogy comes first as showing His right, through Joseph, to sit upon the throne of David as David's Son and heir. But then follows what seems so strange, the offering of the King in a way to the Gentiles for their worship and sight, ere Israel is told of His being there, for this is the order of Matthew. Simon suggests the same thing, as in blessing Christ he quotes from the prophets, "Lord, now lettest Thou Thy Servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel" (Luke ii:29–32). And our lesson has to do with the coming of the Gentiles to find Him and to worship Him who is born the King of the Jews.

What a diligent, earnest seeking on the part of these men whose hearts had drawn them so many weary miles in their quest. And what more natural than to go to the capital city with the query, "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him" (verses 2). May we not apply this to the real heart quest of Christ today? And is it not the yearning desire of the heart that truly knows Him to really worship? And this is in keeping with the mission of the Lord Jesus Christ (John iv:21–24). And the Father is seeking for worshippers.

And what more surprising than that the people of God to whom the promises had been made should with their self-chosen king be so alarmed and distressed. And then under the hypocritical plea of worship seek His utter destruction and casting out of the kingdom. Yet that has ever been the attitude of the religious, political world towards Christ. And it is even so all the way to the end (Rev. xiii:1, etc., xix:11, etc.). They know the place and they know who had come; but instead of the presentation of offerings and the bending of the knee in submission and homage there is the sending of the sword to kill (verses 16).

With what deep joy do the earnest seekers, star led, enter the humble birthplace of the King of kings and Lord of lords. And as the eye of faith penetrates the veil of the flesh they behold Him of whom Moses in the law and the prophets did write, and are upon their faces before Him in glad homage and worship. O, what a blessed and precious scene! And what significant gifts. The gold speaking of His deity; His absolute righteousness; the frankincense of the sweet perfume of that incomparable life and death unto God. And the myrrh of the cross that would bring that life to an earthly close with such glorious saving power as well as of honor to God.

THE REVOLT OF JEROBOAM

(January 1. 1 Kings xii:12–17, 26–30)

Golden Text, Exod. xx:4, 5

Daily Readings

Mon., 26, 1 Sam. viii:10–18. Tues., 27, 1 Kings xii:6–15. Wed.,

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28, 1 Kings xi:29–39. Thurs., 29, 1 Kings xii:16–20. Fri., 30, Dan. iv:30–37. Sat., 31, Rom. xiii:1–7. Sun., 1, 2 Sam. xxiii:1–7.

I. Lesson Outline

1. A Foolish King (verses 12–15). 2. A Widespread Revolt (verses 16, 17). 3. A Sad Departure From God (verses 26–30).

II. The Heart of the Lesson

We are reminded first in our lesson of the sure word of the Lord, "Be sure your sin will find you out" (Num. xxxii:23). "He that soweth to his flesh, shall of the flesh reap corruption" (Gal. vi:8). Solomon had been sowing to his flesh (1 Kings xi:1–6). And not only Solomon thus reaped: but all who forsake God must like him reap in the same manner. Everywhere today is this word of the Lord being fulfilled in the lives of men and women. Hence the need of the new heart by the power of the Holy Spirit that there may be a sowing to the Spirit so that there may be a blessed spiritual harvest reaped by and by. For the word of promise is, "He that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. vi:8).

Then we see also the divine truth exhibited here clearly that the matter of spiritual things is not hereditary for good. The Lord says of the regenerate, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i:13). Solomon was a God-chosen saved man; and though he wandered, yet there was a return to the Lord; but none of his goodness descended to his son. Perhaps he foresaw this when he wrote, "He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy" (Prov. xvii:21). We may not expect our children to be saved in any other way than that in which we found life and peace, even by believing on the Lord Jesus Christ. Nor need we build our hopes of salvation upon the ground of our parents' righteousness and goodness. To each comes the message, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born again, he cannot enter into the kingdom of God." "Ye must be born again" (John iii:3, 5, 7). Do not be deceived in this matter; but believe and live. Let no man deceive you, especially with the fatal delusion of spiritual evolution.

The unwise king following the counsel of boon companions on the one hand, and the self-seeking rebellious leader on the other hand, find their counterpart today. What trouble and disaster and strife politically, socially, morally, commercially would be avoided if the parties to the strife would but adjust their grievances before God according to the divine word. But one day it shall even be so, for "Out of Zion shall go forth the law, the word of the Lord from Jerusalem. And He shall judge among the nations, and rebuke many peoples" (Isa. ii:3, 4). And according to this law and word shall everything be done in all the earth. But till then men will still refuse to walk in the ways of God and be truly wise.

Repeatedly men have tried to make religion do duty in federating themselves for social, political and commercial purposes. The first of these federations was at the tower of Babel,where the people cried, "Let us make us a name." Jeroboam attempts the same plan as here. Later on Nebuchadnezzar tries it (Dan. iii:1, etc.). And the climax of it is at the end of the age, when the superman and the Antichrist attempt it (Rev. xiii:1, etc.). At present the professed church is exceedingly busy to bring about such a man-made union; and it is stooping to the lowest methods of the age to accomplish it. Yet all this is doomed to failure. All this must come to naught. The apostate federated church—Babylon—comes to utter ruin (Rev. xvii:18). And the world wide religion of the man of sin goes down to the pit with himself (Rev. xix:19, etc.). It behooves us to keep far from the false thing and to see to it that we are not yoked up with it, but in

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obedience to the call of God," come out from among them and be ye separate, saith the Lord." And so know the blessing of the Lord God our Father.

ELIJAH THE TISHBITE

(January 8. 1 Kings xv:1–16)
Golden Text, Matt. vi:33

Daily Readings

Mon., 2, 1 Kings xvi:29–33. Tues., 3, 1 Kings xvii:1–7. Wed., 4, 1 Kings xvii:8–16. Thurs., 5, 1 Kings xvii:17–24. Fri., 6, Matt. vi:25–34. Sat., 7, Exod. xvi:11–18. Sun., 8, Psa. lxii:1–8.

I. Lesson Outline

1. A Fearless Messenger (verses 1, 2). 2. A Divine Hiding Place (verses 2–7). 3. A Change of Abode (verses 8–16).

II. The Heart of the Lesson

We would like to connect our lesson with the further word of the Holy Spirit concerning Elijah in the epistle of James (v:17, 18). It is there that the Spirit connects all with the prayer life of this man of God. And it would be well also to trace the prayer life of our Lord Jesus Christ as set forth in Luke. And then shall we be led to say as did the disciples, "Lord, teach us to pray." Remember His abiding intercession at the right hand of God (Heb. vii:25). And the call to prayer from the Spirit of God (1 Tim. ii:1–5, etc.). In the light of these scriptures how the life of Elijah speaks to our hearts concerning prayer and its answers. This man, burdened in heart for Israel, is definitely led of God to pray for judgment upon them in order to their being brought to know God and to know Him truly. Naturally we would shrink from this kind of prayer; yet if we are living close to God we may be led to ask for the chastening hand, even though, like Elijah, we may have to share in the suffering entailed by the answer to our prayer. Such suffering and fellowship prepare him for Carmel's top. For he as well as Israel needed the three years and six months of chastening to fit him for that scene. With what power and absolute faithfulness to God does this man stand in the presence of the wretched king and denounce the judgment against him. It was a boldness and courage and faithfulness found in the presence of God.

The next scene presents us with this man of God in the quiet retirement of the Brook Cherith, awaiting the fulfilment of the word of the Lord. Not in idleness, but in blessed fellowship and prayer with God. He does not attempt to reform the abuses of Israel, or to educate the people to anything better: or to amuse them in the midst of the judgment that was upon them. He simply preaches the message that the Lord bids him proclaim and then bides the time of the Lord in the matter. Might we not learn a bit of wisdom as to our work today from this man? And how safely hidden away, and how fully provided for is Elijah during these days at Cherith. And by such unlikely messengers as the ravens. Would you trust the ravens to convey bread and flesh to any one? Yet are they God's messengers to provide for this man, this servant of His.

Still further does the man of God need to be tried and to see the hand of the Lord in another way. So that when Carmel arrives upon the scene he may be fully prepared for the service God would then ask of him. The widow of Zarephath is the chosen one now, and the all but empty meal barrel and cruse are to furnish the training necessary. Note some of the precious things here. The demand of Elijah to be first served seems harsh and all but heartless. Yet in the person of Elijah, God was asking of the widow that day that which only a loving heart of faith could possibly render. She needed the help of God and the training too. And so together the Lord teaches her and His servant the needed lessons. Is it not always the case in times

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of pressure that we learn the most precious lessons from Himself? But do not miss the word of promise in verse 14. A word that God fulfilled then and will fulfill now: let the stress be what it may. Nor may we miss the precious sequel in the home of the widow. Think you that she was sorry that Elijah had come to her that day at Zarephath? What would she have done without him when her child lay dead? Did she grieve over the barrel of meal when the prophet gave her back her son (verses 17–24; Heb. xiii:2)?

ELIJAH'S CHALLENGE OF BAAL WORSHIP

(January 15. 1 Kings xviii:20–24, 30, 36–39)
Golden Text, 1 John v:4

Daily Readings

Mon., 9, 1 Kings xviii:7–15. Tues., 10, 1 Kings xviii:16–20. Wed., 11, 1 Kings xviii:21–29. Thurs., 12, 1 Kings xviii:30–39. Fri., 13, Josh. xxiv:14–21. Sat., 14, Eph. vi:10–20. Sun., 15, Psa. ii:1–12.

I. Lesson Outline

1. A Challenge of the People (verses 20–24). 2. A Challenge of Baal (verse 30). 3. An Answered Prayer (verses 36–39).

II. The Heart of the Lesson

The moment of the supreme test had come. Think of what led up to it. The long hidden prophet is bidden to show himself to Ahab (xviii:1). And the guilty king is made to see that he and he alone is the one who is troubling Israel. Yet Ahab's judgment is the world's judgment today, and it has been its judgment ever since the day of Cain: that God's people are the ones who are troubling the world. Nay, nay, it is the evil and wicked rulers and people who refuse faith in Christ who are the guilty ones. And then with authority Elijah calls upon Ahab to gather all Israel together at Carmel; promising the coming of rain. Yet must it be in God's way; and the lone champion of God demands the presence of all the false prophets. God is upon the scene in the person of Elijah to manifest Himself that day.

Our lesson opens with the challenge to the people of God. They were halting between two thoughts. They had heard of the God of Israel, and read the word: and they knew from their forefathers many precious things concerning Him. But here is the new faith(?), the new cult, the new religion; and it is so popular at court and in the higher circles, and among the educated and the elite. And the pressure to be in the fashion of the age is very great indeed. What shall they do? With a directness that is of the Holy Spirit of God Elijah challenges them, thrusting upon them the query: "How long halt ye between two (margin) thoughts? If the Lord be God, follow Him: but if Baal, then follow him" (verse 2). And to this challenge they could answer nothing. Then comes the sure test that God has Elijah to make. The two altars with the sacrifices. Can you see the 400 false prophets trying to make good for their false god and his reputation? It is but an image of the present day. Only now the test is as to the regenerating power that gives new hearts, and new natures. And at this point every one of the false things breaks down: Christian Science, Russellism, Spiritualism, New Thought and all of them: all the long list of the world's four hundred shams and substitutes; they have no power to regenerate. The lone man at the altar of God has the answer that proclaims who is God. And so the alone gospel of Christ has the power to save all that come to God by Jesus Christ today. O, what a heart answer from the people, "The Lord, He is the God; the Lord, He is the God" (verse 39). And if Christ were really lifted up today by the church we should have a like response. Let us see to it that we are true to the word of the Lord Jesus Christ. And then we shall see the blessed results in the saving of precious souls.

It is interesting to note the sequel to all this. First, there is the

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dealing with the false thing that the scene may be cleared of all this evil in order that God may come in with fulness of blessing to His own. And what it meant in blessing. The prophet of God is in the presence of God for Israel seeking the fulfilment of the promise with a faith that will take no denial. And the Lord answers in such wondrous fulness in sending rain once more. May we learn the lesson of dependence, and of definite persistent waiting upon God for His blessing. And the wait for the answers to our prayers. Expecting the Lord to do as He has said, and to do exceeding abundantly above all that we ask or think. It is surely our privilege, beloved. What the world needs today is men and women of prayer who can and do obtain answers to prayer. For in the closet are wrought the most marvellous works of God. And there is the place in which we are best able to hold up and strengthen and help the many workers in the field. "Pray without ceasing." "Men ought always to pray and not to faint." "If ye shall ask anything in my name I will do it."

What Hast Thou Done for Me?

I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave My life for thee,
What hast thou given for ME?

My Father's house of light,
My glory-circled throne,
I left for earthly night,
For wand'rings sad and 'lone;
I left it all for thee,
Has thou left aught for ME?

I suffered much for thee,
More than thy heart can know,
Of bitterest agony,
To rescue thee from woe;
I've borne it all for thee,
What hast thou borne for ME?

And I have brought to thee,
Down from My home above,
Salvation full and free,
My pardon and My love;
Great gifts I brought to thee,
What hast thou done for ME?

—*Francis R. Havergal.*

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Editorial Notes

I Am with You

In the appointed mountain in Galilee, according to the Gospel of the King, the Gospel of Matthew, the Lord Jesus met His eleven disciples once more. At that time He assured them of two great and most blessed facts. The first one is, "All power is given to Me in heaven and in earth"; the second, "Lo, I am with you alway, unto the end of the age." Significantly nothing is said at the close of Matthew's Gospel about His ascension. One reason is because this is the Gospel of the King, who will yet reign on and over the earth. But the comfort of His precious statements as given above does not only belong to the remnant of His earthly, Jewish people, but it belongs to all His own; it belongs to us.

Well may we remember these words in the beginning of another year. The age is rapidly drawing to its close. The signs of it are about us in every direction. The long predicted apostasy is in full swing. The god of this age, Satan, blinds the eyes of those who believe not. Satan is about in many ways transformed into an angel of light and his ministers are transformed likewise as ministers of righteousness (2 Cor. xi:14, 15). False prophets are everywhere and deceive many; iniquity abounds. There is distress of nations with perplexity, and, as our Lord predicted, men's hearts failing them for fear (Luke xxi:25, 26). The latter times with the manifestation of demon powers and the seducing spirits are here, the perilous times with all their

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moral characteristics (2 Tim. iii:1–5); the days in which sound doctrine is not endured, when men turn from the Truth to fables and the Master, who bought them is denied. Such are the days with which another year begins. For the true children of God the way becomes more difficult. If Satan hates Christ and hates the Truth, he also hates those who belong to Christ. Therefore the conflict becomes hotter and the whole armour of God is needed to stand against the wiles of the devil. Perplexities, difficulties and suffering increases among God's people. But how blessed in such a day to remember His words spoken on the Galilean mountain! He whom we serve has all power. That power is on the side of His people. It is an undiminished power; it cannot be affected by conditions on earth. He displays that power in infinite wisdom for the good of His people and for His own glory. We know "He does all things well," and that He never fails to sustain and keep. As the days become more evil we can expect more and more from Himself, in guidance and in constant increase of all we need.

And we know that He who has said, "Lo, I am with you alway, unto the end of the age," is with us. It is not the first time that He assured His trusting people of His presence with them. He spoke to Joshua as He still speaks to us, "I will be with thee; I will not fail thee, nor forsake thee." Thus He comforted His Saints of old, the men of God, the prophets, the priests and kings. This is our highest comfort as we enter into a new year, the Lord is with us. He is on our side, because we belong to Him. Whatever this year may bring forth, we can rest assured in His love, that it will all be good; He will be alongside of us in every trial, in every test, in every sorrow and grief. Let us cling closer to Him. This is our need. And when the age ends down here for His redeemed ones and He comes to take us home, then we shall be forever with Him, who was and is forever with His own. Oh, the glorious goal! Never ending fellowship in never ending glory with our Lord and Saviour Jesus Christ.

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He That Liveth

"I am He that liveth, and was dead; and behold I am alive forevermore, Amen; and I have the keys of hades and of death" (Rev. i:18). John in Patmos had a marvellous vision. The voice had spoken to him, "I am Alpha and Omega, the first and the last." And as he turned he saw one like unto the Son of Man between the seven golden candlesticks. What majesty and glory he beheld as he gazed upon the Man in Glory! His head and hair white as wool and snow; flaming eyes of fire! His countenance shining like the sun in his strength. Such glory burst upon the beloved disciple that when he saw Him, he fell at His feet as dead. But the right hand of the Lord touched His prostrate servant and then He spoke. The first word which came from His lips as His hand rested upon John was "*Fear not.*" What music it must have been to his ear and to his heart! It was the same voice he had heard so often when he rested on the bosom of His Lord. It was the same voice of comfort and cheer, which had spoken, "Let not your heart be troubled"; "Be of good cheer"; "Be not afraid." It was the same, who with love and tenderness had said: "Why are ye troubled?" The Lord of Glory, the Man crowned with Glory and Honor, is the same loving and comforting One as He ever was. He changeth not. Though clothed in majesty, the mightily coming Judge and King of kings, who will rule the nations with a rod of iron, He is to His own the same loving, comforting Lord. For us His people, washed in His own blood, one spirit with Him, brought through grace into His fellowship, there is nothing to fear. We are Christ's and Christ is God's. His perfect love casts out all fear. And He would have us know and enjoy this blessed comfort, the heart-beats of His eternal love. In confidence, we can cast ourselves upon the Lord of Glory. "Fear not!" How it must have revived John as the hand of power touched him and the Lord assured him once more of His never changing love.

And then He spoke still deeper words of life and power. "I am He that liveth and was dead." Here is the ground upon which the faith and hope, the comfort and cheer, the

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grace and glory of His people rests. "Fear not." *Why.* "I am He that liveth and was dead; and behold I am alive forevermore, Amen!" He liveth and He is alive forevermore; between stands "death." He is the "I am," Jehovah, the self-existing One. He could say in the days of His flesh, "Verily, verily I say into you, before Abraham was, I am." He ever was and is "the true God and the eternal life" (1 John v:20). And the Prince of Life, Jehovah came and gave Himself. He laid down His life. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John x:18). His eternal love brought Him into this dark world of sin to die for us and pay the penalty of our sins. And now He is the resurrection and the life, for He who ever lived and was dead is "alive forevermore, Amen." As the good shepherd He gave His life for the sheep that we might have the abundant life. And this *is* the foundation of our hope and comfort, He died and lives forevermore. He died for us; He lives for us. That is why all our fears are forever gone. Peace with God, no more conscience of sins, no more wrath, no more judgment; no fear of death and the grave. Blessed be God, in Christ we have passed from death to life. Sin and death, judgment and wrath forever behind; Life and Glory forever ours.

He is for us, in us and with us, He who died for our sins and who liveth forevermore. Oh, child of God, walk in faith in the consciousness of His love, in the presence of Him who saith: "I am He that liveth"! Look in faith beyond passing conditions and circumstances, beyond the scenes of ruin and corruption to a living Lord, whose loving voice still speaks, "Fear not." Cheer up, despondent soul, downcast saint, lonely one, whoever you may be. If saved by grace then trust that grace, which without measure and without end flows forth from the living One. How often we have said to feeble, weak, discouraged and weeping saints, He ever liveth! He has promised never to leave us and never to forsake.

Oh, reader, that is what we need at the threshold of another year. Hear Him speak this word to *you:* "Fear not.

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I am He that liveth and was dead; and behold I am alive forevermore, Amen." Look to Him, trust Him! Repeat often, yea, daily, the Lord liveth, and look to that living Lord for daily comfort, for daily strength. In coming trials, in the days when all is dark and the mists of earth enshroud your path, just say it again, **the Lord liveth.**

The darkness of a closing age increases. All is getting ready for "the gross darkness" which will cover the people, when at last the Glory of the Lord will arise (Isa. lx:1). Darkness covered the cross once, when He hung there, the blessed sin-bearer, when in the hours on that cross in deepest darkness, He who knew no sin was made sin for us. That darkness is forever gone. But Satan obscures that cross now. That is the powerful work of the god of this age. Ethics, reforms and religiousness he can tolerate, but all his hatred is aimed at Him. Therefore we, God's redeemed people, need to maintain the clear, the unobstructed vision of Him who is alive forevermore, and this will be our happy place if we abide in Him.

But, gracious Lord, when we reflect
How apt to turn the eye from Thee,
Forget Thee, too, with sad neglect,
And listen to the enemy;
And yet to find Thee still the same—
'Tis this that humbles us with shame.

Astonished at Thy feet we fall,
Thy love exceeds our highest thought,
Henceforth be Thou our all in all,
Thou who our souls with blood hast bought;
May we henceforth more faithful prove,
And ne'er forget Thy ceaseless love.

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From Him Only

The Sixty-second Psalm has been termed the "only" Psalm, because this little word appears a number of times in this prayer of faith. He *only* is my rock and my salvation." "My soul wait thou *only* upon God." "He *only* is my rock and my salvation, my defence; I shall not be moved." What an insight into the prayer and faith life of King David this Psalm gives to us? The word in this Psalm which attracts our hearts especially, and which of

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late has been brought often to our remembrance is that brief word, "My expectation is from Him" (verse 5). It has become sweeter than honey and honeycomb to us. The soul longs to live always, constantly without any interruption, according to these five blessed words, "my expectation is from Him." To expect all and everything from the Lord, that is the blessed height of faith. It means to expect nothing from ourselves, nothing from any creature, nothing from men of power, influence or men of wealth, nothing even of our brethren, but to expect all from the Lord. We may trust Him fully all for us to do. Yes, all, dear reader. In spiritual and temporal things, in His service and in our daily occupation, in *all things* our expectation must be from Him. Looking to ourselves, expecting something from what we are or have attained, looking to others and circumstances, ends in disappointing failure. The Lord never disappoints those who expect anything from Him. He may test faith; He may be pleased to delay as He delayed when Lazarus was sick, but in the end His mighty power will be manifested in behalf of those who trust in Him. "My expectation is from Him" means that we cast ourselves upon Him. It means that we go in lowliness and quietness in our path. It means contentment, peace; it means deliverance from murmuring and faultfinding with our condition and with others. If "my expectation is of the Lord" then I have nothing to say. What He sends in answer to my expectation of faith must be good, though it may be the opposite to what the natural man calls success and blessing.

Oh! how the heart longs for all this! Oh, for a more humble walk with Him, hiding self, magnifying the Lord. May He grant it to all His children in these evil days, when man in every walk of life, including Christian service, tries to be something and to do something.

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Adonijah's Feast

In 1 Kings i:9–19 we read of the feast which Adonijah the son of Haggith made. He had taken the place as king, saying, "I will be king, and he prepared him chariots and horsemen, and fifty men before him." To the feast

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he prepared he did not invite God's prophet, nor the true king, whose place he had taken. Nathan and Solomon were not called to the feast. But when Solomon was proclaimed king and heralded as such, Adonijah, the usurper, and those who had sided with him, were stricken with terror and fled. The feast came suddenly to an end when the rightful king appeared to claim the throne.

There is a feast going on now in the world. It is under the direction of the god of this age, the false king, who holds the kingdoms of the world in his hand. The prince of the world knows how to make his feast attractive and pleasant so that the natural man is drawn to it and captivated. Like Adonijah he knew that Solomon would be king, so Satan knows that Christ will be king and he hates Him. Some day the feast the secure world enjoys will suddenly come to an end. When He comes, whose right it is to reign, when He appears in all His kingly glory, then the joy of the world, blinded by Satan, will end and the joy of God's people fully comes. Terror and confusion will take hold of them who obey not the Gospel and they will have to face the righteous judgments of a holy God and the Master, who bought them and whom they denied and rejected. May we as God's people have nothing whatever to do with the feasting and joys of the world. Alas! how many of those who profess Christ have fallen in line with Adonijah's feast and live to the dishonor of Christ. Occasionally we receive letters from such, who have become deeply ensnared in the cares and pleasures of this world and who feel their spiritual leanness and misery on account of it. There is only one remedy for it, and that is to turn our backs upon all the vain things of this present evil age and live in closest fellowship with Him, who is even now on the way to claim His kingly rights and deal with a wicked, careless, indifferent world and with its prince. It is the midnight cry which announces the Bridegroom and His coming, but it also calls upon the wise virgins to "go forth to meet Him." Love not the world, neither the things that are in the world. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and

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the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

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How a Sinner is Sanctified

Occasionally some one writes and asks if we believe in "sanctification." Every Christian, who knows His Bible and the blessings of the Gospel believes in sanctification. More than that, we know from the Word that every believer in Christ, born again and indwelt by the Holy Spirit, is sanctified. However, sanctification is not an experience by which, as some claim, a certain inward work is done. Sanctification is a person and that person is our Lord Jesus Christ. "Who of God is made unto us wisdom, and righteousness and sanctification and redemption" (1 Cor. i:30.) In His blessed high priestly prayer He said, "And for their sakes I sanctify myself, that they also might be sanctified by the truth" (John xvii:19). Then it is written "By one offering (on the cross) hath He perfected forever them that are sanctified." (Heb. x:14). "We are sanctified through the offering of the body of Jesus" (Heb. x:10). "Wherefore Jesus also that He might sanctify the people with His own blood, suffered without the gate" (Heb. xiii:12). To the Corinthian Christians the Spirit of God wrote, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and by the Spirit of our God" (1 Cor. vi:11). All believers in Christ are called Saints, because in Christ we are separated (this is the meaning of "sanctified") from all in which we are by nature, and are separated unto God. But this blessed sanctification which we have in Christ and through the Spirit of God, who dwells in us, must become a practical thing in our lives. Therefore our Lord prays, "Sanctify them through Thy Truth, Thy Word is Truth." As Saints our responsibility is to walk saintly, that is, in the place of separation from sin and the world, into which God in Christ, through His infinite grace has brought us. This is our daily responsibility. Some day we all shall experience

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entire sanctification, as it is written, "The very God of peace sanctify you wholly." And this will take place when we shall see Him as He is and receive, in place of our mortal body of humiliation, a body like unto His glorious body. Then and not before shall reach the perfect redemption, which the Lord Jesus has purchased for us, and be conformed to His own blessed image.

"Pray for thy friends: let the full heart go out
For all thou leavest here; forget not one:
Count o'er the precious names; nor let a doubt
Obtrude that God upon thy cry can frown.

For the true church of God thy prayers prolong,
The one wide family of God below;
The little flock of every tribe and tongue;
All one in faith, in love, in joy and woe.

Plead for the bleeding heart and burdened soul,
Plead for the weary and the wounded here;
Ask that the God of health would make them whole.
And the great comforter dispense His cheer.

Plead for the weary earth, upon whose breast
Ages of evil and unrighteousness
Have lain, unbroken by one hour of rest;
Plead for the hast'ning of the age of peace.

Plead for the Advent of the promised King,
The reign of heavenly glory here on earth,
The budding of the World's eternal spring,
The coming of creation's second birth."

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Apostasy and Loyalty

A new apostate has risen in the person of Chauncey J. Hawkins, pastor of the Plymouth Congregational church of Seattle, Wash. For a number of weeks this man has uttered from "his pulpit" some of the worst denials we have seen in print. The Bible as the Word of God, the sacrificial death of our Lord and the belief in His coming again, were his special marks. We do not care to reprint what he said, as we do not want to defile our pages with these blasphemies.

On the other hand, we are grateful for the outspoken testimony and loyalty of another Congregational preacher in the same State. Mr. R. M. Stevenson, Ph.D., whom we

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know personally, a reader of "Our Hope," is pastor of the First Congregational church in Port Angeles, Wash. We quote from a sermon which he preached in answering Hawkins.

"I say without the least fear of consequences that Dr. Chauncey J. Hawkins, of Plymouth Church, Seattle, is an apostate of the worst type, in seeking to fool poor, ignorant souls into the belief that God does not demand a sacrifice for sin. Inasmuch as we are told in the Word of God that Satan has ministers who are posing as ministers of righteousness, we need not be surprised to find them occupying many fo the prominent pulpits of the land, drawing large salaries and leading people down the broad road to hell.

"I have kept in touch with this man's teachings ever since he commenced his work in the Plymouth pulpit, and I am satisfied that he is an enemy of the cross. He is preaching another Gospel than that of the Grace of God. If the people in Plymouth church can stand for such denials without a protest it must be that they prefer a lie to the truth.

"I do not assail Dr. Hawkins from the outside of the church, but from the inside, as one of his own denomination. I want the people to know that there is at least one Congregational preacher who believes in the efficacy of the Blood of the Lord Jesus Christ. I will allow no man to go unchallenged who makes the damnable, soul-destroying assertion that the Blood of the Lord Jesus is not needed for atonement. Scripture teaches us in type and in prophecy that without the shedding of blood there is no remission of sins.

"The Blood of the Cross is the great fundamental pillar of Christianity, and when any man minimizes its importance he only shows his utter ignorance of God's great plan of redemption; but when a minister of the Gospel, a man who has been ordained to preach the Word of God and to plead with men to be reconciled unto God, actually repudiates redemption by blood, and makes the shedding of blood for reconciliation to be a pagan principle, then, I say, that such a man is not only a traitor of his own vows as a minister, not only a traitor of his own soul and of the soul of

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others, but he is in direct alliance with the enemy of the race, the devil. Such preachers as Dr. Hawkins are doing more harm today than a thousand Ingersolls could ever do. Christ never called such men to the ministry. They called themselves."

After the sermon was preached the entire congregation passed the following resolution:

"*Resolved*, that we, the members of the First Congregational church in Port Angeles, Wash., hereby affirm our faith in the blood of atonement as made in the sacrifice of the Lord Jesus Christ on the Cross; and

Whereas, Dr. Chauncey J. Hawkins, pastor of the Plymouth Congregational church, Seattle, has publicly repudiated the Blood of atonement as the essential factor in the redemption of mankind, we further

Resolve, that we will have no further fellowship with Plymouth church until this heresy has been acknowledged and put away."

We trust this example will be followed by others. The time for separation from the apostates and enemies of the Cross, who are fast ripening for judgment, has come.

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The Logical Church Home

During the annual meeting of the Unitarian church, held recently in Detroit, the following statements were made: "With orthodox denominations facing a split in their ranks on the stand of premillennialism, because the younger generation can not be led to think in terms of the rigid theology of twenty-five or more years ago, laymen as well as well as clergy throughout the country will follow with interest the sessions of the General Conference of the Unitarians. In the event of division within the orthodox churches, the Unitarian church, which stands at the opposite pole from the premillennarians is regarded by many as the '*logical church home*' for the liberals."

Hence Chief Justice Howard Taft, an avowed Unitarian, has issued an appeal and call to Unitarians to have a revival to make this sect more useful and attractive. We doubt

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not for a moment that the Unitarian Church, with its denials of the Deity of our blessed Lord and the work of the Cross, is the logical church-home for thousands upon thousands of Methodist, Baptist, Presbyterian and other Protestant preachers and church members. Every preacher who denies the inspiration of the Bible, who denies the Virgin birth, and with it the Deity of our Lord as well as His sacrificial work, belongs to the Unitarian sect; and if these men possessed the common honesty of the man on the street, they would no longer lay claim to the name of an evangelical denomination, but go to the Bible and Christ rejectors where they belong.

The vast majority of the Congregationalists are there already. Let all the others who deny the Lord Jesus Christ and the Gospel follow and go to "the logical church home," the home of apostasy. Of one thing we are sure, no believer in the second premillennial coming of our Lord will ever be found in the Unitarian camp.

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Professor Kent

Prof. Charles Foster Kent, of Yale, whose outrageous work of mutilating the Word of God by publishing "The Shorter Bible" we have dealt with in former issues of "Our Hope," was in Minneapolis during November, at the same time we held our meetings in that city.

In company with Brother W. B. Riley, pastor of the First Baptist church, we went to hear him in the Y. M. C. A. About forty people were present. The meeting was opened without a song and without prayer. How can a man pray anyway, who destroys the foundations of the faith! His prayer, if he had prayed, would have been sheer mockery.

We do not remember that we ever listened to a more rambling, disjointed, nonsensical speech, than the one which this man gave. Infidels of generations ago, like Ingersoll and Thomas Paine, whose stock of trade these modernists are peddling today, were at least men who had some brains. But the pernicious thing is that such men are permitted to speak in universities and other educational institutions,

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being advertised as "great scholars," and there they do the evil work of undermining the faith of the young.

Dr. Riley rented the Auditorium in Minneapolis for the Sunday night when Professor Kent was still in the city and issued an open letter addressed to the professor:

"I am now engaged in a study of your 'Shorter Bible.' Up to the present, I have found in it nothing that could commend it to an intelligent man.

"To change from the grand old English of the King James version to the poor attempt at twentieth century vernacular is to me a travesty.

"To ignore etymology entirely and yet call your work 'a translation' falls short of that common honesty which is expected of professed Christian teachers.

"To attempt to make the gospel of salvation from sin nothing more than 'a practical plan for the reorganization of society on the basis of justice, democracy and good will,' is clearly a contortion of all Old and New Testament teachings.

"But, sir, the serious matter is the deliberate aim of 'The Shorter Bible' to take the heart out of the gospel.

"This is the occasion of my theme in the Auditorium on Sunday night next, namely, 'Professor Kent, or the Man Who Cuts the Heart Out of the Gospel.'

"I herewith invite you to be present to sit with me on the platform during the discussion, and I shall gladly give you twenty or thirty minutes in which to reply."

Needless to say he did not show up. We are deeply convinced that to save the young from such men whom Satan uses as an angel of light to poison them with the most subtle infidelity, schools are needed in which the young people are fully instructed in the Truth of God and made acquainted with the rationalistic reasonings and arguments of these men. Such a school is to be Stony Brook. Let us pray for its success and stand by it. And may similar schools under positive Christian leadership be started in other parts of the country.

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A Shocking Endorsement

After the work of Prof. Charles Foster Kent was finished in Minneapolis, the organ of the Y. M. C. A., "Men of Minneapolis," published the following eulogy under the title of "The Visit of a Modern Apostle":

Through the initiative of four great Christian churches—Baptist, Presbyterian, Methodist and Congregational—Minneapolis last week had the privilege of sitting at the feet of a notable scholar and apostle of Christianity, Dr. Charles Foster Kent, of the Yale University faculty.

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During his week here Dr. Kent spoke at meetings of ministers, University students, joint gatherings of ministers and laymen at the Central Association, and to large congregations at Andrew Presbyterian, Plymouth Congregational and Hennepin Methodist Churches. Dr. Kent's audiences were made up of thinking men and women who were seeking in an earnest way for the best light which reverent modern scholarship has to throw on the life and leadership of Jesus.

Several outstanding impressions of Dr. Kent's visit remain. Of these a foremost one is the impression of the Christlike quality of the man himself. With infinite kindliness, patience and good will he portrayed the character and teachings of Jesus Christ, His solution for social problems, and His basis for human happiness until the spiritual significance of the Christ took on new meaning for his hearers. With unfailing sympathy he discussed the questions which rose out of each meeting.

There was the entire absence of dogmatism. At no t me did Dr. Kent insist on his hearers believing with him on moot points, but rather insisted on the right of each to his individual opinion, which is after all the foundation stone of American civil and religious liberty. "Ye shall know the truth and the truth shall make you free."

If any one word may characterize the reaction of Dr. Kent's hearers it would be "establishment." Men felt confirmed and more securely grounded in their devotion to the divine personality of Jesus Christ and to His simple abiding message of individual, social, industrial and world peace through the regenerating power of love and human brotherhood. The foundations of Christian faith are strengthened and buttressed by the labors of such men.

This eulogy is shocking, it must make angels weep and demons laugh. To call a man of the stamp of Kent "an apostle of Christianity" is lunacy gone to seed. He is not an apostle of Christianity, but an apostle of "anti-Christianity."

A preacher in St. Paul told us that he questioned him as to the virgin-birth. He did not deny that it reads in the Bible "conceived by the Holy Spirit," but Professor Kent said, "the Holy Spirit used Joseph the carpenter as an instrument to accomplish this." Our hand shakes as we pen this horrible blasphemy, which strikes at the foundation rock of the Gospel and insults our ever blessed, adorable Lord Jesus Christ. The man of course does not believe in the Deity and pre-existence of our Lord. Nor does he believe in the sacrificial death of Christ, nor in His physical resurrection. The evidence is his "Shorter Bible."

The rest of this editorial is a sad piece of work. One can read the apostasy in every statement though it is camouflaged under terms of "piety." Look at this statement, "The divine personality of Jesus Christ." It looks nice,

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but it does not mean anything. Behind this phrase hides the denial of His essential, absolute Deity. And then the message of "the individual, social, industrial and world peace through the regenerating power of love and human brotherhood!" This is another pet phrase of the apostasy. The last sentence is a lie. "The foundations of Christian faith are strengthened and buttressed by the labors of such men." No! The truth is "the foundations of Christian faith are destroyed by these apostates." Nor does it mean anything that Professor Kent shows a sweet disposition and "portrays the character and teachings of Jesus Christ." How can he, if he denies Him and His glory! Satan makes his ministers ministers of righteousness. He is too wise a being to select for his Satanic propaganda an old sour-faced grouch with a face that cannot smile. He uses those who know how to grin in the sweetest possible way and then tries to make people believe that this grin is "the character of Jesus Christ."

We suppose some good Presbyterians will blush in shame when they read that this man was welcomed in a Presbyterian church. Methodists are forgetting to blush and are swinging in line with this infidelity. The "Plymouth Congregationalists" are all there. As for the Y. M. C. A., it would be an honest thing if they dropped the "C."

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Dante Alighieri

Last year the six hundredth anniversary of the death of the great Italian poet Dante Alighieri was celebrated. This great man in his vision of Paradise (Canto XXIX) describes, we might say prophetically, the puny critics and apostates of the XXth Century. Behold your photograph, all ye Critics!

"Each the known track of sage philosophy
Deserts and has a by-way of his own:
So much the restless eagerness to shine,
And love of singularity, prevail.
Yet this, offensive as it is, provokes
Heaven's anger less, *then when the Book of God*
Is forced to yield to man's authority.
Or from its straightness warp'd: no reckoning made

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What blood the sowing of it in the world
Has cost; what favor for himself he wins
Who meekly clings to it. The aim of all
Is how to shine: e'en they, whose office is
To preach the Gospel, *let the Gospel sleep,*
And pass their own inventions off instead.

The sheep, meanwhile, poor witless ones, return
From pasture, *fed with wind;* and what avails
For their excuse, they do not see their harm?
Christ said not to his first conventicle,
'Go forth and preach impostures to the world,'
But gave them truth to build on; and the sound
Was mighty on their lips: nor needed they,
Besides the Gospel, other spear or shield,
To aid them in their warfare for the faith.
The preacher now provides himself with store
Of jests and gibes: and so there be no lack
Of laughter, while he vents them, his big cowl
Distends, and he has won the meed he sought:
Could but the vulgar catch a glimpse the while
Of that dark bird which nestles in his hood,
They scarce would wait to hear the blessing said,
Which now the dotards hold in such esteem,
That every counterfeit, who spreads abroad
The hands of holy promise, finds a throng
Of credulous fools beneath."

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A False Hope

Charles F. Aked, formerly pastor of the Fifth Avenue Baptist church, then pastor of the First Congregational church in San Francisco, passenger on Henry Ford's "peace ship," a destructive critic and one of the "wandering stars," is now in Kansas City, having another perch in a branch of the mustard tree. The following item appeared about him in the "Post" while we held our meetings in that city:

"Dr. C. F. Aked, pastor of the First Congregational church, will speak at the first cultural meeting of Kansas City Lodge No. 184, Thursday night, at the I. E. Bernheimer memorial annex to the temple Bnai Jehudah, Linwood Boulevard. His theme will be "Disarmament, the Only Hope of the World."

It would seem from the name of the place where this lodge meets that the people whom he addressed were Jews. If this is correct, then what an awful thing it is to tell them that "the only hope of the world is disarmament," instead of telling them, as their own Scriptures teach, that Christ

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is the only Hope of the world! He is in line with the false prophets of Israel's past. They also taught that the hope centered in political alliances with Egypt and denied that the Lord is the hope of His people.

If the disarmament plan does not succeed, then there is no hope, according to Aked's assertion. But if it should succeed, for a time, there will come as a result a widespread acceptance of the delusion that "peace and safety" for this Christless age has been reached at last. But what an awakening will follow!

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Disarmament

The reader will find in "Current Events" our opinion as to a "warless world." Disarmament in part would be a good thing, to relieve the tremendous burden of taxation under which the world is groaning. The cessation and complete abolishment of war is an entirely different matter. Yet the "religious world" is frantic with joy that "the Gospel leaven" is doing its work, and that peace will soon become a lasting fact.

The disarmament plan and the promise made by its advocates make for that for which the world and the "world-church" clamors, and which will be reached some day. It is "*Peace and Safety without Christ;*" what is wanted is "*A King-less, Christ-less millennium.*" What need God's people have in these significant times to hold close to His Word and to trust not only in God's promises, but also in God's revealed plan concerning the future.

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It Never Got There

The disarmament Conference held in Washington was opened with prayer by Mr. Abernathy, a Baptist preacher. It was a shocking illustration of disloyalty to the Son of God, our Lord Jesus Christ. If a Unitarian, or one of the Japanese or Chinese delegates had made this prayer, we would not say a word, but from a Baptist preacher one expects more than from a Unitarian or a Buddhist.

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The name of our ever blessed Lord and Saviour was studiously avoided. In the Thanksgiving proclamations of our Presidents there is at least in the phrase "in the year of *our Lord*," but this prayer never mentioned Him, nor was there a single note of confession of sin or humiliation.

That prayer did not get higher than the ceiling of the room where it was spoken. It never reached the Throne of God. The Son of God is the only way of approach to the Father. "No one cometh to the Father but by Me." Such a barefaced denial of the Lord Jesus Christ, such a cold blooded ignoring of the Name which is above every other name, we suppose for the sake of the heathen who were present, will be dealt with by God in His own time.

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What Next?

A few weeks ago a number of Boston preachers, according to newspaper reports, took up picks and shovels and worked on some building job, while labor leaders occupied "their pulpits" the Sunday after. Here is the information which appeared in hundreds of daily papers.

Boston pastors have accepted the challenge of union labor to try their hand at wielding the pick and shovel and carrying the hod in order that they may be in a better position to discuss the labor situation. Union labor leaders in their turn will occupy the pulpits of the pastors that labor may get a clearer idea of the church side of the matter.

Ministers from several churches of Greater Boston will tomorrow don overalls and with hod, trowel, paint brush, pick, shovel and other tools of manual labor, become workmen on various building jobs about the city. Several of the clergymen will work on steam shovels.

They registered for their various tasks today with Dr. Doremus Scudder, Secretary of the Greater Boston Federation of Churches. The working pastors include the Rev. Newton C. Fetter, of the Cambridge Baptist Church; the Rev. Henry I. Bailey, Temple Street Baptist Church; Dr. Doremus Scudder, the Rev. Fletcher D. Parker, Secretary Congregational Missionary Society; the Rev. Howard Freda, Clarendon Street Baptist Church; the Rev. Frank Kingdom, Tremont Street Methodist Church; the Rev. Clarence A. Young, Roxbury Presbyterian Church; the Rev. Lyman B. Ruttledge, co-pastor First Parish Unitarian Church; the Rev. Howard B. Stratton and the Rev. R. J. Davis, both of Arlington.

What a prostitution of the ministry! But it is the logical result of the unbelief in the real Gospel of Jesus Christ, the power of God unto salvation, and the erroneous belief that

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the church must solve the present day problems in some way, when the only solution possible can come through that Gospel of the Cross of Christ which these men reject. Among the preachers, let it be noticed, is the pastor of the Clarendon Street Baptist church. What would saintly A. J. Gordon say, whose blessed Gospel ministry was given in this place a generation ago, were he here now?

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Irreconcilable Contradiction

In the First Epistle to the Corinthians the twelfth chapter we read as follows: "But the manifestation of the Spirit is given to every man to profit withal: For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning spirits; to another divers kinds of tongues; to another the interpretation of tongues" (1 Cor. xii:7–10). It is clear from this fundamental passage as to the gifts of the Spirit, that He does not give all these gifts to one person, but has distributed these gifts as it pleaseth Him, to each member a gift.

Then we read in chapter xiv:34: "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." This does not mean that a woman who is a member of the body of Christ is destitute of a gift, but it means that she must exercise that gift in her own sphere.

In the Epistle of true church-order (1 Tim. ii:12), the Holy Spirit tells us more of woman's place: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression."

This is not "the private opinion of Paul," but the Word of God just as much as the eighth chapter of Romans. Connected with the teaching of woman's place in the church

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of God are some of the most vital truths of the Word of God.

But now we have woman going about, taking leadership in religious movements. Some of them lay claim to nearly all the gifts, if not all. These women leaders and preachers claim to have the gift of wisdom and knowledge, the gift of healing, the gift of miracles, the gift of prophecy, the gift of tongues and the interpretation of tongues. They go about preaching and teaching and do just what the Holy Spirit says they should NOT do.

How, then, is it possible that the Holy Spirit teaches in the Word that a member of the body of Christ does not receive from Him several, or all His gifts; that He demands that woman is not to teach, nor to take leadership, and then in face of these facts He bestows on women the gifts of healing, miracles, preaching, teaching, gift of tongues and interpretation of tongues? Here is an irreconcilable contradiction. If these women preachers, gift of tongue, healer and miracle women, possess the real gifts of the Spirit, then the Holy Spirit contradicts Himself and denies the Truth He has revealed. This is impossible and therefore the gifts these Pentecostal women claim cannot be the gifts of the Spirit of God.

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Is this of God?

We have received numerous letters exposing the "gift of tongue and healing methods" of the Pentecostal movement of which Mrs. McPherson is one of the leaders and chief exponent. We select two letters which came to us unsolicited. One is from a Presbyterian preacher in Fresno, Calif. Here is what he says:

"I attended the McPherson meetings in San Jose and also tarried in their tarrying meetings. So-called cures were performed. Cripples were exhorted to throw away their crutches; they did so and made fools of themselves. I heard her say that the floggings of Christ prior to Calvary had nothing to do with sin, but healing only—'By His stripes we are healed.' She also spoke in tongues in public. I was present in one of the tarrying meetings. They tried to get me to kneel down to receive 'the Baptism' and threatened to put me out of the room unless I assumed that attitude. Right near to me were four young girls on their backs with their hands held up and trying to speak in tongues. Mrs. McPherson came along and bending down began

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to whisper something, and then told one of the workers that the Spirit was striving with this dear girl. She then stood up and announced that another one had received 'the Baptism.' Oh! the hollow mockery! I witnessed Mrs. McPherson getting wraps to cover the legs of some of the female seekers. I saw ministers of different denominations trying to get the Baptism and had to go away disappointed. One minister said, after trying, laying on his back with hands up—Did not my hands shake just right? Tell me what I must do? How ridiculous! The last day was a free-for-all day of healing. Any elder or preacher was invited to heal. It was pitiable and tragic to see the scores who wanted to be healed, and the fakirs trying to perform the works of the Lord."

A second letter came a few weeks later from a California Methodist preacher, ordering "Our Hope" and pamphlets to counteract this delusion. This brother also attended the San Jose meetings and writes:

"I attended here meetings in San Jose and sat on the platform very near to where the healing was done. I saw several hundred pass over the platform and heard many of them testify that they were healed, but I could see very little difference in them. In three instances I noticed Mrs. McPherson turning and telling the audience that the patient said "so and so" when they had not said any such thing. I have seen hypnotists at work, and I could see but little difference. Whenever she had a patient who was deaf the orchestra and choir would play sing sing very loud."

Some persons on the Coast were sufficiently interested to mail to the Editor a copy of the "San Francisco Chronicle" to convince us probably that Mrs. McPherson performs real miracles. This copy is in our possession. We selected two cases of healing reported in the San Jose meetings.

The first one concerns a child of Mr. and Mrs. —— (name and address given in the paper). The report says the following:

"The child, a victim of infantile paralysis since the age of one, had no use whatever of its legs. They dangled helplessly, no articulation whatever in the joints. Otherwise the child seemed robust and healthy. "Such a sweet little darling. Do you believe that Jesus can heal you and make your legs so that you can stand and run and jump like other children can?" asked the woman (Mrs. McPherson), stroking the child and speaking as a mother might to her own. 'Do you also believe?' she addressed the father. The man seemed quite unmindful of the thousands staring at him. It was apparent that only the greatest exertion of the will could keep back a torrent of tears. Emotion choked his words. 'Yes, I do believe,' he replied. Then the woman prayed . . . and touched the child's legs with a tender stroking gesture. The baby smiled and was completely at ease. 'Have faith in God and nothing shall be impossible unto you. Thou hast said, 'Ask in my name and it shall be unto you.' Similar words of

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promise were repeated over and over again. 'Now, set her down on the floor: I think she can stand. Hold her little hand because the child must learn to walk. You say she never walked at all. See if she can't.' All of the cloud of anxiety had passed from the father's face. He smiled confidently as he placed the child on the floor. The audience was silent and expectant. The child smiled as she stood up, a radiant, glad expression on her baby face. The audience applauded. *She stood. She walked.*

"Tears coursed down the father's face. He led the child down the length of the platform, then down the incline, at the bottom of which the young mother waited, her face suffused in indescribable gladness, her eyes shining through her tears. Taking hold of her child's other hand the parents walked down the long aisle, as unmindful of the crowd as if they had been alone in their own peaceful home, leading their baby as its first steps were taken. They kept right on as if they could not believe their eyes, and desired to keep the child walking on and on until it could step forth and skip and run from them.

We wrote the father of this child and he answered our letter, telling us that the report was a mistake. Here are his own words:

"Our son (not daughter) was injured at birth and is not a victim of infantile paralysis. He is now two and a half years old and cannot walk, but has made wonderful development and will be quite normal in all respects in a year or so. *He was treated twice by Mrs. McPherson, but we can notice no change or improvement as a result thereof.*"

In other words, all that which appeared in the "San Francisco Chronicle" and quoted above was a fake pure and simple. Is this of God?

Our attention was called to another miracle claiming that the son of a Baptist preacher had been healed of blindness. We happened to know the preacher and wrote him and he answered, that the report was a mistake; his son had not been healed at all. Are such reports evidences that apostolic powers have been restored, or are they evidences that the liar from the beginning is active?

We were a week in Denver. We were told that nothing of the "wonderful revival" of the "miracle woman" and the "apostolic healing power" remains and some earnest believers told us that the reaction of the meetings held was well nigh a disaster. We challenged the people to bring to our notice one authenticated miracle of healing (hundreds of cases were published abroad as having occurred). Well, some of her followers, among them an aged preacher, left the

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meeting in anger, but not one case was produced. But the miracle-woman produced a modern miracle. She took with her, according to reports, thousands of dollars; a similar sum was received by her in Canton, Ohio, and we do not know how much the San Jose campaign netted. This surely is not "apostolic." Whatever is behind this "pentecostal-gift of tongue and healing movement" we are fully persuaded that it is not God and His Spirit. But the Lord will take care that ere long "the hidden things" will come to light.

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Marks of Errorists

Meddling with the simple but solemn declarations of the Word of God concerning the eternal destiny of the wicked seems to be the common goal of all errorists. One can trace certain marks in all of them. There is the claim of "new light" and "original research" independent altogether of others. They tell us that they receive it all from the Lord. One does well to be suspicious of any teacher who claims this. Such have often been found out reproducing the works of other men. Strange and fanciful theories about certain doctrines are invented. True there is a continued outcry against traditionalism, creedal theology, etc. The utterances and teachings of some of the greatest gifts of the Lord to His church are set aside and belittled. This is done with an astonishing boldness, which must be the result of a colossal pride. The impression is created by these men that till they came no one ever knew the truth of God. An intellectual superiority is likewise in evidence; they reason with the shrewness of a trained lawyer. They use Greek, of which they know little; they quote a few words in Hebrew, of which they know less. It is a veritable show of learning. It takes with some people and if the person is fascinating a following is soon assured. Then they follow the "new light" without discovering that the old prediction is anew verified "also of your ownselves shall men arise, speaking perverse things, to draw disciples after them." But somehow these men always lead on to the denial of something concerning the future state. In a monthly,

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published on the Pacific Coast we saw the following statement:

"Endless punishment is no longer accepted and proclaimed as it was; among those who resolutely adhere to the foundation truths of the Gospel, the conviction prevails, though many may not express themselves fully, that the doctrine in its old, legal, mechanical, sensuous form of statement is not true. In its creedal form, it is not believed by the people. The impression prevails and conviction deepens that the doctrine needs revision and restatement."

In other words, the doctrine concerning the endless, conscious punishment of the lost, as revealed in the Word of God, as believed by the Apostles, as taught by the great men of God in the past, the noble men of deepest piety and the most mature and *real* scholarship, needs revision.

It is very true "endless punishment is no longer accepted and proclaimed as it was," but this *is* a part of the apostasy. Millennial Dawnism and all the other Satan cults are marked by the same denial of eternal punishment and all have "revised" the doctrine to suit themselves.

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Bible Conference Work

We are thankful for the blessed results which followed the meetings of the Editor held during the last months of 1921. In every place the Lord gave rich blessing through the preaching of the Gospel and the teaching of His Word. We returned from the Northwest via the Soo line, an excellent road, which we can heartily recommend to all who visit the Northwest and Western Canada. Our last place of ministry was Duluth, Minn. During the December we held meetings in Baltimore, Md., Johnstown, Pa., and other places, and also addressed the Boston Monthly meeting on December 1.

From January 3 to 10 the Editor will address meetings in **Macon, Georgia.** The 22d Annual Bible Conference for Boston and New England will convene, God willing, in the Main Auditorium of the Park Street Church (Congregational, A. Z. Conrad, pastor). Jan. 16–19 all our New England readers receive programs. Pray for this conference.

So very many invitations from the Coast and Texas are before us that we cannot at this time give a detailed program for February and March. We pray for His gracious guidance. All our readers living in the places we expect to visit will hear in ample time about it. Please continue to be fellow helpers in prayer.

This issue is an extra large one. Anticipating a great demand on account of the important and timely matter, both editorially and otherwise, we had several thousand more printed than we need for our subscribers. Circulate these as sample copies and continue in the good work of making "Our Hope" known. From many States we hear that the magazine is the magazine with a message, and hundreds have written us during the past few months as to the great help and blessing the testimony of the magazine has been and still is.

Please read carefully the important announcements contained on the cover pages of this issue. Make use of the liberal offers.

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The Gospel of John

Chapter IX (Continued)

"They brought to the Pharisees him that aforetime was blind. And it was the Sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath-day. Others said, How can a man that is a sinner do such miracles. And there was a division among them." (Verses 13–16.)

There must have been great excitement among the people on account of this great miracle. Those who knew him intimately were convinced that it was a miracle. He had been blind from his birth and now he possessed complete sight. It was therefore not a "fake-miracle" like those claimed today in Christendom by the so-called miracle men and women who, through hypnotism, do certain things which last just as long as a hypnotic spell lasts. The people therefore brought the man before the religious authorities to be examined by them. And here the information is given that it was on the Sabbath-day our Lord had made the clay and healed the blind man. The Pharisees now begin to question him how he had received his sight. The healed beggar gives a straightforward witness; they could not pick a flaw in the simple testimony. As it was with the lame man in the fifth chapter, whom the Lord also healed on the Sabbath day, and on account of which they tried to slay Him, so here; they charge Him of not being of God because He had done the deed on the Sabbath. This is another illustration of the pharisaical hypocrisy which our Lord so vehemently denounced (See Matt. xxiii). The same hypocrisy is prevalent throughout Christendom.

But not all of the rulers branded the Lord as a wicked man, because He had done this good deed on the Sabbath. Others said: "How can a man that is a sinner do such miracles?" We doubt not that Nicodemus headed this fac-

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tion, which attempted a defense of the Lord. This great Pharisee and teacher in Israel had given expression to his belief when he visited the Lord. He was convinced that the miracles the Lord Jesus did were of God and that God was with Him. As a result there was a division among them (See vii:43).

"*They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes. He said He is a prophet. But the Jews did not believe concerning Him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see. His parents answered them and said, We know that this is our son, and that he was born blind. But by what means he now seeth, we know not, or who hath opened his eyes, we know not. He is of age, ask him, he shall speak for himself. These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, he is of age, ask him*" (Verses 17–23).

On account of the division among those who were the rulers of the people, they were obliged to investigate this case more fully. A closer examination therefore follows. They therefore inquire first of all what he thinks of the one who opened his eyes. With this question they practically confessed that they believed that his eyes had been opened. If this question was asked by those who declared that "This man is not of God, because he keepeth not the Sabbath," then malice must have been the motive; they hoped that some damaging statement might come from the lips of the healed man. He answered, "He is a prophet." How did the man know that? It is evident that the healed beggar did not see the Lord at all. The Lord sent him to wash and the record says nothing of the blind man that he had even a glimpse of Him who had anointed his eyes and told him to wash. Verses 35–38 makes this very clear. How, then, could he say that He is a prophet? In all probability he must have asked the people who it was. And they may

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have answered, "Jesus, the Prophet of Nazareth"; for this seems to have been the popular conception among the masses, for it is written "the multitude for a prophet" (Matt. xxi:46) and "a great Prophet is risen up among us" (Luke vii:16). He must have heard that it was the Prophet of Nazareth; he believed what he heard and gladly confessed Him as Prophet. Faith thus began in his soul.

Finding that the healed man gave a straightforward answer once more, which they could not twist and pervert, they tried another avenue of approach. They tried to find a way to discredit the miracle by refusing to believe that he had been blind at all. They called his parents, hoping that they might say something which they might misconstrue and disprove the miracle. They ask them if he is their son and if he was really born blind. It was a direct question and it was unhesitatingly answered by the father and mother of the man. We know this is our son, and that he was born blind. There could be no possible mistake about it. But they also asked, "How then doth he now see?"

But instead of repeating the story as their son had given it to them, they professed ignorance as to who opened his eyes and by what means it was accomplished. They tell the rulers of the people that their son is no longer a child, that he is of age; that they cannot be held responsible for him. They request the rulers to ask him, and that he will speak for himself. We are not left in doubt why they spoke thus. It was for fear of the Jews of authority and power. The Sanhedrim had agreed that anyone who would confess that this Jesus of Nazareth is the Christ should be put out of the synagogue and be excommunicated. They feared if they rehearsed what they had heard how the Lord Jesus performed the miracle that this might be their fate.

"*Then again called they the man that was blind, and said unto him, Give God the praise; we know that this man is a sinner. He answered and said, Whether He be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see. Then said they to him again, What did He do to thee? how opened He thine eyes. He answered them, I told you already, and ye did not hear; wherefore would ye hear it*

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again. Will ye also be His disciples? Then they reviled him, and said, Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence He is?" (Verses 24–29).

Completely defeated with attempt to upset the story of the healing of this man, unable to get any information from the parents, which would have helped them in the denial of the miracle, they once more call the man himself. They start in with a very pious phrase. Give God the praise. Acknowledge yourself now that only God could have done this miracle of opening your eyes. This of course was true. Only God can open the eyes of one who was blind from birth. But the pious statement was pure hypocrisy, for they added, "We know this man is a sinner." They tried to ensnare him to assent to this statement that God had healed him and then reject Him who wrought the miracle. How simple is this man's answer. He speaks of two things, one thing which He knew not: "Whether He be a sinner or no, I know not." Then He spoke of another thing he knew: "One think I know, that, whereas I was blind, now I see." Concerning Him who healed Him he could not bear witness, for he knew not who He was. Later the Lord revealed Himself to the healed one and then he fell at His feet to worship.

But of one thing he was sure. One thing could never be questioned. One thing was gloriously true, "Being blind, now I see" (literal rendering). The awful night of blindness had been lifted and he saw the sun and enjoyed a new existence. A wonderful change had come over him and all the world could never shake his testimony.

And millions after him have used his words of testimony after being saved by grace. Yea, this is the true confession of every child of God who has passed from death to life, from darkness to light, from the power of Satan unto God: "One thing I know, that whereas I was blind, now I see." The great change brought about by the operation of the Spirit of God in the heart and life of the believer is as great as the healing of a man born blind.

The Jewish rulers were again defeated. They had ac-

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knowledged that the man had been healed, and now his own words sealed this fact beyond any doubt whatever. Yet they were not discouraged. Once more they questioned him as to the manner in which our Lord had opened his eyes. They but digged their own graves of shameful defeat.

It seems as if the healed beggar lost his patience. He had told them before how the Lord had made clay, put it on his eyes, sent him to the pool to wash, and now they asked once more, "What did He do to thee?" In sarcasm he answered them, and asked why they wanted to hear it again, if they intended to be His disciples also.

They reviled him for his bold language and ridicule and charged him with being a disciple of the Lord, which in the darkness of their wicked hearts they imagined a great dishonor, while they clamed to be Moses's disciples. They were convinced that God spake to Moses. In this at least these religious corrupt leaders were better than the destructive critic leaders of Christendom, who deny that God ever spoke to Moses. But they denied that the Lord, whom they called "this fellow" had been sent by God; they believed that He had no divine commission, yet the Lord Jesus Christ, the eternal Jehovah had appeared unto Moses, commissioned Moses, and spoken to Him. He is greater than Moses.

"*The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doth His will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.*" (Verses 30–34).

We doubt not that the man in answering back had the aid of the Holy Spirit, for what he says presents a perfect and unanswerable argument. He expressed astonishment that these leaders of the nation said that they knew Him not, nor who gave Him the power to perform so great a

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miracle in opening his eyes. Then he declares that it would be impossible that He who had opened his eyes was a sinner, for God would not hear a sinner, but if God acknowledges a man and manifests His power through him, he must be a true worshipper of God and be obedient to Him. He becomes bolder and declares that since the world began such a thing as opening the eyes of a blind man, by a mere man, was never heard before. Then he crowned his masterly argument by expressing his conviction that the man who had healed him must be of God.

He had silenced the great men of the Pharisees completely. They could not reply to these statements and were, therefore, defeated. All that was left to them was either to accept the testimony or to reject it. They became infuriated. They charged him that he was altogether born in sins, that he was a wicked man and they cast him out. They did that which we read in verse 23, they put him out of the synagogue.

"*Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God. He answered and said, Who is he, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him. And Jesus said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye would have no sin, but now ye say, We see; therefore your sin remaineth.*" (Verses 35–41).

Probably the man was staggered. He may have trembled at the thought that he had been excommunicated, for it was a shame to be put outside; it made him an outcast, one who had no more right to the appointed worship and the privileges of the commonwealth of Israel. It must have had the meaning for him as if he were now a lost soul.

They had cast him out, but in doing this they only cast him into the arms of the Lord Jesus Christ, the Son of God. Where our Lord was while all this took place we do not know, but we know that He knew all what had happened,

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and though He was not bodily present, He had heard every word which had been spoken, for He is the omniscient Lord. When the excommunication of the healed man was publicly announced then our Lord looked for the man. He had kept track of him; he was never out of His sight. He found him. Says Chrysostom on this passage: "They who for the sake of the truth and confession of Christ suffer anything and are insulted, these are specially honored. So it was here with the blind man. The Jews cast him out of the temple, and the Lord of the temple found him. He was dishonored by those who dishonor Christ, and was honored by the Lord of angels." He had lost the synagogue but finds instead the Lord, heaven and glory. The synagogue would not longer have him, but he becomes the sheep of the good shepherd, as we find it in the chapter which follows:

He asks him a direct question: "Dost thou believe on the Son of God?" Then came from the man the longing heart cry, "Who is He, Lord, that I might believe on Him?" And he did not need to wait for the answer to his question. The Lord at once revealed Himself. "Thou hast both seen Him, and it is He that talketh with thee." Thus our Lord once more bore witness to His Deity. Did the blind man know that the One who was speaking to him was He who had healed him? The text says nothing about it. As we saw before the blind man had not seen the Lord after his eyes had been opened. Though the Lord did not say to him in words, I am He who healed thee, yet the man must have known and felt, as the Lord addresses him and revealed Himself as the Son of God, that He had healed him. He probably also recognized Him by the tone of His voice. Then he said, Lord, I believe and worshipped Him. Faith and true worship go together. When next our Lord declares that He came for judgment into the world, it does not mean that He came for condemnation (John iii:17); He came to reveal the right conditions, to lay them bare by His omniscient discrimination. The comment of Augustinus on this verse is correct: "Who are those that see? Those who think they see, who believe they see. The judgment which Christ has brought into the world is not where-

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with He shall judge the quick and the dead in the end. It is a work of discrimination rather, by which He discerneth the cause of them that believe from that of the proud who think they see, and therefore are worse blinded." Those who see not may be applied to the Gentiles, and those who see, or claimed to see, the Jews. The boast of the Jews, especially the boast of the Pharisees, was that they had the light. Paul bears witness to this in Rom. iii:19: "And art confident that thou thyself art a guide of the blind, a light of them which are in darkness." And when He came who is the Light of the world they rejected Him, and thus they became blind, with all their profession, that they were seeing.

Some of the Pharisees listen to these words. They voice at once their displeasure, realizing, He meant them. Are we blind also? It was another sneer at Him and His teaching. He answered them as they well deserved. If they were really blind they would have no sin in having rejected Him; but their boast was that they were seeing, yet this boast, with they rejected Him; their sin therefore "remaineth."

(To be continued, God willing.)

A Long War

By Northcote Deck, M. D.
Solomon Islands

"Now there was a long war between the house of Saul and the house of David, but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker" (2 Sam. iii:1).

As we ponder this long war between the carnal house of Saul and the spiritual house of David, there come to mind important personal applications to the citadel of our own souls. For here we find a suggestive picture of that relentless warfare waged between the Spirit and the flesh, in the heart of each believer, from the time of the new birth, right on till each is finally and forever "with Christ."

For, being, by God's grace "out of Egypt" and entered

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safely into the Land of His Promises, we shall find awaiting us "a long war," and this, the worst kind of war. It is the CIVIL WAR IN THE SOUL. It does not refer primarily to the warfare to be waged for Christ with the powers of darkness outside; indeed, we shall find that we can do little aggressive work for Him till we have learned the habit of victory in this same civil war.

Many times one has told our cannibal converts in the Solomons, who have fled from their mountain homes and wars, down to the comparative peace and safety of the coast, and the longed-for heart-rest of the Gospel, that though they can put away their muskets and spears, they are yet entered upon a new fight. One has explained how the war in the soul, to be waged by the Holy Spirit with the flesh, is longer, fiercer, more inveterate, than even their own fierce vendettas. And even so, as we seek to extend our possessions, to possess God's promises, to make "full proof" of our varied ministries, we shall find that we are inevitably entered upon this long war, in which God is longing to make us "more than conquerors."

But there are all too many of God's children who have too little of the soldier's spirit, or the pilgrim garb, about them. They do not desire a long war, nor anything so uncomfortable or inconvenient. It would so interfere with pleasure, or business, or "getting on in the world." Many such say they will be content to reach the bottom step of Heaven, to get just inside the Golden Gates. This is false humility. It cloaks unfaithfulness. It hides a worldling heart. In any case, such least footholds in Heaven are already fully occupied by Demas and Company, who, "having loved this present world," rather than the World's Saviour, have little part or love with Him.

It is deeply pathetic how such worldly minded Christians, many of whom seem to be true believers, seem to stand still in the Christian life. . . . Years pass, and there seems little or no growth or advance; they are not becoming sanctified. Such seem to look upon salvation as a necessity, but upon sanctification as a luxury which can be well done without. Yet sanctification is not optional, a mere matter

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of choice to those who "are not their own." It is *preordained* and *preordered:* "This is the *will* of God, even your sanctification" (1 Thess. iv:3). It is the only response of obedience, the only door to advance. And what exactly does the process "sanctification" mean? It has two simplest aspects; it means being *set apart* or separated from any known sinful habit, and being continually *cleansed*, as befits our being living temples of the Holy Ghost.

Yet many of the redeemed seem to have no spiritual ambition after holiness or cleansing or pleasing God. And for them, God has no word of encouragement. For there are no prospects for those "disobedient unto the heavenly vision." No progress is possible unto the unrepentant believer.

But with many others of His Own, if they will not give, the Lord, in kindness begins to take. He is too solicitous for their eternal welfare and future. It is recorded of one of the early Evangelical fathers, that he had just signed a check for £10 for a mission, when he received news of the loss of one of his ships. "I must ask you to give me back that check," he said. And when it was sorrowfully handed over, he changed the amount to £100, and again handed it to the recipient, who asked in surprise: "How can you afford this now you have lost your ship?" "I am learning," he answered, "that if I do not give, God is beginning to take." What a safe thing it is to so put the onus reverently upon God! Such an act is the beginning of that self-judgment of 1 Cor. xi:31, which pleases God and averts chastisement. And shall you be a grudging conscript to this long war for holiness rather than a glad, willing volunteer? Will you forever renounce the blessing that came to those who "willingly offered themselves?" Oh! even today it is true, "if I do this thing willingly, I have a reward," which is Christ Himself.

How, then, is this war to be prosecuted? How are we always to be led in triumph? The plan of campaign God has ordained is both simple and reassuring to the humblest believer. As we "live in the Spirit, by the Spirit let us step" (Moule). There must and will be acute crises in

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our lives. Yet most of our progress will consist in small, almost imperceptible, advances, as, daily, we "step by the Spirit." We are to rise in the morning, each quiet morning before the world is awake, not so much to seek to be heroic, or to be famous, as to seek to be faithful, and most faithful in the common tasks of life. For in our relation to them lies God's process for the extraction of the dross, and the refining of the soul, which is the oldest, the surest, the most celestial in the world.

And He can bend the most varied tasks to this alchemy of the soul. For us in the mission field, it may be to find some reef-encircled port on a dark night, or to climb inland to visit with the Gospel some mountain devil worshipper, or to minister daily to the many little flocks amongst multiplying converts. To you, quite other tasks, yet fraught with the same profound virtue in sanctifying the soul. It may be for you, the busy home, with its ever recurring meals, and the need of a continual supply of the Spirit of Jesus Christ, or the labor of the crowded Sunday School, or the ministry of the Inerrant Word to mature believers. Yet in all these things we may become more than conquerors, and conquerors most of all over self, in the long war, as we daily "step in the Spirit."

Here, then, are the factors of victory: A yielded heart, a tender conscience, a listening ear, a quick confession, and a continual claiming of the Spirit's help. Then we may go forward, day after day, feeding upon the Word, and quietly confident that we are being conformed to His image, as we walk in His blessed company and employ.

"King, tried in fires of woe,
Men hunger for Thy face,
And daily through earth's strife I go,
Learning Thy wondrous grace."

And this sanctification is for all. All may not have the talents for public ministry. Yet all have hearts which may be conformed to His, and so fulfil His joy. The best pearls are often in the strangest shells. And God's aristocracy is found often among the poor and despised of the world. And what needs emphasizing most, to encourage humble,

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hidden believers, is that, given the right adjustment to God, *Sanctification is automatic:* it "cometh not with observation," yet it is none the less assured. There is no need to be continually introspective, looking within. The true objective of spiritual eyes is "looking unto Jesus." He does not want spiritual hypochondriacs. He wants us to go on, daily, quietly "doing the next thynge," as He shall shew it, that He may still further shew Himself.

Yet we shall have to recognize at the outset that it is *a long war.* It takes time to be holy. It takes time for the soul to be conformed to "the image of the invisible God." And so holiness and hurry are quite incompatible. There are numbers in the world who want to get rich quickly. And there are many of God's Own people who would like to get holy quickly. They come to a convention, or to special meetings, expecting a miracle of holiness, to be changed in an instant. They want a cheap Christ, and a cheap sanctification, without too much cost, or trouble to themselves. They are truly "bargain hunters" after holiness; inevitably they will get only "remnants," for the price will never come down. It cost the Holy one and the Just, a broken body. At least it will cost us a broken will, and it may cost us many other things besides. Are we prepared for the cost? Are we "able to drink of the cup?" . . . Yet indeed it is worth while; for oh! it is worth all!

God is willing, indeed, in an instant to reveal to any truly seeking soul the secret of such a life that by a simple act of faith, we may claim the *infilling* of the Spirit, even as at the new birth we received by faith the *incoming* of the same Spirit to daily manifest Christ in our hearts. But having discovered the secret, it is for us to put it into practice in our life. We may experience the *crisis* in a moment, the crisis of the act of faith and infilling; it is to be but the beginning of the *process*, the life process of daily being "filled with the Spirit." "Is the sermon done?" asked a man outside the church, of the attendant at the door. "The preacher is done," he answered, but the sermon is to *be* done." And he voiced a profound truth.

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So we may leave the crowded meeting, the inspiring mountain top, the helpful fellowship of "just men" and betake ourselves to our dim Emmaus, or our dread Colossae, or even to our far Macedonia, quietly confident that just where He has placed us, in the usual round of life, the "sermon" may be "done," the "process" applied, the borderland possessed, the victory won. We can do without the fervent crowds, for with us goes the Lord Christ.

"Our task is but to lose and to forget,
Thus, small, despised to be,
All to unlearn, this task before us set,
Unlearn all else but THEE!"

Thus it is that *long standing faults of character* are to be, and may be, dealt with. God has power to heal them in an instant, and He is willing to give us immediate victory over known sin. But there is something deeper than sin; IT IS SELF. And in every self, there is "the carnal mind." there is "the law of sin," and there is many an "unruly evil." And to subdue them unto Himself may take time, and repeated failure, and repeated *faith* on our part. Yet victory is possible, it is certain, it is assured to all who will "trust and obey."

The Christ-Ward Bias of the Believer.

But there can be no truce, no armistice, no final settlement in this long war. No, not even in the "green pastures and waters of quietness": never till "this mortal shall have put on immortality." Yet, thank God, there is this to look forward to: we may confidently expect the obedient soul, as life goes on, to develop a stronger and stronger bias towards the things of God. The game of bowls provides an apt illustration here. The science and secret of the game lies in the metal weight inserted in one side of the wooden bowl. This weight has little effect while the bowl is travelling fast, but as it slows up the weight of the "bias" acts more and more strongly, and turns the bowl from its old course sharply in towards the white ball which is the goal. Even so there is a natural bias in every true believer towards the things of God. This may not be very apparent at first,

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and there is much conflict, and waywardness, and wandering in the soul. But as the pace of life slows up, and the exuberance of youth in Christ gives place to the steadier pursuit of Him in maturity, the bias of the soul towards God becomes blessedly stronger and steadier and more potent, and we can truthfully and thankfully begin to cry with joyful surprise: "O, God, my heart is fixed!" "O, How I love Thy law!" This growing bias towards God, then, is one of the assured and present rewards of the long war; it may certainly reward "patient continuance in well doing," and a steadfast seeking after that holiness which God desires and designs for each of His Own.

Yet, in spite of all this, many may turn sadly away, feeling, "No, this is not for me. I may not attain unto it." It is deeply instructive and encouraging to note in 1 Sam. xxii:2 the three classes who first joined King David for the long war: "everyone that was in distress . . . that was in debt, and . . . that was discontented." *In distress!* How that fits hearts in this distressful age! *In debt* to sin, to Satan, to God! *Discontented.* God make us all discontented! A great employer of labor once described two classes of discontented workers: 'the man who was discontented with his work, "We can do without him," he said; and then the man who was discontented with himself and his way of doing his work, "and he is priceless, we want to hold on to him." And that is the Divine discontent we need to develop; discontent at our failure and shortcoming, at our paltry ideas of God's power, and our puny hold upon His promises. That is the Divine discontent God would instil into our hearts, as, gathered before Him, He contrasts His power and our powerlessness.

Yes; in distress, in debt, discontented. Why "thou art the man!" Then let us each humbly put our name there, and with Abner and the elders of old (2 Sam. iii:17), tired of talking, and broken resolutions to crown the King, let us encourage ourselves with (verse 18), "NOW THEN DO IT!"

Oh! Gracious Lord, behold our hearts in all their debts and discontents. And as we ponder Thy far reaching

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promises, which to us today are like the hem of Thy garment, Thy robe, touched of old by the diseased and the impotent, we, too, would touch in blind believing faith, that as ever, virtue may flow from Thee, and we be made "perfectly whole," and "more than conquerors" in this holy war. Now may our need and Thy great fulness meet!

Studies in Isaiah

Chapter XXII (Concluded)

Shebna and Eliakim: typical personages; significance of *burial* in Old Testament: of being "gathered; significance of first and last recorded burial: value of the names of Ephron, Zohar, Machpelah, "The Key."

Verses 15 to 25 are almost universally accepted as foreshadowing, in Shebna and Eliakim, the future Antichrist replaced by the true Christ; and the use that the Spirit makes of verse 22 in Revelation iii:7 tends to confirm such an application. The one difficulty is that the chapter appears to close with a threat even against Eliakim, who would figure Christ Himself. This impossibility compels us—in this application of the prophecy at least—to see here a return to Shebna.

Verse 15 is Jehovah's commission to the prophet: "Go, get thee to that steward there (a contemptuous form of speech) to Shebna, who is over the house, and say to him:

16: What hast thou here? And whom hast thou here?
That thou makest a tomb for thyself here?
He is hewing him out a sepulchre high!
He is cutting himself a home in the rock!
17: Take it to heart, for Jehovah will hurl thee—
Hurling thee with a strong man's throw
Grasping, he graspeth thee tightly:
18: Coiling, he coileth thee into a coil,
Then as a ball to a broad land he tosses thee.
There shalt thou die—thy chariots of glory there—
Thou Shame of the house of thy Lord!
19: Down will I thrust thee—down from thy post—
Down from thy station he plucks thee.

The word rendered above by "steward" (A. V., Treasurer) was used for the most important office in an Eastern court. Its occupant, who was said to be "over the house," was in

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closest intimacy with the king; nor was it beneath the dignity even of the heir to the throne to fill this high position as did Jotham (2 Chron. xxvi:21); all of which strengthens its applicability to our Lord, the Son of Him sitting on the Throne, and Heir of all things.

Note the threefold recurrence of the word "here" in verse 16. It is strongly emphatic: Here? here? here?—what right hast thou *here?* Then, in supreme indignation, Jehovah turns from the direct address to Shebna, to tell, as it were, to some imagined onlookers: "Why, he has actually hewn out his sepulchre high among kings, and thus provided a permanent position of proud superiority for himself even after death."

Then, once again, directly facing Shebna, Jehovah says: "Behold, take this to heart, for Jehovah will first twist thee into a ball, and then throw thee as a strong man throws it, into a wide far-off country where nothing shall impede thy shameful rolling. Not *here*, but *there* shalt thou die; and all these chariots of glory—these trappings that thou hast acquired for thy glory—shall come to an end with thee there, O thou shame of thy lord's house!"

If we pass on without noting the extreme significance attached in that dispensation to the disposal of the body after decease, we shall altogether miss the point of this threat to Shebna. It was not mere sentiment, or natural affection, that led to an honored tomb being given, or that feared any dishonor to that which was inevitably soon to mingle with and be lost in its kindred dust.

The disposal of the body, inanimate and unconscious as it was, was evidently regarded as a kind of visible reflex of the condition of the departed spirit. Thus, as Jehovah permitted the dust, either to be honored or dishonored, so did that express the condition, in the unseen world, of the *person* who had worn that vestment; and also, in the case of burial, a living hope of the recovery of that clothing of the spirit (which alone completes and indeed constitutes a "*man*,") in resurrection.

With such a significance, how could it be a matter of indifference to the Hebrew as to what became of his own body,

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or the bodies of those he loved? Take the first burial in the Scriptures, and, like all "firsts," it will have peculiar significance and value. In that lovely, yet sad chapter with which we all have so much in common, for it has that "one touch of nature that makes the whole world kin:" (Gen. xxiii) we hear Abraham pleading with the sons of Heth for a burying place for his dead. They, with true Eastern grandiloquence, offer him the choice of any of their own sepulchres. These are courteously declined, for he will by no means lay his dead among these children of Heth (that word significantly meaning "terror," as death and burial truly are, apart from redemption, and faith appropriating it). He must "redeem" from them, one for himself, that shall tell a more hopeful story than mere "terror."

Then Abraham particularly asks for the field in which is the cave of Machpelah, and which belongs to Ephron, the son of Zohar. I trust my reader will agree that these names are not thus given without a divine and profound intent, whether we can discern that or not. Let us then look at their meaning, they are not difficult, for "Zohar" is "light of meridian brightness"—the light of noonday. That surely suggests at once some bright hope even in the gloom of the tomb. It is not to be wondered at that such a name would be attractive to Abraham, as the blessed noonday light of revelation is to faith ever.

Ephron is cognate with and of the same meaning as *ahphar*, "the dust": that word that ever speaks of death. Now let us put these two paradoxical names of bright light and the dust of death together; Abraham, himself the very figure of faith, will only commit his beloved dead to a burial place "redeemed" from the "children of terror," and where "light" is in living relationship with and has shone on that otherwise hopleess end of man's life, "the *dust.*"

But we have more in the name of the cave in which that honored body must repose: Machpelah; which I take to be a word compounded of two others of similar paradoxical meaning, as Zohar and Ephron, for *Machach* is "to be brought low" or "to decay," as in Eccl. x:18, "By much slothfulness the building *decayeth*," and Psa. xvi:43, "were

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brought low for their iniquity." That is the sad part of the word: the common lot; the way of all the "earth," is to be brought low to the dust, and there to decay; and the first part of the word Machpelah clearly expresses this sad truth.

But now for the brighter side: *pelah* means "to discriminate," "to sever" to "make a difference," as in Exod. xxxiii:16: "So shall we be *separated*, I, and thy people, from all the people that are upon the face of the earth." And again: Exod. viii:22, "And I will *sever* in that day the land of Goshen, in which my people dwell." Invariably, when thus used, this word speaks of God's gracious intervention in behalf of His people, thus distinguishing them from those who reject that grace. Could there be, then, a much better word than Machpelah to express, at one and the same time, that common death to which still, to this hour, every child of man without exception, is subject, and yet that intervention that faith counts upon to discriminate, not therefore in a "general resurrection", but in a resurrection *from among* the dead, than Machpelah, which might be faithfully rendered: "the intervention of discriminative grace and power among those brought low to the dust." My reader will note that these two parts of the word thus bear a distinct correspondence with those other two words: Zohar and Ephron, "Bright light" and "Dust."

For what I have still to say with regard to the *last* burial in the Scriptures, I am compelled to note the *dispensational* significance of this burial of Sarah. In this, she becomes a figure of Israel after the flesh, of whom Isaac, or Christ the Son, came. Not till the burial of Sarah does Abraham send his servant to seek a bride for his son, but this he does at once in the next chapter. Just so it is only after Israel is set aside, becomes Lo-ammi, "not my people," that God the Father seeks a bride for *His* Son; and sends the Servant, the Holy Spirit, to lead her, the Church, home through the desert journey. It is very perfect, very beautiful, and very confirming to faith; for Israel is to this day, we may say, buried in the cave of Machpelah; but she, too, shall very soon be raised from that dust of the earth, as Dan.

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xii:2 and other Scriptures tell us, and so justify the place in which she is buried.

And what shall we say more as to the significance of burial? Look at Jacob most solemnly pressing on Joseph, with an oath, that his body be not buried in Egypt. Then Joseph, in his turn, giving strong commandment as to his bones, which so delighted the heart of God that He records His appreciation of the faith it evidenced many centuries later —He never forgot it. But what difference does it make to either Jacob or Joseph today? Who could tell them where, or in what combination, those precious dust-atoms are now to be found? Indeed, how could it affect their released *spirits at any time*. What strange disproportionate anxiety there seems to have been as to the disposal of the unconscious dust! Could this be due to mere sentiment? The thought would be utterly preposterous and unreasonable. No; they that do such things declare plainly their conviction that death does *not* end the person, and that their God will both care for them in their unclothed condition and also intervene, and not permit that sin-ruined condition of His redeemed to deny the efficacy of the redemption wrought by His beloved Son. These spirits of "just men" must (not without us) be "made perfect" (Heb. xi:40), and spirit, soul and body, once more united in an eternal association, shall witness forever to the infinite and eternal efficacy of the atoning death of His dear Son. Would, beloved, that we all had more joy in these bright hopes!

Before leaving Shebna, there are two points that are worthy of consideration: the first is the light that the inspired history throws on his subsequent position in the court of Hezekiah. By a reference to 2 Kings xviii:37, we find him no longer "over the house," but in the comparatively inferior position of "scribe" or secretary. But while this is a fall, it is certainly by no means an adequate fulfilment of the fearful threat we have been considering, nor does any Scripture give us such filfilment. Surely this indicates that the divine Spirit is occupied far less with the historical, than with the prophetic Shebna—the Antichrist

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—yet to come. Just as not the historical Eliakim, but the prophetic Christ is the real subject of the prophecy.

The next is of similar import; for wherever the name of Shebna occurs, in marked contrast to all others, nothing is said of his parentage; and he too is without father, without mother, without descent, and is thus a kind of imitation Melchizedek, (but always in a contrasted way), who was also a figure of Christ. This, then, affords another assurance that we must still look forward and not backward to find the *true* Shebna.

But Shebna's doom is, alas, not a solitary one. What myriads go out of life, as they have lived, "without God and without hope" as to what comes after death. Hearken to that solemn threat in Jer. xxv:33: "Thus saith the Lord of Hosts, Behold evil shall go from nation to nation, and a great whirlwind shall be raised up from the coasts 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. Note how the solemn threat stays absolutely with the earth. There is not a whisper of a heaven lost, or a hell gained, nor even of the fate of a soul being involved at all; yet, in that distinction between being "gathered" and "buried" (although still without the clear teaching of the New Testament), who could refrain from asking: "If it is the *body* that is affected by the *burial*, what is affected by the *gathering?*" And then we see that this word "gather" is always one of tender consolation to His people, that God gave His saints all through that long period of waiting, and we feel assured that, as certainly as the *body* is buried, so it is the person, as identified with his *spirit*, who is *gathered*. Further, there are three different threats here: the *body* is affected by the refusal of "burial;" the *soul*, the seat of the affections, by the refusal of "lamentation;" and what then is left for the *spirit*, but the not being "gathered." All three speak of complete divine reprobation and the denial of burial becomes terribly suggestive.

We have looked at the first burial, now consider the last of which we have any record in Scripture: It is that of

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Stephen, with whose body, Israel's present hopes as a nation, were also buried. He had been sent after the Lord, by the same bloody path, as if with the message: we will not have thee to reign over us; and now "devout men," a term that is always applied to the faithful Jew (Luke ii:25, Acts ii:5), and therefore serves to identify them with that nation made "great lamentation over him," as well they might, if their hopes of a national restoration were thus again being buried. But the very fact that he was thus carefully buried expresses the hope of a resurrection.

Is it not of great interest that thus the first and last burial tell precisely the same story—both equally simply, equally clearly speak of what is before our very eyes: the burial of Israel and the assurance of the restoration thus expressed?

In our day of the bright light of revelation, burial has no longer the significance that it had; and while piety will still confess to the truth of God's word, and tender human affection will leaving the crematory to the heathen abroad and the infidel at home, *with* reverently care for the beloved form in committing it to its kindred dust; yet faith no longer lingers over that poor dust, but rather follows the spirit to its sweet, but temporary rest in Paradise "with Christ," to await in His company that long looked for resurrection morn, when the person shall be clothed with an eternal house not made with hands, and not of dust at all, but "out of heaven" (2 Cor. v:1–2); a body that shall fit him for his heavenly environment, as did the body of earth for the earth.

To return to our prophecy: in all this light as to the significance of burial in those days, this threat to Shebna has a solemnity that would otherwise be lacking. It does not speak *clearly*, it is true, of an awful future awaiting him after death, but it certainly *suggests* it; and as this magnificent sepulchre, placed high up in the rock amid those of kings, expressed his pride, so was the superhuman nature of that pride evidenced by an ambition that went beyond this life, scene and sphere, and that was distinctly as that of Satan.

Thus, while in Shebna we may see a figure of the future Antichrist, yet *behind* him, the servant, we may discern,

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dimly perhaps through the gloom, yet assuredly, too, his *master* the Devil; and, in the doom of the servant see a foreshadowing of the master's shameful end: for he, too, is "the shame of his lord's house"; as our Lord Jesus is its glory.

But now the prophecy turns from Shebna to Eliakim, who shall take his place by divine appointment:

20: In that day will I call to my servant,
Eliakim, son of Hilkiah.
21: With thy robe will I invest him—
With thy girdle will empower him—
And the sceptre of thy government will I place within his hand.
To the dwellers in Jerusalem
And to all the house of Judah
He shall be a father on whom they shall rely.
22: When he opens none shall shut.
When he shuts then none shall open.
Upon his shoulder will I place the Key of David's House.
23: As a nail will I thus fasten him,
Within a place securely;
Till a very throne of glory to his father's House he be.
24: Then on him shall depend
All the glory of that dwelling—
The offsprings and the offshoots,
And all the vessels small:
From the little cups of gold to the flagons made of skin.

This reference to the Key of David provides what the Spirit of God shall need as a figure in the day of Revelation iii, when another Eliakim, and the only One really true to that name that means "Whom God establishes," shall present Himself to one of that group of Churches that may be discerned in one condition of the Lord's people even this very day—surely we should be interested in such a theme. He is writing to the Church in Philadelphia, or to interpret the name "Brotherly-love," so that we may justly conclude that this letter is addressed to all among us who are *really* "brethren," and, as being that, are held closely bound together in "love" by a common divine life and nature; and thus He speaks: These things saith He that is holy, he that is true, He *that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth.*" Aye, many to this hour rejoice to own that He, the Man of Nazareth, is Lord of all, and "over the house,"

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"whose house are we." Nor does He use that "*Key*" to shut doors against the dweller in Philadelphia; but sets before him an open door of feeding, of fellowship and of service that none can shut. Happy dweller in Philadelphia then! More happy dweller in true "brotherly love" now, to whom *He* is the one attractive Object—being "holy," amid all earth's defilement; "true," amid all earth's falsehoods; and Who thus draws His people to Himself as a gathering Centre, and those thus drawn have the *whole dear family of God* as the only circumference of the circle of their affections and fellowship; that, and that only, bears the character of "Philadelphia" today. To consider other "Keys" such as those committed to Peter, of the kingdom of heaven, would take us too far afield.

But we still have to consider the last verse, the application of which has been disputed:

> 25: In that day, saith Jehovah Tzebaoth,
> Shall the nail that was fastened securely
> Be removed and be cut down and fall.
> Then shall the burden upon it
> Also be cut off and fall.
> Jehovah hath spoken!

All seems quite simple and clear till we get to this verse. On Jesus, the true Eliakim, does indeed hang all the glory of His Father's House; and all the vessels, i. e., His servants, whether they be great or small; as important as the apostles, or as insignificant as ourselves—all alike do surely hang upon Him, and as long as He is "established of God" they are equally secure. Thus it is impossible to apply this verse, and its threat, to our Lord; and not therefore to the type of Him, the original Eliakim. Never shall any that depend upon Him fall. Fastened in a very sure place, His are "the sure mercies of David"—His the Key of David, too, He shall never, never fall.

But then the verse must apply to Shebna; and we may discern in the very phrase by which it is introduced: "In that day" a suggestion to go back to him; for in that day in which the true Eliakim shall be thus exalted—a day for which, we with the whole groaning creation, longingly wait —all connected with and depending on Shebna shall fall

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with him. This is perfectly true as we see in Rev. xix:19 to 21, with regard to the antitype of Shebna, whether Antichrist, or his master, the Devil: absolutely untrue with regard to the antitype of Eliakim and those who are His.

F. C. J.

Current Events
In the Light of the Bible

The Situation in Palestine. The new census of Palestine shows that there are not quite 700,000 people living in the Holy Land. This is considerably less from what was the population of Galilee alone in the time our Lord was on the earth. Some 10,000 emigrated to Palestine during the last seven months. Thousands of Jews are ready in Europe to go back to Palestine, but the question is how can these multitudes be sustained in a land which in greater part is a desert? There is hardly any employment to be had. Many of the schemes of Zionism hang fire and some have already been abandoned. Outbreaks against the Jews occur frequently, and there is a very bitter feeling from the side of the Arabs against the Jews. This feeling will not decrease as emigration increases. There are many problems and no one knows how they will be solved. We know from Scripture that what is going on now in that land is preparatory to the final events of Jewish history, the coming days of Jacob's trouble and the return of the King, the son of David our Lord. His coming will solve the Jewish question forever.

The War-less World Proposition. The prominence of the word "less" during the past years is interesting. There are smokeless powders, ice-less refrigerators, fire-less cookers, wire-less telephony and telegraphy, hammer-less guns, skid-less tires, drug-less methods of healing and other things. In religious things we have a Blood-less Gospel, a Spirit-less ministry and a power-less church.

And now a peace-less world tries to produce a war-less world. The Federal Council of the Churches of Christ in

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America issued an appeal to the religious elements of America, including the Jews, we believe, to urge "a real reduction of armaments at this time as an impressive and immediate step toward the ultimate goal of a war-less world. Some enthusiasts have adopted the phrase "a war-less world by 1923," and they seem to be very sure that this will be the case.

Every Christian certainly would like to see a war-less world and have that awful spectre of the human race, war, banished forever. The question is, can it be done? War, after all, is but the result of something which is deep seated in the human race. Like a nasty, horrible skin disease, which eats away the tissue, which originates in the blood, so war is but a symptom of the fallen nature of man and his alienated condition from God. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (James iv:1). Before there can be a war-less, a crime-less, a vice-less world, the wicked, ferocious nature of man must be dealt with. But what can be done for that? The educational schemes for furthering among nations a spirit of good-will, fostering a common brotherhood of man, is unavailing. All these well meaning schemes leave the old, corrupt nature of man unaffected. The only thing which can bring help and change matters is the real Gospel of Jesus Christ, the message of God's infinite love and righteousness as revealed in the Cross. But this Gospel, God's power unto salvation, is increasingly rejected. In fact, the last war with all its horrors would never have come if the Gospel had been believed. As long as this Gospel, and the Christ of the Gospel, is rejected, there will be wars, and the greater and more outspoken the rejection of Christ is the more awful will be the consequences.

A war-less world! Where does the thought originate? Not among pagans, nor ancient nations. They all gloried in war and glorified it as one of the noblest pursuits of the race. The idea of a war-less world comes from the Bible. In this supernatural Book we read of the time when nations will turn their swords into plowshares and their spears into pruning hooks. Here the promise is given that nations

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will learn war no more and that wars shall cease unto the ends of the earth. A war-less world is the subject of Divine prophecy and promise. From this source has come the hope of a war-less world.

But the Bible does more than promise a war-less world. It tells us how it is to be brought about. In vain do we look in the New Testament Epistles for a promise that the church by her activity is to produce it: nor is there a word said about legislation. When our Lord was on earth He did not promise that this age would end in a war-less world, but He said that to its very end there would be wars and rumors of wars, that nation would lift up sword against nation and kingdom against kingdom (Matt. xxiv). And all this is revealed by Him upon the dark background of His own rejection. Because He was and is rejected, therefore, the world has the sword and not the peace which only the Prince of peace can give. Before there can be a war-less world, every knee on earth must bow before Him and every tongue confess that He is Lord.

How, then, will this be brought about? How will a war-less world come? It will be brought about, and the war-less world will come when He returns to earth and receives the promised throne upon which He will reign as King of kings and Lord of lords. If a Christian takes the Bible as the only and final authority in these matters, if he reads God's words with an unbiased mind, he will soon discover that this is God's revealed program. Everything which goes contrary to this prophetic program is doomed to ignominious failure. No matter how sweeping an unbiblical optimism may become, all true believers will stand on the side of the Bible and believe God rather than church federations, reformers and politicians.

Why Not a Crime-less World? No one speaks at present of making the world crime-less. Perhaps it appears too big a job. Never before has there been so much crime in the countries which boast of civilization and progress as now. The crime-wave, which was predicted would soon be passed, sweeps on with greater force than ever. High-

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way robberies are recorded by the hundreds every day throughout our land. Mail wagons are held up in broad daylight and robbed of their contents amounting to millions of dollars. Burglaries, bank robberies and other robberies are almost uncountable. Then there is the frightful increase of divorces, telling the story of sexual degeneracy; unnatural crimes; suicides among men, women and children. Then the terrible increase of murder! "Murder will out" says a proverb, but that does not seem to hold good today, for the vast majority of murder-cases are unsolved. Such is the world today. And again we say it, in the degree as Christendom turns away from the Bible and rejects the Gospel, in that degree these crimes increase. The men who deny the Bible, who deny Christ, His Virgin birth and His sacrificial death, **are the most immoral forces in the world today.**

Spiritual Values in Industry. Such is the title of a special letter by Roger W. Babson, of Massachusetts. He sounds the right note in connection with the industrial situation of the country. The optimistic pulpit which decries and criticizes those who teach that conditions in the world cannot improve, as pessimists can learn something from this letter. These preachers ought to sit at the feet of Mr. Babson in this respect. We quote a paragraph:

"The difference between barbarism and civilization is a difference in the spiritual element. Even when civilization gets to a certain point, as we have it now, it can remain steadfast only as we pour religion into it. Civilization makes no progress until spirituality makes a jump and then civilization moves to catch up. That is what the labor situation is waiting to do. When there is an increase of spirituality among all groups, then there will be another great development in the labor movement, but not until then. No reforms can be forced through and be permanent. We can develop only as we co-operate with the spirit of God. Oh, if men would think more of religion and less of commodities, bank clearings, foreign trade and immigration! When they do we shall again have prosperity. Moreover, the present depression must last until this change comes about.

More than Common Sense. The New York *Times* of Saturday, November 5th, had the following editorial, another just rebuke to the foolish endeavors of the world reformers:

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Nobody likes to use harsh words in discussing women and their plans, but what other words in sense and justice can be used in discussing certain women who are trying to persuade a lot of their sisters to take part on Saturday next in what they call "a march to stop war," and, more explicitly a "disarmament parade"? This they purpose to do on Fifth Avenue, between Washington Square and Fifty-seventh Street, and those to whom their appeal is addressed are told that to march will be to "demand of the Conference for Limitation of Armament immediate action for complete and universal disarmament." And the circulars add: "This is the first opportunity you have had to express your hatred of war and your determination to end it."

In other words, this is a pacifist scheme for bringing pressure to bear on the conference in the hope of making it do what it certainly will not do—do what, if done, would end, not war, but whatever hope there may be of attaining by means of the meeting in Washington such improved relations between the peoples of the earth that the chances of war will be appreciably diminished.

Immediate and complete disarmament of all nations is a dream, and not a beautiful dream, for there is still a need of armaments, just as there still is a need of policemen in cities and of locks on doors, both front and back. The millennium will not arrive tomorrow or next day, and, meanwhile, nobody would suffer more than women from an untimely throwing down of weapons by the very nations that will not use weapons wrongly.

Gleanings in Genesis

ARTHUR W. PINK

36. Joseph: Betrayed by his brethren—Gen. xxxvii

Before we turn to consider the special subject of this article we must first notice three or four points in the first eleven verses of Gen. xxxvii which, through lack of space, we omitted from our last.

"And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying" (verses 5–11). Continuing our numeration we may note:

8. Joseph is hated because of his Words. There are two lines which are, perhaps, made more prominent than others in this first typical picture: the **love** of Jacob for his son, and the **hatred** of the brethren. Three times over within the compass of these few verses reference is made to the "hatred" of Joseph's brethren. In verse 4 we read, "they **hated** him, and could not speak peaceably unto him." Again, in verse 5 we are told, "and they **hated him** yet the more." And again in verse 8: "And they **hated him** yet the more for his dreams

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and for his words." It will be seen from these references there was a twofold occasion for their wicked enmity. First, they hated Joseph's **person**, because of Jacob's special love for him; second, they hated him because of **"his words"** They hated him because of what he **was**, and also because of what he **said**. Thus it was, too, with the One whom Joseph typified.

As we turn to the four Gospels it will be found that those who were our Lord's brethren according to the flesh **hated Him** in this same twofold way. They hated Him because He was the beloved Son of the Father, and they also hated Him because of His teaching. As illustrations of the former we may note the following passages: "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God" (John v:18). "The Jews then murmured at Him, because He said, I am the Bread which came down from heaven" (John vi:41). "I and My Father are one. **Then** the Jews took up stones again to stone Him" (John x:30, 31). Such was their wicked hostility against His **person.** And it was just th same, too, in regard to His **teaching**: "And all they in the synagogue when they **heard** these things, were filled with wrath, and rose up and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong" (Luke iv:28, 29). "The world cannot hate you; but **Me** it hateth, **because I testify of it,** that the works the eof are evil" (John vii:7). "But now ye seek to **kill** Me, a man that hath **told you the truth,** which I have heard of God" (John viii:40).

9. Joseph was to enjoy a remarkable future. These dreams of Joseph intimated that this favored son of Jacob was the subject of high destinies: they were Divine announcements of his future exaltation. There can be little doubt that Jacob and his sons perceived that these dreams were prophetic, otherwise the brethren would have regarded them as "idle tales", instead of being angered by them. Note, too, that "his father observed the saying" (verse 11).

So, too, of the Antitype. A remarkable future was promised to the One who first appeared in lowliness and shame. Concerning the Child that was to be born unto Israel, the Son given, it was pre-announced: "The government shall be upon His shoulder: and His name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His gov rnment and peace there shall be no end" (Isa. ix:6, 7). To His mother the angel declared, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, nd 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 for ever: and of His kingdom there shall be no end" (Luke i:31–33). That Joseph's Antitype was to enjoy a remarkable future was thus intimated beforehand.

10. Joseph foretold his future Sovereignty. It is worthy of notice that the two recorded dreams of Joseph contemplated a **double** sovereignty: the first dream concerned "the field," which pointed to **the earthly** dominion of our Lord; but the second dream was occupied with the sun, the moon and the stars, and tells, in type, of **the Heavenly** dominion of Christ, for all power (or authority) has been given to Him in heaven and on earth.

Joseph's announcement of his future exaltation only served to fan the fires of enmity, and gave intensity to his brethren's hatred. And so it was with the Saviour. The more our Lord unfolded the glory of His person, the more He spoke of His future exaltation, the more

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did the Jews—His brethren according to the flesh—hate Him. The climax of this is to be seen in Matt. xxvi:64: "Nevertheless, I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

Here was the announcement of His future sovereignty, and mark the immediate effects of His words on those that heard Him: "Then the high priest rent his clothes, saying, He hath spoken blasphemy."

11. Joseph was envied by his brethren. "When his brethren saw that their father loved him more than all his brethren, they hated him" (verse 4). In these words are found the key to what followed. That which was the prime cause of the brethren's hatred was envy: as verse 11 tells us, "And his brethren envied him." They were jealous of the partiality shown by Jacob to their half-brother. This is a sin which has characterized human nature all down the ages: the difference between envy and covetousness is this—we envy persons, we covet things.

Here, too the type holds good. Christ was "envied" by those who were His brethren, according to the flesh. This comes out in His parable of the Wicked Husbandman, "Having yet therefore one son, His well-beloved, He sent Him also last unto them, saying, They will reverence My Son. But those husbandmen said among themselves, This is the Heir; come, let us kill Him, and the inheritance shall be ours" (Mark xii:6, 7). Again, "For this cause the people also met Him, for that they heard that He had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him" (John xii:18, 19). How that utterance manifested the jealousy of their hearts! But even plainer is the testimony of Matt. xxvii:17, 18, for there the very word "envy" is found, "Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered Him."

We are now ready to take up the distinctive subject of this paper:

"And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, I will send thee unto them. And he said to him, Here am I" (xxxvii:12, 13).

12. Joseph sent forth by his father. The verses just quoted above introduce to us the second of these marvelous typical scenes in which Joseph shadows forth the Lord Jesus. Here the brethren of Joseph are seen away from their father. Jacob says to his beloved son, "Come, and I will send thee unto them." How this reveals the heart of Jacob to us. He was not indifferent to their welfare. Absent from the father's house as they were, Jacob is concerned for the welfare of these brethren of Joseph. He, therefore, proposes to send his well beloved son on an errand of mercy, seeking their good. And is it not beautiful to mark the promptness of Joseph's response! There was no hesitancy, no unwillingness, no proferring of excuses, but a blessed readiness to do his father's will, "Here am I."

One cannot read of what passed here between Jacob and Joseph without seeing that behind the historical narrative we are carried back to a point before time began, into the eternal counsels of the Godhead, and that we are permitted to learn something of what passed between the Father and the Son in the remote past. As the Lord God with Divine omniscience foresaw the fall of man, and the alienation of the race from Himself, out of the marvelous grace of His heart, He proposed that His beloved Son should go forth on a mission of mercy, seeking those who were away from the Father's House. Hence we

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read so often of the Son being **sent** by the Father, "Herein is love, not that we loved God, but that He loved us, and **sent His Son** to be the propitiation for our sins" (1 John iv:10). And blessed it is to know that the Beloved of the Father came forth on His errand of love, freely, willingly, gladly. Like Joseph, He, too, promptly responded, "Here am I." As it is written of Him in Heb. x:7, "Then said I, Lo, I come (in the volume of the book it is written of Me) **to do Thy will,** O God."

13. Joseph seeks the welfare of his brethren. "And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks, and bring me word again" (xxxvii:14). Joseph could not have been ignorant of his brethren's "envy"; he must have known how they "hated" him; and in view of his, one had not been surprised to find him unwilling to depart on such a thankless errand. But with gracious magnanimity and filial fear he stood ready to depart on the proposed mission.

Two things are to be particularly observed here as bringing out the striking accuracy of this type: First, Joseph is sent forth with a definite object before him—to seek his brethren. When we turn to the Gospels we find the correspondence is perfect. When the Beloved of the Father visited this world, His earthly mission was restricted to His brethren according to the flesh. As we read in John i:11, "He came unto His own, and His own received Him not": His "own" here refers to His own people, the Jews. Again, in Matt. xv:24, it is recorded that the Lord Jesus Himself expressly declared, "I am not sent but unto the lost sheep of the House of Israel." And again, in Rom. xv:8, we are told, "Now I say that Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers."

In the second place, observe **the character** of Joseph's mission: said Jacob, "Go, I pray thee, see whether it be **well** with thy brethren." He was sent not to censure them, but to inquire after their welfare. So, again, it was with the Lord Jesus Christ. As we read in John iii:17, "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

14. Joseph was sent forth from the vale of Hebron: "So he sent him out of the vale of Hebron, and he came to Shechem" (xxxvii:14). There is no line in this lovely picture, drawn by the Spirit of God, which is without its own distinctive significance. We quote here from the well chosen words of Mr. C. Knapp: "Hebron means fellowship or communion. The vale suggests quiet peacefulness and rest. It was intended, I believe, to point them forward (and point us back) to the fellowship of the Son with the Father in heaven's eternal calm and peace previous to His entrance, at His incarnation, into this scene of sin and toil and sorrow" (A Fruitful Bough).

The peaceful vale of Hebron, then, was the place where Joseph dwelt in happy fellowship with his father; there he was at home, known, loved, understood. But from this he was sent to a place characterized by strife and blood-shedding, unto those who appreciated him not, yea, to those who envied and hated him. Faintly but accurately this tells of the love-passing-knowledge which caused the Lord of Glory to leave His Home above and descend to a hostile realm where they hated Him without a cause.

15. Joseph came to Shechem (xxxvii:14). The word "Shechem" means "Shoulder," being taken from "the position of the place on the 'saddle' or 'shoulder' of the heights which divide the waters there that flow to the Mediterranean on the west and to the Jordan on the east" (Smith's Bible Dictionary). The meaning of this name conforms strictly to the Antitype. The "shoulder" speaks of burden-bearing;

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and suggests the thought of service and subjection. The moral meaning of the term is Divinely defined for us in this very book of Genesis —"and bowed his shoulder to bear and become a servant unto tribute" (xlix:15). How striking it is to read, then, that on leaving his father in the vale of Hebron, Joseph came to Shechem. How marvelously this foreshadowed **the place** which the Lord of Glory took! Leaving His peaceful place on high, and coming down to this scene of sin and suffering. He took the **Servant's** place, the place of submission and subjection. As we read in Phil. ii:6, 7, "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form **of a servant.**" And again in Gal. iv:4, "When the fulness of time was come, God sent forth His Son, made of a woman, **made under the law.** Verily, "Shechem" was the place that the Beloved of the Father came to.

Moreover, is it not significant that Shechem has been mentioned before in the Genesis narrative—see xxxiv:25–30—especially when we note what occurred there. Shechem was the place of sin and sorrow, of evil passions and blood-shedding. Little wonder that Jacob was anxious about his sons in **such** a place, and that he sent Joseph to them **there** to inquire after their welfare. And how what we read of in Gen. xxxiv well depicts in terse but solemn summary the history of this earth. How aptly and how accurately the scene there portrayed exhibited the character of the place into which the Lord Jesus came. The place which He took was that of the Servant; the scene into which *He came was one of sin and strife and suffering.*

16. Joseph now became a Wanderer in the field. "And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks" (xxxvii:15, 16). In His interpretation of the Parable of the Tares, the Lord Jesus said, "the field is **the world**" (Matt. xiii:38). Like Joseph, the Beloved of the Father became a **Wanderer,** a homeless Stranger in this world. The foxes had holes, and the birds of the air had their nests, but the Son of man had not where to lay his head. What a touching word is that in John's Gospel, "And every man went unto his own house: Jesus went unto the Mount of Olives" (John vii:53, viii:1). Every other man had his own house to which he could go, but the Lord Jesus, the homeless Wanderer here, must retire to the bleak mountain side. O my soul, bow in wonderment before that matchless grace which caused thy Saviour who, though He was rich, yet He for our sakes became poor, that we through His poverty might be rich!

17. Joseph seeks until he finds his brethren. "And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan" (xxxvii:17). When Joseph arrived at Shechem he found his brethren gone; they were not there. "Now is his chance to return to Hebron if his heart is not wholly in his mission. Here he has given him a good excuse for turning back and giving up the undertaking. But no; he has no thought of turning back, or giving up the work given him of his father to do" (M. K.). Thus it was with that blessed One whom Joseph foreshadowed. From start to finish we find Him prompted by unswerving devotion to His Father and unwearied love toward His lost sheep, continuing the painful search until He found them. No seeming failure in His mission, no lack of appreciation in those to whom He ministered, daunted Him. Man might despise and reject Him, those nearst might deem Him "beside Himself"; Peter might cry, "Spare Thyself," yet none of these things turned Him aside from

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going about His Father's business! A work had been given Him to do, and He would not rest till it was "finished."

"And Joseph went after his brethren." How these words gather up into a brief sentence the whole story recorded in the four Gospels! As the Redeemer went about from place to place, one end only was in view—He was going after His brethren. He enters the synagogue and reads from the prophet Isaiah, and with what object? That His brethren might be reached. He walks by the Sea of Galilee, seeking out those who should walk with Him for a season. He must needs go through Samaria we read; and why? Because there were some of His "brethren" in that place. Yes, the Son of man came to seek and to save that which was lost. And, my Christian reader, of what do these words remind **you**, "Joseph **went after** his brethren?" Ah, how patiently and untiringly that One of whom Joseph was but a type "went after" **you!** How many years His unwearied love pursued you; pursued you over the mountains of unbelief and across the precipices of sin! All praise to His marvelous grace.

"And found them in Dothan." Mr. Haldeman tells us that "Dothan" signifies "Law or Custom." "And it was there Jesus found His brethren, dwelling under the bondage of the Law, and slaves to mere religious formalism." Yes, the Law of Jehovah had degenerated into the "customs" of the Pharisees, "Laying aside the commandments of God, ye hold the tradition of men" (Mark ix:8), was our Lord's charge against them.

18. Joseph conspired against. "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him" (xxxvii:18). The hatred of the brethren found opportunity in the love that sought them. It is striking to notice how that a conspiracy was formed against Joseph "before he drew near unto them." How this reminds us of what happened during the days of our Saviour's infancy. No sooner was He born into this world than the enmity of the carnal mind against God displayed itself! A horrible "conspiracy" was hatched by Herod in the attempt to slay the newly born Saviour. This was in the days when He was "afar off." Thirty years before He presented Himself publicly to the Jews. The same thing is found again and again during the days of His public ministry. "Then the Pharisees went out and held a council against Him, how they might destroy Him" (Matt. xii:14), may be cited as a sample.

19. Joseph's words disbelieved. "And they said one to another, Behold, this dreameth cometh. Come now, therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams" (xxxvii:19, 20). The prophetic announcement of Joseph seemed unto his brethren as idle tales. They not only hated him, but they refused to believe what he had said. Their scepticism comes out plainly in the wicked proposal, "Let us slay him . . . and we shall see what will become of his dreams." Thus it was with the Christ of God. After He had been nailed to the cross, "they that passed by reviled Him, wagging their heads, and saying, Thou that destroyed the temple and buildest it in three days, save Thyself. If thou be the Son of God, come down from the cross. Likewise, also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, **and we will** believe Him"—which was an admission that they **did not** believe. The Jews believed Him not. His teaching was nothing more to them than empty dreams. So, too, after His death and burial, "The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He

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was yet alive, After three days I will rise again. Command therefore, that the sepulchre be made sure" (Matt. xxvii). When the stone was sealed and the watch was set, the sceptical Pharisees were but saying in effect, "We shall see what will become of His dreams."

And is it any different now in modern Christendom? How do men and women today treat the words of the Faithful and True Witness? Do those who listen to the Gospel give credence to what they hear? Do they set to their seal that God is true? Do they **really** believe as true the Lord's own words, "He that believeth not is condemned already" (John iii:18)? Ah, unsaved reader, dost thou believe **that**, that even now the condemnation of a Holy God is resting upon thee? You do not have to wait until the last great day; you do not have to wait until the judgment of the great white throne. No; God's condemnation rests upon thee **now**. Unspeakably solemn is this. And there is but one way of deliverance. There was but one way of escape for Noah and his family from the flood, and that was to seek refuge in the Ark. And there is but one way of escape from God's condemnation for you, and that is, to flee to Christ, who was Himself condemned in the stead of all who believe on Him. Again: He who was truth incarnate declared, "He that believeth not the Son shall not see life, but the wrath of God abideth on him (John iii:36). O unsaved friend, if you **really** believed these words of Him who cannot lie you would not delay another moment. You would not dare to procrastinate any longer. Even now, you would cast yourself at His feet, just as you are, as a poor needy and guilty sinner, receiving Him by faith as your own Saviour. Treat not, we beseech you, these words of the Son of God as idle tales, but believe them to the saving of your soul.

20. **Joseph is insulted.** "And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him" (xxxvii:23). How this brings out the wicked hatred of these men for the one who had come seeking only their welfare. Like beasts of prey they immediately spring upon him. It was not enough to injure him; they must **insult** him too. They put him to an open shame by stripping him of his coat of many colors. And how solemnly this agrees with the Antitype. In a similar manner the Lord of Glory was dealt with. He, too, was insulted, and put to shame: "Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they **stripped** Him" (Matt. xxvii:27, 28). The same horrible ignominy is witnessed again at the Cross: "Then the soldiers when they had crucified Jesus, **took His garments**" (John xix:23).

21. **Joseph is cast into a pit.** "And they took him, and cast him into a pit; and the pit was empty, there was no water in it" (xxxvii:24). We quote now from Mr. Haldeman: "The pit wherein is no water, is another name for Hades, the underworld, the abode of the disembodied dead: of all the dead before the resurrection of Christ. 'The pit wherein is no water' (Zech. ix:11). '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' (Matt. xii:40). It was here our Lord, as to His Soul, abode between death and resurrection."

22. **Joseph was taken out of the pit, alive, in his body.** "And they lifted up Joseph out of the pit" (xxxvii:28). "The actual order of the occurrence is that Joseph was first cast into the pit and then sold; but the moral order of the type is not deranged by that fact; it is in the light of the Antitypical history that we make the type to be verified, as well as to verify it. The lifting out of the pit is one of those Divine anticipations of the resurrection scattered all through the Old Testament from Genesis to Malachi" (D. H.).

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23. Joseph's brethren mingle Hypocrisy with their Hatred. "And they sat down to eat bread. . . . And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not **our hand** be upon him; for he is our brother and our flesh" (xxxvii:27). First, notice the opening words of verse 25, "And they **sat down** to eat bread," and this, while Joseph was helpless in the pit! How this reminds us of Matt. xxvii:35, 36—"And they crucified Him. . . . And **sitting down** they watched Him there!"

But mark now this **hypocrisy**: "Come, and let us sell him to the Ishmaelites, and let not **our hand** be upon him." The parallel to this is found in John 18: "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, **lest they should be defiled**" (verse 28). Such deceptions will men practice upon themselves. And again, how remarkable, in this connection, are the words found in John xviii:31: "Then said Pilate unto them, Take **ye** Him and judge Him according **to your law**. The Jews therefore said unto him, It is not lawful **for us** to put any man to death!"

24. Joseph is sold. "They drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites" (xxxvii:28). Is it not exceedingly striking to note that from among the twelve sons of Jacob **Judah** should be the one to make this horrible bargain, just as from the twelve apostles **Judas** (the Anglecized form of the Greek equivalent) was the one to sell the Lord!

25. Joseph's blood-sprinkled coat is presented to his father. "And they took Joseph's coat and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father." "The application of the type is self-evident. The blood of Jesus Christ as the blood of a scape-goat, a sin offering, was presented to the Father" (D. H.). In our next, D. V. we shall consider Joseph in Egypt.

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR JANUARY AND FEBRUARY

ELIJAH'S FLIGHT AND RETURN

(January 22. 1 Kings xix:9–18.)

Golden Text, Psalm xl:1

Daily Readings

Mon., 16, 1 Kings xviii:7–15. Tues., 17, 1 Kings xviii:16–20. Wed., 18, 1 Kings xviii:21–29. Thurs., 19, 1 Kings xviii:30–39. Friday, 20, Josh. xx.v:14–21. Sat., 21, Eph. vi:10–20. Sun., 22, Psalm ii:1–3, 7–12.

I. Lesson Outline

1. A Discouraged Servant (verses 9, 10. 2. A Needed Vision of God (verses 11–13.) 3. A Commission from the Lord (verses 14–18).

II. The Heart of the Lesson

The descent from spiritual heights of courage and joy to the spiritual depths of weakness and fear is full often easy and rapid. And it is very apt to be the sequel of it. Yet the Lord meets the discouraged servant in a gracious way. First, the much needed rest and nourishment of the poor body that had been under such stress and pressure

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and strain of nerve force for so long. A blessed rest under the juniper tree and the twice prepared meal. What a gracious answer to the cry of the burdened heart: "It is enough; now, O Lord, take away my life; for I am not better than my fathers" (verse 4). And the only place for such an one is the Mount of God, where God can speak to the heart. It needs no stretch of imagination to transfer the scene in its features from the wilderness setting of B.C. 906 to the present setting of many of the trial places of the saints in A.D. 1922.

A discouraged man of God lodging in a cave is a man of God in a wrong place, when the people of God are as sheep without a shepherd. And this is spiritually true now as then, when God's people are turning afresh to Him in penitence and faith. How the devil does like to clear the stage of every true servant of the Lord, even as here by the threat of a bad woman in the seat of power. Do not blame this man of God, for many a servant of God has fled away from the forefront of the battle today to hide in a safe place free from contention and strife and noise. But remember the word of the Lord in Jude 3, 4, as also Eph. *vi:10–18* and Rom. *viii:35–30; Rev. ii:10.*

But spiritual cave dwellers are not in the way or will of the Lord. And the divine query is insistent and incisive, "What doest thou here Elijah?" Make it personal, and change the name to get the full force of it. Perhaps it would be well to ask ourselves this important question just now. It is terse and comprehensive: where am I and what am I doing. It comes with a reproof and a rebuke. And it is the divine challenge to definite, present, abiding service for God. The answer, which is the very one we would no doubt give too, seems weak and all but inexplicable from God's servant. Elijah did not need to tell God how jealous he was for Him: the Lord knew all that. And had the jealousy but reached 200 degrees Fahrenheit spiritually Jezebel would have received an answer to her threat that would have made her ears tingle. But this only shows us how like him we are many a time. And like this dear man the personal pronoun of the first person is apt to trouble us very much indeed.

God applies the remedy in a very gracious way. The wind, the earthquake, the fire in their terrific power are felt and seen. And how characteristic of all his past ministry these things are. But the Lord was not in them. Remember that when we must pronounce judgment, eternal judgment as regards sin, that this is not the Gospel. God's power and righteousness are exhibited therein. But it is the still small voice that speaks to the heart which tells of God's presence (John iii:16, v:24). These are peculiarly Gospel: God's good news concerning His Son Jesus Christ our Lord. Elijah could gaze at the evidence of the wind and earthquake and fire; but when the still small voice was heard the rugged prophet with enwrapped face went and stood in the mouth of the cave. Well for us if we hear the still small voice of the Lord that humbles us.

The repeated query with the repeated answer shows the Lord that it is time to take His beloved servant home. So the commission given him is one of contemplating great changes in Syria and Israel, and shows him the divinely appointed successor of himself in the prophetic office. It may be well to think upon this; for God yet rules and overrules; and Christ is still Head of the body and Lord of the church, spite of men who think that they are having their own will and way. And with the commission comes the assurance that Elijah is not alone: there are 7,000 like him in their allegiance to God. Just a few more than that today, my fellow believer. You and I are not on Patmos yet or in Horeb's cave.

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ELIJAH IN NABOTH'S VINEYARD

(January 29. 1 Kings xxi:7–10, xvi:20.)
Golden Text, Numbers xxxii:23

Daily Readings

Mon., 23, 1 Kings xxi:5–14. Tues., 24, 1 Kings xxi:17–26. Wed., 25, Amos viii:4–10. Thurs., 26, Josh. vii:16–22. Fri., 27, 2 Kings v:20–27. Sat., 28, 1 Tim. vi:1–11. Sun., 29, Psa. xliii:1–5.

I. Lesson Outline

1. A Satanic Plot (verses 7–10). 2. A Heartless Seizure (verse 16). 3. A Stinging Divine Rebuke (verses 17–20).

II. The Heart of the Lesson

Among the sins which specially characterize the perilous, grievous times of the end days is that of covetousness. It runs riot and slays all that is good and noble and uses every means to attain its own end. Vividly is this portrayed in our lesson and its setting. The whole chapter needs to be read and studied rather than this excerpt. We have many a modern Naboth's vineyard commercially, socially, religiously today, and full many an Ahab who covets the thing. But note the degrading power of covetousness. With Naboth it would be a vineyard: in the hands of Ahab, only a miserable garden of herbs. Your Ahab knows not how to handle vineyards; he has neither capacity nor the desire.

The sturdy Naboth refuses to consider the offer of Ahab even though he be king. Nor is it well that you and I should give up our vineyard of precious truth and privilege in Christ at the beck and call of any Ahab, enthroned and empowered though he be. We dare not compromise ourselves by disposing of "the inheritance of our fathers" (verse 3). *Do not miss the 20th century counterpart here.* And amid all the present drift may we as spiritual Naboths refuse to barter away our portion, and that no matter how tempting the offer may be. We have need of men with the spiritual stamina of regenerated spirit filled hearts to say NO; and say it emphatically in both word and act today. Say NO, even though it send your Ahab to bed like a spoiled child.

But all this spelled trouble for Naboth. The miserable Satan filled, Satan inspired heathen wife of the king knew well how to arrange such matters: and her plot went through without a miscarriage. Such plots usually do: witness the dark ages with their rivers of martyr blood. And the end is not yet (Rev. xiii:1, etc.). True, it may not be trouble written in blood for us; but rest assured that if you, like Naboth, stand and act out along this line of refusal, you and I, too, will have trouble (2 Tim. iii:12). But it is worth while to be faithful in these days, is it not?

At last the way is clear for Ahab to take possession of his garden of herbs. And with well made plans, and perchance workmen engaged, the king starts off to enter upon his coveted possession. You see him with a miserable grin on his face walking into the vineyard of the murdered Naboth, and all seems to go so well with him. Ah! but who is yon rugged man who comes in through the gate? Yes, it is Elijah, the prophet of God. What a meeting! What a denunciation of God's wrath! Yea, when the first martyr blood was shed God heard the cry, and many such a cry has gone up to His ears since that day. Unanswered? No, a thousand times NO! To Ahab the word was, "in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine" (verses 19. And fulfilled to the very letter it was (xxii:38).

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But read the prophetic answer of God to all the shedding of blood by the Jezebels and Ahabs of the world. It is in Rev. 17, 18. And though the answer is not yet, still it will come, and all the line of guilty religiousness and guilty political power that has crushed and murdered God's saints, must expiate their crimes in that day now so near. The secret of Ahab's wickedness is the secret of wickedness today. "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, *whom Jezebel his wife stirred up*" (verses 25). Yet one blessed marvellous rift of grace is seen in the gathering clouds of judgment then as now. In Ahab's day (verses 29). In our day (2 Peter iii:8–10).

ELIJAH TAKEN UP INTO HEAVEN

(February 5. 2 Kings ii:5–11)

Golden Text, Revelation ii:10

Daily Readings

Mon., 30, 2 Kings ii:1–11. Tues., 31, 2 Kings ii:12–18. Wed., 1, Gen. v:21–24. Thurs., 2, Deut. xxxiv:1–8. Fri., 3, Mark ix:2–8. Sat., 4, 2 Tim. iv:1–8. Sun., 5, 1 Thess. iv:13–18.

I. Lesson Outline

1. A Persistent Following (verses 5–7). 2. A Heart Request (verses 8–10. 3. A Sueden Exodus (verses 11).

II. The Heart of tue Lesson

Like his New Testament compatriot Paul, Elijah could say, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. iv:7). Well for us if we, without boasting, could say the same thing in view of our sudden exodus to the glory. That it may be so we need to have our life and walk keyed to the question of Paul, "Lord, what wilt Thou have me to do?" And to have it lived out along the lines of Romans vi:11–13, xii:1, 2. T

In line with the divine command of Horeb (1 Kings xix:15, 16). Elijah has completed his work by calling Elisha to follow him (1 Kings xix:19). And in a characteristic way had cast his mantle upon him. This was enough and Elisha at once took up the mantle and followed on. No longer now the busy and expert farmer; but the busy expert servant of Jehovah. God loves to call busy men. Idlers are not usually worth much as stirling men in great crises. But Elisha was there to follow straight on through, come what may. Remember that the path of the servant of Jehovah is more or less filled with obstacles and difficulties. Yet these are but helps in educating for greater and more blessed service in and through the Lord. The way of Elijah with Elisha is well worth our study (verses 2, 4, 6). He would fain have him count the cost of such a course, and not carelessly attempt to follow on. (Luke ix:57, 58). And the heart purpose of Elijah comes out fully in his threefold answer, "As the Lord liveth; and as thy soul liveth, I will not leave thee" (verses 2, 4, 6). Note, too, how the snug religious prople of the day who knew nothing of heart following sought to turn him back, saying at Bethel and at Jericho, "Knowest thou that the Lord will take away thy master from thy head today" (verses 3, 5)? You do not wonder that Elisha curtly told them "to hold their peace." There are a lot tof them today that need the same message.

On they go, these two men, and at Jordan the one whom God called witnessed the dividing of Jordan and had the privilege of crossing over with the man of God who was so near home. But not one of the onlookers of verse 7 went over, and of course had no heavenly vision

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or blessing worth the while. In faith the believer who crosses the spiritual Jordan and enters into the possession of the fulness that is his in Christ gets a blessing that others do not have. But remember this is no so-called second blessing. God's word knows so such teaching as that: in fact there are hundreds of blessings and thousands of blessings in Christ (Col. ii:9, 10; 1 Cor. i:30; Eph. i:3, etc.). *All these are true of every believer.* But the sadness and tragedy of it is that all believers do not know it and do not enter into it. So the prayer of Eph. i:15, etc., is in full keeping with God's heart desire for us. Ponder it well.

At last the persistent following of this called one is to be rewarded. "Ask what I shall do for thee, before I be taken away from thee." O, that we had hearts and ears to hear and appropriate this word; for it is the word of the Lord to us today. "What wilt thou that I shall do unto thee?" Practically saying, I am at your command. I am in your power. Command Me concerning what I shall do for thee at this juncture. In the request you have the revelation of a heart and of a man well fitted for the service of the Lord to which he had been called. "I pray thee, let a double portion of thy spirit be upon me." And pray what do we need more than this? A double portion of the spirit of Paul, and John and Peter. Yea, a fulness of the Holy Spirit. Yet is this already ours for the claiming (John xiv:16, 17; Eph. v:18). What say you to claim it? The request was conditioned, and with that condition fulfilled the blessing came to Elisha. In a sense *we, too, must apprehend by faith the ascension of the once crucified* and now risen Christ and Saviour Jesus; for as faith views Him thus we are saved and at the same time sanctified, justified, sealed by the Spirit, and having the earnest of the Spirit in our hearts (1 Cor. vi:11; 2 Cor. i:20–22; Eph. i:13, R. V.). There was no need for Elisha to say aught of his blessing: all knew it "the spirit of Elijah doth rest on Elisha" is the testimony. And this is the key to all his after life and ministry; even as our blessing through grace will be the key to ours also.

ELISHA AND THE SHUNAMMITE WOMAN

(February 12. 2 Kings iv:18–22, 27, 30, 32–35)

Golden Text, John v:25

Daily Readings

Mon., 6, 2 Kings iv:8–14. Tues., 7, 2 Kings iv:14–22. Wed., 8, 2 Kings iv:23–30. Thurs., 9, 2 Kings iv:31–37. Fri., 10, Acts ix:36–42. Sat., 11, John xi:18–29. Sun., 12, 1 Cor. xv:50–58.

I. Lesson Outline

1. A Sad Death (verses 18–22). 2. A Burdened Heart (verses 27, 30. 3. A Wondrous Resurrection (verses 32–35).

II. The Heart of the Lesson

Again, our portion is but an excerpt of the story, which must needs be read and remembered in order to a proper study of our lesson. The kindly hospitality offered the Lord in the person of His messenger led from a simple meal from time to time to the provision of a home for Elisha as he came on his way to the house of the Shunammite people. Never do we thus seek to honor the Lord, but blessing surely follows: Here it is the gift of a son who filled the hearts and the home of his parents with joy. But greater than the gift of a son was the spiritual training and blessing of the one who had so graciously helped and blessed the prophet.

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Our portion opens with a scene that has been reenacted many a time; and one through which many of us have passed: the death of a loved one about whom our heart's affections were entwined. Nor have we been blessed with the relief that came to the Shunamite. But let us ponder the lessons and apply them to the fullest extent. First is the word that tells us where to go with all of our burdens, great and small. Straight as an arrow to the mark she went to the prophet, even as we must needs to to our Lord, and this upon His special invitation (Heb. iv:16, x:19, etc.). No need for us to wait for Sabbath or new moon, but the moment of need we may pass to the throne. And how ready is He to hear and bless. Neither the husband of the woman nor the servant of the prophet could enter into the deep heart grief of this bereaved mother. And surely there are some heart sorrows that are peculiarly ours; and in which none may share in any sense. They can be breathed out only in the sympathetic ear of our God and Father. Then there is the persistence of faith that carries everything before it. She unconsciously uses to Elisha the very words that Elisha had spoken to Elijah, "As the Lord liveth, and as thy soul liveth, I will not leave thee." And perchance Elisha was reminded of the scenes of his early life: and like his master he would not put away the suppliant (John xiv:14, 15). O, for the deep heart persistence of faith in all this to the glory of God. She is not satisfied with the staff: nothing less than the person of the prophet himself will do. May we not, too, insist upon the realization of the presence of the Lord. Not the blessing alone, but the BLESSER Himself is what we are needing.

The sequel in blessed fulness of joy in resurrection was hers. So one day will it be ours also (1 Thess. iv:16, 17). But meanwhile it is ours to experience the facts of verse 31: "But there was no voice, nor hearing" (margin, attention). No voice from the dead nor attention on their part to us. But remember the coming day, beloved. Step by step we trace the resurrection in that upper room—miraculous indeed! But how different from that resurrection which we are looking for (1 Cor. xv:50–58): "In a moment; in the twinkling of an eye."

But see how it fits in with spiritual things. We have our spiritually dead. What about going to the Lord with them? and there refusing by faith anything less than His personal presence in the death chamber. When shall we, too, have the unutterable joy of having them saved, and alive forevermore in Christ Jesus. Yea, our joy deeper than that which filled the heart of the Shunammite mother as she clasped her child to her heart.

There is NO PEACE saith my God to the wicked" (Isa. lvii:21).

This is what God says. All the great world teachers dissent from this. They tell us wickedness will soon cease and war will cease. We wish we could fall in with them. It is misery to be eccentric and out of step with the whole marching crowd. They hear one Commander, and he is Satan. You hear another voice: "Blessed is the man that heareth Me."

OUR HOPE

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Editorial Notes

The Sweetest Thing

We have heard much about "the greatest thing in the world" or "the biggest thing." Others speak of "the most wonderful thing." What is "the sweetest thing" for a true believer? It is meditation on the Lord and heart communion with Him.

"My meditation of Him shall be sweet: I will be glad in the Lord" (Psa. civ:34). The one hundred and fourth Psalm is a magnificent praise of Jehovah as the Creator of Heaven and Earth, and contains a marvellous description of Creation, manifesting the omnipotence, the glory, the wisdom and the goodness of our Lord. One of the greatest scientists expressed his astonishment to find in a Psalm of so small dimension such comprehensive and deep statements concerning the universe, the heavens and the earth. We read first of the greatness of Jehovah, who is clothed with honor and majesty. He is covered with light as with a garment. The heavens make known His glory. And as we follow through this Psalm we read of many things which tell out the greatness of the Creator and the beauties of His works. The clouds are His chariots; He walketh upon the wings of the wind; the angels are His ministers, to serve Him in this vast universe. The waters covering the deep, the springs in the valleys, the brooks in the mountains, the grass, the herbs, the trees, the birds, the lions and other works of His hands are mentioned. And all is dependent upon Him. "These all wait upon thee; that thou mayest give them their meat in due season." In contemplating the works of creation, the Psalmist breaks forth in holy worship. "O Lord, how manifold are Thy works! in wisdom hast

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Thou made them all, the earth is full of Thy riches." And at the close of the Psalm he declares, "My meditation of Him shall be sweet: I will be glad in the Lord."

A child of God should praise the Lord for His wondrous works. Lessons are written in creation, which few discover. But the highest and most blessed object for our meditation is He Himself. Sweet and delightful are indeed the thoughts of Him to all, who know the Lord. And He, who never forgets His own, who constantly loveth and thinketh of us, expects us that we think of Him. For this the Holy Spirit indwells us, that our meditation of Him may be sweet, so that we can be glad in the Lord.

What an exhaustless theme it is! to think of Him, the eternal Word, who is God and ever was with God! "All things were made by Him; and without Him was not anything made that was made." And He, by whom all things were called into existence, the mighty One, the Only Begotten, was made flesh and dwelt among men. He appeared on earth in the creature's form. What sweetness there is for His believing people to meditate on His wonderful Person. The heart is filled with unspeakable joy and assurance, when we think of Him, who for our sakes became poor and laid His glory by. And what food for meditation we find in His life, His walk down here, His love, His tenderness, His kindness, His lowliness and meekness, His moral glory, His peace and the whole path He went, as the obedient One. Some teachers would confine the reading of the Bible for believers to a few epistles of the Apostle Paul. We need to read the gospels as much as the epistle to the Ephesians. We must dwell much on the record the Holy Spirit has given of His walk down here. He is our pattern. How can we walk as He walked, unless we meditate on Him in His humiliation and trace His blessed footsteps? And as we meditate on Him, read over and over again the familiar words and scenes, as given by the Evangelists, we shall always find something new, something sweet and precious to faith. He is altogether lovely! No saint has yet discovered all His loveliness. There is always more to be found in Him, which will make the Lord still more

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precious to our hearts and our meditation of Him more delightful.

And when we meditate on His sufferings, on the cross of Christ, on the mighty work He finished, when in His own body on the tree He bore our sins, the heart is filled with peace. The story of His love, the love that passeth knowledge, is written there. To remember Him and the love, which went into such depths of suffering, the love, which took our own place in judgment—such meditation is sweet and fills the soul with worship and adoration. And higher still the believers' thoughts are directed to meditate on Him who was made a little lower than the angels, and who is now filling the throne in heaven, crowned with glory and honor. Faith sees Him there. We know Him as the man in glory; all power in heaven and on earth belongs to Him. More than that. Our life is hid with Christ in God. We are one with Him; one Spirit with the Lord. We are Christ's. How sweet our meditation should be, when we remember all these blessed facts in which we are so blessedly concerned! And how sweet it is to all who love the Lord to meditate on the coming meeting, when we shall meet the Lord in Glory, when we shall see Him as He is, when our eyes shall behold the One who loved us and gave Himself for us. Every night before you retire, dear reader, look up into the sky and think of Him who created the heavens, the planets and stars; remember that He is in the Heaven of Heavens, remember He has gone there to prepare a place for you; remember that He promised to come again, yea, that He will come again; remember, that night He may come. Then your meditation of Him will be sweet and you will be glad in the Lord.

But can you truly say, "My meditation of Him shall be sweet?" Do you really meditate on Him in all the power of faith? We cannot do it and cannot continue in it unless we lead a spiritual life. It is a test of true spiritual progress. If we continue to meditate thus, if our joy in the Lord increases, if we hunger and thirst to know more of Him, we may be assured that our spiritual life is growing. We may do a great deal of service, make plans for a great work, run

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in many directions and yet be in a spiritual distance from Him. Backsliding always begins with abandoning real, spiritual heart meditation and occupation with Himself. Restoration begins with a heart-return to Him from whom we have wandered. And how many of God's beloved children are wandering thus at the present time. He knows all about you, beloved reader. Be assured He waits for and welcomes your return. Self-judgment and confession always brings us back to Himself.

"My meditation of Him shall be sweet!" It gives joy, strength, courage, power to overcome; it sustains us, transforms us, leads us deeper—in one word all our spiritual need will be found supplied in real heart occupation with Himself. We give also the Holy Spirit the opportunity to do His work in us, for He has come to show the things of Christ unto us. Meditation on Him makes Christlike; it means fellowship with the Father; it fills the soul with joy unspeakable and with glory. We feel deeply burdened as we write this message, and even now we pray that it may please God to bless it to some and keep us all close to our blessed and coming Lord.

"I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled
Of Him on whom I lean, my strength, my stay,
That I forget the sorrows of the way.

Thoughts of His love, the root of every grace
Which finds in this poor heart a dwelling place,
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.

Thoughts of His sojourn in this vale of tears:
The tale of love unfolded in those years
Of sinless sufferings and patient grace,
I love again and yet again to trace.

Thoughts of His glory: on the cross I gaze,
And there behold its sad yet healing rays;
Beacon of hope, which lifted up on high
Illumes with heavenly light the tear-dimmed eye.

Thoughts of His coming—for that joyful day
In patient hope I watch and wait and pray;
The dawn drawn nigh, the midnight shadows flee;
O what a sunrise will that advent be!"

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The Gift and the Promise

The fifty-fifth Psalm is one of the so-called "Maskil" Psalms. This Hebrew word means "for instruction." Like so many of the Psalms, this one also has a prophetic meaning, which can easily be recognized in the light of other Scriptures. The end-days of the age under Antichrist are in view, and the godly in Israel are seen in their suffering. In verses 20–21 we have a description of the man of sin. (Compare with Daniel ix:26.) Then the Spirit of God encourages the pious among His people Israel and gives them a blessed assurance.

"Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be removed. But thou, O God, shalt bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days; but I will trust in Thee." The gracious promise, "Cast thy burden upon the Lord, and He shall sustain thee" belongs to all of God's children. It is ours today. A closer examination of this promise brings out some very helpful lessons for His trusting people. We know Him as our sin-bearer, but He is our care-taker as well, always interested in us, always thinking of us and our need. The word "burden" means in the Hebrew "gift," or, the portion which has been assigned to us. What a flood of comfort this ought to bring to our hearts! The burdens we bear as His children are permitted by Him; they are the portion which a loving Father has assigned unto us. Is it poverty? It is given to us by Him. Is it bodily weakness or sickness? He has permitted it as our portion. Is it loss and sorrow? He knows all about it and it came according to His purpose. Is it disappointment or any other burden? It is His appointment. "All things must work together for good to them that love God." And all our burdens are included in the "all things." How the heavy burden becomes light, as soon as we realize that is all according to His will, that it is the portion He has graciously measured out for us! And all our burdens we are to cast upon Him. "Casting all your cares upon Him; for He careth for you." How could we know His loving care, His sympathetic fel-

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lowship, His kindly sustenance and power, if there were no burdens and no cares? We would be infinitely poorer if we had no burdens at all. Our burdens bring us closer to Him and make Him more real in our lives.

Then the promise, "He shall sustain thee." The word "sustain" has a very wide meaning. It is rendered in other portions of the Old Testament by "to bear; to feed; to guide; to nourish; to provide and to receive." All these meanings are connected with this word sustain. Therefore we can read it in the following way: Cast thy burden upon the Lord, cast that which He has assigned thee upon Himself, and He will bear thee, guide thee, feed and nourish thee, provide for thee, receive thee, sustain thee. All this our faithful Lord does and even more than all these words express when we cast our burden upon Him. He bears the burden and ourselves as well; He feeds and nourishes us in His blessed fellowship and whispers words of peace and comfort to our hearts; He guides and directs us in our perplexities and shows the way in which we are to go, so that our very steps are ordered by Him; He provides for all our need according to His riches in glory; He receives and hears our prayer and in every other way He sustains and keeps us. May we all learn this in a real way in a daily life of trust. Some day all burdens will be gone and we shall meet Him face to face, who loveth us, and be with Him for ever and ever in the Father's house.

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Assurance

We possess the assurance of our salvation, because God's holy Word tells us so. We do not hope to get eternal life, to have our sins forgiven, but we know that we possess salvation, we have eternal life, we have the forgiveness of sins according to the riches of His grace. These are present possessions as well as sure possessions, bestowed upon us by the Grace of God. And equally does the Word of God assure those who are Christ's that His Love and His Power will keep them. We often wander from Him. His Love continues undiminished; it is not affected by our stumbling walk, by

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our waywardness. He calls for our return as He called Israel, and assures us that there is healing for all our backsliding. "I will heal your backsliding; I will love you freely." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is a serious mistake if anything has come between us and the Lord, not to come at once to Him and tell Him all about it. His Love will welcome us back. This is the true walk in the light. We must bring all in His presence and thus be restored. His Power will carry us on and to the end, till at last He will present us faultless before the presence of His glory with exceeding joy (Jude 24). The church, which He loved, for which He gave Himself, which He purchased by His blood, will He present to Himself, "a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. v:27). It is all His work, and every sinner who trusted in Him and belongs therefor to Him is included in all this. Well may we then be assured that He will do what He has promised. We can rest in His love and trust in His power. And the little life which we have to spend down here is also in His keeping. He knows all about us. He has assured us that all things must work together for good. Nothing that can really hurt us will He ever permit to come into our lives.

This is peace; this is comfort. And in this peace and comfort, the peace and comfort which flows from trust in Him and in His Word, we are to walk daily. As we enjoy these assurances, the assurances of Grace, that Grace will be the power for a separated life, a life lived in blessed nearness to Himself. And then we learn daily our dependence on Him. Oh! how we need Him more and more! How could we ever do without Him! Closer to Him! Closer to Him!

"There is no condemnation, there is no hell for me,
The torment and the fire my eyes shall never see;
For me there is no sentence, for me has death no sting,
Because the Lord who loves me shall shield me with His wing.
Above my soul's dark waters His Spirit hovers still,
He guards me from all sorrows, from terror and from ill,
In me He works, and blesses the life-seed He has sown,
From Him I learn the "Abba," that prayer of faith alone.

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And if in lonely places, a fearful child, I shrink,
He prays the prayers within me, I cannot ask or think—
The deep unspoken language known only to that love,
Which fathoms the heart's mystery from the throne of light above.
His Spirit to my spirit sweet words of comfort saith,
How God the weak one strengthens who leans on him in faith:
How He hath built a city of love and light and song,
Where the eye at last beholdeth what the heart had loved so long.

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean, my strength, my stay,
That I forgot the sorrows of the way."

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Unfelt Truths

One of the most godly men, a great teacher, warned years ago against "trafficking in unfelt truths." He meant by it that a Christian may believe certain truths, accept them, speak of them, and even teach them to others, without knowing the power of these truths in a practical way in his own life. The warning is indeed much needed. Thousands of believers 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 warns us of this grave danger. Speaking of the Christian's race to obtain, he wrote: "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 truths, speaking or preaching about them to others, and not have these truths govern our walk and conduct is an evil thing.

Much is being said at the present time about the Coming of our Lord. Prophetic truths are being graciously revived. The midnight cry, "Behold the Bridegroom cometh" is heard everywhere and many believe in His imminent coming. But prophetic truths are especially given to discipline us, so that we walk soberly, righteously and godly in this present age. If we believe in His coming we must also live in the power of this truth. It demands separation from the world. For a person to profess a belief in the blessed Hope of His coming and enjoy himself with the world and to have fellowship with the works of darkness, is a betrayal of the

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truth, a stumbling block to others. May God keep us from the unholy traffic in unfelt truths. It is the common danger of the last days. The supreme testimony to the Truth is a separated life. May the Lord in the riches of His Grace constantly give to all His people the promised power to walk in the truth.

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Found Together

"It has been well observed that when the time of the coming of the Bridegroom arrives all the wise virgins shall be found *together*. The parable quite teaches this. Those who had the oil were all together and ready, but those who had none—the foolish, the mere professors—were scattered about, looking for oil. This should excite in the minds of all true believers *a desire to be found together*." The midnight cry, "Behold the Bridegroom! Go ye forth to meet Him!" has been heard for many years. And still throughout the world the Coming of the Bridegroom, the imminent coming of the Lord, is announced. The next will be, according to the parable, *the coming of the Bridegroom*. In the meantime the foolish virgins which represent mere professors, Christians in name only, unsaved church members, who have not the Holy Spirit, because they are not Christ's, run hither and thither. They are scattering in different directions. Most of them are occupied with reform movements, politics, and all kinds of societies. But the wise virgins are found together.

Nothing brings true believers so close together as the teaching concerning that blessed Person, whom we all love and adore, and the fact that that adorable One is coming again to receive us unto Himself. Is it not so, dear reader, if we think of Him and our hearts realize that we may soon be face to face with Him, all our ecclesiastical man-made differences sink out of sight? If the Lord Jesus Christ in all His Glory, and the doctrine of our destiny in Him, that some day we shall *all* be with Him, had not been lost sight of, would it ever have come to the differences which exist today?

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It is encouraging to see, too, those who are the Lord's, who love His appearing, are here and there brought closer together. But we are sure it can only be done around the Person Himself, and the truth of His Coming.

In many places God's children of different denominations and parties meet from time to time to study the Word, to have fellowship one with another, to think on His Name and be reminded through the Word that He is coming. And blessing rests upon such gatherings. May this be accomplished in all the larger cities, towns and wherever it is possible. Come together, not to start something new, some new church, movement or party—God forbid. But come together just as the members of the one body, to praise and pray, to study His Word and to encourage each other. All believers who walk in the Spirit surely *have* the desire to *be found together* with those of like precious faith.

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Why? Why is it that in the blessed fellowship the Lord had with His own in the upper room He did not say anything to them about the great tribulation to come? Why did He not say a word about the end of this age, the times of upheaval, when nation lifts up sword against nation? Why did He not speak to the eleven disciples of His visible Return out of heaven in clouds and in power and great glory? It is significant that the entire Gospel of John has no descriptions of His visible Coming, His Second Coming in the clouds of heaven. The other three Gospels report the teachings of our Lord about His Return. But in the Gospel of John our Lord speaks a word, which is not reported in the other Gospels: "I will come again and receive *you* unto Myself, that where I am ye may be also" (xiv:3). This is the only allusion He makes to His Coming in the precious fellowship discourses in John xiii-xvi. It is true He spoke of tribulation but not of *the* great tribulation, which is something entirely different. Why, then, does our Lord omit all these events recorded in the three Gospels, events connected with His visible Return to this earth? Why did He

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not make mention of all these things when He had His beloved disciples around Himself? Because their blessed Hope is His coming again for His own to receive them unto Himself. The Hope of the church has nothing to do with wars, the great tribulation, the coming wrath, but the Hope of true believers is His own Coming to receive them. He just told them, "I will come again and receive you unto Myself." And later He gave in the first Epistle the great Apostle wrote the details of the fulfillment of His promise to His disciples. First Thessalonians iv:13–17 is a revelation from the Lord. Then He revealed how He is coming for His own. And there, too, is not a word said of His visible manifestation, His Return to the earth preceded by the great tribulation. That word of the Lord tells us that with a shout He will call us to meet Him, not on earth, but in the air. How simple all this is, and yet people can turn from this blessed Hope and follow the inventions and theories of man.

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Still Figuring Out

In spite of the definite statement of our Lord in Acts i:7: "It is not for you to know the times or the seasons, which the Father hath put in His own power," men at different times have tried to figure out the duration of the times of the Gentiles and then predicted that in a certain year the Lord will come. We could fill several pages with these vain and unscriptural attempts since the Millerite movement of eighty years ago, which ended in such a disastrous way.

The war produced a lot of prophets and prophetesses, who seemed to be very sure that the end of the times of the Gentiles had come. Some of them singled out the year 1917 as the year when the Lord would gather His redeemed to meet Him in the air; they even had set the Jewish feast of trumpets as the proper time. It seems all these miserable failures have not discouraged others to try their hand at it.

Before us is a small pamphlet on the "*Times of the Gentiles*." The author, who is sound in the faith, issued a simi-

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lar pamphlet a few years ago in which he was, of course, mistaken. Here is a new one. Assuming (and it is a mere assumption without any real Scriptural foundation) that the times of the Gentiles will last 2550 years, he states that their end came in 1917. But figuring from another date, 588 B.C., when the Temple was burned by Nebuchadnezzar, the times of the Gentiles will end, according to his mode of figuring, in 1933. So he says: "This gives us a period of sixteen years from 1917 to 1933, which appears to be the time of the end." So this dear brother sets 1933 as the year when the Lord comes, for he states that the last prophetic week of Daniel will probably begin in 1926.

In this pamphlet we also read the following statement:

"The airplanes flying over Jerusalem seem to be a wonderful filfillment of Isaiah xxxi:5." This is absurd!

We feel much grieved over the circulation of such fanciful theories, which have done so much harm in the past and which will continue to be very detrimental to a real, sane and spiritual study of the prophetic Word. No matter who sends out time-setting pamphlets we are obliged to condemn it and warn against it. We are sorry that such pamphlets are circulated in large quantities. Teaching what the Bible reveals as to the end of the age, the Coming of our Lord for His Saints and with His Saints, the restoration of Israel, the coming reign of Christ as King of kings, and Lord of lords is the right thing to do; day setting is unscriptural and harmful to the souls of men. Beware of it!

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Unusual Testimonies for the Bible

The late Dr. Adolf Saphir, the prominent Hebrew-Christian scholar, in his excellent work on the "Unity of the Scriptures," cites some very unusual testimonies for the Bible. He mentions the great German philosopher and metaphysician, Kant, who wrote to a friend, "You do well in that you base your peace on the Gospel, for in the Gospel and in the Gospel alone, is the source of deep spiritual truths, after reason has measured out its whole territory in vain."

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He also tells us that Hegel, of whom he was an enthusiastic disciple in early life, would have no other Book read to him on his dying bed. He also states that Goethe said, "Let the world progress as much as it likes; let all branches of human research develop to the very utmost, nothing will take the place of the Bible." Furthermore, General Schmidt, one of the bravest generals of Frederick, misnamed the Great, of Prussia, was once asked by the king, "Why he believed the Bible?" The battle-scarred veteran replied: "Because the Bible reveals to me a Father who numbers the very hairs of my head; because the Bible reveals to me a Saviour who expiated every one of my sins; because the Bible reveals to me a heaven where I am to spend an everlasting and blessed existence."

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Faithfulness to the Gospel

A. Judson, the great missionary, was a most faithful preacher of the blessed Gospel. The person and work of the Lord Jesus Christ ever was the great theme of his preaching. How else can it be with one who is filled with the Holy Spirit and who follows His guidance. We give the following incident which happened after his return from Burmah:

"Announced to address an assembly in a provincial town, and a vast concourse having gathered from great distances to hear him, he rose at the close of the usual service, and, as all eyes were fixed and every ear attent, he spoke for about fifteen minutes, with much pathos, of the '*precious Saviour*,' of what He had done for us, and of what we owed to Him; and he sat down, visibly affected. 'The people are very much disappointed,' said a friend to him on their way home; 'they wonder you did not talk of *something else*.' 'Why, what did they want?' he replied: 'I presented, to the best of my ability, the most interesting subject in the world.' 'But they wanted something different—a story.' 'Well, I am sure I gave them a story—the most thrilling one that can be conceived of.' 'But they had heard it before. They wanted something new of a man who had

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just come from the antipodes.' 'Then, I am glad they have it to say, that a man coming from the antipodes had nothing better to tell than the wondrous story of the dying love of Jesus. My business is to preach the gospel of Christ; and when I can speak at all, I dare not trifle with my commission. When I looked upon these people today, and remembering where I should next meet them, how could I stand up and furnish food to vain curiosity—tickle their fancy with amusing stories, however decently strung together on a thread of religion? That is not that Christ meant by preaching the Gospel. And, then, how could I hereafter meet the fearful charge—I gave you one opportunity to tell them of ME; you spent it in describing your own adventures!' "

We wish all Evangelists would remember this. How much unfaithfulness to the Gospel there is among those who profess to preach the Gospel. How often stories either real or invented are brought in to tickle the fancy of the audience! And what can one say about other men who use vulgar language, slang phrases and who boast of the large sums of money they receive for their so-called "evangelistic campaigns."

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Beware of New Translations

During the last twenty-five years many new "translations" of the Word of God have been published, and the end is not yet. Most of these translations are no translations at all, but only paraphrases. One of the worst is the widely advertised "The Twentieth Century New Testament." Moffat's translation is equally bad, and the footnotes in Weymouth's New Testament are unsound and misleading. The different revised versions have their defects, and Rotherham is equally defective. Other versions, or paraphrases, like the so-called "Concordant Version," are published to make propaganda for certain heresies. The Russell cult (International Bible Student Association) is at it likewise. The Mormons have a special Bible edition, with their demon doctrines embodied in footnotes. We hear

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that other evil teachers expect to publish special editions of the Bible in which certain words are to be changed to suit their unscriptural teachings.

We read recently the master work by Dean Burgon on "The Causes of the Corruption of the Greek text." Dean Burgon was one of the greatest scholars who ever lived, and a firm believer in the Bible as the inerrant Word of God. While he was dying he said to a friend, "Put my Bible under my head; I want no other pillow than that." Here is his testimony: "Every book, every chapter, every verse, every syllable, every letter of the Bible, is the direct utterance of the Most High. The Bible is none other but the Word of God; not some part of it more, and some part of it less, but all alike the utterance of Him that sitteth upon the throne—absolute, faultless, unerring, supreme."

This great scholar and master mind shows in his work on the corruption of the Greek text, that the causes were accidental and intentional; that there are additions, omissions and substitutions; that heretics added and took away, changed letters, left out words and that even orthodox men tried to guard their beliefs by meddling with the text. He shows that behind it all there stands Satan, the denier and corruptor of the Word of God. He shows that the other religious writings in possession of other nations never were attacked and perverted as the text of the New Testament has been perverted. Yet God has watched, and the tricks of the devil have been found out and exposed. The same being which meddled with the manuscripts is at it today by producing paraphrases and "Shorter Bibles."

Our advice is, Stick to the authorized version. It is not perfect, but is still to be preferred to all other versions.

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Spiritism

An able and godly Bible teacher wrote over fifty years ago the following: "Spiritism is, if I err not, what is coming upon Christendom. Men will believe a lie if only it is confirmed or authenticated by a miracle. And they will have miracles enough. Spirits of demons are coming forth to work mira-

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cles. Awful trial surely for all. How awful for those who know not Christ." The working of demons with lying miracles and signs is not confined to the system called "Spiritism," with its immoral women mediums and wicked leaders. Whenever a cult or a system departs from sound doctrine, teaches that which is contrary to the revelation of God, overemphasizes the work of the Holy Spirit, demons become at once active to lead forward in perverting and counterfeiting. As the age rapidly nears the predicted end, demon powers will demonstrate their presence by lying signs and wonders, till Satan puts his masterpiece into the world, the man of sin.

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More Information

In our last issue we gave positive evidence of the falsehoods circulated by the Pentecostal movement, as well as the strange things which are claimed to be the "workings of the Holy Spirit." Here is additional information concerning the San Jose revival of Mrs. McPherson. We take it from a small paper called "Watch and Pray":

During the recent great Pentecostal meetings in San Jose, where as many as ten thousand people attended, a Protestant preacher who was seeking the "baptism," said a woman worker approached him, and, chucking him under the chin, said, "Now just imagine you are a baby and begin to BABBLE." If that is not the confusion of tongues of Babel all over again, than what is it? Imagine the Apostle Peter on the day of Pentecost, going around and telling the disciples to BABBLE like babies. Yes indeed, such Christians are babes in Christ, unstable souls, driven about by every wind of doctrine, or they would never mistake such manifestations for the deep, profound and holy movings of the blessed Holy Spirit of God.

We received a letter from a reliable and impartial witness who attended the San Jose meetings. We quote from the letter: "The tongues I heard seemed to bear out the peeping and muttering of Isaiah viii:19. I heard the peeping (revised version 'chirp'), and also one night the muttering as one man fell over after trying to help a prostrated preacher into the 'baptism.'"

It is said a Pentecostal leader in San Jose warned the people not to go too far, or they would "go to hell in an asylum." Quite a few Pentecostal people are now admitting that there are counterfeiting spirits speaking among them, imitating the genuine. It is almost saddening to tears to think that children of God will believe that the Holy Spirit would speak in tongues in a meeting in which demons are also speaking in tongues. No indeed, in such a meeting the blessed Holy Spirit would instantly be silenced in grief. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" (2 Cor. vi:14)

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Encouraging Testimonies

We have received a number of letters from different parts of the country. The writers express deep gratitude that we have given such a strong testimony against Pentecostalism. They tell us that the articles we have written have been used in opening their eyes and leading them out of the cult with which they had become entangled. Some do not hesitate to brand the whole experience they made as demoniacal.

A brother in Ontario, who has his experience printed, gives strong evidence on this line. He says that when he received "the power" he was thrown on the floor. He was told to say continually "Glory to Jesus." Then he gives the following account:

"Again I was knocked from my knees to the floor on my back and my head was beaten on the floor many times, and my whole body was shaken by that strange power. I then spoke in tongues. They told me I had the gift of the Greek language. A short while after this I could speak in different tongues. One of them sounded more like the cries of a wild animal in distress than like a language. I then had no power over my body. I had given it up to be controlled by that power. After this I had different manifestations. I will only tell one. There would be a shock like that of electricity through my body and shake it from head to foot. Then this power or personality would be so real that it would talk to me, saying, I was going to be mightily used of God."

"Having the gift of healing, it would tell me that I was able to prophesy and do wonderful miracles. When under the control of this power *my thoughts were constantly evil. With these thoughts evil lusts prevailed.* Many to my knowledge shortly after receiving this experience have fallen into sin."

This brother has been completely delivered and is very outspoken; he declares: "I have no hesitancy in denouncing this Pentecostal Tongues movement as of the devil." Nor have we any doubt that the above experience the brother made was demon possession. Chinese and other pagans make the same experiences.

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Extreme Sensationalism

Before us is another copy of the "National Labor Tribune," which claims to be "official organ of the American workmen." There are six big photographs of the Bosworth brothers and their evangelistic-healing meetings. In looking through it one would think that the apostolic times are not only brought back, but what is being done now by these healers is far ahead of what happened in the beginning of this age. We quote the different headings.

Wholly Deaf, healed.—Nervous twitching cured. Specialist said incurable—healed.—Sick 20 *years; operated on* 14 *times; prayed for and healed.—Was deaf but now hears.—Had nervous prostration; had* 28 *doctors in* 21 *months; instantly healed.—Ear drum gone;* 17 *doctors failed; now instantly healed.—Had paralysis; healed by reading the "Labor Tribune."—Miracles and Wonders at the Bosworth meetings.—Ear drum restored after being removed (! !)—Had many diseases; prayed for; cured.—Had eczema* 14 *years; cured.—Indian fighter and rough rider known as ossified man wins in terrific fight against death.—Foul revolting cancer healed through prayer.—Tried* 20 *doctors; instantly healed.—Born paralyzed, now well (!)—Right leg one and an half inch shorter than left leg; anointed and leg made as lomg as the other (! !)—Eighty years old; healed of rupture.—Living without kidneys; world's most miraculous case healed (! !)—Lost voice restored.—Lost eyesight restored.—Tumor and asthma; completely healed.—Toes turned up* 15 *years; pain ended by reading "Labor Tribune" (! !)—Serious case of neuritis healed.—Double hernia healed.—Instantly healed of stigmatism (!)—Healed from spinal meningitis.—Suffered* 25 *years from ingrowing goitre healed.—Curvature of spine disappears instantly (! !)—Abscess of hip* 13 *years; now like a newborn babe.—Appendicitis flees.—etc., etc.*

We know that these sensational reports are not of God, and if some one would take the trouble and investigate all these cases, the same results would show as those which were brought to light after these men had been at work in the City of Toronto. How long is this delusion going to continue? We hope other voices may be raised up in

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protest against this worst form of sensationalism which in the end will be found dishonoring to God and detrimental to the Gospel of Jesus Christ.

In connection with this we desire to call attention to a small and inexpensive booklet on this "healing craze," written by Mr. B. V. Bingham. He shows the unscripturalness of it. Whatever is not according to Scripture is delusion and deception.

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An Answer

In a big "Church Advertisement" in the Seattle "Post Intelligencer," the pastor of the First Congregational church, Chauncey J. Hawkins, asks the following question:

"There are men who believe in miracles, but there are many who find it impossible to believe in them. If a man cannot accept the virgin birth and the physical resurrection of Jesus, must he be declared outside of the Christian faith? Or is the Christian life independent of belief in miracles?"

We do not know if anybody answered this question. We desire to do so.

If a man does not believe in the virgin birth of our blessed Lord and in His physical resurrection, he is not a Christian, but an infidel, an unsaved, lost soul. He may be the pastor of any "First Church" Congregational, Methodist, Baptist, Presbyterian or any other denomination. The man who denies the two foundations of Christianity, the Virgin birth and the physical resurrection of our Lord, has no more right to the name "Christian" than a heathen. He is worse than a heathen. With all his supposed culture and learning, with all his profession of religiousness, he is a blind leader of the blind, full of hypocrisy and iniquity, a white sepulchre and an Antichrist. The Word and Spirit of God brand such a person as a liar, an instrument of Satan, though he may wear a frock coat and a white tie. It is written: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is this spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John iv:3). "He that believeth not

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God (in His witness concerning His Son) hath made him a liar; because he believeth not the record that God gave of His Son" (1 John v:10). These men, instead of calling themselves "D.D.'s," ought to have for an appendix an "*S.L.*" —Satanic Liar. These men who deny the Truth of God under the garb of being "ministers of righteousness" are the greatest menace today. In spite of their professed "goody-goodiness," they are the most immoral force in the world. Let the people follow these swamp lights of the abyss and ere long the remaining portions of a boasted "Christian civilization" will be engulfed in an unspeakable horror, and after that the outer darkness forever and ever.

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A Good Warning

Several months ago the Presbytery of Denver appointed a committee to investigate the Denver University and Iliff School of Theology, both located at Denver. The Committee was instructed to report concerning the religious teachings given in these two Methodist Episcopal institutions. The purpose of the investigation was to ascertain if these Methodist schools were fit places to send young people of evangelical faith.

After a careful investigation the committee condemned these institutions, which are steeped in destructive criticism, and recommended the following:

1. Our young people seeking college training be advised to select, if possible, some institution where such pitfalls are neither found or countenanced.

2. That no student for the ministry under our care pursuing his studies at these institutions be recommended to our board of education.

3. That in view of the crying need of safeguarding sound doctrine, prayerful and unceasing effort be instituted for the establishment of a college under exclusive Synodical control to meet the worthy needs of the Rocky Mountain region.

In other words, the two Denver institutions are unsound and unsafe, because they teach the worst infidelity with which

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Christendom has been afflicted—the destructive Criticism. It is also gratifying to notice the arousing among those who stand for the faith and the Truth of God. If boys between the ages of twelve and eighteen receive a thorough and sound instruction in the doctrines of the Word of God in preparatory school, by which they are brought first of all to know Christ as their personal Saviour and that the Bible is the inspired revelation of God, they will be successfully safeguarded against the infidel theories with which nearly all the higher institutions of learning are honeycombed. Such a school is now in process of formation in Stony Brook, Long Island.

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A Word of Thanks

We want to thank our readers in behalf of the officials of the Stony Brook School for the interest they take in the above named school for boys in which the faith delivered unto the Saints is to be uncompromisingly and unflinchingly taught. An appeal was sent forth a few weeks ago to help along this noble effort, and there has been an encouraging response. We shall keep our readers informed and urge them now to pray earnestly for the establishment and success of the Stony Brook School for boys. Pray that the needed means may soon be all supplied.

Some anxious parents have written us and asked, "What about our girls?" Vassar, Wellesley and other schools for young ladies are unsound. Where shall we send our girls that they be not led astray? We are sure a similar school for girls will also have to be established. If the present age continues for a number of years such a separation on educational lines will surely come. Let the world and the apostate "church" educate their sons and daughters, but the children of a truly Christian household must not be unequally yoked with unbelievers in their evil educational systems.

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An Ancient Witness

Some of the pronounced foes of Premillennial teaching make it appear as if the truths which are now being circulated all over the world are but a recent invention

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or theory. Anyone who says this is surely an ignoramus. For centuries the whole church believed what is now being taught by hundreds of Bible teachers and in a constantly increasing number of books and pamphlets. Daniel, which Satan and the destructive critics especially hate, was in the first three centuries eagerly studied by believers.

Hippolytus, who lived in the beginning of the third century, a pupil of the great teacher Irenaeus, and who died a martyr in 235 A.D., was a great student of prophecy. His chief work was written in Greek; a manuscript of it was found in 1842 in Mount Athos. We give his testimony to the Book of Daniel:

"The golden head of the image, and the lion, denoted the Babylonian (as recorded in Chapter ii and vii of Daniel); the shoulder and arm of silver, and the bear represented the Persians and Medes; the belly and thighs of brass and the leopard meant the Greeks, who held the sovereignty from Alexander's time; the legs of iron and the beast dreadful and terrible expressed the Romans, who hold the sovereignty at present; the toes of the feet, which were part of clay and part of iron, and the ten horns, are emblems of the kingdoms which are yet to rise; the other little horn that grows up among them meant the Antichrist in their midst; the stone that smites the earth and brings judgment upon the world is Christ. Speak with me, O blessed Daniel! Give me full assurance I beseech thee! Thou dost prophesy concerning the lioness for thou wast a captive there. Thou hast unfolded the future regarding the bear, for thou wast still in the world, and didst see the things come to pass. Then thou speakest to me of the leopard; and whence canst thou know this, for thou art already gone to thy rest? Who instructed thee to announce these things, but He who formed thee in thy mother's womb? That is God, thou sayest. Thou hast spoken indeed, and not falsely. The leopard has risen; the he-goat is come, he hath smitten the ram; he hath broken his horns into pieces; he hath stamped upon him with his feet. He has been exalted by his fall; the four horns have come up. Rejoice, blessed Daniel! thou hast not been in error! all these things

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have come to pass. After this again thou hast told us of the beast, dreadful and terrible. It has iron teeth and claws of brass; it devoured and brake in pieces and stamped the residue with the feet of it. Already the iron rules. Already it subdues and breaks all in pieces; already we see these things ourselves."

This is a remarkable passage showing that all who believe in the prophecies of Daniel are truly in "apostolic succession." We believe as Premillennialists what the fathers believed, the godly, scholarly men, many of whom were martyred. The present day critics are nothing but veritable pigmies in comparison with these intellectual and spiritual giants of 1,500 and 1,600 years ago.

The revival of prophetic study, especially of Daniel and Revelation, is the work of the Spirit of God. The study of these books has His special approval. We are thankful that our own exposition of these books, besides being used throughout the English speaking world (in over sixty thousand copies) are also doing a blessed work among Spanish and Italian speaking believers.

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The Annotated Bible

The Annotated Bible, which is now published in seven volumes, is attracting attention among all Bible loving Christians. Most of the leading Bible teachers, if not all, speak of it very highly. Professors in colleges and seminaries, which are not given to criticism, but hold to the faith, recommend it as a most helpful commentary.

God willing, the next volume which will be published contains the minor prophets, giving helpful annotations on these very much neglected books. One more volume, the expositions of the final books of the New Testament, will follow immediately.

Inasmuch as colleges and seminaries, even those who represent the critical school, welcome our books as gifts to their libraries, sets of the Annotated Bible should be placed in every library which is available.

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National Bible Institute

The National Bible Institute of New York, Mr. Don O. Shelton, President, is an institution which we heartily recommend to our readers. The Gospel work which is being done in various halls throughout the city, as well as in a large number of open air services, attended by hundreds of thousands, has brought rich results in the salvation of many souls. The Institute has lately acquired some very valuable property in a choice location in our great city, and the erection of suitable buildings will soon be begun. Their magazine is "The Daily Bible." It can be procured from their office, No. 214 West 35th Street, New York City. Pray for these brethren.

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Bible Conference Work

During January the Editor visited **Macon, Georgia,** where he addressed for seven days large meetings. Then came the **Boston Conference.** Twenty-two years ago this conference was started by the editor, with the assistance of the late C. I. Scofield. This was the twenty-second annual conference, and another time of great blessing. The speakers were besides the Editor, Dr. A. C. Dixon, French E. Oliver, Sidney T. Smith of Winnipeg, and Mr. H. B. Kirkland of Pawtucket. After that we addressed meetings in Orange and Paterson, N. J. We have promised Dr. James M. Gray, of the Moody Bible Institute, to give several addresses during the "Founders Conference" (D. L. Moody) in the Moody Bible Institute the beginning of February.

God willing, we shall visit **Pittsburg, Kansas** (United Presbyterian Church) and speak there February 5, 6 and 7. We shall be, the Lord permitting, down at **El Paso, Texas,** February 10–16. After that we give the remainder of February and the entire month of March to Southern California. We cannot give all the places we hope to visit; sorry to say we have to pass by many places which have invited the Editor to come.

Please continue to pray for us and for guidance and that all need may be supplied.

The Gospel of John

Chapter X

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they knew not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. (Verses 1–6.)

The blind man whom our Lord had healed, who had fallen at His feet, worshipping Him as the Son of God, and who had been cast out by the blind leaders of the blind, had become the sheep of the Shepherd who came to seek and to save that which is lost. The teachings given next by our Lord are therefore closely related to this incident. The beginning of this chapter refers to the false teachers and guides of the Jewish people, those whom the Lord denounced in the closing verse of the eighth chapter. The sixth verse

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tells us that the Lord spoke to them in a parable, "This parable* spake Jesus unto them." It is one of the few parables recorded in John's Gospel not found in the Synoptic Gospels.

The parable is introduced with another, "Verily, verily, I say unto you." The parable contains a very familiar figure of the Old Testament Scriptures. Jacob in his prophecy spoke of "the Shepherd of Israel," who is "the stone of Israel" as well (Gen. xliv:24), in the eightieth Psalm, that great prophetic Psalm, the Shepherd of Israel is addressed, and that Shepherd is the Lord Himself, for "He dwelleth between the Cherubim" (Psa. lxxx:1). Isaiah beholds Him feeding His flock. "He shall feed His flock like a shepherd" (Isa. xl:11); Ezekiel received a great message concerning the false shepherds of Israel, their judgment and the true Shepherd who will gather His sheep (Ezek. xxxiv); Zechariah, too, had a vision concerning the shepherds (chapter xi); and in another passage we read, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered, and I will turn my hand to the little ones" (Zech. xiii:7). If the listening Pharisees, the false shepherds of the nation knew their own Scriptures, the parable the Lord in its meaning would have been clear to them, "but they understood not what things they were which He spake unto them" (verse 6).

The sheepfold is Judaism, and to it the Shepherd of Israel, the promised Messiah, had come. He came in the appointed way, not in "some other way," like the thief and the robber, those who sought their own gain and benefit. These are the false shepherds, including the leaders of the people in whose presence He spoke this allegory. And because He came by the right door to the sheepfold, in grace and righteousness, as the holy One, the porter opened to Him. The porter signifies the power of God by His Spirit by which the door was opened, though the false shepherds tried to

*The Greek word for parable used in the Synoptic Gospels is a different word from the one in verse 6. It has the meaning of proverb or allegory.

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keep Him out. He came, and as a result "the sheep heard His voice." But all the sheep of Israel did not hear His voice and accepted Him; only those who were given to Him by His Father. Thus He came and called "His own sheep" by name. The healed man was one of them, and so was Philip and Nathaniel, as well as Mary, Martha, Lazarus, and the others who believed on Him and followed the true Shepherd. Then follows what is nowhere mentioned in the prophets, "He leadeth them out," which means that He leads them out from the fold of Judaism into different pasture. Luther comments on this passage in the following words: "The 'leading out' is the Christian liberty, that they are now free and no longer locked up and imprisoned as they were before under the anxious constraint and fear of the law and divine judgment; but are now under the sweet kingdom of the grace of Christ." Those who followed Him were set free, receiving from Him eternal life; they were to be brought outside of the Jewish fold and constitute afterwards not another fold, but His flock, the one flock, His church. He Himself "goeth before them" as the shepherd goes before the sheep. Wherever the Shepherd goes the sheep follow after Him. They cast Him out and He was outside; there the sheep are with Him. The path He went is the path in which His sheep follow. And when the Shepherd died for the sheep, He went before them in a still higher sense. The good Shepherd became the great Shepherd of the Sheep in resurrection, and has gone before to the place where in His own time all His sheep will follow Him. The mark of His own sheep is that they hear His voice and that a stranger they will not follow; they own but the one voice and the one authority. Like the sheep in the pasture, which know the tone of the shepherd's voice; but when a strange voice calls they become frightened, and instead of obeying the strange voice, they flee; thus His own sheep know the voice of Himself, and, having spiritual discernment, they will not follow another, though the false shepherd may simulate His voice.

Then said Jesus unto them again, Verily verily, I say unto you, I am the door of the sheep. All that ever came before me

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are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill and to destroy: I am come that they might have life, and that they might have ti more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. (Verses 7–13).

There was no response from the side of His hearers, for their darkened minds, and probably more so, their proud hearts, kept them from understanding what He said unto them. If they had known the teaching message of Ezekiel (chapter xxxiv) and believed what Ezekiel had written, they would have understood what He spoke about. He, therefore continues to speak to them: "Verily, verily I say unto you, I am the door of the sheep." While He entered as the true Shepherd by the door into the sheepfold, Judaism, He now speaks of Himself as the door of the sheep. The only way of becoming a sheep of His flock is by Himself; there is no other way into the flock of God, the sheep of Christ, but by the Lord Jesus Christ. The eighth verse present a difficulty: "All that ever came before me are thiever and robbers but the sheep did not hear them." That this cannot mean the true Prophets of God who came before Christ appeared on earth is obvious. Attention has been called to the fact that in a number of leading manuscripts the two words translated "before me" are omitted. Others translated these two words "instead of Me." The latter would necessitate the view that our Lord speaks here prophetically inasmuch as no persons preceded Him who claimed Messiahship but the false Christs came after Him. The difficulty seems to disappear if the word "before Me" is taken to mean precedence in authority, those who claimed precedence above Him. The Greek tense of the verb "come" (Aorist) does not necessarily mean a coming of the past only. Now the Pharisees rejected the authority of

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Christ and claimed to be teachers above Him. This they did in the examination of the blind man (ix:16 and 24). The view, then, that our Lord had in mind the Pharisees of His own time, who rejected Him and denied His Messianic authority, thereby claiming a place above Him, seems to be the correct one. The learned Lightfoot, in his comment, says that our Lord probably refers to the Pharisees, Sadducees and the Essenes, who had long misled the Jews before Christ came, and that these three Jewish sects were the three false shepherds whose casting off is foretold in Zech. xi:8. And the sheep, true believers like Simeon and Anna, with many others, did not hear them and placed no longer faith in these arrogant leaders and teachers of their nation.

In the next verse we find another mention of the word "door," and here the great blessing which is for those who have entered in by Him who is the do or are more fully revealed. "I am the door; by Me if any man enter in he shall be saved, and shall go in and out, and find pasture." When He speaks of Himself again as the door, it is in anticipation of His death and resurrection. Not the Christ who walked in obedience on the earth is the door through which salvation and all that goes with it is bestowed through grace, but the Christ who died and rose again. Of this He speaks directly. And through the shepherd who died for the sheep salvation is secured. The first great blessing through Him, by believing on Him, is salvation. This priceless gift for which He paid as the substitute of His sheep, belongs to each believer; it is the present and eternal possession of every sheep of Christ. That door stands open for "any man"; this is the "whosoever" of John iii:16 and Rev. xxii:17.

But there is more than salvation, there is liberty and food as well. "And shall go in and out," this is liberty. The narrow fold does not permit that, for it means confinement, lack of liberty. Thus it was in the Jewish fold. Christendom speaks unscripturally of different folds today; it means also confinement and not the liberty wherewith Christ has made us free. There is an anticipative statement of this word of our Lord in Num. xxvii:17. Moses

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asked the Lord to set a man over the congregation, those who are the people of His pasture, the sheep of His hand (Psa. xcv:7), and Moses said that the Man whom the Lord would choose "may go out before them, and go in before them, and who may lead them out, and who may bring them in, that the congregation of the Lord be not as sheep which have no shepherd." Then the Lord appointed Joshua, at his word they were to go out and at his word they were to go in (verse 21). Joshua is the name of our Lord; for the Greek Jesus is the Hebrew Joshua. And Joshua stands typically for Christ risen from the dead, who brings in His people. The Lord Jesus leads out into perfect liberty His own sheep and leads them in. Under the law there was no such liberty, but He came, sent forth by God to redeem those under the law, to lead them forth from bondage and into the liberty of sons (Gal. iv).

And there is food too, "and shall find pasture." The pasture is not in the fold. The sheep must go forth, outside of the fold, to find that which sustains. Thus spake David of the great Shepherd, "He maketh me to lie down in green pastures" (Psa. xxiii). The blessed Shepherd provides the food for His own; yea, He Himself is that food.

This is followed by a contrast. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly," The false shepherd, the thief, behind whom stands the liar and murderer from the beginning, comes to steal, to kill and to destroy; He came for the one great purpose, "that they might have life and have it abundantly." The thief came to take life; He came to give life. What is the life and the life abundantly? Life is the posession of all who believe on Him; the believers in the Old Testament possessed spiritual life, for in Him was life; and the life was the light of men (John i:4). But He had come the true God and the eternal life, and as we have learned from the preceding chapters, eternal life is His gift to all who believe on Him. "He that believeth on the Son hath eternal life."

Those who heard Him speak and believed on Him when

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He was on earth received life, for He had said, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." It was true then, as it is true now, "He that hearth my words and believeth Him that sent me hath everlasting life and shall not come into judgment, but is passed from death unto life" (John v:24). His disciples who had believed on Him possessed this life; they know the Father and the Son, for "this is eternal life," as He tells us in His great prayer chapter xvii), "that they should know Thee the only true God, and Jesus Christ whom Thou hast sent." But life abundantly, the fullness of that life, the abundance of it, was made known after His finished work, after He had passed through death, was raised from among the dead, seated at the right hand of God, and after the Holy Spirit came. Now the abundant life is fully revealed, and those who have believed on Him possess in Him that abundant life, which has triumphed over death, they are risen in Christ, seated in Christ, complete in Him, sons of God, heirs of God, indwelt by the Holy Spirit, one spirit with the Lord, identified with Him and members of His body. This abundant life is the believer's portion. It does therefore not mean some kind of a deeper individual experience, what has been unscripturally termed "the second blessing," or what others call "a holiness experience." Every believer has through grace this life abundantly.

Then follows that precious verse in which He speaks of Himself as the good Shepherd and His sacrificial work." I am the good Shepherd; the good Shepherd giveth His life for the sheep." This statement sums up all the predictions and types in the Old Testament Scriptures concerning Him and His work of love. He came to die for the sheep, those who are given to Him by the Father. This statement also answers completely the miserable invention that Christ died to seal in death the Truth He had preached, that He was a martyr on account of His convictions and His doctrine. He did not lay down His life for His doctrines, but for His sheep.

And now He speaks no longer of "thieves and robbers,"

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who entered the sheepfold, but of the hireling shepherd. What a contrast! The hireling only cares for what he can get out of the sheep." They feed themselves . . . they eat the fat . . . they clothe themselves with the wool" (Ezek. xxxiv:1–6). They are not his sheep and he cares not for them. When the wolf appears, he flees. The wolf catches the sheep and scattereth them. Such is the hireling; he knows nothing about loving the sheep. The wolves are the false prophets and teachers (Matt. vii:15 and Acts xx:29) and behind them stands the great enemy, Satan. The hireling is the instrument through which the wolf catcheth and scattereth the sheep.

(To be continued, God willing.)

The Christ of the Cross—The Power and Wisdom of God

A SERMON BY THE EDITOR

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. i:23–25).

"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi:14).

Years ago there was built in New York a magnificent church edifice. The well polished cornerstone bore as an inscription the above text from the first Epistle to the Corinthians: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." Someone later planted at the foundation of the building a delicate little vine. In course of time it covered the front of the church. It also crept over the entire cornerstone, so that this beautiful text was almost entirely obscured. However, the first three words, "*But we preach*," were still readable; the rest was no longer to be seen.

It is a good illustration of the conditions we face today throughout Christendom. There is preaching, a lot of it; but preaching of what? No longer the great message which

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God has sent to a lost world, the message of Christ crucified, the Cross, and the Gospel of Christ. The vines of oratory and human wisdom; the vines of the world and worldly ambitions; the fatal and malignant vines of destructive criticism, have blotted out the great message.

But what remains of Christianity if Christ crucified is no longer preached? Though the preaching may be of the highest type, filled with charming phrases, beautiful sentiments, choice illustrations which stir the emotions of the soul—yet there remains of Christianity nothing but a religious, ethical system of no more value, of no more power than Confucianism, or any other pagan religious system. Towards this awful rock of complete shipwreck all is now rapidly drifting in Christendom.

To us who know the Christ of the Cross, who glory in the Cross of Christ, God's call is to exalt this one great message which Paul calls "the Testimony of God"; the Person of Christ, the Cross of Christ, the Power and the Wisdom of God; that which reveals God in the fullness of His Love and His power.

And this great Man of God magnified this message above everything else. Think of it for a moment! The Apostle Paul was a man of no mean ability. He was endowed with great natural gifts. He possessed great attainments, speaking several languages. He came to Corinth, that great city of art, culture and philosophy, famous more than anything else for its licentiousness. Those Greeks loved the display of human wisdom; great orators were their delight. But when Paul came to Corinth he put aside all his natural gifts and his attainments. He does not come to them with excellency of speech, nor with enticing words. He knows the God-given message needs no embellishment from his side. Nor does he want the applause of man, nor does he care for their criticism, that his speech is rude and contemptible. He knew what he preached *is* the testimony of God, and that behind it stands the power of God. We knew that testimony preached would not leave him ashamed. Whether he preached Christ crucified to the Jew or to the Barbarian, in Jerusalem, in Asia, in Rome or in Corinth,

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God's power to save would be manifested. And how the world needs this great message today! And blessed be God its power is undiminished; it never loses its power.

The Christ of the Cross

Who is *the Christ* of the Cross? It is the old question, still the great and burning question: "What think ye of Christ?" We must be clear on that first. Though everyone who listens to these words may know the right answer, yet it can never be out of place for human lips of clay to tell out the glory and greatness of the Christ of the Cross. God Himself delights to hear Him exalted, who is ever His delight; and besides this, there are unseen, silent listeners, good and evil, angels and demons.

Have you ever noticed who first answered this question in the New Testament? It was not Peter, when in his God-given revelation he declared, "Thou art the Christ, the Son of the living God." Two demons were the first who confessed Him. They cried out, "What have we to do with Thee, Jesus, thou Son of God" (Matt. viii:29). Yet man with his darkened mind, his unbelieving heart, voices that which a demon does not dare deny. The great religious world answers the question by calling Him—the great leader, the perfect man, the perfect example, or something else, but robs Him of His highest glory, the glory of Deity.

To get new glimpses of His matchless Person, the dignity and glory which is His, is our great need, for then shall we realize more fully the Cross and its power.

In His wonderful person He is unsearchable. Paul wrote of the unsearchable Riches of Christ, which include the unsearchableness of His Person and His Glory. We call certain things in creation unsearchable. The unsearchable depths of the sea, with its wonderful world of animal and vegetable life, in brilliant colors and of vast dimensions. Or we look at the great mountain ranges, with its hidden treasures of silver and gold, and speak of their unsearchable riches. And greater still this vast universe, with its millions of heavenly bodies, as numerous as the sand on the seashore, with its nebular constellations in an unmeasurable

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distance, inconceivable to the finite mind. What unknown and unsearchable riches!

Yet what are they all in comparison with the unsearchable Riches of the Person of our Lord! He created all these things. The sea is His and He made it. It is He of whom Moses wrote: "Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God" (Psa. xc:1).

And again, "Of old hast Thou laid the foundations of the earth and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea all of them shall wax old like a garment, like a vesture shalt Thou change them and they shall be changed. But Thou art the same and Thy years shall have no end" (Psa. cii:25-28). And the heavens, which declare His Glory, are the works of His fingers. We hear Him speak through Isaiah, "To whom then will ye liken Me, or shall I be equal, saith the Holy One? Lift up your eyes on high and behold who hath created these things? That bringeth out their hosts by number; He calls them all by name by the greatness of His might, for that He is strong in power, not one faileth" (Isa. xl:25).

Such He is, the Creator of all things. Nor must we forget the unsearchable Riches of eternal Glory. There is an uncreated heaven, a place which always was, where the Eternal Godhead ever existed. And in that eternal place of Glory He dwelleth as the Only Begotten of the Father, sharing His eternity and His Glory. To this He referred when He prayed, "And now Father glorify Me with the Glory which I had with thee before the world was." What unsearchable Riches must have been His!

Such is the Christ, the Christ of the Cross, the Son of God.

Through the Cross

Through Him God makes known His wisdom and His power; through Him He displays His love; through Him He reached down to the depths where fallen man is and lifts him from the horrible pit and the miry clay, to share the Glory of eternity in His own presence. The way is by the

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Cross, that which to the religious Jew was the stumbling block and to the Greek in boasted wisdom foolishness. It is equally so today to the teacher of Modernism, the camouflaged Unitarian.

And that Cross is not a thing of yesterday. The cross is not an afterthought with God. It is God's forethought. It was in the eternal purposes and councils of God before the foundation of the world, before there ever was a sinner. God knows the end from the beginning. He knew what would happen when He called things into existence; He knew that man would become a sinner and His enemy by wicked works. All things were known to Him from the beginning; all history, past, present and future is and was known to the Omniscient One. And in that mysterious, unfathomable eternity He made provision for the redemption of man unto the praise of His own Glory, and that provision centers in the Cross. Therefore we say, the Cross is God's forethought; it is an eternal Cross.

When sin became a fact and man became the lost creature of God, then God in revelation announced the Cross. We see it for the first time in the first prophetic promise, in the protevangelium, concerning the seed of the woman, and behold it illustrated for the first time in its blessed meaning for lost sinners, when the Lord covered His naked creatures with the skin of a slain animal, which through death had to provide the covering (Gen. iii). And ever after the Cross looms up in type and in prophecy. We behold the Cross foreshadowed in Abel, who died for his brother's sin. When Abraham put his beloved son upon the alter to sacrifice him as a burnt-offering, we have a vision of the Cross, as well as in the other sacrifice, the ram, which was offered up instead of Isaac. The passover Lamb, with the sprinkled blood and Jehovah's matchless assurance, "When I shall see the Blood I will pass over you;" the passage through the Red Sea, which separated His people from Egypt and exterminated their enemies, as well as the passage through Jordan, the type of death, to bring them in to the promised inheritance, all these blessed historical events foreshadow the Cross and its great work in behalf of lost sinners. That

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earthly tabernacle in all its appointments, its continual sacrifices and offering its mercy seat sprinkled with blood, and nearly everything else, even to some of the minutest details, points to the Cross and the Christ of the Cross. And there is the brazen serpent, which our Lord told Nicodemus is a type of His cross. Even a disobedient prophet, Jonah, cast into the sea, with seaweeds twined about his head, going down into a grave, out of which the power of God brought him forth, foreshadows the Christ of the Cross.

And what shall we say of the voice of the Holy Spirit speaking in Prophecy concerning the Cross and the Christ of the Cross? The two greatest, most marvellous pictures of the Cross are found in the Psalms, and in the Book of Isaiah. In the Twenty-second Psalm, the Spirit of God showed to David the suffering of Him, who should come from His loins, David's son and David's Lord. Here we have a pen picture of death by crucifixion, which in David's day was an unknown mode of death, for it was cruel Rome which invented crucifixion. How in that Psalm the Cross looms up, beginning with the sufferer's cry, describing the physical agony and its attending details every reader of the Bible knows. Isaiah describing the true Servant of Jehovah, ever showing that He who serves on earth is Jehovah, the Lord of the ends of the earth, leads us onward step by step, till we reach the summit of his great evangelical message in the fifty-third chapter, where we behold that perfect, sinless servant smitten and afflicted of God, bearing the iniquities of His people, so that we might be healed by His stripes. How sad it is to see that this great prophecy of the Cross and the Christ of the Cross, the prophecy which the ancient synagogue interpreted as meaning the Messiah, which the church always believed as one of the most precious predictions of the divine sin-bearer, is today in apostate Christendom no longer believed as having anything to do with our Christ. Infidel Jews, to counteract the Gospel, invented the theory that the suffering servant in Isaiah the fifty-third chapter is the nation Israel; and this infidel view is today taught in the seminaries of apostate Christendom.

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The Christ Who Came to Go to the Cross

And then He came. He, who is very God, left the bosom of the Father, at the appointed time, the time decreed before the foundation of the world, to be born of a woman, so that He might become the Christ of the Cross and finish the great work. That passage in the tenth chapter of Hebrews is unutterably sublime. I believe it takes us back to heaven right before He left the Glory behind. The smoke of sacrifices and the incense was rising upward from Jewish altars. Then when about to come into the world He turned to the Father and said, "Sacrifice and offering thou wouldest not, but a body hast Thou prepared me. In burnt offerings for sin Thou hast had no pleasure—then said I, Lo, I come (in the volume of the Book it is written of me) to do Thy will, O God" (Heb. x:5–7). And then He came.

The Holy One, who knew no sin, who cannot sin, for He is God, and God cannot sin, needed in His incarnation a holy body, a specially prepared body.* He needed a body in order to suffer and to die. That body had to be a sinless body, with no taint of sin whatever in it. There was only one way to produce that body. The Holy Spirit, the Spirit of Life and of Power had to create that body. Even so the Spirit came upon the Virgin of Nazareth and produced in her by a creative act the human body for the Son of God. Then He, the Highest, overshadowed her and united Himself with that holy, sinless body. It seems to me blindness has become densely satanic, unspeakable in its character, when men who claim to be teachers of Christianity say it does not matter how Christ was born, or that He was born like any other man. If that were true He would be a sinner like every other man; He could not have been the Saviour, but would have needed salvation Himself. The greatest blasphemy human lips can utter is the denial of the virgin birth of our Lord.

And when He came, He came to do His will, to accom-

*Prof. James H. Snowden, Professor of Systematic Theology in the Western Theological Seminary, Pittsburgh, in an article in the "Biblical Review," makes the statement: "He had the power to sin." A thousand times NO!

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plish the eternal will of God, and that meant the Cross. He came to be the Lamb of God. He knew what it all meant before He ever came, and when He came the Cross was the great purpose, the goal even before Him. Self-conscious as He was, even in childhood, He must have known of that Cross. When He read His own Scriptures, wherever He looked, wherever He read, He must have seen on every page that Cross. In His baptism, when He went into Jordan, it was the Cross He then beheld, and on the Mount of transfiguration the theme even then was the Cross, for Moses and Elias spoke of His decease in Jerusalem. In the nights spent alone in desert places and upon mountains, in fellowship with His Father, the great theme of communion must have been that cross. As long as His hour, the hour appointed in eternity, had not come, He walked in immortal humanity among men, glorifying the Father, manifesting the invisible God. His body, that prepared body, was not only a sinless body, but it was also a deathless body, a body on which death had no claim, for only where sin is death can be. But when His hour came, He set His blessed face like a flint to go up to Jerusalem and to finish the work the Father gave Him to do, the work of the Cross.

The Cross on which the Lord of Glory Died

But let us be clear what the Cross means, what the great work is which was done there. There is one verse of Scripture which introduceth us to the real meaning of the work of the cross. It is a statement so blessedly deep, that no Saint has ever fathomed it; a statement wh'ch reveals to us the very heart of the atoning work of our Lord. It is written at the close of the fifth chapter of the second Epistle to the Corinthians, "For He hath made Him sin for us, who knew no sin; that we might be the righteousness of God in Him." Here is the greatest setting forth of the work of the Cross. Let us be very clear about it; no sin-bearing was connected with the fact of His incarnation. It does not mean that He was made sin for us, or bore in any way our sins, during His blessed, holy life on earth. That was impossible. Only on the Cross was He who knew no sin made

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sin for us. On the Cross He who hated sin, as God hates sin, there and there alone, the sinless One was made sin for us. There the Just One took the place of the unjust, the Prince of Life went into the jaws of death; the Lord of Glory was stripped of all, He gave all, and, finally, the waves and billows of Divine wrath broke over His blessed holy Head.

But when and how was He on that Cross made sin? We must realize that what man did unto Him could never make Him sin in our stead. What cruel man did to Him, the scourging, the marring of His face, the vile spitting, the crown of thorns, was but the manifestation of man's hatred energized by Satan's power. True, all these physical sufferings, the shame connected with it, hold a certain relationship to His atoning work, but never could these make Him sin for us, nor accomplish the work which needed to be done, so that God's power and wisdom might be demonstrated. Nor was He in the completest sense of the word "made sin for us" when they nailed Him to the cross, mocking and sneering, so graciously answered by Him with His prayer, "Father, forgive them, for they know not what they do." Nor was it when He remembered an unfulfilled Scripture, and that the Scripture might be fulfilled, He said, "I thirst." Nor was it when He spoke to the dying thief, "Verily, I say unto thee, today thou shalt be with me in Paradise."

When and how was He made sin for us? When did He do the great work which needed to be done? Solemn is the word recorded in the Gospel: "*Now from the sixth hour there was a darkness all over the land unto the ninth hour.*" What mysterious hours these are! Everything shrouded in darkness; something transpired then which the eye of man could not behold. In those three hours He who knew no sin was made sin for us. Then the real sin-bearing took place. There is but one thing recorded about these three hours. When they were drawing to its close, about the ninth hour, the Christ of the Cross uttered with a loud voice, with a soul-piercing voice, in accents such as never were heard before, nor ever will be heard again, "Eli, Eli, lama Sabachthani?" —My God, my God, why hast Thou forsaken Me? What

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it all means is the secret with God Himself; He only knows the depths of woe into which He who took the sinner's place descended, when He met the righteous claims of a righteous God, and vindicated the holy character of God. Then He drank the cup to the very last drop and made His soul the offering, poured it out to the full. In those three hours the great work was done.

Three hours the land was wrapt in gloom,
Three hours the city saw no sun,
Three hours blank fear was in each face;
It seemed as if earth's day was done.

Three hours the cross itself was hid
While through the gloom the Sufferer's cry—
My God, why doest Thou Me forsake
Breathed out His dying agony.

Three hours in that mysterious cloud
That blotted out the noonday sun
The face of God's dear Son was hid
Only the ear could hear His groan.

Most wondrous hours, in which was done
The greatest deed ere done below;
The deed in which all heaven was joined,
That saves us from the endless woe.

And when He bowed His blessed head and said, "It is finished," the work, the matchless work of the Christ of the Cross was done, forever done.

The Cross, the Wisdom of God

We are told in this chapter that "the world by wisdom knew not God." The world with all its pretended wisdom, with all its searching, could not find a way back to God; deeper and deeper man was dragged down, and farther away from God. Man with his wisdom could not get back to God. Then God stepped in and made known His wisdom by that which appears to be the foolishness of God, a crucified Christ, which is the weakness of God; and shows that His foolishness is wiser than men and His weakness stronger than man. In the Christ of the Cross we see, therefore, the wisdom and the power of God.

And what wisdom! God is Light and God is Love. He is Light; in Him there is no darkness at all. He dwells in

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an unapproachable light. And the sinner, yea, a world of lost sinners, is in darkness and must forever be excluded from the presence of a holy God. Yet God is Love. How can the two be reconciled? How can the awful gulf between a holy God and unholy sinners, guilty and lost, be bridged? The Cross gives the sublime and eternal answer. The Christ of the Cross, the holy Son of God, met the righteousness of God and fully satisfied that righteousness. And now God comes forth and shows His wisdom in marvellous Love and Grace, and made that possible which was impossible for man to discover and to do. Righteousness and Peace now kiss each other in that Cross; His blessed work of righteousness is peace, the peace with God forever made in the blood of the Cross.

The Cross the Power of God

It is the Cross which gives power to God to stoop down to man dead in trespasses of sins, and to take him from the dunghill of his misery and shame, and more than that, to lift him into the heaven of heavens, into the place of Sonship and Heirship. Apart from that Cross God has no power to save, for the Cross of Christ, that is the Gospel, *is* the power of God unto salvation. God is eternally powerless to save man, if man rejects the Christ of the Cross. "For the preaching of the Cross is to them that perish foolishness, but unto us who are saved it is the power of God." And all are saved who believe on Him, the Son of God, the Christ of the Cross, and for such who believe, the Cross is the power of God. But who is able to tell out what power there is through the Christ of the Cross!

Through the Cross believing sinners have a perfect justification before God; we are justified freely from all things. Our sins are forever gone; we have no more conscience of sins. Through the Christ of the Cross we enjoy perfect peace with God, a peace which will last forever and ever. Through the Christ of the Cross we possess a precious nearness to God with a perfect access into His presence as Father. Through the Cross the old man is put to death and we have become a new creation. Through the Cross we have the

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perfect victory over the flesh, the world and the devil. Through the Cross has been purchased for us every spiritual blessing. It is the Cross which has forever shut the gates of hell and opened the portals of eternal glory, to be with Him, like Him and His fellow heirs. Such is the power of God. But the half has never yet been told. Proclaim it anywhere and everywhere and God's almighty power in salvation will be manifested.

And let me say while the Cross was known in that past eternity, it can never be forgotten in all eternity to come. It is the eternal Cross. Never can its blessed memory be erased from the hearts of the redeemed. Every fresh glory in eternity, when God displays the surpassing riches of His grace in kindness towards us, has its source in the work of the Cross and will bring forth the never ending acclamation, "Worthy is the Lamb that was slain."

Unveil that cross to me, O Lord!
  That I may see the sacrifice
There offered, and in it the way
  To a recovered Paradise.

Light up that cross to me, O Lord!
  That I its heavenly power may know,
The health, the pardon, and the joy
  Which from its open fountain flow.

Unveil that face to me, O Lord!
  Once hid in darkness for my sin;
That in its light I may rejoice,
  And with true boldness enter in.

Withdraw each cloud that hides the cross;
  Let nothing come between that face
And this faint heavy eye of mine,
  That longs to see its heavenly grace.

Christ—the power of God, the wisdom of God! How horrible is the thought that man today is turning away from that Cross; the great religious world, like the Greeks of old, speaks of it as foolishness. And how solemn the thought that all who turn from it are those who perish. The sentence of eternal death and darkness is thus pronounced upon the different Unitarian "isms," like Christian Science, Spiritism, Theosophy and others. The Modern Theologists, the Destructive Critics and a host of other infidels who garb

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themselves as ministers of righteousness, all despising the Cross as the only redemption, are on the road to eternal perdition. How Satan hates that Cross and tries today in many ways to obscure it. So much the more must we exalt it and lift it high. The preaching of the Cross was never more needed than today.

Let us glory in the cross; boast in it. It has made us dead to the world and the world dead unto us. Alas! that God's people live out so little the Cross and show so little that separation which the Cross has accomplished and which the Cross demands. He died for us that we might live for Him.

"When I survey the wondrous Cross on which the Prince of Glory died—
My richest gain I count but loss and pour contempt on all my pride.
Were the whole realm of nature mine, 'twould be a present far too small—
Love so amazing, so divine, demands my life, my soul, my all—Amen."

The Language of Nature.

By Th. Mead

WATER

Just as the Law of Judaism was a type, or shadow, of good things to come (Christianity), and not the very image of those things (Heb. x:1), so is Nature.

Water is a type of the Word of God, as every one acquainted with the Scriptures knows.

Apparently God has chosen the commonest things in Nature—water, light, food, etc.—as types of the more fundamental truths which are of vital importance to the sinner; while those which are more for the edification and enjoyment of the saint are found in the less common things—precious stones, fabrics, dyestuffs, etc. Thus the vital truths are, as it were, forced upon the attention of all.

If this be true, then we should expect to find in water truths of the first importance. Let us compare the prominent characteristics of water and see how many details exactly match their spiritual counterpart—the Word of God.

Life-giving. Water is one of the few elements absolutely

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necessary, not only for all animal and vegetable life, but also for the formation of minerals: there could be no crystalization of rocks without it. In the case of animal life, there can be no digestion or assimilation of food without it. In the vegetable world, no absorption or transfer of food, and no growth. It is *water* that starts into activity the dry, dead-looking seed, that may have lain dormant for many years, and without which it could never grow.

Just so, in the beginning, it was the Word of God that called into being all that was made, and brought life into a scene of death. Now it gives life to those who are spiritually dead, and it is the only means of growth and development. The seeds are only apparently dead: souls are really so (Eph. ii:1).

From Heaven. To guilty man heaven is indeed a far country, but it is the source of the Word of God: and fresh water—its type—comes from thence also (see Prov. xxv:25; Isa. lv:8–11). As to the expression "returneth not thither," it returns not until it has accomplished its mission: then it evaporates, and returns invisible to repeat the story—visibly coming down.

Composition. Water is a chemical compound—two parts hydrogen and one part oxygen. Both are gases, suggesting heaven as their native place. Oxygen is the life-giving element in air and water, and answers to the Son, in whom is life, who gives and sustains it (John i:4; Acts xvii:25; Heb. i:3). It burns with an intense *white* light. Hydrogen is the lightest of gases, burning with a nearly invisible *blue* flame, and easily suggests the Holy Spirit. Blue is not only the color of heaven, but the blue and ultra blue rays are the chemical parts of light, that though invisible, make the photograph, as the Holy Spirit is the effective, unseen worker in the soul. The elements of water, then, are two gases with nothing of earth—no solids. So the living Word, in its activities, combines the second and third persons of the trinity with nothing of man (John iii:5; 1 Peter i:23; 1 Cor. ii:13).

Power in Blessing. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth

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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 sent it" (Isa. lv:10–11).

Adverse Power. All solids and gases are contracted by cold and expanded by heat. Water is a remarkable exception to the rule: it is contracted by cold until thirty-nine (39°) degrees Faht. is reached: then it expands with an energy that is, as far as I know irresistible—but irresistible in *destruction*. Water-pipes stretch, or burst, in freezing. Quarrymen stop work before cold weather, because, if any moisture remains within the stone and freezes, the stone bursts, no matter how large or strong it may be. Water is a principal agent in the disintegration of rocks, by infiltration into the cracks, then freezing and slowly forcing them open.

God, in reversing at a given point thirty-nine (39°) degrees the universal law of contraction by cold and expansion by heat, in a most wonderful way has described this most important truth—the adverse power of the Word of God. *Incidentally* He has also taken occasion to display His wisdom in the economy of nature. If it followed the law of contraction below this point, all our seas, lakes and rivers would long ago have frozen solid from the bottom upward, and with no possibility of thawing, and animal and vegetable life would have been impossible. This has often been commented on, and the wisdom of it admired by many who would deny the parallel spiritual truth.

But, if cold suggests opposition and destruction, warmth, on the other hand, suggests friendship, affection and a beneficial power.

Heated water, or steam, represents the power of the Word of God for blessing. Practically all the useful power in the world is water. Railroads, steamboats and factories are run by steam, and even the electric current is generated by steam or water-power. Not a single one of all our eternal blessings have we apart from the Word of God. We are born again by the Word of God (1 Peter i:23), we are sanc-

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tified by the Word of God (John xvii:17); we grow by the Word of God (1 Peter ii:2); we are furnished unto all good works by the Word of God (2 Tim. iii:14–17), etc., etc.

Mastery. Six, in Scripture, denotes mastery or victory, either in evil or good. The difference between them is that mastery is over the servant: victory is over the enemy, and implies enmity or opposition. Three times expressed, it is the number of the name of the beast (Rev. xiii:18), in whom is found the climax of evil. But six is also stamped upon water, the mark of its irresistible power, before which nothing can abide. Every drop of water crystallizes at angles of sixty (60°) degrees, or one-sixth of a circle: snow-flakes are either six-pointed stars or bundles of six-sided prisms, like tiny lead-pencils, or combinations of these forms. No matter how great the variety is—and no two are alike—the six is conspicuous in the structure when viewed under a magnifying glass. This may be seen to advantage if a saucer of water is left partly to freeze, and is poured off before it becomes solid.

Thus the highest powers of evil must fall under the irresistible power of Him "out of whose mouth goeth a sharp two-edged sword" (Rev. i:16)—the Word of God. Notice that when Pharaoh despised and refused the Word of God, he was overthrown in water—type of what he had defied. He still has to face the reality. Would judgment in any other form have been so fitting in such defiance as his?

Incompressibility. Under a pressure of fifteen pounds to the square inch, the bulk of water is reduced but one-twenty-thousandth, that is, if a non-elastic pipe one-half a mile long were filled with water, and pressure applied at one end, it would squeeze it together about one-eighth of an inch. Even under enormous pressure, it is practically unyielding; and this is why it is used in hydraulic presses. In contrast with water and other liquids, gases are highly compressible; water is not absolutely incompressible, and for a very good reason—types always fall short of their antitypes.

This passive power of resistance is different from the active energy displayed in freezing. Thus the vicious and relent-

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less attacks made upon God's Word by the enemy throughout the centuries past, and now more than ever by means of "Higher Criticism" and other covert ways, to belittle and destroy it have only brought out its faultless accuracy and perfection: its resistance to man's attacks is marvellous: none but God's Word could have resisted thus. "Whosoever shall fall on this stone shall be broken" is passive resistance; "but on whomsoever it shall fall it will grind him to powder" is its active and crushing power displayed in judgment (Matt. xxi:44). We have, then, three directions in which its power is manifested: in blessing, in passive resistance, and in active opposition. Each picture is perfect and differs from the others.

(To be continued)

Current Events
In the Light of the Bible

Sneers of Buddhism. A converted follower of Buddha sent the Editor recently a copy of *Buddhistic Chronicles*, published in Colombo, Ceylon. On the front page are the photographs of several leading English preachers, men of high reputation in the Church of England, and underneath each photograph are the statements these men made concerning our Lord. The Buddhistic Editor of this paper re-states the belief of these men in the following words: "Christ was not divine but human," said Dr. Rashdall, the Dean of Carlisle. "I do not for a moment suppose that Christ ever thought himself as God," said Dr. Bethune-Baker. "Jesus was a man, genuinely, utterly, completely, unreservedly human, a Palestinian Jew who expressed himself through the conditions and limitations of life and thought peculiar to his own times," said the Rev. R. C. Parsons. "These three men," continues the Buddhistic writer, "are not people whose opinions can be disregarded even by the most of all orthodox Christians. They are men of the highest intellectual attainments, men of brilliant achievements in the world of theology; all of them as lecturers, fellows and

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professors have instructed scores of Anglican divines before their ordination and since."

In another paragraph commenting on the utterances of these baptised, confirmed, gowned, infidel, blasphemers of Great Britain, we read this: "564,510,000 Christians! And according to Drs. Rashdall, Bethune-Baker and R. C. Parsons, three Anglican priests, these millions are basing their faith, their hopes, their aspirations, all on a delusion."

Then he quotes an orthodox English preacher: "Last night I was looking through the wonderful utterances of Christ in the Gospel of Matthew. If Christ said all these things and was not really divine, then he was the most terrific fraud who ever lived. If we destroy the divinity of Christ then all Christianity collapses, and, for my part, I would as soon be a Buddhist." The Editor adds: "We sympathise with the poor man. If only he had studied Buddhism first hand and compared the noble utterances of Buddha with those of Jesus, he would certainly have become a Buddhist long ago." And now we quote in full an article which is based upon the statements of these English infidels:

The article we publish elsewhere on the problem of the divinity of Jesus ought to be of great interest to our readers, both Buddhists and non-Buddhists. The basis of Christianity has often been attacked by learned men, scholars and scientists, outside the church, but here we have three highly placed theologians, denying the divinity of Jesus and thus shattering the very foundations of the church. They are men, says the writer, of the highest intellectual attainments, men of brilliant achievements in the world of theology. According to the Rev. Bourchier, whom thousands go to hear every Sunday, this conclusion, if accepted, sounds the death-knell of the Christian and Catholic Church. We Buddhists never believed in a God, a Creator of heaven and earth and hell. We never have been able to understand the acceptance of the God of the Old Testament, who is also the God of the New Testament, by men and women, who are to all appearance sane. Yet if we had dared to say what we all believe, that Jesus was a man, we would no doubt have been accused of being foul-mouthed and blasphemous, ignorant of theology and the like. But what has the Christian missionary, who has misled our people, to say to these men? Perhaps a few more lectures at Tower Hall and St. Joseph's College Hall will be now forthcoming. We wonder how the degrees and other qualifications of Dr. Rashdall and Dr. Bethune-Baker will compare with those of the lecturer before the British Association for the Promotion of Science.

It would be well for the Buddhists of Ceylon to remember that theirs is a religion, whose foundations cannot be shaken. Theirs is not a religion based on mysteries and unscientific beliefs. There is a solid and unshakeable foundation to our religion based on facts of every-

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day experience. It is a religion based on Truth and showing the way to Enlightenment and Deliverance, not one based on mystery and showing or promising another mystery. We therefore appeal to our countrymen to study the one thing of which we may be proud today, namely, the religion of our Fathers and the one and only True Religion. To those of them who have been misled, our message is that it is not too late to turn back; it is never too late. To those of them who are being misled, our advice is, "Look before you leap." To the others, we would like to say that too much time can never be given to the cause of their religion. Hold fast to your own and do not follow the mirage.

There is one other point we would like to press. "In the cities of England only one person in ten goes to a place of worship of any kind once on a Sunday." Have the Christian missionaries from Europe left their homes because they have no work to do there or because no one will listen to them. May we not beg of them to have a little pity on the thousands of people in Europe who have no religion whatsoever, their own countrymen, and go to them with the Gospel, instead of trying to deliver the people of this country from the noble religion which has existed here for centuries. One should not forget ones own people. The people to be rescued are the people without a religion, but perhaps our missionary friends find it a bit difficult to tackle their advanced and highly educated countrymen and think it easier to work amongst the "gullible and gentle" Sinhgalese, who will accept everything said by the European with a "*Ehei, Hamuduruwane.*"

If our blessed Lord were not the Son of God these sneers would be perfectly in order, and Buddhism would be preferable to Christianity. But Christ is God, and what these English preachers have said, what their infidel brethren say in our country is the devil's lie. Christianity founded upon the Deity of the Lord Jesus Christ and His finished Work on the Cross is the Truth of God and God's highest revelation to man; Buddhism is a Satanic invention, a peaceless, hopeless religion which leads its followers into the outer darkness. But here we see the horrible fruitage of the destructive criticism, the harvest it is bringing. If some Buddhists read these lines in the Orient may they remember that the Word of God foretold 1,900 years ago that such men like the Dean of Carlisle, Professor Charles Foster Kent and hundreds of others would arise in the professing church and deny the Master who bought them, and teach the same doctrines of demons which Buddhism, Brahmanism and Confucianism teaches. May they remember that the Bible foretold these things and that ere long He who is denied by these infidels will come again and by His Second Coming bring the well deserved judgment upon these enemies of the Cross.

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The Mormon Heresy. Mormonism, that wicked cult which teaches the perversion of every Christian doctrine, is spreading rapidly throughout the western part of the United States. Their "missionaries" go out two by two and generally hide their identity as long as they possibly can; they are sneaking about trying to gain new converts. In spite of their denials polygamy is still tolerated, in fact their evil doctrines demand this form of immorality.

The founder of this Satanic invention was one Joseph Smith. Who and what was he? The good work on Mormonism by Daniel H. G. Bartlett gives the following answers to this question:

1. As a small boy, an untaught, untrained son of superstitious, intemperate and immoral parents.
2. As a youth, an indolent dreamer of dreams, and a teller of ghost stories, noted for peek-stone gazing and deception.
3. As a young men, a pretended discoverer of a new Bible, and the founder of a new sect.
4. As a man—
   (a) The cashier of a fraudulent bank.
   (b) The self-constituted head of a wicked sect.
   (c) The coiner of an immoral law.
   (d) The worker of licentious practices.
   (e) The coward who dared not to await in Missouri the findings of justice.
   (f) The victim of his own sins, and of an enraged populace, who took the law into their own hands (which, because of the lack of power to enforce it, had allowed him to escape so often) and killed him for wrong conduct to other men's wives, and for suppression of free speech.

Such was the liar and deceiver who claimed to have received a new revelation from God.

If his followers come to your door ask them if they are Mormons, then show them the door; if they leave their literature, throw it into the fire, where it belongs.

Another Victory of the Bible. Not since the late Dr. Peters worked at Nippur has any unearthing of remainders of the ancient world been of greater interest than the results, just announced, of the explorations at Napata, in the Soudan, the capital of ancient Ethiopia. A huge volume of history, hitherto known only through vague rumor, is opened to study. Incidentally, various Biblical references

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which have often been discredited as imaginative are supported as authentic history.

The Old Testament, in common with various classical writers, often refers to Ethiopia as a great and powerful country, comparable with Egypt and Persia. The second book of Chronicles relates that in 957 B.C. King Zerah of Ethiopia marched against King Asa of Judah with an army of a million men. Yet information concerning the origin and history of Ethiopia has been scanty, the names of its kings have with few exceptions been unknown, and it has been difficult to tell where history ended and legends began.

These new discoveries clear up many points. The persistent bracketing of the Ethiopians with the Libyans by Jeremiah, Ezekiel and other Biblical writers is explained by the discovery that the royal line of Ethiopia was sprung from a tribe of nomadic Libyans. The mention of "Tirhakah, King of Ethiopia," in the book of Isaiah and in the second book of Kings is vindicated by the unearthing at Napata of the burial chamber of that identiacl monarch, who was one of the five Ethiopians who also ruled over Egypt.

There have been disclosed the tombs of no fewer than twenty-four kings and twenty-nine queens of Ethiopia, in chronological sequence, with inscriptions giving a complete list of the dynasty and much information concerning the remarkably high degree of civilization in letters, arts and crafts which once prevailed. Not the least interesting feature of the case is its suggestion of high civilization of an ancient negro people.

Over and over again the Bible has been vindicated and has triumphed over its infidel enemies. Every portion of the Old Testament has been attacked in the past, but God has taken care to vindicate His Word and always at a time when the sneers of destructive critics and other infidels were the loudest. Here is another victory, and by no means the last. Others will follow till some day the greatest vindication comes with the return of our Lord, the living Word. Then all the Critics will be found liars, but His

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Word will be exalted. This final victory of the hated and rejected Bible will surely come.

Dark Outlook in Palestine. The sanguine hopes of Zionism are far from their realization. The world's unrest is as apparent in Palestine as it is in India, Europe and America. There are periodical outbreaks against the Jews resulting frequently in bloodshed. The threats from the Arabs continue; they claim that they have as much right to the land as the Jews have. There will be larger disturbances, and those who think that the "Jewish State" is almost accomplished are much mistaken.

Some Gentile enthusiasts have made the assertion in leaflets and larger booklets, that the times of the Gentiles ended in 1917, that the Jews are now restored to their land and prophecy is being fulfilled. It is all wrong. The times of the Gentiles are still on; Jerusalem is still trodden down by the Gentiles, nor can the true deliverance of Jerusalem and the promised restoration of the House of Judah and the house of Israel take place till the age ends and the Lord Jesus Christ returns. What is going on in Palestine now, the return of a number of Jews, the attempt to claim the promised land as their own, are stepping stones towards the appointed end. How long this will go on before the real end of the age and the consummation arrives is known to Him, who knows the end from the beginning.

A Human Forecast. Recently there appeared in the New York *Herald* the following paragraph:

> Prophecy is not a mysterious gift, but a subtle intellectual attainment growing out of an acquaintance with the laws of history, according to the theory which Dr. Max Kemerich explained in a sensational lecture which included detailed predictions of important world events.
>
> Professor Kemerich is a well known writer whose "Curiosities of Civilization" was the literary sensation of the year about a decade ago. Here is what he predicts for 1922:
>
> There will be a new czarist empire in Russia accompanied by pogroms and a heavy migration of Jews to Germany. The year 1923 will see the beginning of a critical phase of the German revolution with civil war begun by the reactionaries and the establishment of a monarchy and the dissolution of the empire. In 1926, after the chaos has somewhat subsided, there will rise a German Cromwell, a junior Napoleon, from the ranks of the Liberals, who will reunite the German nation

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in 1927, which will end with a German revolution and the establishment of a monarchy patterned after that of Great Britain, which will be a German federation. In 1928, he says, a great Chinese revolution will begin.

Dr. Kemerich's prophecy is received in scientific circles with interest, but his theory is criticized as is the similar theory of even greater historians like Mewes, Stromer and Spengler. The burden of this criticism is that while the theory happens to fit the past this is no guaranty that it will fit the future equally well. The knowledge of natural laws, the critics assert, is still too limited to make clear promises of what tomorrow has in store.

This is human speculation, but it is interesting to note that it comes near to the predictions of the Bible. The thirty-eighth chapter of Ezekiel reveals a future Northwestern confederacy headed by "The Prince of Rosh" (the authorized version translated it, the chief prince). It seems that the future of Russia is predicted in that chapter. Once more Russia will become domineered over by a Czar, *the King of the North, frequently mentioned in the prophetic* Word. The prediction by Dr. Kemerich that there will be in the near future a Czarist government again for Russia is not without foundation. All the conditions in Europe are more and more shaping for the predicted end.

Gleanings in Genesis

By Arthur W. Pink

37. Joseph in Egypt: Genesis xxxix and xl.

Genesis xxxvii closes with an account of Jacob's sons selling their brother Joseph unto the Midianites, and they, in turn selling him into Egypt. This speaks, in type, of Christ being rejected by Israel, and delivered unto the Gentiles. From the time that the Jewish leaders delivered their Messiah into the hands of Pilate they have, as a nation, had no further dealings with Him; and God, too, has turned from them to the Gentiles. Hence it is that there is an important turn in our type at this stage. Joseph is now seen **in the hands of the Gentiles.** But before we are told what happened to Joseph in Egypt, the Holy Spirit traces for us, in typical outline, the history of the Jews, while the antitypical Joseph is **absent from the land.** This is found in Gen. xxxviii.

It is remarkable that Gen. xxxviii records the history of **Judah,** for long before the Messiah was rejected **by the Jews,** Israel (the ten tribes) had ceased to have a separate history. Here, then, Judah foreshadows the history of the Jews since their rejection of Christ. "And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in to her" (Gen. xxxviii:2). How striking

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this is! "Canaanite" signifies "the merchantman," and "Shuah" means "riches." How plainly the meaning of these names give us the leading characteristics of the Jews during the centuries from the Cross! No longer are they the settled husbandmen and quiet shephards as of old; but, instead, travelling merchants. And "riches" have been their great pursuit. Three sons were borne to Judah by Shuah, and the "Numerical Bible" suggests as the meaning of their names: "Er"—**enmity;** "Onan"—**iniquity;** "Shelah"—**sprout.** Deeply significant, too, are these names. "Enmity" against Christ is what has marked the Jews all through the centuries of this Christian era. "Iniquity" surely fits this avaricious people, the average merchant of whom is noted for dishonesty, lying and cheating. While "sprout" well describes the feeble life of this nation, so marvellously preserved by God through innumerable trials and persecutions. The chapter terminates with the sordid story of Tamar, the closing portions of which obviously foreshadowing the end-time conditions of the Jews. In the time of her **travail** "twins were in her womb" (xxxviii:27). So in the tribulation period there shall be **two** companies in Israel. The first, appropriately named "Pharez," which means "breach," speaking of the majority of the nation who will break completely with God and receive and worship the Antichrist. The second, "Zerah," that had the "scarlet thread" upon his hand (xxxviii:30), pointing to the godly remnant who will be saved, as was Rahab of old, by the "scarlet cord." But we must turn now to Gen. xxxix.

Genesis xxxix is more than a continuation of what has been before us in Gen. xxxvii, being separated, as it is, from that chapter by what is recorded in xxxviii. Genesis is xxxix is really **a new beginning** in the type, taking us back to the Incarnation, and tracing the experiences of the Lord Jesus from another angle. Continuing our enumeration (see previous article), we may observe:

26. Joseph becomes a Servant.

"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him out of the hands of the Ishmaelites, which had brought him down thither (xxxix:1). What a contrast from being the beloved son in his father's house to the degradation of slavery in Egypt! But this was as nothing compared with the voluntary self-humiliation of the Lord Jesus. He who was in the form of God, and thought it not robbery to be equal with God, made Himself of no reputation, and took upon Him the form of a servant (Phil. ii:6, 7). "Bond-slave" expresses the force of the original better than "servant." It is to this the prophetic language of Psalm xl refers. There we hear the Lord Jesus saying, "Sacrifice and offering Thou didst not desire; **Mine ears hast Thou digged;** burnt offering and sin offering hast Thou not required. Then said I, lo, I come; in the volume of the book it is written of Me. I delight to do Thy will, O My God." These words carry us back to Exod. xxi:5, 6: "And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and **his master shall bore his ear through with an awl,** and he shall serve him for ever." The Lord Jesus was the Speaker of that prophecy in Psalm xl, and the fulfiller of this type in Exod. xxi. He was the One who took the Servant place, and voluntarily entered into the degradation of slavery. And it is this which Joseph here so strikingly typified.

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27. Joseph was a Prosperous Servant.

"And the Lord was with Joseph, and **he was a prosperous man,** and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand" (xxxix:2, 3). Observe, particularly, it is here said, the Lord made all that Joseph did "to **prosper** in his hand." How these words remind us of two prophetic Scriptures which speak of the perfect Servant of Jehovah. The first is the opening Psalm, which brings before us the "Blessed Man," the Man who walked not in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the seat of the scornful; the Man whose delight was in the Law of the Lord, and in whose Law He did meditate day and night; the Man of whom God said, "And He shall be like a tree planted by the rivers of water, that bringeth forth His fruit in His Season; His leaf also shall not wither: and whatsoever He doeth shall **prosper"** (Psa. i:3). Manifestly, this spoke, specifically, of the Lord Jesus, in whom, alone, the terms of the opening verses of this Psalm were fully realized. The second Scripture is found in that matchless fifty-third of Isaiah (every sentence of which referred to the Son of God incarnate, and to Him, expressly, as Jehovah's **"Servant,"** see lii:13), we read, "The pleasure of the Lord shall **prosper** in His hand." How marvellously accurate the type! Of Joseph it is recorded, **"The Lord** made all that he did to **prosper in his hand"** (Gen. xxxix:3). Of Christ it is said, "The pleasure of **the Lord shall prosper in His hand"** (Isa. liii:10).

28. Joseph's master was well pleased with him.

"And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand" (xxxix:4). How could it be otherwise? Joseph was entirely different from any other servant that Potiphar ever had. The fear of God was upon him; the Lord was with him, prospering him; and he served his master faithfully. So it was with the One whom Joseph foreshadowed. The Lord Jesus was entirely different from any other servant God ever had. The fear of the Lord was upon Him (see Isa. xi:2). And so faithfully did He serve God, He could say, "I do **always** those things that please Him" (John viii:29).

29. Joseph, the servant, was made a blessing to others.

"And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house and in the field" (xxxix:5). So, too, the Father entrusted to the Son all the interests of the Godhead—the manifestation of the Divine character, the glorifying of God's name, and the vindication of His throne. And what has been the outcome of the Beloved of the Father taking the Servant place, and assuming and discharging these onerous responsibilities? Has not the Lord "blessed" the antitypical "Egyptian's house," for the sake of that One whom Joseph foreshadowed? Clearly, the "Egyptian's house" symbolized **the world,** and how bountifully has the world been blessed for Christ's sake!

30. Joseph was a goodly person.

"And Joseph was a goodly person, and well favored" (xxxix:6). How carefully has the Holy Spirit here guarded the type! We must always distinguish carefully between the person and the place which he occupies. Joseph had entered into the degradation of slavery. He was no longer at his own disposal, but subject to the will of another. He was no longer dwelling in his father's house in Canaan, but instead, was a bond slave in an Egyptian's house. Such was his **position.** But concerning his **person** we are told, "Joseph was a **goodly**

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person, and well favored." So, too, the Son of God took a lowly place, the place of humiliation and shame, the place of submission and servitude. Yet, how zealously did the Father see to it that the glory of His person was guarded! No sooner was He laid in the manger (the **place** He took), than God sent the angels to announce to the Bethlehem shepherds that the One born (the **person**) was none other than "Christ, the Lord." A little later, the wise men from the East prostrate themselves before the young child in worship. As soon as He comes forth to enter (the place of) His public ministry—serving others, instead of being served—God causes one to go before Him and testify that he was not worthy to stoop down and unloose the shoe-latchet of the (person) of the Lamb of God. So, too, on the Cross, is here, supremely, God's Servant was seen in the place of shame, God caused Him to be owned as "the Son of God" (Matt. xxvii:54)! Truly, was **He** a "goodly person, and well favored."

31. Joseph was sorely tempted, yet sinned not.

"And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand. There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife; how then can I do this great wickedness, and sin against God? And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out" (xxxix:7–12).

It is surely not without design that the Holy Spirit has placed in juxtaposition the account of the unchastity of Judah in Gen. xxxviii with the chastity of Joseph here in Gen. xxxix. And how significant that the **un**-faithfulness of the one is placed **before** the faithfulness of the other! Joseph's temptation foreshadowed the temptation of the Lord Jesus, the last Adam, and His faithfulness in refusing the evil solicitations of Satan, which was in marked contrast from the failure of the first Adam, before Him. The marvellous accuracy of our type may be further seen by observing that Joseph's temptation is here divided into **three** distinct parts (as was that of our Lord), see verses 7, 10, 12. So, again, it should be remarked, that Joseph was tempted not in Canaan, by his brethren, but in Egypt (symbol of the world), by the wife of a captain of Pharaoh's guard. And the temptation suffered by the Lord Jesus emanated, not from His brethren according to the flesh, but from Satan, "the prince of this world."

Beautiful is it to mark how Joseph resisted the repeated temptation —"How then can I do this great wickedness and sin against God?" This is the more striking if we link up this utterance of Joseph's with Psa. cv:19, "The **Word** of the Lord tried him." So it was by the same Word that the Saviour repulsed the Enemy. But notice here one point in **contrast:** "And he (Joseph) left his garment in her hand, **and fled,** and got him out" (xxxix:12). So, the apostle Paul, writing to Timothy, enjoined him to **"Flee** youthful lusts" (2 Tim. ii:22). How different with the Perfect One! He said, "Get thee hence, Satan" (Matt. iv:10), and we read, "Then the Devil **leaveth HIM."** In all things **He** has the pre-eminence.

32. Joseph was falsely accused.

"And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew

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servant, which thou hast brought unto us, came in unto me to mock me. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out" (xxxix:16–18). There was no ground whatever for a **true** charge to be brought against Joseph, so an **unjust** one was preferred. So it was, too, with Him who was "holy, harmless, undefiled, separate from sinners." His enemies "the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death. **But found none."** Yet, at the last, "came two **false** witnesses" (Matt. xvi:59, 60), who bore untruthful testimony against Him.

33. Joseph attempted no defence.

"And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me: that his wrath was kindled" (xxxix:19), though notice, it does not add, "against Joseph." In Gen. xxxvii, we beheld Joseph's passive submission to the wrong done him by his heartless brethren. So here, when falsely and foully accused by this Egyptian woman, he attempts no self-vindication; not a word of appeal is made; nor is there any murmuring against the cruel injustice done him, as he is cast into prison. There was no recrimination; nothing but a quiet enduring of the wrong. When Joseph was reviled, like the Saviour, he reviled not again. And how all this reminds us of what we read in Isa. liii:7, with its recorded fulfillment in the Gospels, "He was oppressed, and He was afflicted, **yet He opened not His mouth;** He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His month!"

34. Joseph was cast into prison.

"And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison" (xxxix:20).

"Taking the garment that Joseph had left behind him in his flight, she used it as a proof of his guilt, and first to the servants, and then to her husband. She made out a case against the Hebrew slave. The way she spoke of her husband to the servants (verse 14) shows the true character of the woman, and perhaps also the terms of her married life; while the fact that Potiphar only placed Joseph in prison instead of commanding him to be put to death is another indication of the state of affairs. For appearance' sake Potiphar must take some action, but the precise action taken, tells its own tale. He evidently did not credit her story" (D. G. Thomas).

Just as Joseph, though completely innocent, was unrighteously cast into prison, so our Lord was unjustly sentenced to death by one who owned, repeatedly, "I find no fault in Him." And how striking is the parallel between the acts of Potiphar and Pilate. It is evident that Potiphar did not believe the accusation which his wife brought against Joseph—had he really done so, as has been pointed out, he would have ordered his Hebrew slave put to death. But to save appearances he had Joseph cast into prison. Now mark the close parallel in Pilate. He, too, it is evident, did not believe in the guilt of our Lord or why have been so reluctant to give his consent for Him to be crucified? He, too, knew the character of those who accused the Saviour. But, for the sake of appearances—as an officer of the Roman Empire, against the One who was charged with being a rebel against Caesar, for political expediency—he passed sentence.

35. Joseph thus suffered at the hands of the Gentiles.

Not only was Joseph envied and hated by his own brethren, and sold by them into the hands of the Gentiles, but he was also treated unfairly by the Gentiles too, and unjustly cast into prison. So it was

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with his Antitype, "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" (Acts iv:26, 27).

36. Joseph, the innocent one, suffered severely.

In Stephen's speech we find a statement which bears this out. Said he, "And the patriarchs, moved with envy, sold Joseph into Egypt," and then, referring to his experiences after he had become a slave, he adds,"but God was with him, and delivered him out of **all his afflictions"** (Acts vii:9, 10). How much, we wonder, is covered by these words! What indignities, trials and pains, was he called on to suffer? In Psa. cv there is another word more specific, "He (God) sent a man before them, even Joseph, who was sold for a servant: **whose feet they hurt with fetters**; he was laid in iron" (verses 17, 18). How these references remind us of that Blessed One, who was mocked and spat upon, scourged and crowned with thorns, and nailed to the cruel tree!

37. Joseph won the respect of his jailor.

"But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison" (xxxix:21). Is not the antitype of this found in the fact that the Roman centurion, the one who had charge of the Crucifixion of the Saviour, cried, "Certainly this was a Righteous Man" (Luke xxiii:47). Thus did God give His Son favor in the sight of this Roman who corresponded to Joseph's jailor.

38. Joseph was numbered with transgressors.

"And it came to pass that after these things, that the butler of the king of Egypt, and his baker had offended their Lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound" (xl:1–3). What a marvellous line is this in our typical picture. Joseph was **not alone** in the place of shame and suffering. Nor was the Lord Jesus as He hung on the heights of Calvary. And just as there were **two** malefactors crucified with Him, so **two** offenders were in the prison with Joseph! But the analogy extends ever further than this.

39. Joseph was the means of blessing to one, but the pronouncer of judgment on the other.

His fellow prisoners had each of them a dream, and in interpreting them, Joseph declared that the butler should be delivered from prison, but to the baker he said, "Within three days shall Pharaoh lift up thy head from off thee, **and shall hang thee on a tree,** and the birds shall eat thy flesh from off thee" (xl:19). It is not without good reason that the Holy Spirit has seen fit to record the details of these dreams. Connected with the spared one, the butler, we read of "the cup" into which the grapes were pressed (xl:10–12), suggesting to us the precious Blood of the Lamb, by which all who believe are delivered. Connected with the one who was not delivered, the baker, were baskets full of bakemeats (xl:16, 17), suggesting human labors, the works of man's hands, which are powerless to deliver the sinner, or justify him before God: for all such there is only the "Curse," referred to here by the baker being "hanged on a tree" (cf. Gal. iii:13). So it was at the Cross: the one thief went to Paradise; the other to Perdition.

40. Joseph evidenced his knowledge of the future.

In interpreting their dreams, Joseph foretold the future destiny of the butler and the baker. But observe that in doing this he was careful to ascribe the glory to Another, saying, "Do not interpretations

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belong to God?" (xl:8). So the One whom Joseph foreshadowed, again and again, made known what should come to pass in the future, yet did he say, "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak" (John xii:49).

41. Joseph's predictions came true.

"And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand. But he hanged the chief baker: **as Joseph had interpreted to them"** (xl:20–22). Just as Joseph had interpreted so it came to pass. So shall it be with every word of the Son of God, Heaven and earth shall pass away, but His words shall not pass away. And O, unsaved reader, just as the solemn announcement of Joseph concerning the baker was actually fulfilled, **so** shall these words of the Lord Jesus be found true—"he that believeth not shall be damned!"

42. Joseph desired to be Remembered.

Said Joseph to the butler, "But **think on me** when it shall be well with thee" (xl:14). So, in connection with the Supper, the Saviour has said, "This do in remembrance of Me."

As we admire these lovely typical pictures, like the queen of Sheba, there is no more strength left in us, and we can only bow our heads and say, "How precious are Thy thoughts unto me, O God! How great is the sum of them!"

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR FEBRUARY AND MARCH

ELISHA AND NAAMAN THE SYRIAN

(February 19. 2 Kings v:1–4, 9–14)
Golden Text, Psa. ciii:2, 3

Daily Readings

Mon., 13, 2 Kings v:1–4. Tues., 14, 2 Kings v:5–9. Wed., 15, 2 Kings v:10–14. Thurs., 16, 2 Kings v:15–19. Fri., 17, Luke iv:16–27. Sat., 18, Mark i:39–45. Sun., 19, Psa. ciii:1–12.

I. Lesson Outline

1. A Glad Message (verses 1–4). 2. An Angry Man (verses 9–12. 3. A Blessed Healing (verses 13, 14).

II. The Heart of the Lesson

Only the Lord can reach and heal perfectly the leprosy of sin. Even as none other than Elisha the prophet of the Lord could help and deliver Naaman, the Syrian. What a sad plaint is found in the words, "but he was a leper." A great man, a worthy man, a man of high social standing and political influence. A good man perchance from a worldly standpoint. "But he was a leper." How it is reiterated again and again today in the case of every unsaved one. No matter how high and good and noble he or she may be; "but he or she is a moral, spiritual leper." Leprosy physically spelt death in the final analysis. And what does the leprosy of the soul have to say, save the same word of death. Only it is not exhausted in physical death. But the dark, dark shadow and reality of spiritual and eternal death, not annihilation, is the sure portion of the spiritual leper; save as through faith by grace salvation is brought to that soul by the Lord.

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What a glad and blessed privilege was that of this little maid in the house of Naaman to minister the gospel of help and of salvation which God had given her. She could have said in her heart, this man is the one who is guilty of taking me away from my home and my dear ones: and he richly deserves to die of the disease that is fast eating its way to his very life center. But, nay, she has not so learned God and the things of God; and gladly she points out the way of escape for this man. In her little way she was practically saying with Paul, "I am ready to preach the gospel to you." Are we ready in like manner? Are we willing to forget our sorrows and troubles and proclaim the glad tidings even to those who may have wronged us? You may be sure that this little maid in Naaman's house was a genuine child of God, and a happy one at that, too. Without doubt the healed man and his grateful wife never forgot the maid; and perchance this act of hers opened the way to much of joy and of blessing.

This poor leper Naaman is filled with pride and self-assertion. He likes not the way of God to rid him of his leprosy. And he seems prepared to go on with his leprosy rather than obey God. Yes, to be a leper to the end rather than yield to God's way of healing. No prophet came forth in fawning obsequiousness to ostentatiously pass his hand over the great man. Simply a plain message to go and wash in Jordan. O, how the old adamic pride of the heart was stirred up. But that is ever the history of the human heart. Even to this day men would like to be saved by God, if only He would not compel them to take the humble, simple path that every poor sinner has to take to be saved. Yes, save me, but do not humiliate me in saving me. So we need not judge Naaman severely; for all the spiritual lepers are like unto him.

What a treasure is such a servant as the great man had in his company who could lovingly, gently and yet forcefully reason with this great man and show him his folly. And what blessed, thrice blessed results there were, "and his flesh came again like unto the flesh of a little child, and he was clean." Would you like that spiritually? God is prepared to do just that in regeneration for every poor spiritual leper who comes to Him. But it must be ever in God's way. Not now dipping seven times in Jordan. But in the way of faith in Christ; "believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Happy, thrice happy man as he journeyed home. And how deeply grateful in his heart to the Lord and to His prophet. And what can we say who have been redeemed from sin and iniquity? "Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases."

ELISHA'S HEAVENLY DEFENDERS

(February 26. 2 Kings vi:8–17)

Golden Text, Psa. xxxiv:7

Daily Readings

Mon., 20, 2 Kings vi:8–17. Tues., 21, Dan. vi:16–23. Wed., 22, 2 Chron. xxxii:6–8, 21, 22. Thurs., 23, Dan. iii:19–25. Fri., 24, Acts xii:5–11. Sat., 25, 2 Tim. iv:14–18. Sun., 26, Psa. xxxiv:1–8.

I. Lesson Outline

1. A Warning from God (verses 8–10). 2. A Puzzled Foe (verses 11–14). 3. A Heavenly Defense (verses 13–17).

II. The Heart of the Lesson

The man who could heal leprosy must of necessity be a man in the closest fellowship and intimacy with the Lord. And so one who through being in the presence of the Lord and enjoying communion with Him would understand and know very much of His plans and purposes,

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and be a ready and competent messenger of Jehovah. So in grace through this man the Lord warns Israel's King of his foe's plans and purposes. Might we not do the same today in a loving and kind yet insistent way; both to the people of God and to the unsaved world at large? For both are in danger, though not in the same way. One, the unsaved, are in danger of eternal banishment from the presence of God; the other, of being hurt and hindered in their Christian life, by the ever watchful and wily foe. To our closets, then, with God, that we may be His messengers.

But the miscarriage of such well laid plans sorely puzzles the enemy; and search is made for the traitor who is revealing such secrets. Not one of his own is guilty; but the man of God—the omniscient God of Israel—is the source of trouble. And remember in the abiding presence of the Holy Spirit through the word we are warned of all the plans and purposes of the foe; and we are told out the secrets of all his machinations against us. Such treachery must be stopped. Secure the man of God and so deprive Israel and her King of his services. That has ever been the way with the enemy, to try and stop the mouth of God's witnesses. Little does he consider that he must first stop the mouth of God; remove His Holy Spirit and destroy His Word. But these are things beyond his power, great though it is. So our God protects us and will protect us clear through to the end.

The great thought of our lesson is set before us in connection with the attempt of the King of Syria to frustrate God's plans for Israel. The soldiers of the king are come to take Elisha the lone prophet of the Lord. But what helplessness, what utter weakness rests upon the great and mighty enemy and his army. Remember that when the enemy would fain lay hold of the people of God there is an issue joined; not between the foe and ourselves. But between the foe and our God. And that means defeat for the foe and victory for us. Again Elisha's clear spiritual vision sees what even his servant did not see. The latter's vision only comprehended the embattled hosts of Syrians covering all the hillside and surrounding the little town where the prophet was dwelling. Elisha saw the encompassing hosts of the Lord between himself and the foe. But, like the servant, we need opened spiritual eyes to thus truly see who are they that are for us. Not earthly force and wit and wisdom; these are unavailing and never to be depended upon. Nay, but our help cometh from the Lord, who made heaven and earth. So there need be no fear at all. But just the simple and blessed pressing on with the Lord in the way. Just the trusting of Him and the resting upon Him to deliver us from all the power of the enemy. But do not miss the precious teaching of the sequel in the killing of all the enmity of the heart of the Syrians, army and their king by the kind treatment of a loving heart. They came w th murder in their heart; and the very one whom they would have murdered, feeds them and entertains them and sends them home no longer foes—but friends. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head" (Rom. xii:30).

JEHOVAH'S MERCY TO A HEATHEN CITY

(March 5. Jonah iii:1–10)

Golden Text, Isa. lv:7

Daily Readings

Mon., 27, Jonah i:1–10. Tues., 28, Jonah ii:1–9. Wed., 1, Jonah iii:1–10. Thurs., 2, Matt. xii:38–45. Fri., 3, Psa. xcvi:1–13. Sat., 4, Psa. cxlv:8–19. Sun., 5, Isa. lv:1–9.

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I. Lesson Outline

1. A Final Obedience (verses 1–4). 2. A City-wide Repentance (verses 5–9). 3. A Gracious, Merciful God (verses 10).

II. The Heart of the Lesson

Yes, Jonah was a real living man! Yes, Jonah was sent on a journey to Nineveh! Yes, Jonah tried to escape the onus of such an errand and such a meesage by going to Tarshish! Yes, Jonah was thrown overboard, and was actually swallowed by a great fish! Yes, Jonah actually came forth from the fish after three days and three nights and went on his way! How do you know? GOD says so; therefore let God be true though every man—even the scientist and philosopher —be a *liar*.

It was a trying errand! It was a difficult work! It was an unpleasant message to give, "Yet forty days and Nineveh shall be destroyed." But at last it was given through grace, the grace of God by this man of God, who had, at least typically, passed through death and resurrection. Moreover, God had need of a similar testimony at this time; and it must needs be given, too, by those who have spiritually passed through death and resurrection. None other will do at all. All others are unfit and their messages will fall to the ground. Are we ready to say with Isaiah, "Here am I, send me?"

Nor did God permit any word of His to fall to the ground. That is His sure word of promise, "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 sent it" (Isa. lv:11). We may certainly bank upon that promise with absolute certainty and in the full joy of assured faith. Not one of God's words can ever possibly fail. He will see to that: He has promised that. So we have the marvellous spectacle of beholding a whole city full of heathen people of perchance the very worst class of sinners, so to speak, turning to the Lord. From the king upon the throne to the lowliest of them; and even upon the beasts everywhere is sackcloth seen, as symbolizing their penitence. And all the people are now fasting and crying unto God for mercy; if perchance He will turn from anger and so their doom be averted. What seemed so unlikely to Jonah was exactly what took place. What a rebuke to Israel the highly favored people to whom the Lord had sent numerous messengers; and yet they had persisted in their sins; going on in their iniquitous way to the very end. But modernize this! The gospel in heathen lands today is prospering, being received into the heart by the people. Many are turning in penitence to the Lord in those far away lands, where one would think that the gospel would have little if any chance of being heard and received, while in the favored and so called Christian lands men are laughing and mocking at it; jeering and scoffing at the truth about sin and salvation; hooting at the very thought of impending judgment for sin. O, that they would listen! O, that they would repent! "Because He hath appointed a day, in which He will judge the world in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii:31).

And what will God do? What can He do who is the God of all grace when sinners repent? Why send such a message if He in mercy did not intend to pardon and bless the people who would turn and believe? Why warn them at all? And why warn us? Do not miss the thought, "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter

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iii:9). And so all the waiting time is vocal with His mercy and grace and love, and it is telling us afresh of the great desire of His heart. O, beloved, while it is yet the day of grace, let us cry and spare not! Let us preach the word! And we, too, may have the great joy of seeing men turn anew to God in faith and penitence.

AMOS WARNS ISRAEL

(March 12. Amos vi:1–8)

Golden Text, Prov. xx:21

Daily Readings

Mon., 6, Amos vi:1–8. Tues., 7, Amos ii:10–16. Wed., 8, Amos v:10–15. Thurs., 9, Amos v:21–27. Fri., 10, Prov. i:7–19. Sat., 11, Eph. v:1–14. Sun., 12, Psa. xv:1–5.

I. Lesson Outline

1. "Them that are at Ease" (verses 1, 2). 2. "Ye that put off the Evil Day" (verses 3–6. 3. The Judgment of the Lord (verses 7, 8).

II. The Heart of the Lesson

In our last lesson we had the prophet of God warning a heathen nation. Here we have another prophet warning the Lord's own people Israel. And lest the people should say, O, it is all right for Amos to talk. It is his trade and living: he comes from the school of the prophets. Nay, he never had been at the school of the prophets; he was but a herdman. Perchance the schools of the prophets then were like many of them today. Just brimful of error and higher criticism and all the denials of gnosticism that keep company with these spiritual degenerates. No, he is God's own chosen messenger with the divinely given message to this rebellious house; to this wicked people who were busy in their own ways of sin and evil in departing from God.

Amid all the sad defection from God. Amid all the moral turpitude that then characterized Israel there were those who were at ease in Zion. Either they were blind to the real condition of things and saw no reason why they should be exercised at all. Or else they were self-satisfied and cared not what happened to the rest provided they escaped. We must not be harsh, yet we find that history repeats itself in these matters as well as socially, politically and morally. And today there are a great many who are at ease in Zion. Many have left the divinely marked out way of salvation through grace by faith in a crucified, risen, Christ and Saviour, and have gone over to a man made religion and to man made ways to remedy the sin question! God says WOE!

Another class in Israel were busy putting off the evil day. They were the spiritual ancestors of the ones who later were to say "my Lord delayeth His coming." And with the evil day put away they were living in all luxurious ease and pleasure. Again we have the repetition of all this. Everywhere men are growing more and more cognizant of an approaching crisis that holds tremendous issues. Everywhere men's hearts are failing them for fear of the things that are coming upon the earth. True Christians are being aroused from sleep to watchfulness and to service in these last hours. But the world is hilariously going on in pleasure and in luxury and ease; on, *on*, ON to judgment and the execution of the sentence of the Judge upon the great white throne that sends the impenitent to the lake of fire. The professed church seems bent upon doing all it can to help the world, and the people of the world in this Satanic way of hilarity rushing on to doom. "But the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction

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cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. lii:3). Therefore we must needs follow in the path of Amos in these days.

God is a God of righteousness: and He will by no means clear the guilty. He could not be God and be nor do otherwise. And the only absolute sequel to impenitence and rejection of Christ, that men are now guilty of, is the sure and true findings of the Lord Jesus as Judge. God bides patiently and graciously all through the day of grace to its close. But when judgment at last comes it will come in unsparing righteousness and power. He who occupied the cross in grace and died there for us, bearing our sins in His own body on the tree; is yet to occupy the throne of judgment and to say to the finally impenitent, "depart from me." Would that men would listen to grace now!

BOOK REVIEWS

Bible Cyclopedia. Critical and Expository. It contains 3,700 articles with Index of all books and almost all chapters of the Bible. Compiled and written by A. R. Fausset, A.M. Has 750 three column pages. George H. Doran Co., New York. Price $3. Postpaid.

We heartily recommend this Cyclopedia. It is true to the faith delivered unto the Saints and free from the pernicious destructive Criticism which has crept into nearly all the modern Bible Dictionaries and Cyclopedias.

The Life and Epistles of Saint Paul. By Conybeare and Howson. Illustrated. 950 pages. Price $3. Postpaid. George H. Doran Co., New York.

Nothing better in existence on the life of the great man of God. This great work ought to be in the library of every preacher, Sunday school teacher and other Christian workers.

Jamieson, Fausset and Brown Bible Commentary. This is a complete Bible Commentary in one volume. 1,400 pages. Price $7.50. George H. Doran Co., New York.

We also recommend this Commentary to our readers as very helpful in Bible-study. It is written from the Pre-millennial viewpoint and therefore right. A generation ago this great work was largely used. We are glad that this new edition has been published.

Zionism and World Politics. By Horace M. Kallen, Ph.D. 345 pages. $3.50. Postpaid. Doubleday, Page & Co., Garden City, New York, and Toronto, Canada.

This is a great historical work in which Zionism is not only traced historically, but the Jewish problem is intelligently treated in its different aspects. The chapters on American Jewry; Zionist Endeavor and the Politics of the great war; the Jewish Cause at the Peace conference and the chapters on "from Versailles to San Remo" describing the conflict in Russia and America, in Poland, the Ukraine, Hungary and Rumania as well as the Near-Eastern Problem, are extremely interesting. Every one who is interested in the Jewish Question in its modern bearing should read this book.

The Book of Kings. Explained by A. C. Gaebelein. These two booklets covering First and Second Kings, over 125 pages, are of great help to S. S. teachers.

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Editorial Notes

Two Glories of Christ

It is important to distinguish between the essential Glory of our Lord Jesus Christ and the Glory which He acquired. He is very God. One hears often in these days of the divinity of our Lord. But the people who use this term never say Lord, but use His earthly name, His name in humiliation; they speak of "the divinity of Jesus." And then they inform us that every other human being is also divine. This is the miserable delusion of the so-called new-theology, that bloodless Gospel upon which the Spirit of God has pronounced the curse. Our Lord is not divine in that sense. He is God. We who desire to honor Him do well to use the right words and always speak of the Deity of our Lord Jesus Christ.

In His Deity the eternal Word possesses essential glories. Of these we read in the Holy Scriptures. He is the image of the invisible God, because what God is He is and ever has been. He is the brightness of His Glory and the express image of His person (Col. i:15; Heb. i:3). What all His essential glories are, in what they consist, no human mind can fathom. The Glory of God is the Glory of the Only Begotten. In His high-priestly prayer He speaks of that Glory. "And now, Father, glorify thou me with thine own self with the Glory which I had with thee before the world was" (John xvii:5). This essential Glory belongs to Him; no created being, no angel, no redeemed creature can ever share that Glory. The essential Glory of the eternal Son of God is incommunicable.

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When He came to earth in creature's form He laid His Glory by. His Deity He did not leave behind. And yet He also possessed Glory in His humiliation. "The Word was made flesh, and dwelt among us (and we beheld His Glory, the Glory as of the only begotten of the Father), full of grace and truth" (John i:14). What Glory is revealed in His incarnation and His blessed life on earth! Yet He hid that Glory and only occasionally it flashed forth.

But there is another Glory which belongs to Him. A Glory which He acquired by His obedience unto death, the death of the cross. That acquired Glory is communicable. He acquired that Glory that those for whom He died and who accept Him as their Saviour and Lord, may be sharers of it. We quote a few of the blessed portions of God's Holy Word which bear witness to this truth. "Who being in the form of God, thought it not robbery to be equal with God, but made Himself no reputation and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name" (Phil. ii:6–9). He became man and became obedient, and as a result the God-man received from the Father a Name which is above every name. Oh, that worthy matchless Name! "Whom He hath appointed heir of all things by whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. i:2–4). Here is a marvellous blending together of His essential and acquired Glory. He, who created all things, by whom all things were made and by whom all things exist, receives all things as an inheritance because He made purification of sins and finished the work the Father gave Him to do. He is the Heir of all things. He fills the throne in the highest heaven. He is above the angels in every way. He created them; then

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was made a little lower than the angels for the suffering of death, and now He is above the angels, crowned with glory and honor. And He has also acquired the Glory of Priesthood. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. ii:17). "Though He were a Son, yet He learned obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him; saluted of God an high-priest after the order of Melchisedec" (Heb. v:8–10). All this He became because He suffered and died according to God's will. Moreover, He became the Prince of the kings of the earth. The Father hath made Him King of kings and Lord of lords. The kingdoms of this earth shall be put into His hands. He has the right to ask for the nations to be His inheritance and for the uttermost parts of the earth for His possession (Psa. ii). Up to now He has not yet claimed what is His own. Some day He will, and then He will receive that for which He paid with His blood.

Another glory He acquired is that of Judge. In anticipation of His death and resurrection He said, "The Father judgeth no man, but hath committed all judgment unto the Son" (John v:22). "He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii: 31). Throughout the New Testament we find the blessed truth made prominent, that He, who is God and who became Man to redeem sinners, received Glory. "God raised Him from the dead and gave Him glory" (1 Peter i:21).

This acquired Glory of our Lord is sevenfold. He is the *First-begotten Son* of God by resurrection from the dead. He is the *Heir* of all things. He possesses a *Name* that is above every name. He occupies the *Father's Throne*, seated in the highest heaven and is there crowned with Glory and Honor as the Head of the church. He has been made *Priest;* He is *King* and He is *Judge*. How feebly our hearts enter into all this! How little we can grasp the fullest meaning of this

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sevenfold Glory which belongs to Him who has redeemed us and washed us in His own blood!

Yet it concerns every saint, every child of God. The acquired Glory of our Lord is the Glory which every saved sinner will share with Him. While this great truth, this wonderful truth, is fully made known by the Holy Spirit in the church Epistles, the Lord Himself stated it first of all. "The Glory thou hast given me I have given to them" (John xvii:21). He was still on earth when He uttered these words in the presence of His disciples. He looked beyond the cross. He saw the work finished. He beheld the empty tomb and the throne of Glory He would fill. And then He tells the Father what was known to Him before the foundation of the world, "The Glory thou hast given me I have given them." And thus it is, blessed be His Name!

We are *Sons* with Him, *Heirs* of God and fellow-heirs with our Lord Jesus Christ. We shall see His face and *His Name* shall be in our foreheads (Rev. xxii:4). We are *seated* in Him in the heavenly places and shall be with Him. He hath made us *priests* and *kings* unto God His Father. We shall reign with Him over the earth. Yea, judgment even will be shared with Him by His saints. "Do ye not know that the saints shall judge the world?—know ye not that we shall judge angels?" (1 Cor. vi:2–3).

It is all, like Himself, so wonderful. May His Spirit give us power to enter into these things. The acquired Glory of Christ and our participation in it is Christianity's highest and best. It will lead us into that life worthy of our calling and worthy of our Lord. Paul lived and moved in that, and therefore he cried out with the passion of the new nature, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." May all our hearts be filled with this longing. With such a destiny before us, what manner of men and women we should be!

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As a Weaned Child

The Book of Psalms, that great book of prophecy, foretelling the sufferings of Christ and the Glory that should follow, contains also a wonderful mine of great spiritual truths, precious to faith. In the one hundred and thirty-first Psalm we find a beautiful nugget. We give a correct translation of the second verse:

> "But I have stilled and hushed my soul,
> As a child that is weaned of his mother;
> As the weaned child
> Is my soul within me."

The Psalm has but three verses, but they are full of spiritual meaning. David speaks of the exercise of his soul. He was not haughty, nor his eyes lofty. He did not seek high and great things. He possessed true humility. This should characterize all the saints of God. Well may we remember how the Spirit of God reminds us of this in the New Testament. Our Lord has told us to learn of Him, His lowliness and meekness. To follow Him thus is our calling. Therefore it is written, a "meek and quiet spirit is in the sight of God of great price" (1 Peter iii:4). It reminds Him of His own ever blessed Son as He walked down here. Furthermore, God resisteth the proud, and giveth grace to the humble. "Be clothed with humility" is another exhortation. And the humble soul, the chastened soul, may blessedly enjoy the comfort and hush of the weaned child.

On this verse in the Psalm an expositor makes the following excellent remarks: "The figure is beautifully expressive of a soul chastened by disappointment. As the weaned child no longer cries and frets, but lies still and is content, because it is with his mother; so the soul is weaned from all discontented thoughts, from all fretful desires for earthly good, waiting in stillness upon God, finding its satisfaction in His presence, resting peacefully in His arms." The weaned child, writes a mother, with reference to this passage, has for the first time become conscious of grief. The piteous longing for the sweet nourishment of life, the broken sob of disappointment, mark the trouble of his inno-

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cent heart; it is not so much the bodily suffering; he has felt that before, and cried while it lasted; but now his joy and comfort are taken away, and he knows not why! When his head is once more laid on his mother's bosom, then he trusts and loves and rests, but he has learned the first lesson of humility, he is cast down, and clings with fond helplessness to his one friend."

May we all, dear readers, know the restfulness and peace of a weaned child, and may it please the Lord to wean us more and more from things seen, which are but for a moment and teach us to cling to Him and long for things unseen.

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His Invitation

"Open thy mouth wide, and I will fill it" (Psa. lxxxi:10). This is a blessed invitation to prayer. The words are blessedly simple. He bids us to open our mouth in prayer and promises no disappointment, but entire satisfaction. Think of the mother bird! She finds her young nestled securely, yet completely helpless and hungry. They cannot help themselves; they are dependent on the mother. There are the open mouths, opened wide, with expectation that the swiftly flying mother will fill each mouth. And now she comes and satisfies each little bird; she fills each mouth.

And thus our Lord asks His people to depend on Him, to own their helplessness and expect all from Him. "Ask of Me, whatever your need may be, I will supply it." If we open our mouth wide, if we ask of Him largely, He will give largely. Plead it in His presence! Be obedient to this call, "Open thy mouth wide and I will fill it." He will never fail.

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1 Peter iv:1

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that suffered in the flesh hath ceased from sin." The last sentence of this verse often puzzles young believers. Yet it is as simple as it is important. May all God's people grasp

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the meaning and live this truth. The believer in the Lord Jesus Christ has suffered in the flesh, which means, that in Christ the believer has died. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. vi:6–7). In Christ, our substitute, we have died. We are therefore as to the old man dead. What has one who has died to do with the world and with sin? Nothing; he has done with both. And into this we have been called through the death of Christ. Because we have died in Christ we are to cease from sin. If we know by faith our blessed identification with Christ we shall not yield to sin. But if we resist sin and walk not after the flesh, if we deny ourselves and are living as separated ones, it will mean suffering too. How few of us enter really into these present and high privileges of our calling! How many true children of God are conformed to this present evil age in so many ways! The days in which we live are days of laxity and unless we constantly watch and pray, read the Word and meditate on it with prayer, we too shall lose the reality of these things. Reader, have you wandered? Have you gone into sin and become worldly as a child of God? Oh, halt now and return. How gracious He is that, though we wander, He always brings us back.

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Enemies of the Cross

The enemies of the cross, mentioned in Phil. ii:18–19, show clearly the marks of unsaved persons. They were never born again, but were mere professors of Christianity without knowing the power of the Gospel. We give herewith an extract from a paper written almost thirty years ago which voices our own conviction:

"It may be solemnly taken for granted, that of those who deceive themselves by mere profession, whilst, by their worldly walk, they deny the cross of Christ, and mind earthly things, their end is not to wait for the Saviour, but destruction. The minding of earthly things is not a fall, or the failure of a true Christian in the hour of temptation—the thing which he abhors, and deeply repents of; but minding of earthly things characterizes a man—it is wilful—he delights in it—he defends it. It thus proves he has not been born of God. He

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is not a new creature, and delights only in the ways of the old nature. And, as to being dead with Christ, he is an enemy to such a thought. May the Lord awaken thousands of such, who are hastening on to eternal woe."

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Solemn Times and Our Responsibilities

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

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

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

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

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tribulation and wrath His own will be graciously delivered, for He has promised to take us home before His punitive dealings with the earth begin.

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

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

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Deceptive

"Verily I say unto you, This generation shall not pass, till all these things are fulfilled" (Matt. xxiv:34). This statement of our Lord in His great prophetic discourse, concerning the end of the age and the sign of His Coming, is puzzling to many who begin to study prophecy. How can these things about a great tribulation and the glorious manifestation of the Son of man as described in verses 29–31 mean His literal coming in the future, when He said that the generation living should not pass, till all these things He had spoken of come to pass? Many infidels and rationalistic interpreters of the Bible have fastened upon this sentence and make it appear that the prophecy has failed. And postmillennial writers, especially those in our own day, who so foolishly try to combat the doctrine of the second, visible, personal and glorious coming of our Lord, likewise use this verse and give it the meaning that the Lord actually meant the generation then living and that therefore all He spoke was fulfilled, as they say, spiritually, in the destruction of Jerusalem.

But what does the Greek word "*Genea*" translated by generation mean? It has no such meaning as we have it in English, the duration of a life, forty or fifty years. In Hellenistic Greek this word has the meaning of a race, or family of people. It has here in Matthew the meaning, not of the generation then living, but the meaning of the Jewish nation, or race. One only need to go back to the previous chapter and notice the use of the word generation there (Matt. xxiii:35–36). The Lord speaks of the slaying of Zacharias and says "whom ye slew," and then adds all these things shall come upon this generation. But that living generation did not slay Zacharias, so that the whole people are addressed. We invite the reader to examine the following passages in each of which the same Greek word "*Genea*" is used and applied to the Jewish nation: Matt. xii:39, xxiii:36; Luke xi:50; Acts ii:40; Phil. ii:15. In the last named passage the word is translated by nation. This great part of the Olivet discourse concerns the Jewish race. He predicted judgment to come upon them; but

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what about their predicted future glory? This nation shall not pass till all these things be fulfilled, including the gathering of them with the great sound of the trumpet in the future day of their restoration. Every Greek scholar knows that this is the correct interpretation. Says Dean Alford: "The continued use of the verb *parechomai*—pass away, verses 34–35, should have saved the commentators from the blunder of imagining that the living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things, and that as a matter of fact, the apostles and early Christians did continue to expect the Lord's coming, after that living generation had passed away."

And here is the "new" translation of the New Testament by *Moffat:* "I tell you truly, the *present* generation will not pass away till all this happens." This is not a translation, but a deception. The word '*present*' is put in for the purpose of fortifying the unscriptural view of Post-millennialism that all the words of our Lord were fulfilled when Jerusalem was destroyed. It is a deceitful handling of the Word of God under the guise of a "new translation." And it is astonishing that this "translator" does not put in the word "present" in chapter xxiii:36. He singled out just this verse in the prophetic address of our Lord to confirm his readers in the wrong idea that the then living generation is meant, and not the Jewish race as a whole.

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Love, the Greatest

"And now abideth faith, hope and love, these three; but the greatest of these is love." "Love never faileth; but whether prophecies, they shall fail; tongues they shall cease; knowledge, it shall vanish away" (1 Cor. xiii). The love of which the apostle speaks is the love of God, which is shed abroad in the believer's heart by the Holy Spirit, who is given unto us (Rom. v:5). This love is one of the evidences of our sonship, as well as of the indwelling Spirit. All the fruit of the Spirit, the fruit which constitutes a true Christian character, has connected love with it; all is the expression of this never failing love.

The first fruit of the Spirit, as given in Gal. v:22–23 is

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love itself. Next comes joy, which is love in exultation; then peace, love in resting; long suffering, love undismayed; gentleness, love enduring; goodness, the practical expression of love; faith is love in obedience; meekness is love expressed in humility and temperance, and self-control is the government of love.

And the divine exhortation is "Follow after love." It means that the greatest ambition of a child of God must be the manifestation of that love. How strange it is that some good people are eager to get the very last, and the lowest of the gifts of the Spirit, that which the carnally minded Corinthians seemed to have possessed in abundance, the gift of tongues. And some claim that they have received this gift, and they are babbling in strange sounds which they do not understand and nobody else. But that this gibberish of the Pentecostal cult is not a gift of the Holy Spirit is evidenced by the lack of love. It makes those who claim to have this gift think of themselves as well-advanced Christians. They look down on other believers and even despise them. Those who do not agree with them and their delusive teachings they condemn in a harsh spirit. There are a half a dozen or more Pentecostal sects, and they are all manifesting a sectarian spirit, one of the works of the flesh; yea, they condemn each other.

"Don't send us your paper 'Our Hope' any longer, for inasmuch as you have not the gift of tongues which I have received you cannot teach me anything." This is what one deluded person wrote; a fine exhibition of the love and humility of Christ.

The believer who is filled with the Spirit will live the humble life; he esteems others higher than himself, and he will manifest an increasing love for all the Saints of God.

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More Religious Humbug

In the State of Iowa and other Western States certain men and women go about in pairs, claiming to be preachers of the Gospel. They make the astounding claim that unless a person hears the message from their lips they

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cannot be saved. They baptize also by immersion, but say that they are the only persons who ought to immerse people, whosoever has been immersed by others must be baptized over again. We are informed that on their meetings on Lord's day they have the Lord's supper; men and women take part in public speaking and exhortation. They lay claim to no name. According to them everything outside of their circle is Babylon, and all ministers of the Gospel and Bible teachers are false prophets. Thus one of these men declared that Dr. Martin Luther was never saved. They make other statements which shows that they are under a delusion. We do not know their names, nor what they are aiming at. But inasmuch as they compel their "converts" who alone, as they teach, form the true church, to give the tenth of their income, it is easily to be seen that they are after the cash.

Of course these "humbugs" find followers. Any delusion goes in our times. Miracle men and miracle women spring up everywhere, and with their lying claims that they can heal all manner of diseases gather big crowds and big money.

Then there are men and women whose business is to "bless handkerchiefs" and send them through the mails to those who are sick. We saw a report that a person was "healed" when the "handkerchief" was in the mail, just the mere fact that it was coming produced a miracle. This foolishness even flourishes in connection with some churches. It certainly is on the same level with the Romish superstitions. We feel sorry for the poor dupes who fall for these abominable things and who follow every new thing which comes up. Of all the humbugs, the religious humbugs are the worst. No sane spiritually minded and spiritually intelligent Christian ought to pay any attention whatever to these delusionists. But they flourish! If some new rascal like the wicked Joseph Smith, the father of Mormonism, should appear and say that an angel came to him and gave him a revelation, he would soon have a following. Beware of all these false prophets in sheep's clothing!

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A Confession

Lyman Abbott, of the "Outlook," made some time ago the following confession:

I do not believe that Jesus Christ died either to appease the wrath of an angry God and induce Him to forgive, or to satisfy the law of an inexorable God and enable Him to forgive. I cannot believe that Jesus Christ, who compared His Father to a landlord who, when his tenant had nothing to pay, freely forgave him the debt, intended us to believe that God exacts the last penny from those who are indebted to Him, but allows some one else to pay the debt for us. I cannot believe that Jesus Christ, who compared God to a father who, when his prodigal son waited afar off from the home, afraid to return, went out to meet him, uttered no reproach, but welcomed him with gladness to a feast, a robe, and a ring, meant us to believe that our Father will not forgive our sins unless our Elder Brother has suffered the punishment which those sins justly deserve. I cannot believe that Jesus Christ, who repeatedly forgave sins, and never offered a sacrifice on behalf of the sinner, nor sent the sinner to the Temple to offer a sacrifice on his own behalf, meant us to understand that we could not be forgiven unless forgiveness had been purchased for us by the suffering or death of an innocent victim.

What else is this confession than a denial of the work of the Cross. The man, who speaks thus, shows that he too belongs to "the enemies of the cross of Christ, whose end is destruction" (Phil. iii:18, 19). A number of years ago we received an invitation to dine with Mrs. Beecher Hooker in Hartford, Conn., half sister of Henry Ward Beecher. We accepted the invitation. While at dinner the old lady, Mrs. Beecher Hooker, spoke to us in the same way, making almost the same confession of "I do not believe" and "I cannot believe." After she had finished we told her in plain words to her face, at her own table, that she was without salvation and without a hope if she rejected the atoning work of the Lord Jesus Christ. She turned pale as we gave her the Gospel testimony.

No matter who it is, a Beecher, a Lyman Abbott, a professor, anyone and everyone who denies redemption by blood is a lost soul.

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Deplorable

We picked up in a train part of a newspaper, a sheet which we never buy and in public would be ashamed of holding in our hand. The particular paper was the Sunday Edition of the New York *American* of January 1, 1922. Our attention was

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attracted by the full gowned picture of a Presbyterian preacher and in bold headlines we read the following: "*How Rev. Dr. Cairns guides his flock as the Saviour did.*"

The rest of the full page is taken up with questions presumably asked by Dr. Cairns "flock" and the answers which this Presbyterian preacher gives.

We reprint some of them, with an apology to the clean white paper, which we are obliged to defile:

Question. Do you think the cat walk, the camel walk and the toddle are indecent dances? Answer: I never saw any of them and I would not recognize them if I did. I do like dancing. Of course the waltz is my favorite, but I am not a bit opposed to the fox-trot and the one-step. They're all right, but I don't fancy some of the music played for them.

Question. What system of theology do you teach and preach? Answer: I would not give a dime for all the theology in the world. I teach the philosophy of Christ—love, kindness and generosity—the brotherhood of man and the fatherhood of God. No church has any right to ask any man more than that he profess the spirit of Christ.

Question. Will husbands and wives be united in heaven, and if so, how will matters be arranged for those who have been married more than once? Answer: There is no such place as heaven. It is more than a place—it is a mental and spiritual condition.

Question. Is it wrong to attempt, through spiritual seances, etc., to pry into the secrets of life beyond the grave? Answer: Certainly not. Whether we agree with them or not, and whether their premises have all found scientific conclusions or not, the whole world is indebted to such men as Oliver Lodge, Conan Doyle, Podmore and such.

Question. Where did Cain get his wife? Perhaps he had a sister which became his wife, or perhaps the Genesis story is mythology.

Question. Why does not God perform miracles today just as Christ did? Answer: Christ never did anything more wonderful than the miracle of President Harding standing in Arlington on Armistice day and being heard distinctly by 50,000 people in Madison Square Garden and by other

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thousands in San Francisco. The miracle of speech being heard from Hell Gate to the Golden Gate was transcendent.

There is no need for us to comment on these answers. Nor do we print others in which the question, Is a lie ever justified? is answered in the affirmative; the question—Is it wrong to go to a good movie or watch a baseball game on Sunday? is answered by: "It is not wrong," and by similar questions on card-playing, women's skirts, etc.

The name Presbyterian is an honored name. But this Dr. Cairns, who is the pastor of the High Street Presbyterian church, of Newark, N. J., who writes for the Sunday edition of the New York *American*, and who can pass on to thousands of unsaved people such miserable falsehoods, in which Christ, the Bible and true Christianity are slandered, is a disgrace to the entire Presbyterian denomination. We wonder if there is enough spirituality left in Presbyterianism to tell this man to go where he belongs.

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Dr. Pierson's Warning

Years ago when the Pentecostal movement first started, our friend Dr. Arthur T. Pierson, now with the Lord, warned with us against this strange thing. As Editor of the Missionary Review he had gathered much evidence showing the spurious character of the whole cult and the many deceptions which were involved. We published a number of his contributions in "Our Hope." One of these Dr. Pierson closed with the following words of warning:

Aside from these particular "manifestations" there is a much wider outlook. Certain grave perils just now demand much thought and prayer, and seem to contribute to the "perilous times" long ago foretold; and some of these risks may be closely interlinked with whatever is delusive or ensnaring in these supposed supernatural manifestations. To two of these we now refer.

1. There is much danger in too much subjective teaching. Objective truth makes the healthiest type of disciples—keeping the eye on the crucified and risen Redeemer—and, therefore, this kind of teaching should specially predominate. There is a perverse tendency in subjective teaching to induce morbid introspection, constant and searching self-examination, resulting in utter loss of assurance, chronic self-con-

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demnation, and in too many cases hopeless despair as having committed the unpardonable sin. This is not strange; for to get our eyes off our Lord and His finished work, and upon ourselves and our ever unfinished work, tends to a loss of hope and of sense of sonship; or, if this be escaped, to equally perilous self-complacence and spiritual pride in what we think to be our victorious self-struggles. It is an historic fact that wherever such subjective teaching encourages such introspective habits, unhealthy spiritual character results, and often wild fanaticism. We must not shut our eyes to the warning voice of the past. "These things are written for our learning."

Our teaching should magnify the finished work of the Redeemer, and those we teach should be discouraged from turning the eye inward upon themselves and their spiritual state. In but two cases in the New Testament are we told to examine ourselves (1 Cor. xi:28, 2 Cor. xiii:5), and in both cases it is for a specific purpose, and lends no sanction to the habit of introspection. We have never known anyone to indulge this habit without obscuration of hope; and some have been for many years in the snare of the devil as the result. And, as we now add these last words, in the fear of God, we urge on all who are jealous for the Holy Spirit's most deep-reaching and far-reaching work, to "pray without ceasing" and "watch" without relaxing vigilance. We are in the last days. Satan is plying his arts with consummate skill.

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How to Increase Church-membership

The pastor of a Congregational church in Springfield, Mass., explained recently in meeting how he had increased "his" congregation from 300 to 1,700. The increase came by allowing the young folks to dance in the chapel. He says "not only do the young people dance in the church, but the elders and the minister himself participate in the dance. We dance all the modern dances, including the toddle," said the "Reverend." Then he boasts, "Girls and boys who previously took no interest in the church are now among the best workers."

This is not an isolated case. The same thing is done in almost every city. It is the result of that worst form of infidelity which has ever come from the master mind of the devil, the destructive criticism of the Bible. The Bible is first discredited; the next step is that sound doctrine is completely abandoned. No more Gospel is preached. Then follows the carnalization of the professing church. Mov-

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ing pictures—that most demoralizing agent of the devil—are introduced to entertain and keep the tottering institution alive; then comes the dance, including the licentious, nasty modern dance, and with the dance the lust of the flesh is fed. Such is the modern apostate church, the gateway to an everlasting Hell. Dance on! Dance on! You have a little more time to dance before the wailing and gnashing of teeth begins in the outer darkness.

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Russian Bible and Evangelization Society

This society which was founded about two years ago by a number of men in New York, including the Editor of "Our Hope," has lately been reorganized. *Mr. G. P. Raud*, having resigned from his position, is no longer identified with it, and the executive committee, composed of well known men, has taken over the management of the society. *Mr. Raud has nothing more to do with this society.* Efforts are now being made to circulate as many copies of the Bible in Russia and other Slavonic countries as can be purchased with the funds on hand. There is no question of the great opportunity in these countries. There are a number of devoted men at work now preaching the Gospel and circulating suitable literature, and the Russian Society, being in touch with these brethren, will assist them in every way to go forward.

We want to call on all our readers to mention this mission in their prayers. The Society publishes occasionally interesting news from the field. Send in your name and address for a copy of "*The Russian Harvest Field.*"

All communications should be addressed to "*The Russian Bible and Evangelization Society*," 156 Fifth Avenue, New York, N. Y. The treasurer of the society is Col. E. N. Sanctuary. Donations to the work will be gratefully received.

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The Editor's Ministry

January and February were months of blessings in many ways. Everywhere the Lord gave a good hearing and used His Word in blessing His people and in the salvation of some. We hope to give some details of the meetings held in **Texas, New Mexico** and on the **Pacific Coast** in our next issue.

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Again a large number of calls are before us, many more than we can possibly accept. We hope to hold meetings in **Winnipeg** in the near future and the end of April is promised to **Chattanooga.** We are waiting on the Lord for further guidance. Pray for us.

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Work in Foreign Languages

Another 5,000 Italian edition of **"His Riches"** has been published. We receive many encouraging reports from the Gospel testimony we are permitted to send forth among the Italians. Mr. Merlino in Boston does a good work and the Gospel magazine in Italian **"La Nostra Speranza"** (Our Hope) finds its way into many homes.

We are now going ahead with the publication of **"The Harmony of the Prophetic Word,"** in Spanish. It was translated by a principal of a school in Mexico. Spanish speaking Christians are much troubled with the literature of Seventh Day Adventism and the Russell cult—these pernicious systems. This book will be widely used, as it is the case with our works on "Daniel" and "Revelation," both of which are published by us in Spanish. Remember this work in prayer.

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Our Hope to Missionaries

We carry a goodly number of missionaries on our free list of to whom we have mailed "Our Hope" for years. The testimony we give is much used among them, and we have received many grateful letters from China, India, Japan and other countries. Recently we put on many more names on our list and hope to continue to do so as we are enabled by our Lord.

The Gospel of John

Chapter X (Continued)

I am the good shepherd, and know my sheep, *and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."* (Verses 14–18.)

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Once more He speaks of Himself as the good shepherd, but now He mentions the fact that He knows His sheep, those for whom He died. He knows His own. Let us think of Him as One who knows thoroughly everything that each one of His own is feeling, and cannot utter to others. Every temptation from riches, from poverty, from solicitude, from society, from gifts of intellect, from the want of them, from gladness of spirit, from the barrenness and dreariness of it, from the whirlwind of passion, from the evil thoughts which spring up out of fleshly appetites, every sorrow and heart-ache and everything else—He knows and He knows us. And all He knows is through intense, inmost sympathy, not with the evil which is assaulting us, but with His own who are assaulted by it. Thus He knows His sheep, as only He can know them; yea, He knows each by name. But the knowledge is mutual. He knows us and we know Him. But it is unfortunate that the authorized version has obscured the real meaning by a wrong punctuation. The right rendering is as follows: "I am the good shepherd and know Mine, and Mine know Me, even as the Father knoweth Me, and I know the Father, and I lay down My life for the sheep." It is a most precious thought which we meet here, that the mutual knowledge of Christ and His sheep is after the pattern of the knowledge of the Father and the Son, and the Son's knowledge of the Father. The knowledge of the Father and of the Son is a mysterious, unfathomable depth, and because the knowledge of the Lord of His own and the knowledge of His own of Himself, is likewise so very wonderful it is thus linked with the mutual knowledge of Father and Son. Then once more He speaks of His great work of redemption: "I lay down my life for the sheep." In connection with His coming sacrificial death our Lord speaks of "other sheep." These other sheep are the Gentiles. That the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel, was not made known in other ages (Eph. iii:1–6). Here our Lord gives the hint that such would be the case after He had laid down His life for the sheep, not only for the sheep of the Jewish fold, but the other sheep,

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the Gentiles. These other sheep, which are not of the Jewish fold, He would also lead, and they would His hear voice and follow Him. Then there will be one flock and one shepherd. The authorized version states "one fold," but this is a serious mistake. Not *one fold*, but *one flock*, no one exclusive enclosure of an outward church—but one flock, all knowing the one Shepherd, and known of Him.* This one flock is the one body as revealed in the great Epistles, especially in Ephesians. The fold is Jewish; to speak of the church as a fold is Judaizing the church, which is the almost universal thing today. Even those who have been used to emphasize the truth of the oneness of the body of Christ, who speak and teach of the church as "the one flock" have now their different *folds* or parties, and manifest the same unscriptural sectarian spirit as the more prominent sects.

"Therefore (on this account) the Father loves Me, because I lay down my life, that I might take it again." This is another deep statement revealing the relation of the Father and the Son. It has been said "we must be content to admire and believe what we cannot fully understand." The infinite complacency and approbation by the Father of the work His ever blessed Son came to do was expressed by Him when our Lord, in the beginning of His ministry, had gone into the baptismal waters of Jordan, and the Father's voice declared, "This is my beloved Son, in whom I am well pleased." Nor must we overlook the fact that in these words, as well as what follows in the next verse, our Lord speaks of Himself consciously as God: "I lay down my life. . . . I take it again. . . . I have power to lay it down. . . . I have power to take it again." It is the "I" of the Lord. Yet here, too, is His obedience in humiliation, "This commandment I received of My Father."

* Luther's comment is helpful: "The sheep, though the most simple creature, is superior to all animals in this, that he soon hears his shepherd's voice, and will follow no other. Also he is clever enough to hang entirely on his shepherd, and to seek help from Him only. He cannot help himself, nor find pasture for himself, nor heal himself, nor guard against wolves, but depends wholly and solely on the help of another."

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There was a division therefore again among the Jews for these sayings. And many of them said, "He hath a devil, and is mad; why hear ye him. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" (verses 19–21).

This is the third time according to this gospel that there was a division on account of Him in Jerusalem. The schism was caused on account of these sayings. Thus was fulfilled Isa. viii:14: "He shall be . . . for a stone of stumbling"; and Simon's word, "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against" (Luke ii:34). Then once more the blinded Jews accused Him of having a devil, while others defended Him. "Can a devil open the eyes of the blind?" His miracles were not spurious, or produced by hypnotic influences, as it is the case today in Christian Science and different faith healing cults, but they were the manifestation of His own Divine power. In Isa. xxxv:5, that great prophecy concerning the kingdom and the kingdom signs, the opening of the eyes of the blind is especially mentioned. Some understood and believed that He is the Messiah, the promised King of Israel.

"And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto Him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's Name, they bear witness of Me. But ye believe not, because ye are not of My sheep, as I said unto you. My sheep hear My voice, and I know them, and they follow Me; And I give unto them eternal life: and they shall never perish, neither shall any man *pluck them out of My hand. My Father, which gave* them *Me, is greater than all: and no* man *is able to pluck* them *out of My Father's hand. I and* My *Father are one. Then the Jews took up stones again to stone Him"* (verses 22–31).

The feast of dedication is mentioned only in this passage; nowhere else do we read of it. It is not a feast appointed

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by Jehovah, but a feast of commemoration of the cleansing of the temple after the defilement by Antiochus Epiphanes, and was first appointed by Judas Maccabaeus in the second century before Christ (see 1 Mac. iv:52–59). It is known today as the feast of *Chanukah*, a feast of joy and gladness. While they were making glad on account of the past deliverance, the Lord of Glory, who dwelt in visible glory in the tabernacle and in the Solomonic temple, was in their midst, uttering these words of eternal life, and they knew Him not.

The place where our Lord walked was in the outer court, a part of which was a kind of a colonnade, where teachers and rabbis often met, to debate on religious questions. Then a company of Jews, probably Pharisees, approached Him. Perhaps some time had elapsed, when they had become divided on account of Him, and His walk in Solomon's porch. During this interval they probably decided to put a question to Him. "How long dost Thou make us to doubt? If Thou be the Christ tell us plainly." They were undecided, in a state of suspense; they were uneasy. They demand that He show Himself "plainly," which in this case means "openly, with all boldness." They evidently wanted a manifestation from His side which corresponded to their carnal expectations.

But He had told them and they had not believed. All along, beginning with the fifth chapter in this gospel, He had given this great witness about Himself. Furthermore, He had done the great works in the name of His Father, and all these works bore witness of Him. In spite of it all they were unbelievers and had rejected His own words and the witness of the Father. The Lord adds, "But ye believe not, because ye are not of My sheep, as I said unto you." That they were not His sheep was evidenced by their unbelief. The cause of their unbelief was not some kind of an election, which had marked them out before they ever were born, to be excluded from the flock the Shepherd came to gather; but it was their unbelief which was the cause of not becoming His sheep.

Then once more He speaks of "His sheep." The character

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of sheep as illustrating a believer in Christ has often been pointed out. Sheep are helpless and much dependent on the shepherd; they are harmless, weak and foolish, and more than any animal they lose their way and go astray. Such we are, every child of God will gladly acknowledge. But we are *His* sheep, for whom He died and He keeps and guards, protects and shields, feeds and guides His sheep, because they are His property. They hear His voice and follow Him.

Full of comfort to all His sheep are His words of gracious assurance. His sheep shall never perish. The eternal life they possess in His gift, the gift of His own power; and that life is His own life. "They shall in no wise perish;" and that for the simple reason "no one shall seize them out of My hand." If but those who oppose the doctrine of the perseverance of the Saints, that a believer, a sheep of Christ, can never be lost, would consider that He who uttered these words is the omnipotent Lord in Glory, that He not alone only died for His sheep to save them, but that He keeps them by His own power, all the unfortunate quibblings of the Arminian theology would end forever. That there are powers which try to wrest the sheep of Christ from Him, the powers of the devil, the flesh and the world, is indicated by the word "pluck" or "seize hold on." Every true sheep of Christ knows this and experiences constantly the conflict with these powers. But what power is greater, the power of sin, of the devil and his demons, of the world, or the power of Him who died, who arose, who is exalted far above all principalities and powers, who has all power in heaven and on earth? There can be but one answer. To say that the power of sin, the devil and the world can snatch away a saved believer, who received eternal life and the Holy Spirit, so that he is lost, is to believe that the power of Christ is insufficient. We quote Bishop J. C. Ryle's helpful words:

"The doctine plainly taught in this text may be called 'Calvinism' by some, and by others 'a dangerous tendency.' The only question we ought to ask is, whether it is Scriptural. The simplest answer to this question is, that the

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words of the text, in their plain and obvious meaning, cannot be honestly interpreted in any other way. To thrust in, as some enemies of perseverance do, the qualifying clause, "they shall never perish *so long as they continue My sheep*, is adding to Scripture, and taking unwarrantable liberties with the words of Christ.* But let us also note that only "His sheep" shall never perish. The man who boasts that he shall never be cast away and never perish, while he is living in sin, is a miserable self-deceiver. It is the perseverance of the *Saints*, and not of sinners and wicked people, that is promised here. Doubtless the doctrine of the text may be misused and abused, like every other good thing. But to the humble believer, who puts his trust in Christ, it is one of the most glorious and comfortable truths of the gospel. We are *safe* in Christ, we shall never perish; this is one thing; but to *feel* that we are safe is quite another. Many true believers who *are safe* do not realize and feel it." But more than that, we are not only His sheep, but we are the gift of the Father to the Son, and the Father is greater than all. To believe that the sheep of Christ, given to Him by the Father can be plucked out of the Father's hand, is miserable unbelief.

"My Father who hath given to Me is greater than all, and no one is able to seize out of the hand of My Father. I and the Father are one." Here we rise into that height of holy love and infinite power, of which no one could speak but the Son; and He speaks of the secrets of the Godhead with the intimate familiarity proper to the Only Begotten who is in the bosom of the Father. He needed none to testify of man, for He knew what was in man, being Himself God; and He knew what was in God for the self-same reason. Heaven or earth, time or eternity, make no difference. Not a creature is unapparent before Him, but all things are naked and bare in His eyes. And He declares that the Father who had made the gift resists all that can threaten harm, and as He has given to Christ, so He is

* Whitby interpreted it: "They shall never perish *through any defect of mine*" though they may fall away by their *own fault*, is a sad instance of unfair handling of Scripture.

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greater than all, and none can seize out of His hand. Indeed, the Father and the Son are one, not one Person, but one thing, one Divine nature or essence. The lowliest of men, the Shepherd of the sheep, is the Son of the Father, the true God and the eternal life. And He and the Father are not more truly one in Divine essence than in the fellowship of Divine love for the sheep.*

"I and the Father are one." This one matchless statement silences forever Arianism, Unitarianism, Russellism and other perverters of the essential Deity of our Lord. Then for the third time the Jews took up stones to stone Him. As Augustinus remarks on this incident: "Behold the Jews understood what the Arians (Untotarians) do not understand." And another ancient commentator declares: "These stones cry out against the Unitarian."

(To be continued, the Lord permitting)

Studies in Isaiah

By F. C. Jennings

Chapter xxiii: "The Burden of Tyre"

The position held in prophetic symbolism by Tyre. The deep interest that Ezekiel xxviii gives Tyre as presenting one aspect of this world and its Prince. The sanctified commerce of the millennial day.

We are now brought to the last "Burden" of the series of five: The first was on Babylon and the last on Tyre: both having far more than a superficial interest for us, since the one is but the representative of the last imperial world-power, attaining and maintaining its position by military force; and the other, Tyre, the great merchant city of the past, shall also find here its representative in the future in the alternative to the military spirit, that of commerce, and behind both our terrible foe, Satan.

The fall of any mercantile centre necessarily causes widespread distress. In a very true and real sense we can say that no nation today "liveth to itself or dieth to itself."

*Wm. Kelly.

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With the prosperity of each one, that of all is so intertwined, that if one suffer—quite irrespective of the **cause** of the suffering—all suffer with it. Forcibly has this been brought home to us all in these days. Grant, if only for the sake of argument, that the guilt of initiating the great war rested on one nation, the **sad effects** of that war cannot be confined to that guilty one; and statesmen even now are seeing the need, even on the most selfish grounds, of reestablishing Germany amid the fabric of the nations of Christendom, if they are to get from her any of that reparation she has been condemned to pay. Thus in that book of Revelation that gives us to see, as in a prophetic picture, the last days of this age, we hear both the kings and the merchants of the earth bewailing the fall of the spiritual Babylon, which is not to be understood in chapter xviii as a military, but rather a spiritual empire, that is weaving together, by the threads of commerce, the nations of apostate Christendom.

Thus the Tyre of our chapter represents the commercial glory of the world, and in the graphic picture it gives us of **her** fall, we may see, as in a mirror, some utter disruption of the world's commerce in the future. In the following free translation, or paraphrase, I endeavor to give the **sense** of these verses, while also seeking to throw them into metrical form.

I have accepted the divisions of the chapter as in the Hebrew Bible, which is both true to the characteristic "3" of Isaiah, and is confirmed by its correspondence with the value of the numbers, thus:

1. Verses 1 to 9. Tyre's fall the consequence of Jehovah's counsel.

2. Verses 10 to 14: The hostile human agent of Tyre's fall.

3. Verses 15 to 18: The recovery, or resurrection of Tyre —at first in unbelief, then final acceptance.

1: "Howl, ye ships of Tarshish, howl!
For wasted lies your home-port.
Every house is broken down,
And ye are barred from entering."
These the tidings they receive
From the land of Chittim.

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2: Silence, dwellers of the isle,
Filled with wealth from Zidon,
Brought by sailors over-seas—
The waters thus have filled thee.
3: By many waters comes the seed
That has been raised on Sichor.
The harvest of that river Nile
Not only is her income,
But she gives wealth to nations.
4: Be shamed, O Zidon, be ashamed,
For list, the sea is speaking—
List thy daughter: the strong one
Of the sea is speaking:
"I'm as though I'd travailed not—
Nor bore, nor trained my young men:
Nor had brought up my maidens!"
5: When this report to Egypt comes—
The news from Tyre makes trembling.

Thus this "burden" opens with the picture of Tyrian vessels sailing home from Tarshish, a port of Spain, and being met with the news that their city has fallen before some invader, who has utterly destroyed it, so that its dwellings are levelled, and its very harbor so blocked that entrance is impossible. The news may well be credited, for it comes from the island lying across the sea from Tyre, Chittim, or Cyprus.

Then the Tyrians, here termed "dwellers on an island," on which their city was partly built, are bid to be silent in their desolation and shame, as they remember their past, and now lost wealth, that came to them by mariners belonging to their mother city, Zidon.

Next Egypt comes into the picture; for Sichor, meaning the "Black" river, is a name for the upper Nile, the black slime of which gave such fertility to all the land of Egypt. Thus fertile Egypt pours her wealth into Tyre. It is the harvest of her river, and all her crops come through Tyre to the nations of the earth thus enriched.

Tyre was the daughter of Zidon, and now the "mother" comes to see how fares her daughter, and what does she hear? The wailing alone of the empty sea; nay, more, the ruins of that once strong fortress, Tyre, mourns to her mother thus: "I am as a barren woman, my sons and my daughters are all gone—I am bereft of all my children; thus indeed I am as a barren woman in my shame and sorrow."

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When Egypt hears of the disaster that has befallen Tyre,* she, too, trembles at the report, for Tyre is her customer, and the ruin of one's customer sometimes comes very near to being one's own ruin. In a word, this fall of Tyre causes widespread distress.

6: As ye flee to Tarshish, howl!
Ye dwellers on the island.
7: Can **this** your joyous city be
In far-off ages founded?
Her feet must carry her afar
To dwell in alien countries.
8: Who hath taken against Tyre
Such an evil counsel?
Tyre—distributor of crowns,
Whose merchants were as princes;
Whose traffickers were in the earth
As very chiefs of glory?
9: Tis the purpose of the Lord—
Of Jehovah Tzebaoth—
The pride of beauty all to stain,
And to make Earth's chief ones
Contemptible—dishonored!"

Now, the people of Tyre are counselled to flee as far away as they possibly can; not to stay at Cyprus, but go on to far western Tarshish; for what a change has come over that once joyous city—a city that was founded so far back that human history gives no record of it;† now she must flee afar for safety.

Then we hear someone asking a question: Who has purposed this on Tyre—on Tyre, the giver of crowns? The answer comes at once: "The Lord of Hosts." And why? "To stain the pride of all beauty"—that is, the pride that comes from self-occupation with one's own natural endowments.

Can we be satisfied with simply stopping at that little **comparatively** insignificant seaport? Is it straining beyond the intent of the divine Author of the Scripture to discern **behind** Tyre some expression of creature pride? Further, as we hear her called the "distributor of crowns," can we

*In this rendering I have left the A.V., following the Revised, Davidson, Delitzch, Darby and others.

†The people of Tyre boasted of their high antiquity. Their priests told Heroditus that their temple of Hercules had lasted 2,300 years. —Birks on Isaiah.

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keep our minds from going to that chief of the children of pride who did, and does indeed, distribute the crowns of earth? As surely as the "king of Tyre" in Ezek. xxviii stands for that grand yet fallen creature: Satan, as practically all Bible students agree, so surely, in this term here applied to that city, do we see him who claimed to be able to give, even to the Lord Himself, the crown of all the earth. Do you not remember, my reader, how he showed the Lord all the kingdoms of the world, and said: "All this power will I give thee and the glory of them: for that is delivered unto me"? And think not to say that it was the great liar who is speaking, and therefore his word must not be credited; for, while that is indeed the case, yet we must also bear in mind that **his** lies are not as those of a fool, on the surface, easily seen and refuted; but covered up most skilfully with truth. The lie here is in the tense. Had he said, "All this **was** delivered me, but I have forfeited it all by my rebellion, even as my human type king Saul did later"—that would have been quite true; but, also like Saul, he cleaves to what he has lost in title, and still he claims the glory of the world. Surely, then, Tyre as "the distributor of crowns," is in this a very fitting representative of that once glorious creature; nor is that correspondence lessened by the revealed truth that **he, too,** was created (as was Tyre) in those far-off days, before human history began. A third correspondence is in his fall being due to the pride in his own beauty, for that is precisely what is charged against him: "Thine heart was lifted up **because of thy beauty"** (Ezek. xxviii:17).

Thus is our chapter lifted out of a dull record of long-past events in which we can have no direct interest, and made worthy of Him Who, in inspiring these records, had even **us** in His mind, "on whom the ends of the ages have come" (1 Cor. x:1); nor will it be written in vain if we learn the grave danger there is even in contemplating with complacency any form of *our* own natural endowment, whether physical, mental or spiritual; for that is following the path of Satan and of this world; our path is marked out for us in Phil. ii:5-8; will you not ponder it, my reader?

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But mark that the Lord does not **Himself** directly touch the corrupt form of evil in the earth, but commissions the other, the "violent," to do that. Thus Chaldea must destroy the unchaste Tyre; and "the ten kings and the beast" must hate the "harlot" (about to come into being by the unification of the religious sects of Christendom) and "burn her with fire," for thus in both cases do they unconsciously carry out the counsel of "the Lord God strong to judge" (Rev. xvii).

10: Freely flow o'er all thy land
As the Nile, O Tarshish,
For now no girdle binds thee.

This verse is admittedly obscure; but the above rendering gives the interpretation commonly adopted. As the Nile (simply called "the river") is free to overflow its banks, so Tarshish, having no longer to account to Tyre, may do as she, too, wills: she is no longer under restraint.

11: His hand is stretched upon the sea,
Kingdoms hath he shaken.
The Lord hath issued his command
Against the merchant-people
To destroy their stronghold.
12: And he said: "That nevermore
Shall ye have rejoicings,
O Zidon's virgin-daughter,
So humiliated!
Rise and pass to Chittim, pass,
E'en there no rest awaits thee."

Tyre continues to be addressed. Jehovah has again stretched His hand over the sea (c–f Exod. xiv:21), putting it into fear and commotion. Kingdoms, too, has He stirred up,* but for what purpose? That they may carry out **His** purposes, and it is to destroy the merchant-city of Tyre, here called "Canaan," which means "merchant."

Then He again addresses Tyre direct: "O, thou disgraced virgin—thou daughter of Zidon" (for Tyre sprang from the more northern city) "thy rejoicings have come to their end; go, cross the sea to Cyprus, but if thou thinkest there to find rest, thou shalt only find fresh disappointment."

Has not history repeated itself? In this our day. has not

*The word used speaks of great emotion.

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God again "stretched His hand over the sea" of nations? Do we not see the result in the awful tumult that still surges? May we not see in it all His purpose to bring down the vain boastings of men, and press upon them that the hearts that He has made can never find rest save in His own Breast?

†13: See the land of Casidim (i.e., Chaldea).
This a people were not:
(Asshur founded it of old
For the desert-dwellers).
They set up their towers for siege;
They destroyed its mansions.
14: Howl, ye ships of Tarshish, howl!
For wasted is your fortress.

The prophet directs attention to a power that is to figure large in connection both with the whole earth, and specially his own people, "Chaldea," or, as the word is written, The Casidim. Now, while this people must certainly have been in **existence** in the days of Nimrod, for he was the founder of Babel, yet Chaldea did not come within the vision of the Spirit of prophecy until after Assyria had passed out of it; but is to be the important one in relation to the future fortunes of Israel; so the verse begins by directing the attention to Chaldea in the word "See."

Then the prophecy is rounded off, so to speak, by a return to its first line; again bidding the crews of the ships coming from Tarshish home to Tyre, to howl.

The third and last part of this prophecy tells, as one would expect from its numerical place, of the **recovery** or **resurrection** of Tyre, but in a very strange way:

15: In that day it comes to pass
Tyre shall be forgotten
For seventy years, as the days
Of a single monarch,
But at close of seventy years
Shall the song of Tyre be heard,
Singing as a harlot.
16: 'Take the harp; go round the town,
O harlot long-forgotten:
Play sweetly, and with many a song,
Seek to be remembered.'

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†Verse 13 has greatly perplexed all commentators as Lowth writes: "This verse is extremely obscure: from the ambiguity of the agents which belong to the verbs: of the objects expressed by the pronouns; from the change in number in the verbs; and of gender in the pronouns.

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17: At the end of seventy years
Jehovah visits Tyre:
To her hire she then returns;
Committing fornication
With the kingdoms of the earth,
On the globe's broad surface.
18: But her traffic and her gain—
Holy to Jehovah—
Shall not treasured be nor stored;
But for the people dwelling
In the presence of the Lord;
And shall suffice their eating,
And for their stately clothing.

Difficulties abound here! Grant that Tyre was captured by Nebuchadnezzar; grant that the time of her humiliation corresponded with that of Jerusalem, 70 years; grant that she may have had some measure of commercial revival after that; but even granting all this, it could only have been, as verse 17 assures us, like those resurrections of which we are told in the gospels, a return to a natural life, with all its sin and sorrow, only to pass out of it again by death. For the condition of Tyre today corresponds rather with Ezek. xxvi:14; it is "like the top of a rock," so bare that it is only fit for the fishermen to spread upon it their nets, and "shall be built no more"—it is again as dead as is at this date Lazarus, or Jairus' little daughter, or, to give a national parallel, **Israel.**

But we care little for the political history of ancient Tyre. Our souls hunger, not to know when it was captured by Babylonian, Saracen, Mameluke or Turk—**that** will not satisfy our deep soul-needs. We want to learn what **God** would teach, and whether we can discern it or not, we know well that His teaching will result in abasing all our pride that comes from mere "knowledge" (1 Cor. viii:1), and exalting before us His beloved Son, and His interests, wherever they may lie.

Well, then, we will drop the literal Tyre, and accept her only as a symbol as we have done, of the commercial glory of this world.

But that does not dispel all our difficulties; for in this restoration Tyre is morally unchanged; she is still likened to a thoroughly depraved woman, and yet, precisely what was never, under any circumstances, to be offered to the

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Lord, is here said to be "holiness unto" Him, even the very words inscribed on the High-priests' mitre (Exod. xxviii:36)! For thus reads Deut. xxiii:18: "Thou shalt not bring the **hire of a where,** or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God," and yet here is that very hire, "holiness to the Lord!" Is not that indeed a difficulty?

But are we not compelled to see here another of those strange parentheses—not pointed out, but left for us to discern, as necessitated by the context, and by the light of all Scripture? I need hardly remind my readers of Dan. ix and that between the contiguous verses 26 and 27, whilst the narrative apparently continues in unbroken sequence, we are absolutely forced to see an unnoticed interval that has now lasted nearly two thousand years. So again in Isa. lxi:2, when, in the synagogue at Nazareth, the Lord read this prophecy, He stopped in the middle of the verse, and again we have the same long parenthetical time exactly, even between the words!

Thus there is no reason why, in precisely the same way, we should not disown as would appear inevitable, that same unnoticed interval between verses 17 and 18. In the former, the commercial wealth of the Gentiles is, as it surely is this very day, still unholy and defiled; as being the gain of departure from God and friendship with the world (see James iv:4), and thus must refer to a time **prior** to the Lord's return to the earth; while in the latter, we have a fulfilment of those prophecies that speak of the wealth of the Gentiles poured into the holy and beloved city Jerusalem in its millennial glory. For thus is it written: "The daughter of Tyre shall be there with a gift" (Psa. xlv); and again: "The wealth of the Gentiles shall come unto thee" (Isa. lx), etc. That is, the wealth of the Gentiles, due to commerce, is no longer stored for selfish aggrandizement, but is "holiness to the Lord"; it is no longer a harlot's hire.

Our prophet himself gives us an inimitable glowing picture of that scene, and one of our own poets has brought it home to us in simple but affecting language:

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Thy rams are there
Nebaioth, and the flocks of Kedar there,
The looms of Ormus, and the mines of Ind,
And Saba's spicy groves pay tribute there.

Now this brings the verses into perfect harmony with all Scripture; provides us with truth that edifies; and, while I am not aware of its being shared by any other commentator, yet it gives, as I venture humbly to apprehend, the **only** satisfactory explanation of this difficult part of holy writ. It exalts the Lord Jesus in telling the gracious wonders that must await **His** return to this poor sin-defiled earth, when even that which has been most filthy becomes "Holiness to the Lord."

The Language of Nature

Clouds

Scientific investigation has lately shown that if there were no dust, or germs of disease, in the air, not a drop of rain or a snowflake would fall on the earth, and no clouds or fog would ever form. The moisture must have something small as a nucleus to start with before it can form into drops, and dust and germs fill this very important place in the economy of nature. This is claimed as a modern discovery, within the last fifteen years, but it is stated in Nah. i:3, "the clouds are the dust of his feet," and that was written over 600 years B. C.

The dust and disease germs that we so deplore and try to get rid of, which lie in the streets and the fields, and which the wind blows in our eyes and into our houses, often carrying disease and death—this same worthless dust, carried along and upward by the wind till it meets a cooler stratum of moist air, is seized upon by the waiting moisture, which builds upon it, as a nucleus, a drop of water or a snowflake, and sends it back in blessing to the earth, the place of the curse from whence it came.

Dust and moisture are thus fitted for each other, and the need is mutual, as it is imperative. But for the wind, the dust would lie in the street and on the ground forever; so the wind is an important factor. Moisture, or water, is a

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type of the Word. It was said to Adam, "Dust thou art, and unto dust shalt thou return" (Gen. iii:19; Psa. cv:14). Dust, then, is the type of worthless, helpless, insignificant, fallen man—in the streets and lanes of the city, and in the highways of the country, the places where men are found (Luke xiv:16-24). The two—men and the word of God—are perfectly fitted for each other, and the need, as in the type is mutual and imperative. The Word is specially fitted for fallen man, adapted to his needs and nature, and addressed to him (Prov. i:20, etc., viii:1, etc., ix:1; Isa. lv:1); but for the Spirit of God, we would remain forever in our fallen condition, satisfied with the street and the earth—this present evil world (John iii:19; Gal. i:4).

But God has a faithful and efficient servant for just such a work (Luke xiv:17). Only one is equal to it—the Holy Spirit: and with Him at work no other is needed: so we have but one, the number of supremacy and independence (John iii:5-8; xiv:16, 17, 26). See also Abraham's servant (Gen. xxiv:2-4).

Hydrogen, as a chemical element of water, seems to set forth, as we have seen, the Holy Spirit's part in providing the Word for man; and here, the wind, His active part in behalf of men, bringing them within reach of the Word. As a result of the wind, we have clouds, and what can the antitype be but the people of God gathered up by the Holy Spirit? Look on the day of Pentecost. There was the crowd of men —the dust; a rushing, mighty wind—the Spirit; and the water—the Word of God by the mouth of Peter. A heavenly cloud was formed, so full of rain that it could not but "empty itself upon the earth:" there was such a shower of blessing that 3,000 were converted that day. That cloud of blessing has been hanging over this world ever since: and however few the showers, and however long the periods of drought have been, still, what would the world have been without it? The cause of the present spiritual drought must be that God's people are not **filled** with His Word (Heb. xi:3).

Clouds belong to heaven. They are made up of very many drops of water, each having for a nucleus a tiny particle of dust often worse than worthless—a germ of disease and

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death. For example: one such germ, a deadly microbe, on his way to Damascus, breathing out threatenings and slaughter, was met by the word of God; he was taken up, filled, and sent back into the world for blessing (Acts ii:1; Tim. i:2-16).

The particle of dust is so small as to be invisible to the naked eye in the drop, so blessing to the earth lies in the water, not in the dust. God makes much of His Word; the man who ministers it is used in the measure in which he is little (2 Cor. xii:9-10). This is just the reverse of men's thoughts: they make little of the Word, and much of the man; but a little water and much dust make mud, and this accounts for much of the unhappy condition of Christendom. The remedy is also manifest. In keeping with this thought, Paul, which means "little," was the one, above all others, who ministered the Word for blessing, and the one who said he was less than the least of all saints (Eph. iii:3-8).

Sunset

Clouds are formed upon dust once belonging to earth, now to heaven; so with the Church, once dead in trespasses and sins, now raised up and seated in the heavenly places in Christ Jesus; once belonging to the streets and lanes of the city, now commissioned to reflect the glories of our absent Lord, and thus associated with the character of the glory with which the Father has crowned Him by placing Him on His throne—the greatest honor He could give to man—the most sublime spectacle in the universe to-day, or that ever will be. Do we realize the wonder and the glory of it? It seems natural that sunset—the most brilliant scene in nature—should be the type of this.

The Church is the witness of this glory now to a world that is in darkness, and whilst the Lord is absent. So in the type it is only when there are clouds in the sky, **and the sun has set** that sunset is seen at its best. We are looking for the Lord's return: but many of us may be called home before He comes. It may be thru lingering illness, or intense suffering, or by sudden accident with but few seconds' notice before we pass into the immediate presence of the One who loves us;

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but even then this blessed thought may fill the soul and lift it clean above all fear, for not only have we the assurance that "underneath are the everlasting arms," but the next moment we shall open our eyes on the face of the Lord Jesus on the Father's throne in glory.

This present glory of the Lord eclipses His millennial glory, when He will be seated on His own throne, in the measure that honor from the Father eclipses and outclasses all human and angelic honor. To see Him thus will much more than offset the trial of passing thru even the most painful death. We shall exclaim:

"It were a well-spent journey
If seven deaths lay between."

Paul saw it, and he said, "It is not lawful for a man to utter it. Still it is not necessary to wait till death to enjoy what is now the portion of the saints in light. Notice, not the inheritance merely for the future, but our present portion up there even now, while yet down here—of course, only for **faith** now. The thought of this, Christ thus glorified, is able in the most trying moment to rescue the soul from the confusion around, and not only remove all the terror of death, but fill the heart with victory in the midst of it all. If we tarry till He comes, we shall escape death: but if not, we shall be with Him in that "excellent glory."

May every sunset speak in power to our hearts of our Savior's present glory—and our own as identified with Him.

Sunset belongs then to the night, in contrast with the rainbow which is seen only when the sun is in the heavens. This seems to fix the application of it to the Church, and that of the rainbow to Israel and earthly blessing promised in the millennium. Israel is connected with the earth as the scene of blessing, and with the law (a glorious law, reflected on Moses' face) and with judgment, though followed by blessing.

Stanley, I read the Bible through four times while I was waiting at Manyuema. All that I am I owe to Christ Jesus, revealed to me in his Divine Book. O Stanley, Stanley! here is the source of strength and transforming power.—*David Livingstone.*

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Current Events
In the Light of the Bible

Transformations in the Holy Land planned. There is being planned a tremendous engineering project in Palestine. The plan formulated is to convey the waters of the Mediterranean into the Dead Sea by means of a tunnel provided with turbines for the generation of power. The power will be utilized for electric supply and operation of an irrigation scheme for the valley of the Jordan. The airline from the shores of the Mediterranean Sea to the Dead Sea is about 37 miles. The Dead Sea is 1,292 feet below the level of the Mediterranean and the fall would furnish tremendous power. The tunnel would pass under Jerusalem, and the city would get from it all the power needed for electric light, transportation and manufacturing. The irrigation part of the program provides for the regulation of the water supply above the Lake of Gennesareth by use of the power developed on the Dead Sea. The Dead Sea is in places 1,300 feet deep, but the percentage of salt in its water is so heavy as to absolutely prevent any one from sinking in it. The Mediterranean water will be emptied in it at the lowest point of the Jordan valley, and will reduce the amount of salt and aid in the reclamation of a region that has been a wilderness for millenniums.

We do not know if this great plan will be executed. But it is at best man's endeavor to remove the curse which rests upon that land, once the land which flowed with milk and honey. But that curse, according to the prophetic Word, cannot be removed till the Lord's time comes, when He appears in power and in glory. Then, too, the regions of the Dead Sea will be reclaimed by the living waters which flow forth from Jerusalem.

Good Bye Darwinianism. During the last fifteen years the Darwinian theory of evolution has been increasingly discredited by Scientists. Darwin's theory has been dying

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of slow consumption. But now the most leading English biologist, Professor William Bateson, has closed its eyes forever. The Darwinian theory is now deader than dead, beyond any hope of any possible resurrection. Professor William Bateson, who is acknowledged the greatest living biologist, threw a bombshell into the convention of the American Association for the Advancement of Science, held recently in Toronto, when he declared that it was utterly impossible for scientists to agree with Charles Darwin on the origin of species. He declared, that, while forty years ago the Darwinian theory was accepted without question, scientists today had come to a point where they were unable to offer any explanation whatever of the genesis of species.

We congratulate the professor for his honest confession. Every honest Scientist will have to confess, that research into the origin of created things is a hopeless task. Never will science solve the mystery of creation. What does it mean? *It means another triumph for the Bible.* The Word of God gives us the only rational and satisfying answer to the question of the origin of things seen. "In the Beginning God created the heavens and the earth." Man is not an evolved beast, but a creature created by God, and as such in a class by itself. The dead Darwinian theory has never been able to bridge the gulf between the highest form of beast and the lowest form of man. The missing link they used to look for will never be found, for the simple reason, because there is no such thing.

But what are all these little infidel preacherettes and teacherettes going to do now? They have cherished the Darwinian theory as their choicest asset to discredit the Bible and to brand the creation account as a myth. In Vassar College, Wellesley, the different State universities and colleges as well as in many high schools, this abominable evolution stuff has been palmed off as the truth. Are they going to tell the students now that the Darwinian invention has collapsed, that it is dead and gone? If they are honest they will do so. But we seriously question their honesty.

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Who Are the Back Numbers? Mr. William Jennings Bryan gives now a nation-wide testimony for the Bible, as the inerrant Word of God. He attacks the evolution heresy and brands it plain infidelity. We had just completed the foregoing note on the collapse of Darwinianism when we received copies of *The Oregonian*, Portland's (Oregon) leading morning paper. In this issue Portland's "leading" preachers, including Bishop Shepherd of the Methodist Episcopal church, belittle and attack Mr. Bryan. This Methodist bishop declares: "If Mr. Bryan is correctly reported, I should say that he is out of line with the best thought of the scientific world." Then the paper gives the opinion of leading college professors of the State of Oregon. Here they are:

Robert F. Clark, president Pacific University—Mr. Bryan is so far behind the times that he is a back number. He does not believe in evolution.

Carl Gregg Doney, president Willamette University—I do not consider the sciences as a special offender. Any teaching may lead into dangerous paths if directed by teachers who have not the spiritual point of view.

H. B. Torrey, professor of zoology, University of Oregon—My sincere and most emphatic belief is that earnest prosecution of the study of science is the only salvation of the human race.

L. E. Griffin, professor of biology, Reed College—The search for truth never made an atheist of anyone who would not otherwise be an atheist.

R. K. Strong, professor of chemistry, Reed College—The remarks attributed to him (Bryan) have not been justified in my observations as a student and teacher.

Well, who is the back number? Not the man and the woman who stand by the revelation of God and in view of the testimony of Professor Bateson that the Darwinian theory is dead and gone, the Methodist bishop, as well as the president of the Pacific University, are the back numbers. Let them cling to it, like a shipwrecked sailor to some plank, and go down with the coming disaster in store for all the enemies of the Bible.

Boston is Not Getting Better. The city called "the Hub," famous for its culture, learning, infidelity, lying delusions (Spiritism and Christian Science), is evidently not swinging into the path of righteousness and peace.

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Proof of the startling increase in crime in 1921 is found in the report of the Police Commissioner Edwin U. Curtis, which shows that arrests for the twelve months totalled 72,161 in comparison with 58,817 for 1920. Of those arrested 67,141 were men and 5,020 were women.

Drunkenness arrests increased 9,187 during the year, jumping from 21,800 in 1920 to 30,987 in 1921. Murder arrests increased from 22 to 30; manslaughter from 66 to 72.

The figures in New York and Chicago are even more startling. It is evident that national prohibition has not brought the millennium to our shores.

Hateful and Hating Each Other. Such is the verdict of God's Word as to the unsaved (Titus iii:3). It also applies to the nations. France has recently uncovered herself and given abundant proof what a delusion it was when the silly optimists during the war spoke of "France having recovered here soul." What can be expected of infidel, immoral France. Her attitude towards Great Britain is sinister. Nothing good will come of it, perhaps, in the very near future.

Still the religious press and the false prophets keep on predicting smooth things, and that the disarmament conference will produce universal peace when swords will be turned into plowshares. But the very opposite is what the nations are heading for—plowshares will be turned into swords and pruning-hooks into spears (see Joel iii:10).

The Church Cannot Be in the Great Tribulation

By J. C. JENNINGS.

My purpose is to give a simple, clear proof from Scripture that the Church of God cannot be in that time of unparalleled distress called "The great Tribulation."

1. That time is introduced by the setting up of "The Abomination of Desolation" in the holy place; and the context compels the conviction that this is in Palestine, and

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so the temple rebuilt in Jerusalem is the holy place (Matt. xxiv:15–21; c/f Jer. xxx:7; Dan. xii:1).

2. But it is the Beast from the land—the False Prophet —who is the agent in setting up of that Image of the first Beast: the abomination of desolation (Rev. xiii:14–15; Dan. xi:38–39).

3. But the terms applied to this man who dishonors "the God of his fathers and honors one who has the military strength of the earth, in Dan. xi:36, necessitates our seeing in him the man of sin, the son of perdition, of 2 Thess. ii:3–4, to whom closely corresponding terms are applied.

4. This "man of sin" must be manifested before the Lord can be manifested, for it is only at the revelation of the Lord that he is destroyed with the brightness of His coming (2 Thess. ii:8).

5. But the man of sin cannot be manifested as long as "something" and "someone" are hindering that manifestation (2 Thess. ii:6, 7).

6. The sole question then is: What and who is still hindering the manifestation of "the man of sin"?

A succession of Popes (some of whom have been true Christians) does not answer to the strictly personal term "man of sin." Nor has it ever been, or is it the characteristic of the Popes that they avowedly deny worship to God, and while indeed the Christian Church is termed the Temple of God, the Pope is not recognized all through that sphere, nor can St. Peter's at Rome be called that.

7. But assume tentatively that what hinders is the true Church of God; and the One who hinders in the Holy Spirit indwelling that Church.

8. Then it would inevitably follow that the man of sin has not been, and cannot be revealed as long as one true member of the body of Christ is on earth; for the Hinderer would still be here, and the great Tribulation due to the man of sin must be after and not before the rapture of the Church.

9. And finally, the Lord Jesus cannot be manifested to destroy this man of sin till *some time* after that rapture,

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for the evil in Christendom would still have to work up to its end.

All then depends upon who is the Hinderer, and if we test what we have assumed, we shall find that it is the only possible answer.

1. The very young Thessalonians converts knew what hindered (2 Thess. ii:6), therefore it would seem clear that we too should know; for their need was not greater than ours to say the least, nor had they any source of enlightenment lacking to us; for the Scriptures make the man of God *perfect* (2 Tim. iii:7).

2. It must be a *good* agent to hinder an evil one. Iniquity is not hindered by inquity; but by its opposite—humility and submissive obedience.

3. The "what" that hinders and "the One" who hinders must be, in some form, *unified*, since when the *One* is out of the midst, *all* hindrance is withdrawn—there is no other.

4. That good personality must be either an angel, or a man, or divine.

5. What angel could the Thessalonians know as then hindering the progress of lawlessness in the sphere of professed submission to Christ? For that question could not possibly be raised as to the pagan world.

Some have taught that it was the angel who was commanded to loose the four angels bound at the river Euphrates, and who, by not loosing, were hindering! But as the book of Revelation had not been written, they could have known nothing about it; and that angel is not himself removed out of the midst, nor do the consequences of loosing correspond in the least to what is predicated in 2 Thess. ii.

Others contend that it was the angel who, in Dan. x, "withstood" the "Prince of Persia," but who could accept the consequence of this, that "The Prince of Persia" is synonomous with the "mystery of iniquity"?

Both are impossible, and *it could not be an angel hindering.*

6. Still less, if possible, could it be a *man* who was then living as the word "hindereth" necessitates; for all passed

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away without the man of sin being, at that passing, revealed.

It *could not be a man.*

7. Then it could only be One essentially divine, and, of the Persons of the Trinity, the Holy Spirit alone was, and is dwelling here, hindering the full expression of pride—this the Thessalonians and we, too, know.

Such interpretation compels conviction by its perfect harmony with all Scripture; thus:

1. The form of the expression "mystery of iniquity" speaks of a subtle pervasive influence, throughout a certain sphere; the presence of the Holy Spirit is the countervailing hindrance to that pervasive influence, and that throughout the same sphere. A person limited as to place, as an angel or a *man* would not correspond to what has to be hindered.

2. The working of iniquity or lawlessness is to *puff up:* since, when the Hinderer goes, then human pride comes to its climax; the work of the Holy Spirit is to *abase* all human pride and keep all in the lowly place of blessing—*thus* He hinders.

3. Since the calling of the Church is heavenly, then the heavenly termination of her pilgrimage would remove the "What withholdeth" of 2 Thess. ii:6.

4. Since the Holy Spirit shall abide in the Church forever, the rapture of the one means the departure of both (verse 7).

From every point of view, we are assured that the restraining Agent is the Spirit of God indwelling the Church of God, with the consequence that the rapture of the heavenly saints *must* precede the revelation of the Lord Jesus Christ.

But further: To get the *least* portion of time that can intervene between the rapture and the revelation (Dan. ix:24–27) demands a parenthesis in God's ways with the earth, and with Daniel's people the Jews, with whom the prospects of the earth are linked; for it foretells:

1. That at the end of 490 years from the going forth of a decree to restore and rebuild Jerusalem this people is to come into perfect and everlasting blessing (Dan. ix:24).

2. But count that period from any possible date, and more than two millenniums have passed, and that people are by

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no means in that happy state, but are still scattered in judgment.

3. There must therefore be a long unnoticed parenthesis in that 490 years, during which God takes no note of time; because the people in connection with whom this is reckoned is no longer owned as in relationship with Him; but is called "*Lo-Ammi*", not "My people."

4. But where can that parenthesis be except where the Scripture itself provides for it: between the 69th and 70th week. Nor is there lacking cause enough for such a break in the cutting of the Messiah, and His session at the right hand of God awaiting His foes to be made His footstool (Psa. cx).

5. Nor could anything so fittingly bring that parenthesis to its end as the completion of the work in connection with the heavenly position of the Son of God, by the rapture of His heavenly saints to their Father's House.

But that, then, leaves *at least* seven years that must intervene after the rapture and before the revelation of the Lord with His saints—it may be more, it cannot be less.

The Great Tribulation must be within that seven years, and as Dan. ix:27 and all Scripture indicates, begin "in the midst of the week" when "sacrifice and oblation" is made to cease and the worship of the "abomination of desolation" takes its place.

The Mission of John the Baptist and of Our Lord

By Russell Elliott, London*

In several books and pamphlets (extending in all to hundreds of pages) Mr. Philip Mauro attacks what is called the "postponement theory" of the kingdom, as promised to the Jews, and asserts that John the Baptist and our Lord never announced any such kingdom, but instead presented Christianity from the very first.

At the commencement of this crusade it did not seem

* Can also be had in pamphlet form, 10 cents a copy postpaid.

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worth while to intervene, if controversy could be avoided. But the attack has now grown so bold and so overbearing (for Mr. Mauro does not hesitate to associate those who differ from him with evil teachers), that it is impossible to remain silent any longer. Especially as the views he expounds are now being publicly advocated by others, and are being pressed upon the Lord's people for their acceptance. Mr. Mauro speaks of the view he attacks as "this huge modern error." He does not hesitate to stigmatize it as "a subtle attack on the truth of the Atonement." He affirms that it sets aside the plain teaching of our Lord, and introduces an entirely false conception of His mission.

Unless we are grievously mistaken, we shall see, as we prosecute our inquiry, that these supposed errors are purely imaginary, and that it is his own views which are fundamentally unsound, the offspring, to a large extent, of an exegesis which is as fanciful as it is ill founded.

1. Mr. Mauro's fundamental idea is that the mission of John the Baptist was to introduce Christianity. "What is mainly required," he says, "is to get a right view of the ministry of John." (**The Last Hour,** page 40.) Again, "It is impossible to detach John's ministry from Christianity." (**God's Present Kingdom,** page 69.) "Thus all the great features of this era of grace were embraced in John's preaching (ib., page 71). "John's ministry belongs wholly to this present dispensation" (page 159). "The Kingdom of **grace,** or, in one word, **Christianity,** was in view from the beginning" (page 212).

Could words be plainer? Yet all this is mere assertion, and rests upon a fundamental misconception. Mr. Mauro seems to forget that Christianity embraces certain truths which are common to other dispensations; and although John preached **repentance,** this is not a doctrine peculiar to Christianity. He called attention to Christ as the Lamb of God. Was it not essential that He should die for Israel as a nation (Isa. liii; John xi:51–52)? He speaks of the remission of sins. Yet this is part of the New Covenant with Israel (Heb. viii:10–12). He refers to the Holy Ghost. Yet the gift of the Spirit, as John refers to it, belongs also

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to a yet future dispensation (Joel ii). As this practically covers John's ministry we see there is nothing distinctively **Christian** about it.

In view of Mr. Mauro's contention, it is strange that he should assert on page 68 of **God's Present Kingdom,** "John's ministry left his disciples still outside the Kingdom." Yet we have been told that "all the great features of this era of grace were embraced in John's preaching." And, again, "The Kingdom of Grace, or in one word, Christianity, was in view from the beginning." What a strange anomaly to introduce the Kingdom of Grace and Christianity, and leave His own disciples still outside the Kingdom! The question may be raised, Was John in the Kingdom himself? On no less authority than that of the Lord's own, we can affirm he was not. Referring to John the Baptist we find Him saying, "Notwithstanding he that is least in the Kingdom of Heaven is greater than he." And this very fact, that John the Baptist was not himself in the Kingdom of Heaven, in the sense in which that term now applies as identified with Christianity, is proof positive to us that he did not introduce Christianity.

Moreover, our Lord has something to say about the mission of John the Baptist, the place that he filled, and the character of his ministry. In Matt. xi:12–14 we read: **"And from the days of John the Baptist until now the Kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is, Elias, which was for to come."**

Now, in the first place, what has Elias to do with Christianity? His mission is distinctly and solely in connection with Israel and the establishment of the Kingdom. He was to **"restore** all things." (See Mal. iv:5–6; Matt. xvii:10–13.)* Secondly, John is said to come at the end of a dispensation, not to inaugurate a new one. "For all the prophets and the law prophesied until John." And the fact that he came in the spirit and power of Elias connects

* Restore, not introduce, something new.

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him not with Christianity, but with another dispensation. And, lastly, far from introducing an ordered and permanent condition of things, we are told that during his days "the Kingdom of Heaven suffereth violence." In thinking of the nature of John's ministry there are certain words recorded of him we do well to remember. It is written, **"John did no miracle:** but all things that John spake of this man were true" (John x:41). How strange that one who, according to Mr. Mauro, was sent to introduce an entirely new dispensation should do so without working a single miracle, as divine evidence of his mission, especially as everyone else who took any part in its introduction was gifted to do so! And equally strange and unaccountable is the fact that one who came with such glorious news—with glad tidings, indeed (if Mr. Mauro is to be believed), should be described by our Lord as mourning! "We have mourned unto you, and ye have not lamented," said Christ with regard to this very ministry.

Thus, whether we consider the contents of John's ministry, or his position, or Christ's own references to him, there is not a single thread from which to weave the extraordinary figment with which Mr. Mauro clothes the mission of John the Baptist, amusing himself and some of his friends with the idea that this forerunner of Christ came to proclaim Christianity, and to introduce the present reign of grace. On the contrary, he closed the period of the prophets and the law and did merely what they did, pointed to Christ as the One of Whom they testified, and Who was now made manifest to Israel.*

2. The second thing necessary to say is that Mr. Mauro creates an entirely false situation by putting an unreal gloss upon many otherwise very simple statements of Scripture, and he looks at everything through an atmosphere of preconceived opinions. That is to say, he starts with an en-

*If John the Baptist's only thought of Christ's mission was that He had come to die, the message he sends from prison is a little unintelligible: "Art Thou He that should come or do we look for another?" But if he regarded Christ as the Messiah (and how else could he regard Him?) he would naturally expect deliverance, and to be left in prison was a sore puzzle to him.

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tirely false assumption that John came to introduce the gospel era and that Christ's mission to earth had nothing connected with it beyond the fact that He came to die and to establish a spiritual kingdom. Thus Mr. Mauro finds the gospel (as we now understand it) everywhere, and he introduces this idea into almost every statement of Scripture to which he refers. Moreover, everything is made to have some reference (almost a primary reference) to the Gentiles.

But surely it is the merest commonplace to assert that everything connected with both John the Baptist's and our Lord's mission had, first of all, a Jewish bearing. And that if we are to understand either aright, each must be looked at in its Jewish setting and relation. Did He not first of all come to His own people according to the flesh? If not, we are at a loss to understand the meaning of those words, **"He came unto His own, and His own received Him not."** Nor can we comprehend the meaning of the injunction to His disciples, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." Nor can we understand the force of St. Paul's statement, "Jesus Christ was a minister of the circumcision."

If this is so, that Christ came to His own, the Jews, and if we remember that He really was Son of David, according to the flesh, and that God had given special promises to Israel, must we not, first of all, regard the situation from this standpoint, and seriously ask ourselves, not how am I to regard these words and these transactions today, but how would the Jews regard them in their day? For surely neither John's mission nor our Lord's was wholly divorced from Jewish ideas and Jewish expectations. Yet, amazing as it may seem, Mr. Mauro would have us believe that Christ's coming had no special connection with what was Jewish.

Let us put the whole question which is engaging our attention to a very simple test. John bore witness to Jesus of Nazareth as the Christ. He confessed, "I am not the Christ, but that I am sent before Him." Now what would

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John's hearers understand by the title, the Christ? There could be no misunderstanding. The term could mean only one thing to a Jew. The One John announced was none other than their Messiah—their King. Whatever the title, the Christ, means to us—and it does mean to us something more than, and something different from, what it meant originally—yet to Israel it meant, without any equivocation or any divergence of opinion, that anyone who claimed to be their Messiah equally claimed to be their King. Yet in the face of this, Mr. Mauro asserts that Christ was never offered to them as King, and never rejected by them as such!

It is inconceivable that on page 141 of G. P. K., Mr. Mauro can quote these very references to the Lord Jesus as the Christ and as the Messiah without seeing or admitting the force of them. In fact, only a few pages further on (page 153) he asserts "there is no record of any presentation of Christ as King." He seems to be so infatuated with his own theory and so blinded by preconceived notions that he is unable to perceive the real force and significance of the most ordinary words and circumstances, viz., that to present Jesus as the Christ was to present Him as King.

Let us ask how John's own followers and contemporaries understood this declaration. We are told that Andrew, one of John's disciples, "first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ." What was this but a repetition of the declaration that the long promised King of Israel had arrived? A Jew could understand the terms in no other sense. And if more were wanting we have it in the confession of Nathanael, a little further on, "Rabbi, Thou art the Son of God; Thou art the King of Israel." Yet in the face of all this Mr. Mauro can write (page 158), "The 'promise' which God was about to fulfil when His word came to John in the wilderness was not the promise of a King, but of 'a Saviour'." This is a flat denial of the meaning of the plainest message that ever was communicated to mankind. And if the interpretation of it we are now offering needs further confirmation, we have it in the recorded question of the wise men (Matt. ii:2): **"Where is**

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He that is born King of the Jews?" This announcement was so public that Herod the King heard of it and **all Jerusalem,** for all were alike troubled. What was it that disturbed them? Would they have been affected in the same way if the question of the wise men had taken the form, "Where is He who has come to save us from our sins?" Scarcely. The whole inconvenience and terror of it—the one disturbing factor—was in the word "King." And to show that "Christ" and "King" were the equivalents one of another, we read that when Herod "had gathered all the chief priests and Scribes of the people together, he demanded of them where **Christ** should be born." And what did they do? They turned to their Old Testament Scriptures. Yet Mr. Mauro with all this staring him in the face not only declares that God did not fulfil His promise at that time of a King, but that Christ did not come in connection with the Kingdom promised in the Old Testament. What a truly amazing action on God's part it would have been (if Mr. Mauro is right) to have promised His people one thing and then sent them something quite different.

Again, we cannot help expressing our amazement that in the face of all this testimony Mr. Mauro can assert "that there is no record of any presentation of Christ **as King"** (black letter his). The fact is, not only was there such presentation at the beginning of our Lord's life, as well as thirty years after at the commencement of His public ministry, as we have seen, but, in addition, it was made in the most public way at the close. We refer to His public entry into Jerusalem just before His death. Matthew records that on this occasion He was acclaimed as Son of David and welcomed in the Name of Jehovah. Mark records the exclamation, "Blessed be the Kingdom of our father David." While Luke's version runs, "Blessed be **the King** that cometh in the Name of the Lord." All the circumstances likewise betoken a royal entry and a royal welcome, and prove that it was accepted as such by everybody. Accordingly "some of the Pharisees * * * said unto Him, Master, rebuke Thy disciples." Surely it was an occasion for rebuke if Mr. Mauro's interpretation is the true one. Nothing could

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have been more inappropriate or ill-timed. Yet far from rebuking such conduct, or even dissociating Himself from it, Christ approves it. "I tell you," He says, "if these should hold their peace, the stones would immediately cry out." As much as to say, There must be a testimony as to Who I am. I **am** your King.

Nor would the words uttered by Christ as He wept over the city have had any meaning apart from this. "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace, but now they are hid from thine eyes!" How could our Lord have given vent to such expression if His mission was limited in its scope, and altogether apart from the Kingdom promised to the Jews? In what sense had it been Jerusalem's day, if Christ had not come as her King? but had only come as the Lamb of God to bear away the sin of the **world?** And what things belonging to her peace had been hid from her eyes? So far as the gospel was concerned, **that** day was about to **dawn** upon her, instead of being **hidden** from her. **"Begin** at Jerusalem," said the risen Saviour when commanding His disciples to proclaim the gospel. The gospel then was not hidden from her eyes by Christ's rejection, but the reverse, yet Mr. Mauro asserts that Christ's mission was confined to the gospel. What was hidden from their eyes, therefore, could not refer to the gospel, it could only have reference to that which had been promised to them as a nation in connection with the coming of their Messiah. To be hidden from their eyes it must first of all have been presented to them.

3. We cannot follow Mr. Mauro into all the tortuous windings of his interpretation of Scripture, as he attempts to show that the Old Testament references to an earthly kingdom for the Jews really meant the introduction of Christianity. We would only point out that he persists in putting a purely spiritual meaning upon such words as "salvation," "redemption," etc. In spite of the fact that in the prophecy of Zacharias their primary meaning has reference to national and external enemies. All this, as we have said, falsifies the situation, and surrounds it with

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an atmosphere through which it is impossible that its true features can be clearly discerned.

The introduction of the gospel, **as we understand it,** was not the primary consideration in connection with either the birth or ministry of our Lord. In spite of all that Mr. Mauro may say to the contrary, the opening statement of Matthew's Gospel has entirely a Jewish bearing. In fact, it would be impossible to provide a more strictly Jewish setting than is furnished by the opening chapters of the New Testament. There on the very forefront of it is stamped these words: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham," as a reminder of God's promises to His earthly people, and that He would be faithful to them. To bring the Gentiles in here, as Mr. Mauro does, is to turn everything topsy turvy. He says, "The very first verse of Matthew announces in the clearest terms the era of **blessing to the Gentiles"** (black letter his). What a strange situation such an assertion creates! Paul in writing to Gentiles tells them they were "without Christ, being aliens from the Commonwealth of Israel, and **strangers from the covenants of promise,** having no hope and without God in the world." Yet Mr. Mauro tells us that the first mention of Christ in the New Testament is in connection with Gentiles! So that the "aliens" have first consideration, and the "Commonwealth of Israel" receives no preference. Paul asserts that the Gentiles were "strangers from the covenants of promise," Mr. Mauro, that the first statement in connection with Christ announces the era of their blessing. They are thus put on an equality with the Jews even if not given a superior place in the covenants of promise, which, if Paul is to be relied upon, did not belong to them at all. In what sense, then, were they "aliens" and "strangers," "having no hope," and "without God" if the first reference to Christ in the New Testament has to do with Gentile blessing?

No, the opening statement of Matthew must be read in the light of Romans xv:8, and then all is clear. God had given promises to Abraham and David in direct relation to His covenant people, and how appropriate that the very

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first reference to Christ should be in connection with these. He comes not only as the heir of all the promises, but to make them all good. And how appropriate again that, although David was not historically before Abraham, he should be mentioned first as founder of the royal line, for in Matthew the royal line is in view, and Christ is presented to Israel as their King.

In perfect keeping with this train of thought is the angel's message to Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the Kingdom of His father David, and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end." Save what the Name Jesus may imply, there is not a single allusion here to anything except to that which, first of all, concerned Israel. As far as any **description** goes, that is all. If Mr. Mauro's version is true we are at a loss to understand the force of the angel's pointed reference to the throne, to Christ's reign and to His Kingdom. On page 22 of **God's Present Kingdom,** we are told, "This fact" ("the great work of redemption") "makes it quite impossible that the establishing of the earthly kingdom could have had any place at all within the scope of His mission **at that time"** (black letter Mr. Mauro's). If this is true, could anything be more irrelevant than the angel's utterance? Here is the angel Gabriel "sent from God" on a special mission to Mary to foretell the birth of the long promised Messiah, and yet, according to Mr. Mauro, the message he delivers has little or nothing to do with Christ's mission **at that time,** and the angel fails to make any specific or direct reference to what was the real mission of the One Whose birth he announced! The whole thing is incredible. We may be accustomed to irrelevancy on earth, but to suppose there is irrelevancy in heaven borders on the blasphemous.

Before leaving this part of our subject, a reference may be made to the prophecy of Zacharias. Mr. Mauro sees nothing in it but a reference to the gospel of the grace of God as now preached to Gentiles. In one of his books he very carefully eschewed any consideration of the first part

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of it, and fixed attention only upon the final clauses. But what ground have we for supposing that "Lord God of Israel" (Luke i:68) does not mean literal Israel? Have we not literal Israel before us all through these opening scenes in Luke? And are not all the references in the first part of the prophecy to what God had promised by His prophets to His earthly people? It is amazing that anyone can shut out from view not only all this, but the reference to "the house of David," to Abraham, and to God's "holy covenant" in connection with both, and in place of it all discover something which really is not there, and turn "our enemies" and "the hand of all that hate us" into a reference to spiritual foes. How could such an expression as "the hand of all that hate us" refer to any but Israel's external enemies? The Old Testament is full of such promises. No doubt there is a reference at the close to that which is spiritual, for a deliverance **merely** external could never satisfy God; and we know that Israel's national deliverance will be accompanied by a salvation of another kind; but this can never alter the fact, testified to in numberless passages, that the salvation of Israel, in a coming day, will be from external foes. That Zacharias' statements mainly had reference to this there cannot be the shadow of a doubt. And this, be it noted, forms the great burden of his prophecy in connection with the birth of Christ's forerunner, and yet, if we are to believe Mr. Mauro, all this was quite foreign to Christ's mission.

4. There is one more point which remains to be considered. Mr. Mauro does not hesitate to speak of what he calls the postponement theory as "a subtle attack upon the truth of the atonement," and asserts, as we have already had occasion to observe, that it was "quite impossible that the establishing of the earthly kingdom could have had any place at all within the scope of His mission at that time." Mr. Mauro in fact proposes to us a sort of conundrum, or seeks to impale his fellow Christians upon the horns of a dilemma: How could Christ have died and made atonement, if He had been received as King by Israel and established the earthly and visible kingdom promised

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to them? Therefore, he argues, there was no presentation of such a kingdom.

In the first place, it may be pointed out, the **presentation** of Christ as King, which necessarily contained within itself the offer of a kingdom, is not the same thing as the actual establishment of the kingdom. The **offer** involved man's responsibility, of which God always takes account. And if the Jews never had the offer, then their responsibility is very much less than we had ever supposed it to be.

Secondly, the raising of such a difficulty is but the old question, with which we are all so familiar, of God's sovereignty and man's responsibility; only presented in another form. There have always been those who, seeing the first are able to see nothing else, and consequently will not admit the other. The truth is found in embracing both, and in allotting each its place. For both are true, alike in our experience and in Scripture. The apostle Peter declares both when he says, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." And there he leaves the matter. And there, too, we shall do well to leave it. How futile to discuss what would have become of God's determinate counsel and foreknowledge had man refused to put the Son of God to death, or, on the other hand, to argue as to where man's responsibility comes in if God had determined certain things beforehand. If we are not able now perfectly to **adjust** these matters to our own satisfaction it is because of our imperfect and limited vision.

It is equally futile to ask, How could atonement have been effected had the kingdom been offered and accepted there and then. God does not ask us to settle that question. And we can neither arrive at the truth by propounding questions of this sort, nor does our failure to solve such a difficulty set aside the truth. We are not called upon to reconcile what appear to be conflicting issues. God knew beforehand all that would happen. He knew what had to be done. He had both His promises to Israel before Him,

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and also the fact of Christ's death as a propitiation for sin, but this did not perplex Him, and in sending His Son, He gave Israel the offer of all He had promised. The very Name of Christ—apart from anything else with all that that Name involved for a Jew, proves it. Matthew i:1 proves it. The question—the **only** question as far as any record goes—of the wise men, Where is He that is born King of the Jews? proves it. So does the public entry into Jerusalem, when in the Name of Jehovah He is acclaimed as King; as well as the solemn challenge of the High Priest, "Art Thou the Christ, the Son of the Blessed?"—words which, addressed by a Jew to a Jew, could have only one meaning, and to which our Lord unhesitatingly responded, "I am." We simply have to do with the facts as they occurred, and we are not called upon to adjust their relation one to another.

In the light of the foregoing we feel bound still to maintain, what indeed we have always believed, that Christ came as Israel's long promised Messiah, that He was presented to them as such, and that they put Him to death knowing that He claimed to be their King. All that Mr. Mauro says as to what happened before Pontius Pilate is simply a confusion of ideas on his part. We have just seen that before the High Priest our Lord publicly claimed that He was the Christ. And if so, the claim to the throne went with it.

We are bound therefore to maintain the contrary view to Mr. Mauro's for the following reasons:

1. John the Baptist bore public testimony to Jesus as **the Christ**, and this could mean nothing else to a Jew than that the long promised King of Israel had appeared.

2. He was publicly confessed as King—and yet not one word fell from the lips of our Lord to the effect that He had not come as such, or that such a confession was premature or out of place. On the contrary, He accepted the title and approved the faith of those who thus recognized Him.

3. When demanded of the Pharisees publicly, when the Kingdom of God should come, He replied, "the Kingdom of God is among you" (see margin Luke xvii:21). That is,

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it was there in His own Person. How could it be there in His own Person if He were not the King?

4. Mr. Mauro's theory does away with the responsibility of the Jews. According to him they have never even had an offer of what God promised in the Old Testament with reference to an earthly kingdom, with Christ as their King. And, further, if his theory is correct, all their terrible sufferings for nearly 2,000 years along with the postponement of their blessing have come upon them because they rejected One they didn't know, and refused a kingdom quite different from what their Scriptures led them to expect. According to his theory they have never had a chance. The position of the Jews and their experiences through the above period is one of the strongest arguments against the acceptance of Mr. Mauro's theory.

5. It is evident from the Gospel narrative that Christ regarded the rejection of John the Baptist as His own rejection, since John had proclaimed Him as King. The Jews then did have the offer of Jesus as their Messiah, and they rejected the offer. His miracles formed part of His credentials in this respect, and it is to these our Lord refers in His answer to John the Baptist's question, "Art Thou He that should come, or do we look for another?" There existed absolutely no reason for such a question if Christ's death had been the one and only consideration in connection with His mission to Israel.

6. We reject Mr. Mauro's teaching because it is largely built up upon a mistaken theory of John the Baptist's ministry. There is nothing in it which in any distinctive way is peculiar to Christianity.

7. And, lastly, we feel bound to reject it because it clashes with the plainest intimations of Scripture. "Where is He that is born King of the Jews?" was the question asked at His birth, and Herod and all Jerusalem knew of it. The angel's announcement to Mary had reference to the throne of David and of reigning over the house of Jacob. And in keeping with all this an inspired apostle can sum up the mission of the Lord Jesus Christ to Israel in these words: "Now I say that Jesus Christ was a minister of the circum-

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cision for the truth of God, to confirm the promises made unto the fathers." This was the first part of it, which Mr. Mauro either omits or attempts to explain away, and thus leaves the "truth of God" suspended in the air.

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR MARCH AND PARIL

THE DOWNFALL OF ISRAEL

(March 19. 2 Kings xvii:9–18.)
Golden Text, Prov. xiv:34.

I. Lesson Outline

1. The Disobedient, Idolatrous People (verses 9–12. 2. The Divine Warning (verse 13. 3. The Persistence in Evil (verses 14–18).

II. The Heart of the Lesson

Do not forget that the "word of God is living, and active, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv:12). And remember that history has a way of repeating itself. But with this sure ear mark, that the repetition always goes beyond the original in evil and wickedness. Israel had light and privilege above all the nations of the world, and their evil was the less excusable because of it: and their ruin more terrible because of the exalter position they had. But christendom has had more light and privilege than Israel ever had or enjoyed, and its ruin will be the more teriffc on that account. For the ancient People of God there is recovery and blessing: but for christendom there is none.

Disobedience and idolatry are wedded in an indissoluble union in that disobedience of God, who alone is worthy to be served and worshipped, leaves the soul open to the power of the enemy: and at the beck and call of idols. The disobedient professed church, along with the people of the day is verily guilty in this respect. For remember that an idol is not necessarily an image of wood or of stone or of metal: but whatever occupies God's rightful place in our hearts and lives. Personally there is only one way of escape from disobedience, idolatry and consequent ruin; it is the way of faith in Christ that brings salvation and so a new heart, a dna new life. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" II Cor. v:17. Let us see to it atht we tread that way. Mark in this connection the twofold exhortation in the context of II Cor. v:7. "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. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. We then, as workers together with Him, beseech you also, that ye receive not the grace of God in vain." II Cor. v:20–vi:1. Here is the word both of the unsaved and the regenerated soul. The first to be reconciled, the latter not to receive the grace of God in vain. Regeneration calls for a life of loving obedience to God in all things. So there is security from idolatry and consequent ruin.

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Note too, the wondrous grace and mercy of the Lord in sending so many warnings to His people. It is never with God, a word and a blow; but the long suffering and the pateince. And that is exactly what characterizes this passing day of salvation. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (II Pet. iii:9). Yet patience ceases to be a virtue at last, and so the word says. "But the day of the Lord will come as a thief in the night; in the which the heavesn shall pass away with a great noise, and the elements, shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Pet. iii:10).

Remember too that God has given two commands in this present day which demand obedience. The one is, "God * * * commandeth all men every where to repent" Acts xvii:30. And the other one is, "This is His commandment, that we should believe on the name of His Son, Jesus Christ" I Jno. iii:23. And the forefront of offence today is that men do not obey either commandment of God. Consequently they leave the heart open to the incoming of all kinds of idolatry in the service of the flesh in its lusts; both of the mind—the highest: and of the flesh—the lowest. Yet service of the flesh, and so to practical idolatry.

REVIEW

(March 26. Psa.cxxx:1–8)
Golden Text, Psa. cvl:17

I. Lesson Outline

It is difficult and scarcely profitable to attempt a grouping of the lessons of the quarter in the form of an outline. Rather let it be the aim to take a central truth in each lesson and press home that word upon the heart.

II. The Heart of the Lesson

Lesson 1. An erring parent leaves a heritage of trouble for a son. Yet is the son to blame for it all in that he refuses the counsel of the ripened wisdom of the elders; relegating them to the past of old-fogyism; and prefers the wild project of the younger men. It is often repeated today.

Lesson. 2. In the midst of the departure and ruin of the people that involved all from the King to the slave; God had 7,000 reserved in Israel who had not bowed the knee to Baal. And he possessed one intrepid servant who would dare face the King and denounce the judgment upon him and his guilty people.

Lesson 3. The challenge of God through His prophet Elijah, calls the King and the people together to witness the defeat of the false prophets and the victory of Jehovah at Carmel's altar. Do not miss the fact that the challenge of God calls to a like scene on Golgotha's Hill.

Lesson 4. Surely Elijah was a man of like passions with ourselves. His flight from Jezebel tells the tale. Het how merciful, and gracious even to the erring prophet; now seemingly recreant to his trust, is the Lord. Food and rest and a blessed revelation of Himself is the spiritual remedy that God used.

Lesson 5. Be sure your sin will find you out is imbedded in this lesson. Well for any Ahab that he has an Elijah to tell him the plain truth. It would take a great many Elijahs today to meet all the Ahabs who are entering upon and possessing the vineyards of God's slain Naboths.

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Lesson 6. What a fitting close to such a marvellous career as that of Elijah. Caught up into heaven in a whirlwind: and into the very presence of God. How like the exodus of the church one of these days. When the Lord shall return with a glad bidding shout that calls us into His presence to be forever with Him there.

Lesson 7. Some one has said that God buries His workmen but carries on His work. A Spirit filled Elijah gives place to the ministry of a well trained God provided Elisha. Our need too, is for men of that stamp who have power with God to raise the spiritually dead, as did he for the Shunamite woman.

Lesson 8. How simple the God planned way of help and blessing that pride well nigh missed that day. How blessed to have a servant who has love enough and tact enough and courage sufficient to show a master his wrong and to set him straight.

Lesson 9. How precious to know that the child of God is perfectly safe. Not like Achilles of yore who was vulnerable in only one point—the heel that had not been dipped in the river Styx. Nay, but secure and invelnerable because we are in Christ: and are safeguarded by the messengers that out God has sent to minister to them who shall be heirs of salvation (Heb. i:16).

Lesson 10. Out God is the "Father of mercies." The "God of all grace." His warnings are not the heartless denunications of a God who has sovreignly doomed men from eternity to eternal ruin. But the pleadings of the heart of Him who is not willing that any should perish, but that all should come to repentance.

Lesson 11. How faithful and loving and true our God and Father is! He will not lightly regard or pass by our sins. Israel is His own people, yet He warns them of their sins and of their danger. Even so now He speaks in loving grace and tenderness to His people; even as a father warns his child of the dangers of the evil way of sin.

Lesson 12. Yet are there times when the ones so faithfully warned must be left to the mercies of the sure teacher, experience. Bitter indeed the fruit of the ways: but our God is practically shut up by our persistent disregard, to let us learn in a way that we never forget. Well for us to maintain the child spirit and dwell close by His side in faith and love.

ASA RELIES ON GOD

(April 2. 2 Chron. xiv:1–12)

Golden Text 2 Chron. xiv:11

I. Lesson Outline

1. A Spiritual House Cleaning (verses 1-5). 2. A National Upbuilding (verses 6-8). 3. A Great Victory (verses 9-12).

II. The Heart of the Lesson

A rift in the clouds of gathering judgment becasue of disobedience and apostacy is what we have chiefly before us in this lesson today. A man of God, a man of prayer on the throne! What blessed results are found in all departments of life. Little does the world realize that this is ever the need of the nations. Men of God, men of prayer men, of faith are wanted in the place of authority and power. For then the people have the advantage of the very best of skill and wisdom and power; even that of God in and through His chosen servants. But this sort of political economy is not taught in the schools, and never rears its head at the polls or in the diplomatic circles nor in any of the branches of the governments of the world as a rule. Thank God for every man of God in the place of authority and power: even though they be the exception and not the rule.

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The matter of reform began at the right place, with the King. Summary judgment and immediate execution of the sentence upon all the idols and the idolatry of the land. A thorough cleansing of the house of God. And this meant an ecclesiastical upheavel and a true religious awakening and revival of the true things of God. Worship in its living reality necessarily followed, for the people and the King rejoiced together in the return to the ways of God. Would to God that the nations of the earth would do the like today! Would that they would obey the word of the Lord to them! "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath shall suddenly kindle (literally). Blessed are all they that put their trust in Him" Psa. ii:12.

With fundamental things right the superstructure of a true, honest, good, safe national life could be erected. For only as men individually and collectively are on the Rock, Christ Jesus, is there any security and blessing. The shifting sands of untruth, and mere profession only hasten the doom and destruction of all that is built upon them. What a picture of healthy national life and activity we have in this scene in the life of Asa. But remember that true lasting godly prosperity and blessing await the coming of the Lord, Jesus Christ. Read carefully Isa. ii:1, etc., Psa. lxxii:1, etc., and similar passages.

The enemy of Israel, even as ours now, could nor rest quietly when uch blessing and spiritual advancement was the portion of the people of God. A vast army of one million men reinforced by 300 war chariots is coming to crush the good King and his army of but half the size. The odds against the right, then as now, seemed great, and to human eyes Asa was facing defeat and the overthrow of all the good he had accomplished. But he had learned a secret that we need to know now. A secret he makes use of, and that we need to use. The secret was that of the throne of grace. Hear him pleading, "Lord it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord, our God; for we rest on Thee, and in Thy name we go against this multitude" verse 11. And when any trusting soul thus puts the matter in the hands of the Lord he has enlisted omnipotence on his side, and he may go forth singing songs of victory. For he cannot and will not be defeated. God stands pledged to deliver and to save him to the uttermost. The record of verse 12 is the only possible sequel. "So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled." Are you pressed by the foe? Are you hemmed in with no possible way of escape that you can see? Look unto the Lord in simple faith and let Him act for you.

THE LORD PRESERVES JOASH

(April 9. 2 Kings xi:1–4, 11–17.)

Golden Text, Psa. cvl:20

I. Lesson Outline

1. A safe Hiding Place (verses 1-3). 2. A Blessed Surprise (verse 4). 3. An Enthroned King (verses 11-12. 4. A Just Doom (verses 13-16). 5. A Righteous Covenant (verse 17).

II. The Heart of the Lesson

Remember that the enemy, yours and mine, Satan; like the wicked Athaliah, of our lesson, invariably overreaches himself. With all his wisdom he is never wise enough to spare himself the chagrin of defeat. In his blindness he is pulling down his doom upon his head as speedily as he can. And this is true of every foe of God and His people. This

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wretched woman who walked the bloody way to the throne thought herself secure in her power. Very much as the unbelieving world is to ultimately say, "Peace and safety." And then what? "Sudden destruction shall come upon them and they shall not escape.' (I Thess. v:1, etc.). So was it with Athaliah. So shall it be with Satan too, (Rev. xii:9, xx:1-3, 7-10).

How safely the true and rightful King was kidden away till God's time came. Remember that this world rejected and crucified God's King. But God has never given up the eternal plan of enthroning Him as King of kings and Lord of lords. At the time of His rejection and casting out the Lord said unto Him, "Sit Thou at My right hand, until I make thine enemies thy footstool" Psa. cx:1. And he shall yet be revealed as was the true king ofIsrael. Only te revelationofGod' King will be in might and power and glory. (Acts i:9-11, Rev. i:7, x:11, etc., Matt. xxvii:64, Isa. xi:1, etc.). Do not forget that this foe, Satan, is already a defeated foe, and soon the defeat will be made apparent to the universe. Remember Col. ii:15, "And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it." And Heb. ii:14, 15. "For as much then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death, were all their lifetime subject to bondage." O, what a blessed word is this to the termbling heart of God's child, even here and now.

Witht eh proclamation of the Hight Priest enthroning the true King the wrath of the vile murderess reaches a climax: and her attempt to further her diabolical plans comes to an end in her well merited death. Will you compare this record with the picture of the end of the doomed Babylon, that religious prostitute, and foul murderess of God's people as portrayed in the 17th of Revelation. God intends to gather out of His Son's kingdom all things which offend and them which do iniquity. And one of the first to be gathered out is this apostate thing which has committed spiritual fornification with all the kings of the earth. Her judgment is lamented by the earth and the people of the earth. But it is received with acclamations of joy by the heavens and all the saints in the glory. And with the regenade queen out of the scene hte throne is safe and the king is secure to reign righteously. And with the abominable apostate out of the way, the true church will have her heavenly place with her Lord, and shall reign with Him.

Our lesson closes with the covenant of peace between the King and the people. It is very suggestive of the covenant of peace between Him who is the Prince of peace and all the people of the world. A covenant expressed on His part by righteousness and peace; and on their part as believing in Him, obeying Him and worshipping Him. And also by the enforcement of righteousness the world over. For His scepter is a right scepter, and He must reign till He hath put all enemies under His feet: and the last enemy that is to be destryoed is death.

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OUR HOPE

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Editorial Notes

Lord, to Whom Shall We Go?

"Lord, to whom shall we go? Thou hast the words of eternal Life. And we believe and are sure that Thou art that Christ the Son of the living God" (John vi:68, 69). It was spoken by Peter in answer to the question of the Lord, "Will ye also go away?"

The multitude had listened to His great message concerning Himself as the bread from heaven. "I am that bread of life." Then He explained to them that if any man eat of this bread he shall live forever, and furthermore, "the bread that I will give is My flesh"; and, again, "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." In all these words He spoke of His sacrificial death on the Cross and how this death alone can give man life; that He Himself must be appropriated in faith. This is what He meant by eating His flesh and drink. ing His blood. But all this was the hard saying for them- There were many who professed to be His disciples, as there are many today who take upon themselves the Christian profession. And the multitude which had professed discipleship left Him; they turned away from His Person and His doctrine. "From that time many of His disciples went back, and walked no more with Him." It is so today. The ever increasing attacks upon the Bible lead more and more to the rejection of the Christ of God and His work of redemption. The enemies of the Cross, those who deny "the Doctrine of Christ," that He is come into the flesh, "that God sent His Son to be the propitiation for our sins," are constantly increasing. It has even come to this, that of late these deniers of the Doctrine of Christ charge those

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who still cling to it with being "unorthodox." Orthodoxy, according to their definition, means now to accept what is claimed to be "the conclusions of modern science and Biblical scholarship," the findings of the natural mind of man, which rejects God's revelation. According to "these findings," there is no Virgin birth, there is no sin-bearing work of the Son of God, there is no resurrection, and as to a visible return of our blessed Lord, that is branded as a hallucination.

Thousands of professed Christians follow these pernicious inventions; they turn their backs against the real Christ, though they still continue to mention His Name.

And when in the days of His presence on earth they left Him, to walk no more with Him, when they rejected Him and His blessed words of eternal life, to follow other leaders, mournfully He looked upon the few who still clung to Him, with the question, "Will ye also go away?" But how could that little flock leave Him? There were twelve men, but He knew there were but eleven, for as He said, "One of you is a devil." But the eleven who had tasted of His love, who believed on Him as the Son of the living God, who accepted His words of life and grace—would they ever leave Him? Could they leave Him? Peter but voiced the heart belief of all. Yes, He voiced the deep conviction of every true believer, of every new-born soul. "Lord, to whom shall we go?"

"Lord, to whom shall we go?" To whom shall we go with our sins? There is no relief from the burden which every conscience feels, the guilt of sins, except in Him who died for our sins. "Without the shedding of blood there is no remission of sins." Peace with God is found alone in Him "who made peace in the blood of His cross." And that peace is ours as we believe on His Name. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." To what else the human souls may turn, no matter what it is, there is no rest, no peace, no salvation to be found. Modernism, the new religion, the "findings of modern scholarship" whatever it may be, are but wells without water, empty cisterns filled with slime.

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Lord, to whom shall we go? To whom shall we go for assurance as to eternal life, the life which God's creature with endless being needs? Thou hast the words of eternal life! Yes, Christ, and Christ alone, has the truth and the power to bestow the life which the immortal soul of man needs to fit it for a heaven of glory and save it from a hell of eternal woe. "Thou (the Father) hast given Him (the Son) power over all flesh, that He should give eternal life to as many as Thou hast given Him." "The gift of God is eternal life through our Lord Jesus Christ." "He that believeth on the Son hath eternal life; and he that believeth not the Son shall not see life, but the wrath of God abideth on Him." "Verily, verily, I say unto you, He that heareth my word, and believeth Him that sent Me, hath eternal life, and shall not come into judgment, but is passed from death unto life." Or, put it negatively: He that does **not** believe, he that turns away from Christ, he that believeth not that He died for our sins, he that rejects Him—to whatever philosophy, school of thought, religion or cult he may turn—he will remain a lost soul, doomed to spend eternity in the outer darkness. It is forever true, "Thou hast the words of eternal life." Apart from Him there is no life, there is no salvation.

Lord, to whom shall we go? To whom shall we go with our sorrows, with our burdens, with our heartaches, with our disappointments, with our pain, with our troubles? To whom shall we go to find comfort, to find strength and help? Certainly not "to the findings of modern science and modern infidel Biblical scholarship." Whatever man has invented, whatever man offers as a substitute for God's truth and revelation, whatever man's explanations of life and its problems, though clothed in words of charm and sweetness, all are like "Job's comforters" which cannot comfort. Christ, and Christ alone has the comfort, the joy and help for the human soul. He is the One, the only One, who bore our sorrows, and who bears our burdens now. Apart from Him there is no comfort, there is no help. The soul that knows not Christ, or turns away from Him, will finally end in unspeakable despair.

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Lord, to whom shall we go? To whom shall we go for assurance of a home, a happy home of blessed reunion with our loved ones? Eternity is set in every human breast. To whom shall we go to get assurance, the hope, the unfailing hope of heaven and glory? Infidelity has no hope. Infidelity is the rejection of revelation. Infidels like Voltaire, Thomas Paine, Renan, Ingersoll, the destructive critic, the Reverend D.D., the Professor Ph.D., are all one in rejecting God's revelation, and they have no hope. The Lord Jesus Christ alone has the words of assurance, the words of hope, the words of glory. We may read it a thousand times over and over again, but it is always new, always fresh, always life. . . . "Let not your heart be troubled, ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also."

Lord, to whom shall we go? Where? There is no other place to go to! There is no other Name! There is no other way! Poor shifting mass of Christless Christianity! You follow leaders which lead you away from the one foundation, blind leaders of the blind! You accept their new discoveries and inventions, the infidelity which garbs itself as "Biblical scholarship." You are heading for the pit. Some of these infidels, who, like the professed disciples in John's Gospel, turned away from Christ, refused to believe that He is the Son of God and man's only Saviour, some of these destructive, modern critics, ere they passed away, left behind a testimony of the hollowness of "modern Biblical scholarship," for they died without the assuring peace of the Saints of God.

Lord, to whom shall we go? Dear reader, what is **your** answer? There is but one answer for the Saints of God. While Christendom turns away from Him, let God's true Church turn more to Him. Let us go more than ever to Him; cling to Him; walk with Him and follow Him. This must be our answer. And let it be seen in life and conduct

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as well that we have found in Him our all. "Thou hast the words of eternal life."

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In Him

"In whom are hid all the treasurers of wisdom and knowledge" (Col. ii:3). The Apostle warned the Colossians to beware of philosophy and the traditions of men. Some false teachers had come amongst them with a show of learning. These Colossians evidently were not so much troubled with "the lust of the flesh" as they were with "the lust of the mind." These false teachers promised them through philosophy, perhaps also through occult things, by intruding into the unseen things (Col. ii:18), a better and higher knowledge, than that which God has revealed in His Word. Therefore the Apostle told them in his inspired Epistle that there is a mystery of God, and in that mystery of God there is hidden all the treasures of wisdom and knowledge. And what is the mystery of God? It is Christ. In Him are deposited al the treasurers of wisdom and knowledge. The highest wisdom and knowledge a human soul can receive is the Lord Jesus Christ. In Him are treasures of knowledge which are unsearchable. We know Him; we have enjoyed some of the unsearchable riches, but there is always more to follow. He can never be exhausted. Some day all the wisdom and knowledge of man will pass away. It will be forever gone, that in which the finite mind of man boasted and gloried in. But then the Saints of God will but begin to find out the eternal treasures of wisdom and knowledge in Him, who is the mystery of God.

Do you realize every day, oh child of God, that your greatest need is to know Christ more, the mystery of God? This is the key to a true Christian life, a life of peace and joy, a life of service—to know Him and to find in Him the treasures of wisdom and knowledge. Not in our experience, not in anything else, but in Him.

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Cast Down

There is a special promise in the Word of God to those who are "Cast Down." In the second Epistle to the Corinthians (chap. vii:6) we read, "Nevertheless God, that comforteth those that are cast down, comforteth us by the coming of Titus." There is much in the life of a child of God which casts down, which is discouraging; but for all there is comfort, the comfort of God in the Lord Jesus Christ.

We are cast down often on account of our failures and sins. Here is His comfort: "If any man sin we have an advocate with the Father, Jesus Christ the righteous" (1 John ii:1). "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). The true spiritual way is to come at once with our failure, with our sin to Him and claim this comfort. The unspiritual way is to say, "We have not sinned," for it is written, "If we say that we have not sinned, we make Him a liar, and His Word is not in us."

We are cast down now and then about the work of the Lord. We bear witness to the Truth, send forth the Gospel, toil on, spend, deny ourselves, and when no results appear and everything seems to be fruitless, we are often discouraged and downhearted. But then He comforts us. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. xv:58). More than that gives us a blessed assurance. "And let us not be weary in well doing, for in due season we shall reap, if we faint not" (Gal. vi:9). "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi:5, 6).

We are cast down and discouraged sometimes on account of circumstances. But then He giveth more grace and by His gracious help we are lifted above the circumstances and He comforts our hearts. Such was the case with Paul. "For when we were come into Macedonia our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless **God**, that comforteth

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those that are cast down, comforted us by the coming of Titus" (2 Cor. vii:5, 6). He comforts our hearts through acts of providence. Just when we are troubled on every side, He sends some "Titus" some one or something to cheer our hearts. "For He knoweth our frame; He remembereth that we are dust" (Psa. ciii:14). "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 make a way of escape, that ye may be able to bear it" (1 Cor. x:13).

Tribulations of different kinds and sufferings often make us cast down. And again He comforts us. "Beloved, think it not strange concerning fiery trial which is to try you, as though some strange thing happened to you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter iv:12, 13). "And we know that all things work together for good to them that love God, to them who are called according to His purpose" (Rom. viii:28). Whatever it may be which casts us down we shall find the comfort we need in Him, the all-sufficient Christ, *and in His precious Word.*

And when our loved ones leave us, when they pass on to be with the Lord, when we weep our tears of sorrow and bereavement, what blessed comfort He gives then "in that blessed Hope," the coming of the Lord for His Saints, when we shall meet them again and together with them, caught up in clouds, to meet the Lord in the air (1 Thess. iv:13–18).

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Christ and the Scriptures

In our exposition on the Gospel of John, *in this issue, we call attention to the brief* statement of our Lord "the Scripture cannot be broken." We desire to quote the excellent words, in connection with this word of our Lord, written years ago by the late Bishop Ryle of Liverpool:

"We should observe, secondly, in these verses, **the high honor that Jesus Christ puts on the Holy Scriptures.** We find Him using a text out of the Psalms as an argument

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against His enemies, in which the whole point lies in the single word 'gods.' And then having quoted the text, He lays down the great principle, 'the Scripture cannot be broken.' It is as though He said, 'Wherever the Scripture speaks plainly on any subject, there can be no more question about it. The cause is settled and decided. Every jot and tittle of Scripture is true, and must be received as conclusive.'

"The principle here laid down by our Lord is one of vast importance. Let us grasp it firmly, and never let it go. Let us maintain boldly the complete inspiration of every word of the original Hebrew and Greek Scriptures. Let us believe that not only every book of the Bible, but every chapter—and not only every chapter, but every verse—and not only every verse, but every word, was originally given by inspiration of God. Inspiration, we must never shrink from asserting, extends not only to the thoughts and ideas of Scripture, but to the least words.

"The principle before us, no doubt, is rudely assaulted in the present day. Let no Christian's heart fail because of these assaults. Let us stand our ground manfully, and defend the principle of plenary inspiration as we would the apple of our eye. There are difficulties in Scripture, we need not shrink from conceding, things hard to explain, hard to reconcile, and hard to understand. But in almost all these difficulties, the fault, we may justly suspect, is not so much in Scripture as in our own weak minds. In all cases we may well be content to wait for more light, and to believe that all shall be made clear at last. One thing we may rest assured is very certain—if the difficulties of plenary inspiration are to be numbered by thousands, the difficulties of any other view of inspiration are to be numbered by tens of thousands. The wisest course is to walk in the old path—the path of faith and humility; and say, 'I cannot give up a single word of my Bible. All Scripture is given by inspiration of God. The Scripture cannot be broken.' "

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Fundamentalism a Menace?

"We believe that Fundamentalism is a menace to the world, that the church will be weakened in proportion as it gains the ascendency, that it destroys the power of Christianity to save our civilization." This is the **dictum** of the Rev. Chauncey J. Hawkins, whose evil utterances and denials of Christianity we have previously mentioned in "Our Hope." He is pastor of the Plymouth Church in Seattle.

Well, we are not surprised to hear this man, who is an enemy of the cross, saying such a foolish thing. As if the men who stand by the Bible, who hold on to this authority, and try to restore confidence in its great message, could ever be a menace to the world. They are the very oposite, a blessing. Every man who has just a little brain-matter knows that the horrible increase of crime, the unspeakable moral degeneracy among women and the young has one common source, the rejection of the Bible as the Word of God. We say it again as we have said it before, the men and the institutions, which teach modernism, that is a denial of the faith and the Truth as revealed in the inerrant Word of God, are **the most immoral force** in the world today. These men and institutions are the real menace. Let these men go on a little while longer and the world will be plunged through these blind leaders of the blind into an abysmal catastrophe such is unknown in all history. It is coming! You, Hawkins, Mathews, Abbotts and others, "Be not deceived! God is not mocked!"

But it is ridiculous what this man writes in a little leaflet in which he makes the above nonsensical remark. Listen: "It is a modern type of religion coming from the Moody School in Chicago, with which no member of the Moody family today has any connection, and the Torrey School in Los Angeles." . . . Is it not ridiculous, foolish nonsense to say that the fundamental truths of the Bible, such as the belief in the inspiration of the Bible, the Virgin birth of Christ, His substitutionary sacrifice, His physical resurrection and His second visible and glorious coming again, these cardinal truths of the Bible, believed by the Saints of God

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in the past and by all true believers living today is as"modern type of religion." It shows that this man in spite of his **pretended** scientific knowledge knows nothing.

And again: "Behind the propaganda are **millions of dollars** which are used to divide Christians churches, to split the workers on the mission fields and to drive ministers with modern tendencies from their pulpits. It is a reactionary movement against modern scholarship, denouncing the conclusions of modern science and modern Biblical scholars."

Is this true? We started in Bible conference work almost thirty years ago. A good deal of the work going on now in many cities, in earnestly contending for the faith delivered unto the Saints, besides much else, is partly the direct result of the work of so many years. But in all these years we struggled along as far as the financial side is concerned. Nor is it true today, since there has come such a mighty awakening among true Christians to stand by the old Book and the old Gospel, that this propaganda is backed by **millions of dollars.** He may have heard of a fund given by a consecrated man in Los Angeles, but that fund is not used for the purpose as stated in the above paragraph, "to divide Christian churches, etc."

It seems to us that the enemy is getting ready for something to counteract the present day revival of sound doctrine. It may even come to actual persecution of those who speak out and stand by the Bible. But God's people need not be dismayed. All this talk of "modern science" and "modern Biblical scholarship" and "modern this and modern that" is nothing but a gaseous bluff and puff of the darkened mind of the natural man.

Let us keep on bearing our testimony to the faith delivered once and for all unto the Saints. The battle will not last forever. But ere the victory comes there is the mighty conflict, when the hosts of evil arise to crush the little flock. That conflict is in sight, but also the victory.

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Making Sport of Hell

The "Elks," a secret society, held recently a celebration in St. Paul, Minn. It was a big carnival. The merrymakers selected the solemn truth revealed in the Bible covering the eternal abode of lost souls to amuse themselves with. We quote from the St. Paul *Pioneer Press*:

"Everyone who was downtown Saturday night thought there was a big fire somewhere. A siren was screeching the greater part of the night There was a fire.

The congregation was at the Elks' club. The siren which was heard had been placed outside the door of the club to advertise "Hell," one of the features of the Elks' carnival.

When one came into the club to see what the noise was all about, he was greeted by a sign "Go to Hell," placed conspicuously in the lobby.

'If you don't want to dance, go to hell," a fierce-looking Satan shouted through a megaphone at the visitor. Another sign read: 'Don't fail to go to Hell.' The Elks charged a price for the privilege and guests were heard to say, 'Huh, you can go there for nothing.' "

This is extremely vulgar, to say the least. We wonder that there was not somebody decent in that crowd to protest such horrible sport. How a true Christian can fraternize with such societies and belong to them and support such things is hard to believe. Yet there are hundreds of them, including preachers, who are thus unequally yoked with unbelievers. Making sport of hell! And why? It comes back to the men who have discredited the Bible and who no longer believe that there is such a thing as an eternal punishment of the wicked. That is why the world laughs at hell. Satan said to the woman, "Ye shall not surely die." That was his lie. And behind each denial of everlasting punishment, behind the Russelites, the Los Angeles Restitutionists with their concordant Bible perversion, the Seventh Day Adventists with their annihilation doctrine, the Universalists and others stands the same liar from the beginning. What an awful discovery it will be when the world finds out that God's Word is true and that there is a place of everlasting darkness and punishment as there is a place of everlasting glory!

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A Jew and THE Jew

There is a wide propaganda made today from the side of modern Jews to influence public opinion. This includes even "moving picture plays" in which the Jew is lauded to the sky and the Christian appears in an unfavorable light. This propaganda also circulates literature. One of the most pernicious leaflets we have seen is the following, written by a modern Jewish Rabbi:

"Once the flood of hatred, dissension and prejudice that brought such untold havoc shall have disappeared from the earth; once religion emerges from the nebulous atmosphere of other worldliness and directs its longing for God toward a world of godliness on earth in the spirit of the ancient prophets, then the historic mission of the Jew will also be better understood. Israel, the hunted dove, which found no resting-place for the sole of its foot during the flood of sin and persectuion, will then appear with the olive branch of peace for all humanity, to open the hearts of men that all may enter the covenant with the universal Father. Then, and not till then, will the shame of those thousands of years be rolled away, when the world will recognize that not **a** Jew, but **the** Jew has been the suffering Messiah, and that he was sent forth to be the saviour of the nations."

This paragraph shows that the blindness of the Jew is as great as ever. But there is something worse, something more appalling than this Jewish perversion and blindness. That is the apostate, modern church, which through its infidel teachers and leaders fully endorses such a statement like the above. Destructive teachers and preachers, turned out by the modern theological seminary, fully stand by this perversion of the infidel Jews, that the only Messiah is the Jewish Nation, and not He, who is God the Son, Jehovah, blessed forever.

Look again at this statement: "Then and not till then, will the shame of thousands of years be rolled away, when the world will recognize that not **a** Jew, but **the** Jew has been the suffering Messiah, and that he was sent forth to be the saviour of the nations." What does it mean? It means the same spirit of long ago. Pilate led Him forth, clad in the purple robe, crowned with a crown of thorns. There He stood in all His matchless beauty of love and meekness, the Man, the Son of David, witnessed to by Himself, by His mighty works of power, by God's own voice, as God manifested in the flesh. There He stood ready as

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the willing sacrifice to die for that nation, and to finish the work the Father gave Him to do. Then it was when a sound of many voices swept through the hall of the Roman, "Away with Him! Away with Him! Crucify Him!"

It is the same cry which breathes in these words of the modern Jew. Away with Him! And the apostate church, with its sickening denials of Christ, joins in this blasphemy. Away with Him!

"Not **a** Jew, but **the** Jew." They mean by it that Christ is but **a** Jew. That this one Jew could never be the Messiah; that His sufferings can never accomplish anything for the world; that all He is, all He has done, is a failure and cannot save the world. He is not needed and not wanted. In devilish pride the nation claims to be the suffering Messiah. **The** Jew is Israel; that the nation is the saviour of the world and not the Son of David, the Son of the living God. What a venom is once more ejected against Him! Yet look at **it** again! Not **a** Jew, but **the** Jew has been the suffering Messiah, and that He has sent forth to be the Saviour of the nations. **Yes,** our ever blessed Lord, the Lord Jesus Christ, is THE true Israel, THE Man, THE Jew, yet more than that, the Son of God. He suffered and died for **the** nation. He is the Saviour, the only Saviour of the world.

Oh! apostate Jewry! Oh! apostate, infidel Christendom! You are heading for an awful hour, the hour when you will have to face "the Lion of the tribe of Judah" in all His majesty and holy wrath.

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More about San Jose

The outrageous reports which came from San Jose about the wonderful works "that miracle woman" had performed are now repeatedly denied. We exposed some of these things. The "Moody Bible Institute Magazine" for February contained a resume of the teaching given by the Pentecostal leader during the San Jose (California) revival. We quote from it:

I.

As to Healing

1. **Healing is guaranteed in the atonement for all believers. God must heal.**

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2. "By His stripes we are healed," had direct bearing on the body only. The soul is excluded.

3. "The floggings of Christ in Pilate's hall had nothing to do with my sin—healing of the body."

4. All can be healed if they only have faith. Paul was never mentioned in connecton with this claim, for his experience denies her claim.

5. Doctors are belittled along with the use of means. No reference is made of any Old Testament cases regarding use of means. Likewise the New Testament is left in the background. Luke, the beloved physician, is unknown.

6. No healing without personal examination by her discerner—her mother.

7. Cards must be obtained. This is evidently to keep the "incurables" from the platform.

8. I never witnessed any wonders performed, and certainly am convinced that there is a strange power at work somewhere.

9. I believe that many of the cures are a direct result of faith in the healer herself.

10. All reported cures are linked in some way with the nerves. No creative works of any kind.

11. I know of a preacher's wife who was healed of defective eyesight and publicly testified to the same, of whom I learned afterwards from her husband that she was deceived and that she has since purchased new glasses.

12. Many of her absolute cures have since been called by death because of sheer foolishness, i.e., failure to obey good common sense.

13. Dr. Russell, of Oakland, reports after an investigation of her so-called cures that none can be located.

14. I witnessed a horrible sight, a hollow mockery, on the last day of her meetings. All ministers were invited to heal. Many tried to do so on some innocent victims. It was cruel and heart-rending. I never saw a cure performed by any of the co-salled healers.

15. Some features of the "tarrying meetings" were very objectionable. There should be separate rooms for the women.

16. Mrs. McPherson herself experienced difficulty with her throat during the meetings and resorted to the use of means—water or lemon juice. Why not have faith and do away with the means?

17. Her main supporter at San Jose publicly testified that he was hindered from taking a more active part in her meetings because of throat trouble!

II.

As to Tongues

1. We must have the identical experience of the apostles in receiving the baptism of the Holy Ghost.

2. The baptism of the Holy Ghost cannot be received apart from the gift of tongues.

3. The baptism of the Holy Ghost is nearly always received at the tarrying meetings.

4. The method of receiving the baptism is on the back with the hands up.

5. You must experience the burning sensation of the tongues of fire.

6. Mrs. McPherson herself speaks publicly in tongues without an interpreter and glories in her tongues movement.

Strange it is that some persons have written us that we do this woman preacher an injustice by classing her with

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Pentecostalism. These persons deny that she has the jiberish, called "gift of tongues." But Pentecostalism claims her and she is all the Pentecostal cult stands for. In one city she kept very cunningly some of these things in the background. Others write us that the power manifested is a "strange fire," and they urge us to keep on with our warnings which do much good.

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The Stony Brook School

The Stony Brook School for Boys will be opened, God willing, this fall. A strong faculty has been selected, with Frank E. Gaebelein, M.A. as principal. A catalogue as to the details of this school—the curriculum, faculty, the Bible instruction, etc., is now ready. It will be sent free to all who are interested in the school.

It is needless to emphasize again the immense importance of such a school. The secular institutions of learning are all more or less tinged with infidelity, and through teachers who know not God and our Lord Jesus Christ the young are being misled. Still worse are many of the institutions which are affiliated with different denominations. What is taught in these schools, colleges, and universities goes under the name of "Christian teaching," but the fatal and pernicious destructive criticism lurks beneath it.

We believe that this school, which will take boys from the ages of twelve to eighteen, and will give them thorough instruction in the Word of God and in the faith delivered unto the Saints, besides fitting them for entrance to any college or university, is most timely. It will be the aim of those who head this school to reach each boy with the Gospel and to lead him to a decision for Christ. We believe that the Stony Brook School for Boys is the beginning of a nation-wide movement to establish Christian schools for boys and girls throughout the country.

Knowing the great meaning of this school, we earnestly urge all our readers, who have the welfare of the young at heart, to consider the following:

I. Remember this school in your prayers. Your prayer

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are needed, for there are many difficulties and hindrances. The enemy will do everything to prevent its success, but "prayer changeth things."

II. Have you boys who need this school? Do you know of parents who would like to see their boys educated on the right lines of the Gospel and brought under the influence of true Christian teaching? Then please communicate at once with the Principal of the school, Mr. Frank E. Gaebelein, Room 613, 156 Fifth Avenue, New York, N. Y. Not more than fifty boys will be accepted for the start. **Therefore, applications must be sent in at once.**

III. The financial needs of the school are great. It is a very expensive undertaking. Thousands of dollars are needed at once. The world will not back up such a movement, nor will the apostate world-church have anything to do with it. God's people, who love the Lord and His Word, must stand by it. If the Lord lays it on your heart and you are able to do it, please send your subscription or contribution to the Stony Brook School for Boys, Room 613, 156 Fifth Avenue, New York City. Checks should be written in the name of the Stony Brook Assembly, Inc.

IV. Many of our readers have no boys to educate. Perhaps some dear boy was taken home to be with the Lord. As we shall receive applications from parents who are unable to pay for their boys at the school, we suggest that some of our readers, either in memory of their departed boys, or to help some other boy, will make themselves responsible for one or more students. We believe that this will bring a rich harvest of blessing.

V. The Board of Governors, which will control the development of the school, consists of the following men:

Rev. John F. Carson, D.D., L.L.D., Brooklyn, N. Y.; Rev. Arno C. Gaebelein, New York; Mr. R. H. Gillespie, Stamford, Conn.; Mr. William A. Harbison, Pittsburgh, Pa.; Mr. Roy M. Hart, Brooklyn, N. Y.; Mr. Ferdinand T. Hopkins, New York; Mr. Robert Johnston, St. Louis, Mo.; Rev. J. K. McClurkin, D.D., LL.D., Pittsburgh, Pa.; Rev. William L. McEwan, D.D., LL.D., Pittsburgh, Pa.; Mr. Hugh R. Monro, New York; Rev. Ford C. Ottman, D.D.,

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Stamford, Conn.; Col. E. L. Sanctuary, New York; Rev. David M. Skilling, D.D., Webster Groves, Mo.; Mr. Sidney T. Smith, Winnipeg, Canada.

We shall continue to inform our readers of the progress of the school.

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Luther on Universities and Schools

In his great "History of the Reformation," J. H. Merle D'Aubigne quotes Dr. Martin Luther, giving his estimates on the universities and schools of the future, which amounts to almost a prophecy. Luther wrote: "I am much afraid that universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures, engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

Every word of what this great man of God wrote centuries ago is true. And Dr. D'Aubigne adds, "Weighty words, upon which governments, learned men and parents in every age should seriously meditate." Alas! frequently we meet heart broken parents with the sad story of their boys and girls who lost their faith in the Word of God in some educational institution. How needful institutions are in which the Bible is being taught and the Gospel with all the great foundation truths is upheld.

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Crazy Audacity

All over this land men lecture under the auspices of a certain Rutherford, the head of the Russell cult, or the International Bible Student Association. The names of these lecturers, or self-styled Evangelists are unknown, yet they are advertised frequently as "one of the greatest Bible Scholars of today." Before me is one of these advertisements. The large display advertisement has for a heading the following announcement: **"Resurrection of the dead begins in 1925."** Somebody asked us where they got this information from.

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We answered, From the pit. These fellows follow but the footsteps of their departed master, Charles T. Russell, who also announced in the same cock-sure way that the Millennium would begin in 1914. Of course these false prophets in sheep clothing get a big hearing. But wait, if our Lord tarries, what new invention they will bring forth when 1925 comes. No true believer should even go out of curiosity to listen to these men.

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Encouragement

Our trip to the great Southwest and Southern California was filled with encouragements. After a few days of blessed ministry in **Pittsburg, Kansas,** we started meetings in **El Paso.** These meetings were arranged by Mr. S. J. Brient, Secretary of the Y. M. C. A. and held in the Central Baptist church of that city. The attendance was large, and all churches of this fast growing city took an interest in the conferences through their spiritual members. There was great blessing in every way. We also addressed a large **Mexican** meeting and preached to them through an interpreter. There is a blessed work going on among the Mexicans in El Paso and across the line in Mexico. We have shipped a good consignment of our Spanish books, His Riches, the Work of Christ, Daniel and Revelation to El Paso for free use among the Mexicans, who are so open for the Gospel. We also preached the Gospel through an interpreter to some 250 Mexican boys and girls in a school. They paid excellent attention and we doubt not some of them will be led to Christ. As soon as the way opens the Editor expects to go on a missionary trip through Mexico, visiting Chihuahua, San Luis Potosi, Mexico City, etc. A Mexican believer will accompany us on the trip to interpret our preaching into Spanish. We think this is a great opportunity.

In **New Mexico,** that is, in Albuquerque we held a series of meetings in the First Presbyterian church, which were also well attended by members of the various churches. We felt much good was done and many hungry sheep of Christ were fed by the ministry of the Word.

A week was spent in **Los Angeles** in the Bible Institute and here, as usual, there was a big hearing and blessing. It was the same in **Whittier** and **San Diego.**

For all these mercies and privileges, for His guidance and protection, we thank Him, whom we serve. "We thank God and take courage."

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Future Meetings

We have before us invitations from many states and foreign lands. We feel the need of guidance increasingly. He knows the fields, the hearts, the needs and He has the key in His blessed pierced hands to open doors and to close doors.

We hope to hold conferences in Winnipeg and other Northern cities; in Chattanooga, Ten.; in Cleveland, Ohio, and Buffalo, N. Y., as well as in other places. Later in the summer we shall, the Lord willing, supply the pulpit of Knox Presbyterian church in Toronto, Ontario, and hold a Bible Conference there. As all these meetings will be large advertised in the daily papers, our readers will hear of the exact dates in due season. Continue to pray for us.

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We thank our readers once more for their kind interest in increasing the circulation of "Our Hope." Many evidences come to light how the Lord has blessed new readers of the magazine. An aged servant of the Lord to whom the magazine was sent through a friend wrote an almost heart-breaking letter. He deplored the fact that he did not get the truth as contained in "Our Hope" when he was younger. There are many others who have said the same thing. A dollar is a small amount, **but it can do a great work for the Truth.** We are putting constantly, as we are enabled, missionaries and young preachers on our list to whom we send the magazine and other literature free. Will **you** continue to help? The Lord will be your rewarder.

The Russian Bible and Evangelization Society, with headquarters at 156 Fifth Avenue, under the management of a committee of reliable Christian business men and others, continues its work. Bibles are sent forth and men on the field preach the Gospel. Detailed information is given in the organ of the Society, "The Russian Harvest Field." The paper may be had by addressing the headquarters.

The Gospel of John

Chapter X (Concluded)

Jesus answered them, Many good works have I showed you from My Father; for which of those works do ye stone me. The Jews answered Him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law, I said Ye are gods. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God. If I do not the works of My Father, believe me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me, and I in Him. Therefore they sought again to take Him: but He escaped out of their hand. And went away again beyond Jordan into the place where John at first baptized; and there He abode. And many resorted unto Him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on Him there (verses 32–42).

The third time they had tried to stone Him. Many hands had reached down to the ground and picked up a convenient stone; they were ready to stone Him. Behind this new attempt stood the murderer from the beginning,

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Satan. All along for 4,000 years this fallen being had tried to frustrate God's plan in redemption, and, knowing that these purposes of redemption centered in the promised Redeemer, the Son of God, Satan aimed at Him. Beginning with the first fratricide when Cain slew Abel, to the cold-blooded murder of the little boys in Bethlehem when the promised child had been born, he attempted to make impossible the work of redemption. Yet he failed continually. And here Satan made another attempt. Yet they were unable to cast a single stone. Surrounded by the howling mob which cried "Stone Him!" as they cried later "Crucify Him!" He is the picture of majestic calmness. He rebukes them. He appeals to the great works, the miracles of divine power He had done. These were the evidences of His Messiahship. They showed that He is God, one with the Father. Was there anything in these works He had shown them from His Father, which required such an action which they were about to execute when they picked up stones? "For which of these works do ye stone Me?" But they were ready with an answer. The logic of His words were at once recognized by these shrewd assasins.

"The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy, and that Thou, being a man, makest Thyself God." Thus they had to bear once more a witness that all His works were good, that what He did not not evil, but good and righteous. What galled them was His repeated witness that He is God, one with the Father. They had not forgotten what His lips had spoken when the lame man had been healed by Him, when they realized that He claimed God as His Father, thus making Himself equal with God (John v:18). It shows clearly that the Jews in our Lord's time attached a much higher and deeper sense to our Lord's frequently used language about God being His Father than modern readers are apt to do. In fact they regarded it as nothing less than a claim to equality with God. Modern Arians and Socinians (that is, Unitarians, Christian Scientists and the Russellites), who profess to see nothing in our Lord's sonship but a higher degree of that relationship which exists between all be-

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lievers and God, would do well to mark this verse. What they say they cannot see, the Jews, who hated Christ, did see. That "contemporaneous exposition," to use a legal phrase, of our Lord's words, deserves great respect, and carries with it great weight and authority. As a man, our Lord was a Jew, educated and trained among Jews. Common sense points out, that the Jews, who lived in His time, were more likely to put correct sense on His words than the modern deniers of Hls Deity."*

Their answer charging Him with blasphemy contains the claim that they stood up in honor for God, and that they defended Him against this man. If this were true, God, because He is righteous, would have had to reward them for their holy zeal in rejecting a blasphemer. But instead of receiving a reward after they had rejected the Lord Jesus and delivered Him into the hands of the Gentiles, God had their city burned, the temple, of which they boasted, destroyed, and the whole nation was dispersed among all nations. The subsequent history of the Jewish people, a history of blood and tears, is a witness that He whom they hated without a cause, whose work they saw, whose words they heard, was and is the Son of God, one with the Father, and not a blasphemer. Every generation of Jews since that day when they condemned the Lord of Glory, sharing by unbelief in this rejection, has borne witness through sufferings untold, that the Lord Jesus Christ is the Son of God.

He answers the awful charge by the Scriptures. In the eighty-second Psalm is a little statement, which He in His infinite wisdom selects to show them their fatal error. They had said, "Thou being a Man makest Thyself God." In that Psalm it is written, "I said ye are gods." Asaph, who penned these words by the Spirit of God, speaks of those whom God had put in places of authority among His people, such as kings, priests and rulers, as being gods. The same fact is stated in Exod. vii:1: "And the Lord said unto Moses, See I have made thee a god to Pharaoh." He was to act in the place of God towards the Egyptian king. Kings,

*Expository Thoughts on John.

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judges and rulers derive their power from God and act thus under His authority; therefore they are called "gods." Then the Lord applied this brief Scripture statement: "If he called them gods, unto whom the Word of God came, and the Scripture cannot be broken; say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God?" The writer of the Psalm by the Spirit of God called others gods, to whom the Word of God came, that is, who were commissioned by God to act in rulership, why, then, did they call Him, whom the Father had set apart and appointed and finally sent into the world, a blasphemer, because He claimed to be the Son of God? The argument is perfect. Nor must we overlook that brief statement, "the Scripture cannot be broken." He thus bears witness to the inspiration and authority of every word in the original text of the Bible. Every word is of God and it cannot be set aside.

Again He appeals to His works. If they were not the works of the Father, they should not believe Him. But all His works were of the Father, of which they must have been convinced. And if He does the works of the Father, though they believed not His words, they ought to believe the evidence of His works and thereby believe that the Father must be in Him and He in the Father. But this plain statement following His great argument only stirred up their Satanic hatred and opposition. A great tumult must have followed. Perhaps many hands were stretched out to catch Him, to lay hold on Him, to arrest Him and through murder make an end of His ministry. "But He escaped out of their hand." This was done in a miraculous way; no other explanation is possible. Here is the seething mob, Satanically energized, ready to tear Him to pieces. They rush upon Him, but suddenly He is gone. We do not know how the escape was effected. He may have become invisible; or their eyes may have been suddenly blinded. How it was we do not know; but it was a miracle, and demonstrated once more the fact that His life could not be touched; He alone had the power to lay it down and

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to take it again. Once more it is true, "His hour had not yet come."

He is seen next beyond Jordan in the place where John had first baptized. There He abode. It was at this place where He began His blessed ministry about three years ago (John i:28). There He had been proclaimed by the lips, which were silent now, as the Lamb of God. And as His ministry was about to end He returned to the same place. There He abode awaiting now the time when He would offer Himself as the Lamb of God.

A great gathering then took place—"many resorted unto Him." They remembered John the Baptist. They remembered well the words which the great herald of the King had spoken. He did himself no miracles. But while John worked no miracles, what he had spoken about Him, who had gone into Jordan to be baptized, had become true. The result was "that many believed on Him there." How they believed, whether only convinced in their minds that He is the Messiah, or whether they believed on Him as the Son of God and as Saviour, no one can tell. Perhaps the many who resorted to Him and believed on Him, belonged to those who on the day of Pentecost were saved.

(To be continued, God willing)

Studies in Isaiah

Chapters *XXIV-XXVII*

"The final judgment of the earth and Israel's songs of salvation"

Chapter xxiv

"*The doom of the present earth: of rebellious angels and* of impenitent men"

So interesting and valuable have I found the writing of Delitzsch on this section, that I could wish that space permitted my transcribing most of it; but as it is, I must give a word or two that shall pass on some measure of that interest to my readers—although it will necessarily greatly suffer by the contraction. It will not be necessary, however, to follow him in his argument for Isaiah being the

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veritable author of this portion of the book, which has been denied as a matter of course by the infidel critics of his and our day, for I shall assume that this is not needed by those for whom I write.

He begins by noting that the section is thoroughly eschatological, that is, it deals with the closing days of this age; and apocalyptic,*, that is, a divine revelation; certain historic events being taken, but "which vanish, like will-o-the wisps, as soon as you attempt to follow and seize them; the prophet only using them as emblems of far-off events of the last days, and not to be assumed to be final fulfilments of the prophecies, for in so doing, you will find yourself where will-o-the-wisps ever lead, in swamps of obscurities and difficulties.

"The particular judgments that we have been following in the preceding "Burdens" all flow into this last judgment as into a sea; and all the salvation that formed the shining edge of the oracle against the nations is here concentrated in the glory of a midday sun. These chapters form the **"finale"** to chapters xiii–xxiii, and that in a strictly musical sense: what the **"finale"** should do in a piece of music, namely, gather up the scattered changes into a grand impressive whole, is done here by this closing cycle. Song follows song 'mid the crashing of judgments, and these songs contain every variety, from the most elevated heavenly hymn to the most tender popular song." "Moreover, we do not find so much real music anywhere else in the ring of the words, for Isaiah is fond of painting for the ear, and the reason he does it here more than anywhere else is that these chapters are intended to form a **"finale,"** intended to surpass all that had gone before. The whole is a grand "Hallelujah" to chapters xiii–xxiii "hymnic in character and musical in form". There was no other than Isaiah who was so incomparable a master of language; "he is a Solomon among the prophets." "The revelation of the last things which the Apocalypse of the New Testament embraces in one grand picture, commences with Obadiah and Joel; there

*The reading "apocryphal" is of course a misprint and a very unfortunate one.

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is nothing strange in the fact that Isaiah also in these chapters xxiv–xxvii should turn away from the immediate facts of the history of his own time, and pass on to these depths beyond."

Now it is surely good to see that this Hebrew Christian (now with the Lord)—so competent as he was by a profound knowledge of the idiom of the language of the Old Testament: so imbued with the poetical element of his national prophets—was in perfect accord with what we have previously gathered as to the **final** fulfilment of these prophecies being entirely in the future; nor does it lessen our pleasure to read of this accord in his own choice words and poetical figures that are worthy of forming a commentary on this "prophet of fire" of his nation.

Further, it serves to confirm the conviction that many of us have long held that our own prophetic book of Revelation is governed by the same principle; and can only be rightly understood by a twofold interpretation: the one referring to near-by, the other to far-off events; and which are distinguished by the words "historical" and "futurist."

But we turn to our chapter, and again attempt to throw a free translation into a slightly rhythmical form that shall at least give the reader both the sense and some idea of the poetical character of the original.

1: Behold the earth is emptied
By Jehovah Who maketh it waste,
Yea, He turneth it upside down
And scatters its dwellers abroad.
2: People and priest: mistress and maid: buyer and seller as one:
Lender, borrower: debtor, creditor: to all it happens alike.
3: The earth is utterly emptied—
The earth is utterly spoiled—
For Jehovah hath spoken this word!

In the preceding Burdens we have had (as Delitzsch says) torrents of judgment, each dashing fiercely along in its own channel, directed against nation after nation. But here we have them all joined together in so swollen a river that it sweeps everything before it in one awful cataclysmic catastrophe, which, while it may begin with apostate Israel, as the word "priest" in the second verse suggests, it certainly does not end till the whole world is affected.

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There is nothing in the past that can possibly be considered as anything like a fulfilment of this prophecy; and so, according to the short and easy method of infidelity called "Modernism," it is calmly swept away as being spurious, and not written by Isaiah at all. In this way all prophecy is disposed of; if the fulfilment in the **past** is too evident to be denied, **that** proves that it was written after the event: if, on the other hand, no fulfilment can be found in the past, then it is evidently spurious! Well, to us there is not the slightest difficulty in recognizing that this "holy man of God" is here being "moved to speak" by that Spirit to whom the future is as clear as the past, and depicting the terrors of that day in which "God will judge the world by that Man whom He hath appointed." It is true that it was, from a human point of view, very far off in the day the prophet wrote; but it has come very near now, for that very same Spirit has taught us to "see the day approaching." Does not the book of Revelation also tell the Churches of that "hour of trial that is to come on all the world to try the earth-dwellers," precisely as does Isaiah? Only there we have the sweet comfort of a gracious promise of some who have kept the Word of His patience, not heard in the Old Testament at all. Here, **in** the hour, there is no discrimination whatever: the whole earth is like a vessel turned upside down, and thus emptied—all classes and conditions are involved in one sweeping overthrow, and the reference to priest as well as people assures us that it must refer to a time of complete **and** universal **religious** apostacy, in which the leaders of religious thought have led the people away from the truth. Now while this must, I believe, refer primarily to the Jewish apostacy, yet the New Testament speaks exactly of the same thing: "For that day shall not come except there come the apostacy first," and every falsely called "Christian" pulpit shall ring with open attacks on the Person and Work of the Son of God—I can leave my readers to decide as to there being any such indications, even this very day; and even the confession of the fact sorrowful as it is, turns to a testimony of the truth of the

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Word of God, and to a brighter hope of our Lord's speedy return. But to go on with Isaiah:

4: The earth doth mourn and fade away—
The whole world droops and fades away—
The high ones of earth are drooping!
5: Under its dwellers the earth is defiled;
For the laws have they wilfully broken;
Have changed the decree, and have broken
The covenant everlasting!

6: 'Tis for this the curse hath devoured
The earth: and the dwellers upon it
Have become guilty!
'Tis for this the dwellers on earth
Are consumed almost to extinction
For few are the mortals remaining!
7: Mourneth the new wine:* withered the vine.
The once merry-hearted are sighing:
8: Ceased is the mirth of the tabrets;
Ended the revellers' tumult;
Ceased is the joy of the harping:

9: No wine with a song are they drinking:
Bitter strong-drink to carousers:
10: Shattered the city of Tohu.
Shut up all houses—no entrance;
11: For wine in the streets there's a wailing;
Darkened is now all its gladness:
The mirth of the earth is all banished:
12: What remains of the city is desert:
Its gate is shattered to ruins!

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*There are such frequent allusions in our chapter to "wine" that a very brief consideration of the subject as found in the Scriptures may not be without interest or profit. While the excessive use of all forms of intoxicants is condemned unsparingly, and there are strong warnings against permitting their control; yet their moderate use is not only not condemned, but rather encouraged. There is one exception: in the case of a man taking the vow of a Nazarite (Num. vi), but there the vow was not in the least because what was to be abjured was evil in itself, or it would have been compulsory on all, but it was quite voluntary; and, under it, the drinking grape-juice or eating even of a bunch of grapes or a dried raisin were as sternly forbidden as the drinking of wine or strong drink.

Nor in all the words that have been rendered by our word "wine" can it be assumed that excess resulting in intoxication is impossible. There are two that are commonly so rendered in English, both of which are found in verses 7 and 9 of our chapter: the one **tirosh** is assumed by some to refer to the unfermented liquor that we call grape juice; the other **yayin** to the forbidden intoxicant. Space will not permit a thorough examination; but a reference to two passages will probably be enough to lead to serious **questioning**, at least (putting it in the most conservative way), as to such an assumption being well-founded. In Numbers xv, and all through the holy offerings, it is the supposed bad **yayin**, and not the good **tirosh** that is offered with acceptance as a drink-offering of joy; and let anyone refer to Hoshea iv:11,

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There are several things that may make this obscure to us Gentiles, not accustomed to the Hebrew forms of expression; but we shall be losers should we therefore neglect it, for it is "profitable" as well as other parts of God's Word. It would appear clear that the prophecy of judgment begins with a centre, Israel, and from that centre sweeps in ever-widening circumferences till it includes the whole earth. Thus, while in the first verse there is some degree of uncertainty as to whether the Hebrew word **Ehretz** should be rendered "land" or "earth" (for that language has but this one word for both)—the word "priest," on the one hand, compelling us to think of Israel alone, where alone was a divinely appointed class of priesthood; on the other, we have a word in verse 4 that can only refer to the whole prophetic earth; and by the time we reach the end of the chapter, all uncertainty disappears, and "earth" is the only equivalent possible. It is then, the whole prophetic earth that is coming under divine visitation; and, in the light of other Scriptures, we see in this chapter those fearful preliminary judgments that lead up to and introduce the "day of the Lord," heralding and including His actual appearing. O, that it may indeed profit us, being mixed with faith in us who hear!

Our poor earth! It shares in the vicissitudes of that race which, by their bodies, spring from and are still related to it—it actually suffers for the sin of its dweller, man. In

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in which both words occur, and he will see that while, as a rule, **tirosh** may be found in the very respectable company of "corn and oil," it is there equally guilty with **yayin** of pernicious effects, quite impossible to grape-juice.

Wine, to **be wine**, must in moderate use be exhilarating; and, in excess, intoxicating; for, as all things visible and material are but shadows of the invisible, the spiritual and eternal, so the "cheer" (Judges ix:13) due to the moderate use of wine is a shadow of that true joy that is due to being filled with the Spirit, and in this sense by no means evil. Thus the warning to the most spiritual of all the Churches addressed in the New Testament is: "Be not **drunk** with wine, **wherein is excess,** but be filled with the Spirit." But all these things can be cheerfully given up where it might prove a cause of stumbling to the weak; or in submission to human law; but great care is needed, in these days, to maintain the authority and the clear teaching of the Word of God on this, as every other, question; for it is prone to be swept aside by extremists.

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Eden all was unmingled loveliness, for all was well with man; but with the entrance of sin, its beauty was sadly defaced, and not till the manifestation of the Son of God, the second Man—and with Him the fruit of His redemption, the "sons of God" (Rom. viii:19) shall earth regain its perfection of Edenic loveliness; but that will only be through the "birth-pangs," of which we are here reading. Thus, in these verses we see the earth like a fading plant, and the "high ones" among men are likened to the blossom at the head of that plant; but that blossom hangs down drooping! But why is this? Because they have defied God the Creator, by setting at naught all His laws, whether given to the Jew at Sinai, or to the Gentile in conscience or nature. Is it not true, my reader, is it not true? As far as it lies within the power of people even the laws of nature are ignored or reversed, and that with a superior smile of contemptuous amusement that they had ever been regarded! The apostle could appeal confidently in his day to the teaching of nature, as to the long hair of women being their glory. How little point would that have now! God strictly forbade the changing the distinctive garments of the sexes: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination to the Lord thy God" (Deut. xxii:5). Is not this being increasingly disregarded? If He was thus careful as to and interested in the very dress of His earthly people, who will say that He is less so in the case of those who take the Name of His beloved Son? Are these things so small that He cares nothing for them? So might it have been said as to simply taking a fruit from a tree; while with us, a straw or feather will show better than a weightier substance the way of the stream or wind. If anyone questions this importance let them read 1 Tim. ii:9.

But we have another expression that is full of interest: What is that "everlasting covenant" which the inhabitants of the earth are charged with breaking?

In Gen. ix:8 to 17, after and closely connected with that sacrifice of a sweet savour that Noah offered (chap. viii:20,

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21), within the compass of those few verses, we have exactly a sevenfold recurrence of that word "covenant"; which, in itself, is a clear mark of the divine importance attached to it, and among the terms applied to that covenant which God then made with the **earth,** it is called "everlasting" (verse 16). Here, then, we clearly have an "everlasting covenant," of which at that time the rainbow was the token; nor need we question that it is to this that the reference is made here. But this compels us to go a step further and ask: What was the basic principle of that covenant that made it everlasting? It was—it could be nothing else than **well-founded grace**—the sweet-smelling savour of the sacrifice was in Jehovah's nostrils, and grace founded on righteousness—righteousness that was perfectly vindicated by the atoning sufferings of our holy Substitute on the Cross—is ever in strong contrast with that legal covenant of **man's** works that was only intended for a temporary purpose "till the Seed should come to whom the promise was made." This "everlasting covenant" of grace, through righteousness, is alone that on which at any time, through all dispensations, God can ever bear with the earth, or any true blessing come, or can come, to sinful man, however penitent he may be. You will join with me I am sure, my reader, in thanksgiving to God for the "everlasting covenant."

But then has God, in giving that "everlasting covenant" of grace founded on atonement, deprived Himself of all powers of vindicating His government? Must conditions that flout that government, and set at naught the very basis of the covenant, be also borne with everlastingly? Far from it; for, in writing to the believing Hebrews, the Spirit speaks very clearly and explicitly of the most precious Blood on which this covenant is based, and utters the most awe-inspiring threatenings to all who shall despise it.

Ah, my beloved fellow-believer, in this chapter of Isaiah we may read of the quick-coming doom of all the earth now called Christendom. Can we write, read, speak or think of it without grief? Does the blessed fact of our own security in Christ, for which we are indebted to that everlasting covenant, justify callous indifference to the fate of

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our fellow men? Can we, with self-complacent calm, speak of the storm of judgments still impending, premonition of which may even today be discerned in unprecedented wars, pestilences and famines, and be unmoved because **we** are not to be personally involved? Such hard-heartedness is surely not due to the Spirit of God, for He leads His people rather to follow and mingle their tears with those of their divine Lord, as He foresaw Jerusalem's sorrows; and to share, in some feeble measure, Paul's tender emotion, when he could not write of those professing Christians whose "end was destruction" without "even weeping" (Phil. iii). No, the present condition of things cannot go on forever; for Christendom and its peoples lie not merely under the curse of a broken decalogue, or infringed laws of nature; but of having "trodden underfoot the Son of God, counted the blood of the covenant wherewith they were sanctified an unholy thing, and having done despite unto the spirit of grace"—how terrible the intervention of God when it *does* come!

In verse 10 I have left a word untranslated (following in this Delitzsch). It is a word always used of that chaotic condition the result of sin when visited by God. In Gen. i:2 it is rendered "without form" in the Authorized Version and "waste" in the Revised Version. I take it that no specific city is intended, but as in Rev. xvi:19 where it is termed "the great city"—not a literal city, which would not accord with the intensely spiritual and symbolic character of that book, but what man has been building as in united opposition to God, as Babel of old, expressive of their pride. Each nation has its own national boast, and "these cities of the nations" fall, while the "great city" the central metropolis of pride, the common boast of all, is divided into three parts (Ezek. v:1–2).†

† I see that Delitzsch thus comments on this verse, and without noticing the term used in Revelation: "This cannot be taken collectively—nor can we understand it as referring to Jerusalem, as the majority of commentators have done, after we have taken the earth (ha'aretz) in the sense of the world. It is rather the central city of the world estranged from God; and it is here designated according to its end, which end will be **tohu**, as its nature was **tohu.**"

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Nothing could exceed the gloom of the whole picture, and as the central city Jerusalem is really the representative of all Israel, as Babel was the representative of the whole earth, so here there is again a symbolic city that represents the proud building of the whole earth, and it is a desert; its gate in ruins—it is chaos (to her) returned.

Current Events
In the Light of the Bible

The Achievements of the Disarmament Conference. The great economic aim of the disarmament conference seems to have been successful. That aim has been to do something to relieve the intolerable burden of taxation which rests upon all civilized nations. By the naval reduction program many millions of dollars have been saved and statesmen begin to breathe a little easier. But the question of lasting, permanent peace, the permanent abolition of war, is an entirely different matter. In the February number of the *World's Work*, the following editorial appeared:

The epistle of Peace; to the Americans first, and to all others after: I, the Angel of Peace, an apostle of God unto all nations, unto men of good will in every region, but most especially to them that dwell in America, greetings. Ye all do know how that I have lately suffered bondage, have been reviled, and have endured chains and stripes in prison. Yet count I these things as nothing, if so be they bring us all to understanding and unity of spirit in brotherly affection. So it seemeth to me well, at this time and in this manner, to exhort all such as bore with me in this affliction: stand ye fast, seek ye still the unity of peoples, for the great day cometh when Lucifer, even the Spirit of Strife, shall be cast forth into outer darkness, and all men shall hold traffic together in amity and rightness of purpose, both American and European and they that dwell in the uttermost places of Asia, being of one mind and heart, seeking peace with their whole souls, forsaking war (that abomination of desolation, which hath, indeed, beset us sore these eight years past, not only in the armed camp and on the field of battle, but likewise even in the hearts of men; who have made truce, saying smooth words, yet were they filled with rancor and bitterness of spirit, neither ceased they from wrangling and contention). But now, of a truth, I bring you this great hope: out of much speaking cometh enlightenment, and out of council cometh understanding. Know ye, then, that those gatherings of wise men, whether they were at Washington, or at Paris, or at London, shall bear fruit for the healing of the nations. There shall be light out of darkness. They shall beat their swords into plowshares, and their spears into pruning hooks. Their men shall go forth to business, and the sons of men to the plow

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and the shuttle; neither shall they be afraid. Wireless unto wireless shall utter speech; and night after night shall they seek knowledge. This is that great hope, whereof I have spoken unto you.

But above all, brethren, learn ye of other men. They are all of one flesh with you, whether they be of Prussia, that late was filled with grievous error; or of Russia, that hath wandered far into the paths of darkness; or of Ind, which being far distant seemeth strange unto you past comprehension of knowledge. Yet are ye all of one household with them. having one common heritage; remembering this, that ye may not enjoy increase except they first be filled; for ye are children of one mother, even the earth, that knoweth no difference of persons, sending the rain to fall alike on the just and the unjust, bounteous to all that practise industry and withholding from none save him that seeketh to withhold her gifts from the common moiety; being all of one race, and one hope.

For ye are bondsmen one to another, strong when knit in singleness of understanding. Look about you; travel much; think abroad even though ye be bound at home; learn from him that returneth; share ye other nations' burdens, and they shall lighten yours. For this is the will of God, that all races should dwell together in peace and fruitfulness, even unto the end of the world.

Now is the accepted time.

This at best is a travesty. It imitates, if not mocks, the Truth of God as revealed in the inspired New Testament Epistles. It may please the world and the nominal Christian, but it has no meaning whatever. Strange it is that Bible prophecy is constantly quoted by these semi-religious writers, yet they all deny the fact of prophecy, the divine forecast of the future. They write and speak of nations turning their swords into plowshares and their spears into pruning hooks, the glorious prophetic picture of what is to come. Yet not for a moment do these men examine the Bible, God's inerrant Word, to find out how and when this is to be accomplished. Alas! the great hope is always put down as that which man does, his achievements during man's day. But God's Word tells us the great hope is His Day, the day of His appearing.

A Splendid Appeal. Every true believer welcomes every voice which calls today for a return to the Word of God, for appalling is the tide of infidelity which increasingly beats against the rock of ages. None fears that that eternal rock, God's eternal Word, forever settled in the heavens, can ever be affected by these onslaughts. The past has witnessed the same in attacks and defeats. But for the sake of the

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young especially a steady testimony must be borne to the Holy Scriptures, their unspeakable value and their blessed power.

Some months ago Mrs. Helen Gould Shepard (Mrs. Finley J.) addressed the young women of the Reformed church in a letter. This letter and loving appeal is worth repeating, for it shows faithfulness to the Word of God and its blessed doctrines.

My dear young friends:

Circumstances render it impossible for me to be with you this afternoon, and to give the message that has been much upon my heart of late, and these few flowers must be the messengers of my love for you.

You come of ancestors, English, Huguenot and Dutch, who loved the Bible, many of them risking their lives because they believed it to be the Word of God. They believed the great central figure to whom all the Old Testament looked forward through prophecy and religious ceremonial, to be the Son of God incarnate, the Redeemer from sin, the Risen Lord. The richest gift of the centuries to us is this sacred Book, and the memory of the steadfast faith of our ancestors in Jesus Christ, our Saviour.

Today a wave of Pantheism and Agnosticism from Europe is spreading over the world, the faith of many is weakening, and there is a strong drift toward strange, false cults. Therefore, we beseech you, young women, to study this holy Book more carefully and prayerfully than ever before, so as to be able to wield it as the Sword of the Spirit. We exhort you to yield your young lives with ardent devotion to Him who said: "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (John xv:5). Without Him, our restless activities are like a child building castles in the sand which the rising tide quickly obliterates;—if, indeed, what seemed good does not prove an actual harm!

The Saviour promises: "He that believeth on Me, as the Scripture hath said, from within him shall flow fountains of living water" (John vii:38 R. V.). And again, He speaks to the individual heart the message: "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and He with Me" (Rev. iii:20). May **you** listen to His voice, and may He abide with **you!**

Faithfully,
HELEN GOULD SHEPARD.

The Lord will own this testimony. We hope other leading members of different denominations will do likewise, and call back to the Bible.

Worse Pagan Idolatry and Pagan Night. There died recently in a secluded spot of old Rome a man who pretended to be the Vice-regent of the Lord Jesus Christ on earth.

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Pope Benedict passed away like every other sinner has to die. Then the dead pope was laid out "in state," with all the paraphernalia of Romish superstitions and Romish delusion. Thousands upon thousands of benighted Romanists passed by and in passing kissed the feet of the corpse.

After that the "cardinals" sat to elect another "vice-regent" of our Lord so that he might occupy the invented "Peter's chair," as if the fisherman of Galilee had ever been in Rome. No sooner had they elected their man, but they all bowed before him, did homage to him, kissed the feet of the man whom they themselves elected. What a farce! All this is going on under the pretensions that it is according to God's order, when in the only authority given to man, the Bible, not a word of all this is to be found. Surely Romanism is worse than paganism, for it claims to be the truth, when it all is an invention.

Scenes on the Border of Mexico. We visited the Mexican town Ciudad Jurarez. In the main street every other house was a vile saloon, besides gambling hells and houses of prostitution. Vices flourish here. There is a big arena and every Sunday afternoon thousands of people flock to the bull fights. On Sunday morning the bells ring to call the Mexicans to mass; in the afternoon bullfights. People told us that the street cars every night returning from Juraez are filled with drunken men and women, even young girls, many of whom are ruined. The government is in the hands of Romanists; it is like the rest of Mexico, priest-ridden. The efforts which are being made to preach the gospel in that hellish place are opposed by the priests, yet a number of excellent Mexican believers continue in their witness bearing and there are blessed fruits, so that several assemblies of true believers meet there and have their own buildings. Let us remember them before the throne of grace.

The Steady Increase of Crime Throughout the Civilized World. They used to talk of "crime waves," of sporadic outbreaks of lawlessness. It is no longer a crime-wave

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which sweeps now and then over cities, lands and nations, it is a "deluge of crime." Statistics tell an ugly tale. Crimes of every descriptions, besides divorces have increased in a few years hundreds of per cent. Clear thinking men and women, besides those in authority, judges and magistrates, ask the question, how will it end? There is no remedy but one, and that one remedy is today discredited. It is the Gospel of Jesus Christ. We do not mean that spurious Gospel of the golden rule, the false Gospel of social service, the ridiculous Gospel of lifting the masses by dance-halls, by movies and theatricals under "church-control." We mean that Gospel which is written in the Cross of Christ. and which is the power of God unto salvation. That Gospel is the remedy. And if the Gospel is continued to be rejected and God's Word denied, the deluge of crime and viciousness will continue till finally it will be true what the lips of the Son of God said, "As it was in the days of Noah so shall it be when the Son of Man cometh." These days are almost here.

Language of Nature

The Rainbow

The rainbow is a semi-circle whose center is on earth; while the sunset has the absent sun for its center, below the horizon. The bow is seen only on a storm-cloud, and while the rain is falling; it is absent in Revelation, where the church is the subject, but seen around the throne in chapter iv:3, when God takes the earth in hand for judgment and blessing after the church has gone. A bow is a weapon of war against a far off enemy as a sword is against those near by (Isa. xlix:2). The sunset is in contrast with this; there is no sign of judgment there, for the church is linked with Christ in glory. Again, the bow is a mathematically accurate semi-circle, perfect and invariable in size, shape, breadth and color, quite in keeping with the principal of law and order. The ten commandments, the ceremonial law, its worship—all was according to rigid rule.

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Not so with the sunset, which we might call a freehand sketch. There is nothing of law or rigidity in the arrangement of the clouds, their formation or color: the scene is not laid out by rule and compass, but changes every moment. This is in harmony with the liberty in Christ Jesus, free from law: and as to worship, whatever the Spirit of God lays upon the heart according to our measure is free to overflow naturally toward God without any rules or regulations but that of the same Spirit. To bring in rules like those of Judaism would be like attempting to paint a sunset by the square and compass: all well enough for a rainbow, but a miserable failure for a sunset. This contrast is emphasized in the epistle to the Hebrews.

Foul Weather (Matt. xvi:1–3)

If a king, out of pure good-will, should send his only and well-beloved son to one of his colonies in a far country, where an enemy had stirred up revolt, to reconcile his subjects and vindicate the king: if, through great hardships, he should gain signal victory and accomplish his mission: when he returned, his father would receive him with public honors, in which all departments of the government would join. A public festival would celebrate the event, and signal acts of mercy and good-will, as the pardoning of criminals would be in order, but the king would not allow such an event to be marred by the execution of his enemies. This would be put off, that the triumphant joy might not be marred. And is not this just what God has done? Since the triumphant return home of Jesus, nearly two thousand years ago, the Father has been holding a great festival, in which all heaven has joined in willing worship to the victor (Phil. ii:9–11). Along with this, He has sent out a proclamation of pardon to all His enemies on earth who will submit and in sincerity bow their knees to the Victor.

This proclamation of grace from God in honor of His Son is announced in Matt. xxii:1–6 and Luke xiv. What else could He do in keeping with such a victory as His beloved Son had won by the cross—a victory which secures eternal

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salvation to every rebel who lays down his arms and bows the knee to Him, and which reconciles him to God forever? No; the feast shall not be marred by judgment. The moral complement of Christ on His Father's throne is a day of grace on earth and a feast of love. A glorious sunset **must** be accompanied and followed by **fair weather.**

Any act of treachery or insult offered to the Victor during such a time would be considered a double outrage, and also a public insult to His Father and to the government, though punishment would be postponed till afterward (Heb. x:28–31, ii:2–3). Thus after the festivities of Christ's present glory and resulting grace have closed, the next thing morally in order is judgment on the throne who have despised this, and have been offenders against it. Acts xvii:31 declares the judge appointed is the same man who has been despised, even Jesus.

The Sunset

As surely as the sun sets, so surely will that same sun rise again; as surely as Christ was rejected, so surely **must He** come again in judgment: and this is what a glorious sunrise heralds—"foul weather." How wonderful that even the weather is governed by moral principles.

The red morning clouds announces the returning sun: evidently this is the Jewish remnant after the Church has been caught up. Matt. xxiv:14; Rev. vi:9–11, and other Scriptures show that such a testimony will go out just before His advent as the sun of righteousness; Rev. vi:12-17 and Jude xiv:16 give us the "foul weather."

The sunset fades away into darkness: this is but the history of the Church's testimony—it has faded. The sunrise grows brighter till the sun appears, just as the testimony of the Jewish remnant will. The foul weather will still be fierce (Matt. xxiv:21–22), unparalleled in history, but brief, and followed by a day of a thousand years "without clouds."

The Sun

As the evening sun nears the horizon the color deepens to a blood red. What is this but a fresh reminder of the

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crucifixion of Jesus? The world shed His blood on the cross; the true light of the world set in blood; and so the sun, when it sets, is blood red to match it—a daily indictment of the world for His murder (Acts ii:23, vii:52); since then the world has been in moral darkness, the only relief from which is the feeble reflected light of His people, left here in the darkness to hold forth the word of life (Phil. ii:15). But then the sun rises blood red, too, when a storm is brewing or the air is heavy. It is stained, not now with Jesus' blood, but with the blood of His enemies. When He comes as the sun of righteousness he will tread the wine-press of the wrath of God and all His garments will be stained with their blood (Isa. lxiii:1-6). The evening sun is history, the morning sun is prophecy. These thoughts agree with those on sunset and sunrise.

The Ascension and Advent

Christ having been rejected by the world, all who receive Him now constitute this heavenly company pictured by the cloud of Acts i:9 to it are added the martyrs of the Jewish remnant, the gleanings of the first resurrection (Rev. vi:9–11, xi:3–12, xiv:12–13, xx:4). In the Lord's case a cloud **received** Him, He was the Center: while the two witnesses ascended up **in** a cloud: they were but **part** of it. All these shall come with **Him and reign with Him.**

Fog

Fog is the same as a cloud; only, instead of being up on high in view of the sun, it clings to the earth. Instead of reflecting the glory of the absent sun, it only hinders or obscures the vision. Nothing is seen distinctly, if seen at all, and it is the cause of many wrecks. Is not this a picture of Worldly Christians who have their minds set, not on things above, but on things on the earth—its pleasures, its honors, or its affairs? It is impossible for such to reflect the glory of Him who does not occupy the first place in their hearts and thoughts. Does not this mislead and befog others as to the value and reality of eternal things, and is

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it not the cause of the shipwreck multitudes are making for all eternity?

Awake, awake, and arise from among the dead, ye sleeping children of God: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you" (2 Cor. vi:17). How can the world believe your words when they see little or no difference between your pursuits and theirs?

Perversions

In this day of spiritual darkness and widespread delusion, it is necessary for the child of God to walk very carefully according to the written Word. And that the child of God may do this, it is of the first importance that careful attention be given to "rightly dividing the Word of Truth." We must not forget that while the whole Bible is profitable for us, yet the whole Bible is not about us. The Book of Acts is the transition Book from the Jew to the Gentile. It opens distinctly Jewish, and while Peter was compelled by a vision to go to a Gentile, yet in xi:19 we find that only Jews were being preached to. Paul is then raised up, and there is a gradual turning from the Jews to the Gentiles. Then we have thirteen Epistles written by Paul which comprise a body of truth which is distinctly for this present age. We can say this of no other part of the Bible. If Christians would live in the Pauline Epistles seated with Christ in the heavenlies, and from that exalted place explore the whole range of Scripture, there would not be the wide acceptance of bad teaching now so general among the Lord's people.

The modern movement, called the "Tongues Movement," seems to some to have support in Scripture, but a search into Paul's Epistles will show it to be entirely out of place and therefore a delusion of the Devil. Where Paul deals with the subject in 1 Corinthians he is endeavoring to regulate what was brought over into the Church from Pentecost. After writing two whole chapters (xii and xiv) he finally applies a test which if applied to this modern movement would check its progress immediately. Let us look at

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1st. Cor. XIV:34, and remember that Paul is writing by Divine Inspiration. "Let your women keep silence in the churches, for it is not permitted unto them to speak." It has not been sufficiently noted that this injunction against women speaking in the assembly was given with the distinct purpose of quieting the confusion that had arisen from speaking with tongues. The writer was told that in his own particular city there would be no more "tongues meetings" if this test were applied. We challenge the leaders of this movement to enforce Paul's inspired injunction, and if they will not, they are carrying on this work in open defiance of the revealed will of God and thus subject to every device of the devil.

To the writer there is a logical reason for the widespread acceptance and rapid growth of the tongues movement, which is also called the baptism of the Holy Spirit. There has been much bad teaching on this subject of the baptism of the Holy Spirit by teachers who have been accepted as orthodox. A little tract widely scattered by a prominent "Missionary Society" has in it the following, which is a correct statement of this bad doctrine: "You are saved. Are you sanctified? Salvation brings us into Christ. Sanctification brings Christ into us. Salvation brings to us a new heart. Sanctification brings to us the Holy Spirit to abide in the new heart." This is certainly not Pauline truth, yet the men who turn out such literature are accepted as good teachers of the Word of God. That the baptism of the Holy Spirit is an experience to be sought by the Christian after he is saved is the teaching that has paved the way for all this confusion. Just let us know that nowhere in all the Epistles of Paul are we told to seek the baptism of the Spirit. A Christian is born of the Spirit, baptized, sealed and indwelt by the Spirit, and it is left to himself to be constantly filled with the Spirit, but there is no such thing as urging Christians to seek their "baptism."

This wildfire of "tongues" has also with it the false teaching of "healing." Their greatest claim, next to the "gift of tongues," is the claim to heal all sickness. This bad teaching of healing has accompanied this bad teaching of the

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baptism of the Spirit as something for which a Christian must "pray through" and obtain if he has sufficient faith. The teaching is that divine healing is in the atonement, and we can "claim" from God the healing of all sickness. This is a fallacy. The scripture used by most writers on this subject is Matt. VIII:16-17. "He healed all that were sick, that it might be fulfilled which was spoken by Isaiah the Prophet, saying, Himself took our infirmities and bear our sicknesses." This scripture explains itself. Jesus healed sickness during His life on earth to fulfil that particular prophecy. To take this verse out of its setting and say that that prophecy was fulfilled on the cross is a deceitful handling of the Word of God. On the cross He bore our sins, nowhere are we told that on the cross He bore our sicknesses.

Another Scripture very much used is James V:14, and we are aware of the fact that the word "church" is used in this verse, but is it of no importance and entirely without purpose that we are told the Book of James was written to "the twelve tribes scattered abroad"? We are only asking that the Christian stay in his own place, which is the highest accorded to any created beings. Paul's doctrine of "complete in Christ" is infinitely higher than any doctrine of "healing."

We feel quite sure Paul would be out of place in a modern "healing" meeting. Let us see. After a few have told how they were healed Paul rises and says, "Brethren, I am afflicted with a terrible thorn in the flesh, and I besought the Lord for this and the Lord said, 'Paul, My grace is sufficient for thee, for my strength is made perfect in bodily infirmity.' Since that, Brethren, I glory in my infirmity." Here the leader would call Paul to order and ask for better testimonies. What's the matter with Paul? Has he no faith? Or does he know more than all these modern healing teachers put together. Paul is a Colossus striding the ages, and these puny triflers use his name but do not teach his doctrine.

In 1st. Cor. I:22-23, we read, "the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified." The gospel of God's grace has no signs for those who seek them and no wisdom for those who seek wisdom,

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but a simple message of a crucified Christ which is foolishness to both. Paul gloried in the cross. "Tongues and healings" have had a place in God's great plan and shall again doubtless when the Jew shall be brought in again nationally. But we preach Christ crucified, unto some foolishness and unto others a stumbling block, but unto us who are saved it is the power of God.

Edward Drew

The Apocalyptic Teaching of our Lord*

By Mr. Walter Scott

Threefold Account of the Lord's Prophetic Teaching on Mount Olivet

In each of the Synoptical Gospels we have an inspired account of the Lord's prophetic teaching delivered on Mount Olivet. Mark alone mentions certain disciples as present on that occasion (verse 3). The four disciples named, Peter, James, John and Andrew, were no doubt chosen as representatives of Jewish feeling in the coming crisis for Israel, yet not one of the favored "four" has put on record this marvellous compendium of prophetic teaching. Matthew may have been with the Lord on the sacred Mount and heard the divine Teacher; but we cannot predicate even a probability that Mark and Luke, the companions of Paul, were three. The vessels of inspiration were sovereignly chosen to record the Lord's teaching.

Luke Differs from His Fellow-Synoptists in What He Relates and in What He Omits

In two important particulars Luke differs from his two fellow synoptists: First, in what he relates; second, in what he omits. The beloved Physician alone records the Roman destruction of Jerusalem and world-wide dispersion of the Jew. He alone of the evangelists omits reference to the "abomination of desolation," and to the coming Tribulation. There were two signs spoken of by our Lord in connection with the flight of the disciples. Luke relates the one, Matthew and Mark the other. St. Luke writes: "When ye shall see Jerusalem compassed with armies," then the Christians in Judea and in the city were to take instant flight. The historical fulfilment 37 years afterwards amply verified the Lord's prophetic warning to the disciples. Between the ignominious retreat of Cestius Gallus and the subsequent close investment of the city by Titus, the disciples poured out of the doomed city, and it is believed that not one Christian perished in the destruction of Jerusalem. The other sign referred to by our Lord, is not Jerusalem compassed with armies, but idolatry set up in the Temple—the image of the Beast whose worship is to be enforced

*This excellent article will be of great help to all believers, and especially to those who have become confused by certain "Kingdom" theories.

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under pain of death. The one sign is past, the other is yet future. The former is directly connected with Jehovah's governmental vengeance upon His guilty people of Judah: the latter sign introduces us into the climax of horrors in the great Tribulation—yet future, thank God!

Matthew XXIV, XXV, Compared with Mark XIII

Matthew, the unfolder of the glories and Messianic rights of Christ, records this great Oliver-prophecy comprehensively and in all its parts. Mark's condensed account is the briefest. In the first Gospel the Lord's Apocalyptic teaching is comprehended under three main divisions: The Jewish aspect of the Coming, then the Church and the Coming presented in three parables, lastly the Judgment-character of the Coming to the nations. Mark, on the contrary, down to verse 7, describes in a few terse sentences the general condition of things in Judea prior to the destruction of Jerusalem; while in verse 8 he looks forward to the beginning of the end.

The prophecy contained in verses 6 and 7 has resolved itself into history. Mark neither refers to the Church aspect of the Coming which is of present application, nor to the future Judgment of the nations.

The Jewish Cry, "His Blood Be On Us and On Our Children," and God's Answer

There is an intimate connection between the two Jewish tribulations. The one is a historic fact, the other is yet future. The Jews, in clamoring for the crucifixion of their King, prophetically exclaimed: "His blood be on us and on our children." God heard the cry, and the after history of Judah has been written in the agonies and blood of the people. From the year 70 till now the degradation of the Jew is God's governmental Judgment on the nation because of its haughty rejection of His Son. But the tale of Judgment is not complete till the guilty people drink to the full cup of Jehovah's vengeance in the great Tribulation, the horrors of which will exceed anything recorded in the annals of history. "For in those days shall be affliction such as was not from the beginning of the creation which God created until this time neither shall be" (verse 19). Thus the deliberate voice of "all the people" receives a terrible answer in the past and present sorrow of the Jew—"His blood be on us": and "on our children" in the yet future hour of unparalleled distress in the great Tribulation.

National Jewish Pride in the Temple Shared by the Disciples

The national pride of the Jew, fully shared by the disciples, is not to be deprecated. The Jews alone of all the families and nations of earth had established in their midst a system of prophecy, law, and ordinances in which the anticipative history and destiny of the nation were foreshadowed. Other nations can boast more or less of a commemorative history in their literature, monuments, and customs, but of the Jews alone can it be affirmed that in their sacred writings the future of that wonderful people is unfolded in political, social, and religious life. Prophecy and history circle round the Jew. He is the essential factor in both spheres. The Pentateuch—that wonderful compilation of earliest history of law and ordinance—is the basis of European legislation. Need we be surprised that the Jew in all periods of her history is justly proud of the divine legation of Moses? Jewish privilege and Jewish sin are commensurate. The Temple was ever regarded as the center of the Judaic system, all else on earth being pagan. The Temple with its massive stones, great buildings, and

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costly gifts with which it was adorned, besides its hallowed associations, made it a national object of pride and veneration, and in this the disciples fully shared.

Five Material Temples

There are five material Jewish Temples. The *first* is "Solomon's Temple," built according to a divine plan (1 Chron. xxviii:12), and destroyed 588 B.C. The *second* is "Zerubbabel's Temple," erected by the returned remnants from the Babylon exile of 70 years. Being destitute of Ark and Mercy Seat it was in these and other respects inferior to its prototype. The *third* is "Herod's Temple," built in 46 years and at an enormous cost of money and treasure. This magnificent structure greatly exceeded in size, in strength, and in grandeur the two previous temples. Its destruction, under Titus, is said to have been on the anniversary of the overthrow of the first Temple. These three Temples have each a history connected with the past fortunes of Israel. The *fourth* is "Antichrist's Temple," as he, not God, sits in it claiming divine worship. This Temple is built immediately on the national return to Palestine and is destroyed by the Assyrian or king of the North (Psa. lxxiv). The *fifth* is "Christ's Millennial Temple," which will exist for one thousand years. The visible glory of the Lord fills it, and He personally enters it. It then becomes a house of prayer for all peoples, and the center of earth's worship (Ezek. xl-xlviii).

The Lord's Prophetic Announcements of the Destruction of the Temple

The Lord's prophetic announcements of coming Judgment on their glorious Temple at once suggested certain questions: "When shall these things be? What shall be the sign of Thy coming? and the end of the Age?" It is evident that in the minds of the disciples those three events, namely, the destruction of the Temple, the Coming of the Lord, and the end of the Age were supposed to synchronise. The end of the Age would be the close of their national servitude under Gentile domination. The new Age would be introduced by the advent of the Messiah, and their headship of the nations.

The State of Things Described in Verses 5 to 7

The ascension of the Lord would be the starting point of these Judean local troubles, terminating in the destruction of the city under Titus. The prefatory sentence, common to the three synoptists, "Take heed lest any deceive you," is a warning against the spurious claims of numerous false Christs who would deceive large numbers of the people. Added to this peculiarly Jewish danger are wars and rumors of wars. It will be observed that the pretensions of these false messiahs are not supported by signs and wonders as in the Tribulation period. Moreover, the wicked Christs in the future will have their respective false prophets calling attention to their claims and merits: see verses 21, 22. Soon after the ascension of our Lord, Judea got into a very unsettled condition; local disturbances increased owing mainly to the provocative acts of the Roman governors who sought to goad the people into rebellion as a pretext for letting loose the brutal soldiery among them. There was a general dread that an important crisis in Jewish history was impending. But the disciples were not to be deceived. They would naturally suppose that these troubles indicated the near end, but it was not so—"the end shall not be yet." The destruction of city and temple terminated *that* condition of things.

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Mark Completely Passes Over These Christian Times

Between verses 7 and 8 we must introduce the lengthened parenthesis of grace which has run its course for night 2,000 years. Verse 7 records what is past. Verse 8 relates what is future. The troubles spoken of in verses 6 and 7 are limited in their sphere of operation. Those noted in verse 8 are universal in their range, involving Europe and Asia. Earthquakes and famines, and wars on a collossal scale are the general features of the days prior to the Tribulation. Between verses 7 and 8 the calling out of the Church, and the national degradation of the Jew, are events of the gravest importance. The parenthesis comes in between the *local* troubles of verses 6 and 7 and the more *general* and varied troubles of verse 8. This need not be regarded as an arbitrary principle of interpretation. Various examples of an exactly similar character could be given. The interval, the parenthesis is completely passed over by John, Mark. Matthew in his account bridges the past and future of Israel.

Prophecy Resumed on the National Return of Judah to Palestine

The course of general prophecy was interrupted by the rejection and Crucifixion of the King of the Jews. It is resumed on the return to Palestine. The fundamental Scripture on this—the great event of the centuries—is Isaiah xviii. Prophecy directly concerns the Jews and subordinately the Gentiles.

Two Periods: An Earlier (Verses 5–7) and a Later One (Verses 8–13)

In verses 8 to 13 we have described a condition of things subsequent to that detailed in verses 6 and 7, two distinct periods, an earlier and a later one. The former dates from the Ascension till the fall of Jerusalem. The other is yet future and is characterized as the beginning of sorrows and culminating in the Great Tribulation.

The Beginnings of Throes

The condition of things in the world detailed in verse 8 is summarized in that expressive sentence "the beginning of sorrows." The reading in the Revised Version is even more significant: "The beginning of travail," referring to the maternal anguish of Israel in the coming hour of her distress. In its very nature the expression cannot have a present application in this long and dreary period to the Jew of 2,000 years. "The beginning of travail," is undoubtedly future and intimates the near approach of Israel's hour of supreme sorrow in the great tribulation—the day of Jacob's trouble. There are three fundamental passages which treat of this: Rev. xii, Micah v and Isa. lxvi. In the latter Scripture Israel is twice said to have "brought forth": *First*, Christ the Man Child **before** her pain; *second*, her children, the remnant of her brethren, **after** her travail. The beginning of sorrows are those prior to the Tribulation, as wars, earthquakes, famines and troubles. In those days Israel will be the bone of contention, the Jonah cast overboard among the Gentiles. Then the great Eastern question resolves itself into the great Jewish question. The Jew is the factor in the political situation. The re-arrangement and distribution of the powers in Europe, for the Beast and his ten satellite kings to play their important part in the near crisis, is by no means a distant event.

The Service of the Disciples (Verses 9–13)

In these verses we have the loving service of the disciples in the midst of the Jewish people in Palestine and outside. It is really the continuance of the interrupted mission of the twelve as recorded in

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Matt. x. Then we read, "Ye shall not have gone over the cities of Israel till the Son of Man be come" (verse 23). The treatment of the disciples *there* and *here* in their service is precisely the same. The verses before us is the resumption in a future day of the interrupted service of the "twelve" sent out by our Lord. The mission of the "twelve" was confined to Israel.

The Gospel Published World-Wide

"And the Gospel must first be published among all nations" (verse 10). What Gospel? There is the Gospel of the grace of God, the Gospel of the glory of Christ, and the Gospel of the Kingdom. It is this latter that is referred to. Matthew states specifically the character of the Gospel to be preached, "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The Gospel of the Kingdom is the grand news of the Lord's personal reign over the earth, the heralds in the first instance being Jews. There seems to be a subsequent testimony during the time when the worship of the Besat is almost universal. In Rev. xiv we read of the everlasting Gospel, one asserting the creatorial right of God as the alone and supreme object of worship, but practically the two expressions, the Gospel of the Kingdom and the everlasting Gospel express the same thing. The results of the publication of the glad tidings of the Lord's reign are witnessed in Matt. xxv and Rev. vii.

The Abomination of Desolation

From verses 14 to 23 we are furnished with a concise account of the great Tribulation, the start being indicated in the opening words of verse 14: "When ye shall see the abomination of desolation spoken of by Daniel the prophet standing where it ought not." The reference is to Dan. xii:11, not to chapter xi:31. This latter text refers to the days of the infamous Antiochus Epiphanes, and, of course, must be relegated to the past with a typical future. The word "abomination" sets forth specific forms of Gentile idolatry as Milcom the abomination of the Ammonites, Chemosh the abomination of Moab, Molech the abomination of Ammon, and others (1 Kings xi). What, then, is signified in our text? An idolatrous image—probably the image of the Beast—is set up in a prominent part of the Temple in view of all. This daring and profane act is the combined devilish work of the Beast and the Antichrist. Idolatry is forced upon the nation in the middle of Daniel's future week of seven years.

Daniel's Prophetic Week of Seven Years

The celebrated prophecy of the 70 weeks is fully recorded in Dan ix. The weeks are weeks or sevens of years—in all 490. In the two historical books of the "Restoration"—Ezra and Nehemiah—we meet with several decrees or commandments, but the only one which answers to the terms of the prophecy is that recorded in Neh. ii in the 20th year of the reign of Artaxerxes. That date gives the start of the prophecy. Sixty-nine of the weeks, or 483 years, were completed when the Lord as King rode in triumph into Jerusalem a few days before He suffered. We can affirm with a considerable measure of confidence that from Neh. ii to Matt. xxi we have exactly a period of 483 years. The Lord's triumphal march to Jerusalem amidst the plaudits and homage of the people closed to a day the 69th week. Then comes a long break, a parenthesis of about 20 centuries in which the Crucifixion of the Messiah, the desolation of Jerusalem, and the calling out of the Church are the outstanding features. The 69th

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week is past; the 70th is future. The prophetic week of seven years is one of profound interest to every student of prophecy. For the opening of this eventful seven years four things are indispensable: *First*, the settlement of Judah in Palestine; *second*, the revival of the long defunct empire in a ten kingdom form; *third*, the erection of the Temple; and, *fourth*, the establishment of a Ritualistic system. The covenant of seven years' duration is broken in the midst of the week, and idolatry sought to be forced upon the people; it is to this verse 14 refers.

The Assyrian and the Beast in Relation to the Restored Hebrew Commonwealth

The Assyrian of Isaiah and Micah is the same personage as the king of the North of Daniel, this latter title pointing to the geographical location of the Assyrian. This cruel king is Jehovah's scourge to punish His guilty people for their acceptance of idolatry, "O, Assyrian, the rod of Mine anger and the staff in their hand is Mine indignation. I will send him against an hypocritical nation, and against the people of My wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets" (Isa. x:5, 6). The Assyrian is subordinate to Gog or Russia, and carries out the Asiatic policy of his master; which is specially directed to crush the newly established Jewish State. The Assyrian breathes the spirit of his superior. He heads the northern Army (Joel ii), as also the confederacy of the powers gathered against Israel for plunder and the extermination of the Hebrew race (Psa. lxxxiii). On his way down to Egypt to despoil that ancient country of its wealth and treasures (Deut. xi:41–43), he overruns Palestine, besieges Jerusalem, destroys the Temple with axe, hammer, and fire (Psa. lxxiv), lays Jerusalem in heaps, burns up the synagogues, sheds the blood of the people as water, and contemptuously throws the bodies of the slain to fowl and beast (Psa. lxxix). The rage of the Assyrian is directed against the nation. He seeks to destroy the restored Hebrew Commonwealth. The Beast, on the contrary, directs his rage against the godly, while upholding the Jewish State. He is the would-be protector of the Jew, and by his seven years' league with the nation guarantees protection from the ferocious king of the North—the bitter and determined enemy of Israel. He fails to do so. The Beast and the Assyrian are diametrically opposed. Their respective aims and policy bring them into strife and conflict. The aim of the one being to destroy, the other to maintain the Jewish State.

The Great Tribulation

As to the Tribulation itself, we judge that neither the Church as a whole nor any of its members will enter it, much less pass through out. Absolute exemptions is the divine promise, "Because thou hast kept the word of My patience, I also will keep thee *from* the hour of trial which shall come upon all the world **to try them that dwell upon** the earth" (Rev. iii:10). The Tribulation will overtake a large company of godly Jews and Gentiles then witnessing for God against the blasphemies of the Beast and Antichrist. Those who endure to the end form the first-fruits of earth's redeemed for Millennial blessing. Those who are martyred have the signal honor of sharing Christ's Millennial bliss and heavenly glory. The Tribulation will have its center in Palestine, *there* the fire burns more fiercely, while embracing in its range the wider area of Christendom. As to the flight of the godly from the zone of danger, the Lord graciously provides the Judean mountains. But their escape is dependent upon immediate flight;

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goods and superfluous clothing and all that would hinder must be left behind. Natural life and its preservation are in question, and all save truth and rightousness must be sacrified if the goal of safety is to be reached. Prayer that the flight may not happen on the Sabbath, nor in winter would mitigate these calamities. The law of the Sabbath would forbid a journey of more than a mile, while an escape in winter would tell terribly upon the women and children. Added to the general distress, many false Christs and false prophets will arise in different parts of the country supporting their pretentious claims by satanically inspired signs.

Shortening of the Days

"And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days" (verse 26). The last half week of Daniel's prophecy is three years and six months—that is 1,277½ days. Now the Tribulation does not last the whole period, else no flesh could be saved. The Lord curtails the period, the days are shortened. The Tribulation is cut short by 17 days and a half, lasting exactly 1,260 days. During these 17 and a half days the vials of God's wrath are poured out in rapid succession, mainly on the Beast, the chief persecutor of the saints. He cannot further persecute when he and his kingdom are under the judicial dealing of God during the days needed to complete the 70th week. The duration of the Tribulation is shortened by 17 and a half days.

After the Tribulation: What

"But in those days, after that Tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken" (verses 24, 25). What immediately succeeds the Tribulation is not the epiphany of the Son of Man, but the utter collapse of all earth's governing authorities—political, social, and ecclesiastical. In that day there will be physical changes in the heavens and on earth, but the symbolic language here employed sets forth the disruption and overthrow of all existing human authority. God is the source of this universal catastrophe; the human instruments employed to effect His purposes are not named.

The Epiphany of the Son of Man

"Then shall they see the Son of Man coming in the clouds with great power and glory" (verse 26). The alarmed and terrified inhabitants of earth shall witness a sight unequalled for greatness and grandeur. They behold the Son of Man in the clouds—every eye shall see Him. He comes not alone. Angels and saints swell His train and share His triumph and glory. In the earlier event, His descent into the "air" to receive "His own," angels are not said to accompany Him. He comes alone (1 Thess. iv:17).

Angelic Mission

Then the angels—holy, elect, wise, powerful, and obedient—enter on a new service. They gather His elect of Israel from all parts of the earth to Palestine. This we deem an exceedingly happy piece of service, and one, we are sure, in which the angels will rejoice. Universal attention is called to this angelic mission for both Matthew, in chapter xxiv, and Isaiah, in chapter xxvii, intimate that it will be undertaken, heralded by the sound of the "great trumpet." It will be a public event.

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Nearness of the Coming

The fig-tree is the chosen symbol for Israel as a nation and kingdom. In Matt. xxi the Lord cursed the fig tree and "presently the fig-tree withered away"; *that* Jewish generation withered under judgment. It bore no fruit. But now the Lord calls attention to the revival of the fig-tree. The tree is putting on leaves and branches. Israel is coming to the front. The Jew is prominent. The strong hand of Jehovah on Israel is relaxing; the sure sign that the Lord is at hand. Faith does not look *for* signs—that is the mark of a wicked and adulterous generation, but surely we may look *at* them. We gather from the multiplying signs and numerous indications that our Lord's coming is a matter of momentary expectation.

The Night Watches

The Romans divided the night into four watches, from 3 p.m. to 6 p.m. This arrangement was adopted by the Jews, and incorporated in the Scriptures. The Lord comes to Israel in the fourth watch of the night. Is this not the teaching of Matt. xiv—a beautiful dispensational chapter? "And in the fourth watch of the night Jesus went unto them walking on the sea" (verse 25). But for Christians and Christian Servants, we read, "If He shall come in the second watch, or come in the third watch and find them so, blessed are those Servants" (Luke xii:38). It seems to us that we are on the eve of the third watch. His assembling Shout may fall on our ears at any moment. Are we morally ready?

The Father Alone Knows the Hour of the Coming

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (verse 32). As to the much debated question of the Lord's absolute knowledge when on earth, we would remark that when He is simply and only in His Divine Being, there can be no question or cavil as to His absolute knowledge, and of every other Divine Attribute. But it pleased Him to become a Servant, and in that character and place He only knew what His Father made known to Him. In this Gospel Christ is not viewed in essential Deity, yet He was ever God, and can never cease to be such. But in our Gospel He is regarded as the Servant-Son. Now the hour of the Coming is one of the Father's things, which He hath put in His own authority. The Son, too, has His circle of interests, yet both the Father and the Son are in absolute oneness. As God He knows. As Servant He does not. The Father has not revealed the day and hour of the Coming either to Angels or to His Servant-Son.

The Midnight Cry

The midnight cry has gone forth, "Behold the Bridegroom." Allow me respectfully to ask: What are we doing to rouse up the sleeping Church to the reality and imminence of the Lord's return from Heaven? Might not conferences be arranged in various parts of the country? The subject is one of absorbing interest and one of immense practical profit. Our next meeting may be with the ONE Who loved us and died for us—caught up in the clouds shouting as we go, "O death, where is thy sting? O grave, where is thy victory?".

Practical Effect of the Hope

What should be the practical effect of the Blessed Hope on the

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Church? What the effect of coming glories on our souls? We answer in the words of the Jewish Apostle: "What manner of persons ought ye to be in all holy conversation and godliness? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

Gleanings in Genesis

ARTHUR W. PINK

38. Joseph's Brethren: Gen. xli

Our present chapter opens by presenting to us the King of Egypt dreaming two dreams, and awaking with his spirit troubled. The court magicians and wise men were summoned, and Pharaoh told them his dreams, but "there was none that could interpret them to Pharaoh.' Then it was that the chief butler recalled his experience in prison. He remembers how **he** had a dream, and that a Hebrew slave had interpreted aright its significance. He recounts this now to the king, and Pharaoh sends at once for Joseph, who explains to him the meaning of his own dreams. There are several important truths which here receive a striking exemplification:

First, we are shown that "**The King's heart** is in the hand of **the Lord,** as the rivers of waters. **He** turneth it whithersoever He will" (Prov. xxi:1). It was no accident that Pharaoh dreamed as he did, and when he did. God's time had come for Joseph to be delivered from prison and exalted to a position of high honor and responsibility, and these dreams were but the instrument employed by God to accomplish this end. Similarly, He used, long afterwards, the sleeplessness of another king to lead to the deliverance of Mordecai and his fellows. This truth has been expressed so forcefully and ably by C. H. M. in his "Notes on Genesis," we cannot refrain from quoting him:

"The most trivial and the most important, the most likely and the most unlikely circumstances are made to minister to the development of God's purposes. In chap. xxxix Satan uses Potiphar's wife, and in chapter xl he uses Pharaoh's chief butler. The former he used to put Joseph into the dungeon; and the latter he used to keep him there, through his ungrateful negligence; but all in vain. God was behind the scenes. His finger was guiding all the springs of the vast machine of circumstances, and when the due time was come, he brought forth the man of His purpose, and set his feet in a large room. Now, this is ever God's prerogative. **He is above all,** and can use all for the accomplishment of His grand and unesarchable designs. It is sweet to be able thus to trace our Father's hand and counsel in everything. Sweet to know that all sorts of agents are at His sovereign disposal; angels, men and devils—**all are under His omnipotent** hand, and all are made to carry out His purposes" (p. 307: blackface type ours). How rarely one finds such faith-strengthening sentiments such as these set forth, plainly, by writers of today!

Second, we are shown in the early part of Gen. xli how that **the wisdom of this world is foolishness with God.** As it is well known, Egypt stands in Scripture as a figure of this world. In Joseph's time, the land of the Pharaoh's was the center of learning and culture, the proud leader of the ancient civilizations. But the people were idolaters. They knew not God, and only in His light can we see light. Apart from Him, all is darkness, morally and spiritually. So we see it in the chapter before us. The magicians were impotent, the wise men displayed their ignorance, and Pharaoh was made to feel the

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powerlessness of all human resources and the worthlessness of all human wisdom.

Third, the **man of God** was the only one that had true wisdom and light. How true it is that "the **secret** of the Lord is with them that fear Him!" These dreams of Pharaoh had a prophetic significance: They respected the future of Egypt (typically, the world), and no Gentile, as such, had intelligence in the purpose of God respecting the earth. God was pleased to make known His counsels to a Gentile, as here, **a Jew** had to be called, each time, as interpreter. It was thus with Nebuchadnezzar. The wise men of Chaldea were as helpless as the magicians of Egypt; Daniel, alone, had understanding. So, too, with Belshazzar and all his companions—the aged prophet had to be called in to decipher the message upon the wall. Well would it be if leaders of the world today turned to the inspired writings of the Hebrew prophets of the things which must shortly come to pass.

Fourth: That "all things **work together for good** to them that love God, to them who are the called according to His purpose," is writ large across our lesson. And well for us if we take this to heart. But the trouble is, we grow so impatient under the process, while God is taking the tangled threads of our lives and **making them** "work together for good." We become so occupied with present circumstaaces that hope is no longer exercised, and the brighter and better future is blotted from our view. Let us bear in mind that Scripture declares, **"Better is the end of a** thing than the beginning thereof" (Gen. vii:8). Be of good cheer, faint heart; sorrow may endure for a night, but **joy cometh in the morning.** So it was with Joseph. For a season he suffered wrongfully, but at the last God vindicated and rewarded him. Remember Joseph then, troubled reader, and "let patience have her perfect work." But we must turn from these moralizings and consider the typical bearings of our chapter. We continue our previous enumeration.

43. Joseph, in due time, was delivered from prison

Joseph had been rejected by his brethren, and treated unjustly and cruelly by the Egyptians. Through no fault of his own he had been cast into prison. But God did not suffer him to end his days there. The place of shame and suffering was to be exchanged for one of high dignity and glory. The throne was to supplant the dungeon. And now that God's time for this had arrived, nothing could hinder the accomplishment of His purpose. So it was with our blessed Lord. Israel might despise and reject Him, wicked hands might take and crucify Him, the powers of darkness might rage against Him; His lifeless body might be taken down and laid in the tomb, the sepulchre sealed and a watch set, but **"it was not possible** that the should be holder of death" (Acts ii:24). No; on the third day, He rose again in triumph o'er the grave, leaving the cerements of death behind Him. How beautifully this was prefigured in the case of Joseph. "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, **and changed his raiment,** and came in unto Pharaoh" (xli:14). Compare John xx:6, 7!

44. Joseph was delivered from prison by the hand of God.

It is evident that, apart from Divine intervention, Joseph had been suffered to languish in the dungeon to the end of his days. It was only the coming in of God—Pharaoh's troubled spirit, the failure of the magicians' to interpret his dream, the butler's sudden recollection of the Hebrew interpreter—that brought about his release. Joseph himself recognized this, as is clear from his words to his brethren, at a later date: "And **God** sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it

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was not you who sent me hither, **but God:** and **He hath made me** a father to Pharaoh, and Lord of all his house, and ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, **God hath made me** lord of all Egypt" (xlv:7–9). So it was with the Saviour in being delivered from the prison of the tomb: "Whom **God** hath raised up, having loosed the pains of death" (Acts ii:24). "This Jesus **hath God raised up"** (Acts ii:32). Him **God** raised up the third day, and showed Him openly" (Acts x:40).

45. Joseph is seen now as the Revealer of secrets.

Like the butler and baker before him, Pharaoh now recounted to Joseph the dreams which had so troubled his spirit, and which the "wise men" were unable to interpret. It is beautiful to make the modesty of Joseph on this occasion, 'And Joseph answered Pharaoh, saying, It is not in me: **God** shall give Pharaoh an answer of peace" (xli:16). So, in a much higher sense, the Lord Jesus said, "I have given unto them the words which Thou gavest Me" (John xvii:8). And again, "As the Father hath taught Me, I speak these things" (John viii:28). Once more, "For I have not spoiken of Myself: but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak" (John xii:49).

Having listened to the king's dream, Joseph said: "God hath showed Pharaoh what He is about to do" (xli:25), and then he made known the meaning of the dreams. How close is the parallel between this and what we read of in the opening verse of the Apocalypse! Just as God made known to the Egyptians, **through Joseph,** what **He** was "about to do," so has He now made known to us, **through Jesus Christ,** the things He will shortly do in this world] The parallel is perfect: said Joseph, "What God is about to do He **shoewth** unto Pharaoh" (xli:28), and the Apocalypse, we are told, is "the revelation of Jesus Christ, which God gave Him unto **to show** unto His servants things which must shortly come to pass"]

46. Joseph warned of a coming danger, and urged his hearers to make suitable provision to meet it.

Joseph was no honied-mouthed "optimist," who spake only smooth and pleasant things. He fearlessly told the truth. He shunned not to declare the whole council of God. He declared that, following the season of Divine blessing and privilege, there would come a time of famine, a famine which should consume the land, and be "very grievous." And in view of this, he warned them to make ready and be prepared. So also was Christ the faithful and true Witness.. He made known the fact that death does not end all, that there is a life to come. He warned those who trusted in their earthly possessions and who boasted of how they were going to enjoy them, that their souls would be "required" of them, and that at short notice. He lifted the veil which hides the unseen, and gave His hearers a view of the sufferings of the damned in Hell. He spake often of that place where their worm dieth not and the fire is not quenched, and where there is weeping and wailing and gnashing of teeth. He counselled men to make provision against the future. He bade men to prepare for that which lies ahead of all—a face to face meeting with God.

47. Joseph appeared next as the Wonderful Counsellor.

Having interpreted to Pharaoh the meaning of his dreams, Joseph then undertook to advise the king as to the wisest course to follow in order to meet the approaching emergency, and provide for the future. There were to be seven years of plenty, which was to be followed by seven years of famine. Joseph, therefore, counselled the king to store up the corn during the time of plenty, against the need

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which would arise when the season of scarcity should come upon them. Thus did Joseph manifest the wisdom given to him by God, and display his immeasurable superiority over all the wise men of Egypt. Again the analogy is perfect. Christ, too, has been exhibited as "the Wonderful Counsellor," the One sent by God with a message to tell men how to prepare for the future, and make sure their eternal interests. He is the One "in whom are hid all the treasures of wisdom and knowledge" (Col. ii:3).

48. Joseph's counsel commended itself to Pharaoh and his officers.

"And the thing was good in the eyes of Pharaoh and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art" (xli:37–39). Pharaoh recognized that the wisdom manifested by this Hebrew slave had its source not in occult magic, but in the Spirit of God. Joseph had spoken with a discretion and wisdom far different from that possessed by the court philosophers, and this was freely owned by the king and his servants. So, too, the words of the Lord Jesus made a profound impression upon those who heard Him. "And it came to pass, when Jesus had ended these sayings, the people were **astonished at His doctrine.** For He taught them as One having authority, and not as the scribes" (Matt. vii:28, 29). "And when He was come into His own country, He taught them in their synagogues, insomuch that **they were astonished,** and said, Whence hath this man **this wisdom?**" (Matt. xiii:54). Just as Pharaoh and his servants were struck by the wisdom in Joseph. So here, those who listened to the Lord Jesus marvelled at His wisdom. And just as Pharaoh confessed, "Can we find such a one as this is? . . . there is **none so discreet and wise,"** so the auditors of Christ acknowledged, "Never man spake like this Man" (John vii:46)!

49. Joseph is duly exalted, and set over all Egypt.

"And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou" (xli:39, 40). What a blessed change this was: from shame to glory, from the dungeon to the place of rule, from being a slave in fetters to being elevated high above all, Pharaoh alone being excepted. This was a grand reward for his previous fidelity, and a fitting recognition of his worth. And how beautifully this speaks to us of the One whom Joseph foreshadowed! He was here in humiliation and shame, but He is here so no longer. God has highly exalted Him. He is "gone into heaven, and is on the right hand of God; angels and authorities and powers **being made subject unto Him"** (1 Peter iii:22).

50. Joseph was seated on the throne of another.

How marvellously accurate is the type. Joseph was not seated upon his own throne; he was not in the place of rule over his brethren. Though he was placed over Pharaoh's house, and according to his word was all Egypt to be ruled yet, "in the Throne" Pharaoh was greater than Joseph. So we read in Rev. iii:21, that the ascended Christ has said, "to him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne."

"Today our Lord Jesus Christ shares the throne of the Father as Joseph shared the throne of Pharaoh. As Joseph ruled over Pharaoh's house with his word, so today our Lord Jesus Christ rules over the Father's household, the household of faith, the Church, by and through His Word. And today, while the Lord Jesus Christ is on the throne

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of His Father, He is not on His own throne. Read the passage just quoted in Revelation again, and it will be seen that our Lord Jesus Christ Himself makes a distinction between His own throne and the Father's throne, and promises reward to the overcomer, not on the Father's throne, but on His own; and we know, according to the promise of the angel made to Mary, and the covenant made to David, and the title He wears as the King of Israel, "the Son of David, the Son of Abraham," that His throne is at Jerusalem, 'the city of the great King.' On His Father's throne He sits today as the Rejected Man, the Rejected Jew" (Dr. Haldeman).

51. Joseph was exalted to the throne because of his personal worth.

"All this is typical of the present exaltation of Christ Jesus the Lord. He who was once the Crucified is now the Glorified. He whom men once put upon a gibbet, has been placed by God upon His throne. Joseph was given his place of exaltation in Egypt purely on the ground of his personal worth and actual service rendered by him to the country and kingdom of Egypt" (Mr. Knapp). And what a lovely parallel to this we find in Phil. ii—yet as far as our Lord **excelled** Joseph in personal worth and service, so far is His exaltation the higher—"Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. **Wherefore** God also hath highly exalted Him" (verses 6–9).

52. Joseph was invested with such insignia as became his new position.

"And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck "(xl:42). And thus we read of the Antitype: "Him hath God exalted with His right hand **to be a Prince,** and a Saviour" (Acts v:31). And again, "But we see Jesus, who was made a little lower than the angels for the suffering of death, **crowned with glory and honor"** (Heb. ii:9). *Compare, too, the description of our* glorified Lord as given in Rev. i. There we behold Him, "clothed with *a garment down to the foot, and girt about the breasts with a golden* girdle" (v:13).

53. Joseph's authority and glory are publicly owned.

"And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt" (xli:43). On the day of Pentecost, Peter said to the Jews who had condemned and crucified the Saviour, "Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, **both Lord and Christ"** (Acts ii:36). And it is the part of wisdom, dear reader, to recognize and own this. **Have you** recognized the exated dignity of Christ, and by faith seen that the One who died in Calvary's Cross is now seated on the right hand of the Majesty on high? **Have you** submitted to His Lordship, so that you live now only to please Him? **Have you** "bowed the knee" before Him? If not, O, may Divine grace constrain you to do so without further delay, voluntarily and gladly, that you may not be among the great crowd who shall, in the coming Day, be **compelled** to do so; for God has sworn, "that at the Name of Jesus **every knee should bow,** of things in heaven and things in earth and things under the earth" (Phil. ii:10).

54. Joseph received from Pharaoh a new name.

"And Pharaoh called Joseph's name Zaphnath-paaneah" (xli:45), which signifies, according to its Egyptian meaning, "the Saviour of

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the world." So, to quote once more from Phil. ii, we read, "Wherefore God also hath highly exalted Him, **and given Him the Name which is above every name . . . Jesus"** (Phil. ii:9, 10). This name He bore while on earth, but at that time it was held as pledge and promise, "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. i:21) said the angel. But He could not "save His people from their sins" until He had borne them in His own body on the tree, until He had risen from the dead, until He returned to heaven and sent forth the Holy Spirit **to apply** the benefits of virtues of His finished work. But when He ascended on high He became Saviour in fact. God exalted Him with His right hand **"to be** a Prince and **a Saviour"** (Acts v:31), and therefore did **God** Himself **then** give to His beloved Son the Name which is above every name, even the Name of **"Jesus,"** which means **the Saviour;** just as **after** the period of his shame was over, and Joseph had been exalted by Pharaoh, **he, then,** received the name which signifies "the Saviour of the world!"

Reader, have you an interest, a personal one, in the value of saving efficacy of that Name which is above every name? If not, receive Him now as your own Saviour. If by grace, you have, then bow before Him in adoration and praise.

*There are other Scriptures which show that the Lord Jesus **raised Himself** (John ii:19, x:17, 18, etc.). But, above, we have quoted those which emphasized the fulfillment of the type.

Believers Inventory

I Cor. III. 21-23

The Holy Ghost here records a list of the property of which believers are possessed. It is a sad fact, however, that when the list is handed to many of them, with the assurance that they have the actual ownership of the things enumerated, it makes no impression upon their minds and hearts. The trouble with them is that they do not believe the testimony of God, and hence they are like a rich man who does not believe that he is rich, but imagines that he is poor. Of course he is unconscious of the value of his property, and is practically in no better condition than a beggar. But real believers accept as true the statement, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich," 2 Cor. viii. 9.

First, "Paul, or Apollos, or Cephas," or all ministry, and all the channels and offices for communicating the grace of Christ belong to them. The ascended Christ "gave some, apostles; and some, prophets; and some, evangelists; and some, pas-

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tors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," Eph. iv. 11, 12. It was not a human contrivance, but "God hath set some in the church, first apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues," I Cor. xii. 28; so that one who "was not a whit behind the chiefest apostles" could write to his brethren, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake," 2 Cor. iv. 5.

Second, "the world." It is true that the world is in deadly hostility to God and to His people, and therefore the Lord Jesus says, "In the world ye shall have tribulation," but He adds, "Be of good cheer: I have overcome the world," John xvi. 33. When He leaves the world, He leaves them in the hands of the Almighty, loving and unchanging Father: "Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me . . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one," John xvii. 11,15. Abraham received the promise "that he should be heir of the world" through the righteousness of faith, Rom. iv. 13; and so far from subjection to an ungodly world are believers, "do ye not know that the saints shall judge the world?" I Cor. vi. 2.

Third, "life." God has not overlooked that which is needful for His children here and now, surrounded as they are with temptations and trials. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," I Tim. iv. 8. We are not to be anxious, therefore, about what we shall eat or drink, nor yet for the body what we shall put on, "for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you," that is, all the things your heavenly Father seeth you need; for "my God shall supply all your need, according to His riches in glory by Christ Jesus," Phil. iv. 19. He is not engaged to supply all we

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want, but all we need, and all believers can say with perfect confidence, "We know that all things work together for good to those that love God, to those who are called according to His purpose," Rom. viii. 28.

Fourth, "death." The monster, death, was "the king of terrors," Job. xviii. 14, until "the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel," 2 Tim. i. 10. The word *abolished* is elsewhere rendered, "make without effect," "make void," "make of none effect," "loosed," "delivered," "bring to nought," "failed," "done away," and all this Jesus, the conqueror of death, did with death, bringing life and incorruption to light through the gospel. People often speak of death reigning by a natural law, but it is not true since Christ came, "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage," Heb. ii. 14, 15. Now He can say, "I am living unto the ages of ages, Amen; and have the keys of Hades and of death," Rev. i. 18; leaving believers to shout in sure and certain hope, "O death, where is thy sting? O grave, where is thy victory?" I Cor. xv. 55.

Fifth, "things present." There are many things now present, which would seem to be against us, for "evil is present with me," Rom. vii. 21; "the sufferings of this present time," Rom. viii. 18; "even unto this present hour we both hunger and thirst," I Cor. iv. 11; "the present distress," I Cor. vii. 26; "this present evil world," Gal. i. 4; "no chastening, for the present seemeth to be joyous, but grievous," Heb. xii. 11. But let us not forget that "God is our refuge and strength, a very present help in trouble," Ps. xlvi. 1. Two sparrows were sold for a farthing, and they were so cheap and common that five were sold for two farthings; "and not one of them is forgotten before God. But even the very hairs of your head are all numbered," Lu. xii. 6, 7. Whatsoever is occurring on the face of the earth must minister to the good of believers, for in the sorest chastening and in the severest scourging, it is God's hand that holds the rod, and holds it in love, Heb. xii. 5-7.

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Sixth, "things to come." We are positively forbidden to be anxious about the future. "Take therefore no careful thought for the morrow: for the morrow shall take thought for the things of itself," Matt. vi. 34. Whatever the morrow may bring, it shall surely bring the Lord with it, who says, "Lo, I am with you, all the days even unto the end of the age," Matt. xxviii. 20. We know not what lies before us in the darkness of the future, but we know Him who declares, "In no wise thee will I leave: No, indeed! in no wise thee will I forsake," Heb. xiii. 5. "If absent from the body," we are "at home with the Lord," 2 Cor. v. 8; and if the bodies of our children are put into the tomb, we shall be caught up together with them in the clouds, when the Lord shall descend from heaven with a shout, 1 Thess. iv. 13-18.

Seventh, "all things are yours." Yes, it is true, whether Christians take the comfort of it or not, "All things are for your sakes," 2 Cor. iv. 15; and all things are permitted and overruled by the infinite power and unchanging love of our sovereign Saviour for the present and eternal welfare of believers. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. viii. 37-39. It might be well for believers to go more frequently over their inventory in hours of depression.

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR APRIL AND MAY

THE LOVE OF JOASH FOR GOD'S HOUSE

(April 16. 2 Kings xi:7-15, 21-xii:6, 16)
Golden Text, Psa. cxxii:1

Daily Readings

Mon., 10, 2 Kings xii:1-10. Tues., 11, 2 Kings xii:11-21. Wed., 15, 2 Kings xiii:1-9. Thurs., 13, 2 Kings xiii:10-25. Fri., 14, 2 Kings xiv:1-14. Sat., 15, 2 Kings xiv:15-29. Sun., 16, Psalm cxxii:1-9.

I. Lesson Outline

1. A King Safeguarded in the House of God (verses 7-15.) 2. A Wisely Taught King; xi:21-xii:2. 3. A Restoration of the House of God (verses 3-6, 16.)

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II. The Heart of the Lesson

We find a suggestive truth in verse 3 of chapter 11. "And he was with her hidi n the house of the Lord six years." It is the record of the hiding of Joash by his sister Jehosheba. Will you make a modern application of it? What a high privilege for parents and all in charge of children to practically do in a spiritual way this very thing : hide the little ones in the house of the Lord. Really hide them by faith and prayer by precept and example in Christ. If it be done we need not fear the sequeal. That hiding of Josah influenced all his after life. It not only preserved him from death, and kept him for the throne that was his by right, but it laid the foundation for that love for God's house that was characteristic of him. Such safe hiding is sorely needed for the children in these days. Parents and others who have them in charge are sadly failing at this point, and they are sowing for themselves the wind, and will surely reap the whirlwind. Such safe hiding now would avoid bitter tears and broken hearts later on. Remember too, that God's house is typical of Christ. Jesus is the only safe hiding place from the foe. Do not deny yourself and your own the privilege of being hidden there. If children have the right to the best possible birth, they have an inalienable spiritual right to be taught and brought up in the nurture and admonition of the Lord. See that you do not defraud them of their right in any way.

Linked up with this safe hiding was the teaching of the good and noble man of God, Jehoida. Will you note the meaning of the names here? Jehosheba, Jehovah is an oath; Jehoiada, Jehovah is knower; Joash, Jehovah has become man, or Jehovah has helped. And the man is true in the charge that has been committed to him; and the refugee prince learns to love this man of God. And then whe accession to the throne is a fact, he takes counsel of him. And he looks to him to order matters in amny respects in the kingdom. What a blessed fellowship between the young King and the aged Priest. May we not prepare for a similar fellowship between our young men and woemn and the aged saints who have been long on the way? What help and blessing and well directed effort, what energy and power would thus be ours.

The apostacy has been so great and so widespread that all the evil could not be corrected. Remember that Israel was on the downgrade nationally to ultimate ruin and casting out from their land. And the most that could be done was to stem the tide for the time; this, by the grace of God, Joash was enabled to do. As applied to our own day and service it is well to remember that this world is under condemnation and judgment for the murder of God's Son. That the execution of the sentence is impending, and that therefore, our mission is not to set the world right or to remedy the ruin in any way. But the rather to seek in the proclamation of the gospel to save perishing souls, and to build up God's people on their most holy faith! Keep ever and fully in the will of the Lord in all this.

UZZIAH'S PRIDE AND RUIN

(April 23. 2 Chron. xxvi:3–5, 15–21)

Golden Text, Prov. xvi:18

Daily Readings

Mon., 17, 2 Chron. xxvi:1–10. Tues., 18, 2 Chron. xxvi:11–21. Wed., 19, 2 Kings xv:1–7. Thurs., 20, Prov. xx:1–11. Fri., 21, Deut. viii:11–20. Sat., 22, 2 Kings v:20–27. Sun., 23, Prov. xvi:18–25.

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I. Lesson Outline

1. A Good Beginning (verses 3–5). 2. A Sad Failure (verses 15–18). 3. A Dire Ruin (verses 19–21).

II. The Heart of the Lesson

On the throne Uzziah was in his God given proper place. In the priesthood he was altogether out of place. How propitiously did the reign of the king open. Only sixteen years of age, and what promise of a good and blessed reign. And what blessing it would mean to the people to have the good works of his father continued. How blessed the record, "He did that which was right in the sight of the Lord." This is in keeping with the aim of the Apostle Paul, "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men." And this is the desire of the Lord as to our own way and walk. "Giving no offence in anything that the ministry be not blamed" (2 Cor. vi:3). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. iii:17). So shall we be channels of blessing to all we come in contact with. So, too, Philippians ii:15, 16, we have our mission clearly marked out for us: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Added to this is the statement concerning Uzziah, "He sought God on the days of Zachariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper." This is the root and foundation of a life that is well pleasing to God. And it is just as absolutely necessary today as it ever was. This is the divine order as marked out in Hebrews x:19–25. Prayer and fellowship first, and then life and service after. So also we have the testimony of 2 Tim. iii:16, 17. And as long as Uzziah walked in this path it was well with him. And as long as we walk in this way it is well with us, too. And we owe it to our Lord and His dear people thus to walk day by day.

Step by step Uzziah went on in the way of blessing and prosperity "till he was strong." The intervening verses tell the story of his progress in his kingdom. But like many another one, Uzziah forgot whence his strength and blessing came. Verse 3 gives us the hint of how the trouble came in "as long as he sought the Lord." So long God made him to prosper. And so the rule applies today. But once the eye is off of God we are sure to come to failure in some way. Amid all his victories and building and growth, there may have been a lack of seeking to the Lord and to His word.

In his self-satisfaction and self-esteem Uzziah usurped the prerogative of the priesthood, which God had reserved for the house of Aaron alone. He forced himself upon God uncalled, and unchosen; with the sad results of lasting divine punishment from the hand of the Lord. But do not lose sight of just as great wrong today in the church of God. Not a few have thrust themselves into the Christian ministry without the call of the choice, or the fitting of the Lord at all. And this in large measure accounts for the number of men within the pale of the church, as ministers, etc., who are denying the very fundamental things of the faith. Even the truth as to the Blessed Person and work of our Lord and Saviour Jesus Christ. The leprosy of Uzziah was a mere bodily infliction, sad as it was, but the leprosy put upon these men by the hand of God is spiritual, and just as virulent and contagious as ever physical leprosy was. And like it incurable, save through penitence and faith in our Lord Jesus Christ.

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ISAIAH'S SUMMONS AND RESPONSE

(April 30. Isa. vi:1–13)
Golden Text, Isa. vi:8

Daily Readings

Mon., 24, Isa. vi:1–13. Tues., 25, Gen. xii:1–9. Wed., 26, Exod. iii:1–12. Thurs., 27, Josh. i:1–9. Fri., 28, Jer. i:4–19. Sat., 29, Matt. x:1–15. Sun., 30, Psa. lxvii:1–7.

I. Lesson Outline

1. A Heavenly Vision (verses 1–4). 2. A Cleansed Worshipper (verses 5–7). 3. A Ready Messenger (verses 8–13).

II. The Heart of the Lesson

Note the connecting link with the preceding lesson in the words of verse 1, "in the year that King Uzziah died." The death of the king who had attempted to profane the temple of the Lord by his usurpation of priestly rights and rites. In that year the vision came to Isaiah: the temple of the Lord remained undefiled in spite of Uzziah's attempts. And the prophet has a vision of God in the holy place of God's house. So glorious and magnificent the manifestation of Jehovah that even the Seraphim have no room to stand, but are seen flying, or, rather, fluttering, in the Divine presence. And then the praises of Jehovah by the heavenly beings fall upon the ear of the prophet in the trisagion. Even the door posts of the house were moved at His presence. Yet forget not that this One who thus filled the temple with His glory is the very One who later on was incarnate of the Spirit and born of the Virgin Mary at Bethlehem. And ultimately this same One shall fill earth and heaven with His glory. And to Him is the praise and worship of redeemed believing hearts to be rendered. And surely He is worthy, for He is holy, and He has redeemed us by His blood to God our Father. Such the vision vouchsafed this man. Isaiah needed it: every worker needs it: we need it. And it is our God given privilege as being "men in Christ Jesus" (2 Cor. xii:2, etc.).

As ever, the effect of any theophany is overwhelming to the creature. And Isaiah's heart cry is that of every one to whom such a vision, now by faith, is given. "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King; the Lord of hosts" (verse 5). How necessary to have this heart vision and knowledge of ourselves as in His presence. How all our comeliness is turned into corruption within us! How with God's eminent servant Job, we are ready to say, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job. xlii:5, 6). Yea, we need to be thus dealt with to take all pride away from us and to fully and utterly bring us to the end of ourselves before God. Otherwise God cannot use us, to His honor and glory as He fain would. Rest assured that if God is about to use you some such humbling vision of faith will be vouchsafed you; some new apprehension of God's grace; some new vision of Himself. But it will ever serve to put you upon your face before Him. Otherwise it will not be from the Lord. If ever any revelation of God puffs us up in heart, and makes us to think well of ourselves, we may be well assured that it is the work of the enemy and not of God. Yet God has a remedy for this humbled child of His: the altar with its live coal is sufficient. Calvary's cross with its precious work by the Son of God is enough. And how blessed to have this altar with its offering ever in the presence of God to readily and quickly apply to the needy one.

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And now the Lord has a ready and a willing worker divinely called, divinely chosen, divinely fitted; and one who from the heart says: "Here am I, send me." How different from the hasty proud way of King Uzziah in thrusting himself upon God. True, the message may not be a pleasant one for Isaiah to speak. True, the mission may be a difficult and trying one. Nevertheless, the man of God is ready to go: come what will. Is he not the one to whom God has revealed Himself? The one whom God has redeemed and has cleansed? Is he not altogether his Lord's? And has he not been commissioned of God to this work? And shall not God have His own way with him and through him to the people?

ISAIAH'S IDEAL FOR A WORLD AT STRIFE

(May 7. Isa. ii:2–4, xi:1–9)
Golden Text, Isa. ii:4

Daily Readings

Mon., 1, Isa. ii:1–14. Tues., 2, Isa. xi:1–9. Wed., 3, Isa. ix:1–7. Thurs., 4, Micah v:1–8. Fri., 5, Matt. v:1–12. Sat., 6, Gal. v:16–25. Sun., 7, Isa. xlvi:1–11.

I. Lesson Outline

1. The Fulness of National Blessing Through Christ (Isa. ii:2–4). 2. The Alone Perfect Uing (Isa. xi:1–5). 3. The Creation-wide Blessing of His Reign (Isa. xi:6–9).

II. The Heart of the Lesson

Above all, please, not Isaiah's ideal for a world at strife. Rather God's ideal. Nor merely an ideal: that often times savors of the unreal and the intangible. Rather God's prophetic promise of blessing in and through Jesus Christ our Lord for a world at strife. But men would eliminate Christ and try to have peace and safety apart from Him. And, of course, they do obtain, by their effort, a Christless, unstable, brief, passing condition of peace and safety. Apart from Christ all these plans of men are idle dreams; all their efforts wasted and useless; and all their attempts are filled with the very dynamite of disaster and ruin. Yet, "in the last days" God will have His way, for He will be upon the scene; and all these precious things here prophesied be fully realized. Yes, even to the word of promise, "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." But do not dream of this being fulfilled **till He come.** *Then fulness of blessing to Israel and the nations according to* the divine program and plan; and measuring up to the divine fulness of blessing for all.

Our next portion gives us the divine pen picture of the One through whom the blessing is to come: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." What one more unlikely and unfit for the world wide activity that the prophecy demands than the insignificant rod out of the humanly withered stem; the poor despised shoot from that cut down dried up root of Israel. Yea, and such a fitting! A Spirit filled man! and what can such an one do in the matter of settling these desperate world problems that are vexing the greatest statesmen of the day? All right for the pulpit to have such an one; but not in the place of power and government. So says the world of philosophy and of science; but as so often the wise world is sadly missing it again. Yes, the world says, "Away with Him, away with Him, crucify Him, crucify Him." Yet

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is HE God's chosen ONE! And in and through Him shall all be brought to pass in fullest grace and blessing. All the best efforts of earth; all the best efforts of the prince of this world have failed and are failing today: and the need, the dire need is for the One who alone can accomplish the full and glorious purpose of God. True, for a while Satan will be able to foist upon men his super-man, and his antichrist as being the needed ones. But that last effort of his marks the failure preeminent for the prince of darkness and the god of the age. Nay, God's Man, our Lord and Saviour Jesus Christ, must needs come; and then shall we have ONE worth the while on the throne. Then shall the words of Isa. xi:1–5 be literally fulfilled and absolutely so in Him. What judgment! What righteousness! What blessing untold from and through Him the enthroned KING of kings and LORD of Lords.

Then shall the fulness of blessing come even to groaning creation. Do not, please, do not dishonor God and His Word by miserably spiritualizing verses 6–9. A literal wolf, a literal lamb, a literal leopard, etc., are here. Their present wild nature, and their intractibility: their present carnivorous appetites are all the results of the fall of man. And their very life and way are part of the groaning of creation in its travail as now subject to vanity. But when He the Son of Man comes, who has all authority and power, then shall this word of Isaiah be literally fulfilled. Of course your scientist, and your biologist, objects so, and laughs at such foolishness as he shakes his wise head. But faith believes God, though that belief makes men to be liars: for faith sees HIM **who isable.**

Book Review

World Revolution. The Plot against Civilization. By Nesta H. Webster. 8 mo., 328 pages. Price $3.50. Postpaid. Small, Maynard Co., Boston.

This is another fine historical work. The growth of Socialism and the revolutionary activities during the last century are vividly described in the ten chapters. The culmination in the present day world-wide revolutionary propaganda and its great menace to Christianity is pointed out. After the authoress has shown how Satanic powers have been displayed in the different revolutions of the past, in the attempts to overthrow every law and order, she says: "It is therefore no fantastic theory, but the literal truth to say that the present world crisis is a conflict between the powers of good and evil. Christianity is a beleaguered citadel surrounded by the dark forces which have mustered for the supreme onslaught." The book shows "the working of the mystery of iniquity." It foreshadows what the Bible predicts for the end of this age.

A word to you. Have you enjoyed the contents of this issue? Has your spiritual life been revived? Do you feel in the messages the breathing of the Holy Spirit? If so, what then is your responsibility? First: Live closer to the Lord. Secondly: Pass on these truths to others. You can help "OUR HOPE" by making it known among your friends.

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Vol. XXVIII MAY, 1922 No. 11

Editorial Notes

Look unto Me

"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). This is one of the great Gospel texts in the Book of Isaiah. In the previous verse He speaks of Himself as a just God and a Saviour. Such a God the Gospel of Christ reveals, for in that Gospel, the good news for lost sinners, the righteousness of God is made known. When Christ died on the cross God's righteousness was fully met and satisfied by His sacrificial death, so that now God is the just God still and the justifier of him who believeth in Jesus (Romans iii:26). In anticipation of the blessed work of Christ on the cross the Spirit of God gave the above words, "Look unto Me," to Isaiah. It is the only way how a sinner can be saved; the only way how a Jew can be saved and the only way how the ends of the earth can be saved. Salvation is of the Lord. He alone can save and He saves all who trust in Him, who believe on Him.

This is the great truth so fully made known by our Lord and by His Spirit in the New Testament Scriptures. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on should not perish, but have eternal life" (John iii:14, 15). If we turn to the historical account of the incident to which our Lord refers in speaking thus to Nicodemus we read, "The Lord said unto Moses, make thee a brazen serpent, and set it upon a pole, and it shall come to pass, that every one that is bitten, when he *looketh upon it*, shall live" (Numbers xxi:8). Here we have sin and death, represented by the

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serpent; here is God's remedy, One who knew no sin made sin for us on the cross, represented by the brazen serpent on the pole; here is true and perfect salvation by looking to Him who died in our stead, represented by God's command and promise, he that looketh shall live.

"There is life in a look at the crucified One,
There is life at this moment for thee."

How blessedly true this is! Millions have found it out for they looked and lived. And still it is true: life, eternal life can only be received by believing on the Son of God. It can never be changed. The gift of God is eternal life in Christ Jesus our Lord. And that gift is bestowed upon all who look unto Him and bow before Him as their Saviour and Lord.

The denial of this salvation truth is a part of the present day apostasy. Many are the sneers against this Gospel by teachers and preachers who deny that man needs any salvation whatever. Whosoever denies the need of salvation denies the salvation of God as provided in the cross of Christ, and such a deceiver is therefore, an Antichrist.

When we have looked and have been saved by grace we must keep on looking unto Him. In Proverbs we read, "The path of the righteous is as a shining light that shineth more and more unto the perfect day." The light which shines upon the pathway of the righteous is Christ. As we look to Him, to Him only, as we seek Him more and more, as we reach out for Him with an ambition to know Him better, our path will be brighter every day, till we reach "that perfect day" when we shall see Him as He is and when we shall be like Him. Our great need, therefore, is to look unto Him. "They looked unto Him and were lightened." Our burdens disappear, our tears are wiped away and our fears are hushed when we look unto Him.

"Looking unto Jesus, the author and finisher of faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." What a One to look to! As He endured

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so we must endure; as He despised the shame, so may we; His joy is our joy, for we too have a joy set before us, to be with Him. And there He is now on the throne and that for us. It is the real Christian life and experience to look unto Him and to look away from everything else. "Truly my soul waiteth upon God, from Him cometh my salvation. He only is my rock and my salvation * * * My soul, wait thou only upon God, for my expectation is from Him. He only is my rock and my salvation" (Psalm lxii).

The day is yet to come when the remnant of God's earthly people Israel will also look unto Him and be saved. It is written in Zechariah xii:10, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and 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 bitterness for his first born." This will happen in that day when He comes again in the clouds of heaven. They will see Him as the pierced One, know Him by the prints of the nails in His hands. That will be Israel's national day of repentance and salvation. Thus looking unto Him and upon Him they will be saved and all His gracious promises made unto them by the prophets will be fulfilled.

"Look unto Me, and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear." This too will some day all come to pass. The ends of the earth will be gathered into the kingdom; the ends of the earth will be saved by looking unto Him. How hopeless it all seems today! But let Him come again, as He will, let His glory be manifested and the ends of the earth will turn unto Him.

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Father

"These words spake Jesus, and lifted up His eyes to heaven, and said Father" (John xvii:1). And we too can lift up our eyes to heaven and say, Father, for the God and Father of

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our Lord Jesus Christ is our God and our Father. His own blessed work on the cross has made the way into the Holiest and there we find the Father and the Father's welcome.

Before He uttered that word "Father," in His great prayer, He had spoken this word many times to His disciples. How little they took it in then, and how little they understood of it, for the Holy Spirit, the Spirit of sonship was not yet given.

He speaks in the preceding chapters of "the Father's house with its many mansions." That is the place where the family of God will ultimately gather, the place to which He brings His many sons. He tells us "that no man cometh to the Father but by Me." He assures us that He is in the Father and the Father in Him, and that whosoever seeth Him, seeth the Father. He gives the blessed promise that whatsoever we ask in His Name that He will do, that the Father may be glorified in the Son. He prayed the Father for the gift of the other Comforter, the Holy Spirit. Then He describes in a parable the Father as the husbandman; He Himself is the vine and we are the branches. And what an assurance it is coming from His lips, "As the Father hath loved Me, so have I loved you; continue in my love!" Then He calls us friends, for all things that He heard of His Father He has made them known unto us. And once more "Whatsoever ye shall ask of the Father in My name He may give it you." Furthermore He said, "If a man love Me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Blessed promise! "For the Father Himself loveth you because ye have loved Me, and have believed that I came out from God."

What gracious statements these are! They all belong to us in Him who made the love of God as Father known to us. May we walk in the enjoyment of it all.

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Lord, Thou Knowest

"Lord, Thou knowest all things." Such was the confession of His disciples. They acknowledged Him as Lord and Son of God. He knew their thoughts, their troubles and their perplexities, He knew their burdens as

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well as the thoughts and plottings of His enemies. The man of humiliation, acquainted with griefs, in the form of a servant, was nevertheless the omniscient and eternal Lord. How wonderfully the prophet Micah expressed it, when he penned the Spirit given message concerning His birth. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting" (Micah v:2). We behold the same One appearing to Moses in the burning bush, as the Angel of the Lord, who gives His Name as the "I Am." And when Moses hid his face he heard Him speak the words of comfort and assurance, "I have surely seen the affliction of my people which are in Egypt, and I have heard their cry by reason of their taskmasters; for *I know* their sorrows." Then follows the gracious assurance of His coming deliverance. Of Him David wrote, "O Lord, thou hast searched me and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thoughts from afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue but, lo, O Lord, thou knowest it altogether" (Psalm cxxxix).

All the Saints of God, the holy men of God, the prophets, the priests, the pious kings, have trusted and rejoiced in His knowledge. That He knows, and knows all things, is the very foundation of a life of faith and trust. And we also as His people on earth today delight in this unspeakable comfort, that the Lord to whom we belong, whom we serve, knows all things. We know He is on the Father's throne and in His presence for us. He beholds us individually and what He said on earth He still speaks in glory "I know my sheep * * *. I know them * * *. He calleth His own sheep by name" (John x:10). And inasmuch as He never ceases to love us with that everlasting love, which passeth knowledge, we know, that lovingly, in deepest compassion He cares for us.

But is all this constantly before our hearts? Alas! how often it is not. We forget so often that He knoweth all things. We worry and are burdened with many cares, and

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at times we live and act as if there were no loving Lord who knows and who cares.

Daily should we repeat it what His own confessed when He was here with them, "Lord, Thou knowest all things." Then when things go wrong, as we often think they do, we can look up and say, Lord, Thou knowest. When we are perplexed and our way seems dark, what joy and comfort can be ours to look up again and say in confidence, "He knows the way." When we are misunderstood, our motives misjudged, what a comfort to realize that He knows it all. And because He knows all things, He knows what is best for us. If He permits that which is grievous to us, it is because His infinite wisdom plans the best for us. And though now we do not understand it all, in faith we trust and say it, perhaps with tears, "Lord Thou knowest." May He grant us all the simple faith to trust Him at all times, content to say as we trust Him, "Lord, Thou knowest all things" and all must be well.

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The Holy Spirit Saith

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

These are two important statements. The Epistle being addressed to the Hebrews, that is believing Jews, proves what estimate the Hebrews placed upon the Old Testament. In the Scriptures the Holy Spirit speaks, for He is the author of the Word of God. The same fact is mentioned in the the first verse of the Epistle. God at sundry times and in divers manners hath spoken unto the fathers (the fathers of the Jewish people) by the prophets. What a contrast with that which we hear today on all sides in the onsweeping apostasy! They tell us that God has not spoken. They concede a certain kind of inspiration to the authors of the different Bible books, and say that Chaucer, Spencer, Milton, Ruskin and others were also inspired. But neither of these

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men ever used the phrase which is used many hundreds of times in the books of the Old Testament, "And the Lord said" * * *" or The Word of the Lord came unto me."

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

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Faith and Hope

Faith and hope came into being through sin. Unfallen man knew nothing of faith, nor did he know of hope. Faith and hope were born after the Lord gave to fallen man the first promise, the first announcement of redemption (Genesis iii:15). Then Adam and Eve believed and hoped for that which the Lord had promised. And ever since, when man accepts what God has spoken, the exercise of faith and hope has followed. But those who do not accept God's Word know no faith and have no hope. What dying Jacob said, "I have waited for thy salvation" (Genesis xlix:18) has been the faith and hope of all Jewish believers in the Old Testament. They believed in a coming One, they hoped for life and glory. Beautifully it was expressed by that Old Testament saint to whom the Holy Spirit had given the assuring revelation that he should not see death, before he had seen the Lord's Christ. When Simeon held the child in His arms his faith and hope were realized. He blessed God, not the child, for he knew that babe he held in his arms was the blesser and needed no blessing from him; then he said

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"Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation" (Luke ii:25-30).

And we also who have accepted the Word of God and believed on Him Who came, live now by faith and look forward in hope, for we are saved in hope and wait for the hope of righteousness, the blessed consummation glory, which will come when He comes again.

Some day our faith will terminate in sight; we shall see Him as He is. In that day our hope will end for we shall possess all we hoped for. Unbelief knows no faith and has no hope. For all who do not believe, who refuse to accept God's revelation, there comes the day when faith is impossible and over the portals of the place of outer darkness is written "Leave hope behind." What a delusion it is when men teach today that the sinner who lived on in sin, who refused God, who died without faith in Christ and without hope, will have another chance, or that there is such a thing as universal salvation. Now is the accepted time, and only now.

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In His Hands

What blessed comfort to know that all is in His hands and those hands do all things well! He never errs with His beloved blood bought children. We realize there is more suffering and sorrow among God's children today than ever before. It seems to us it is also a sign of the fast approaching end of the age. Perhaps the following verses will bring comfort and cheer to some heart—they brought it to us:

"There must be thorns amid life's flowers, you know,
And you and I, wherever we may go,
Can find no bliss that is not mixed with pain—
No path without a cloud. It would be vain
For me to wish that not a single tear
Might dim the gladness that you hold so dear.
I am not wise enough to understand
All that is best for you. The Master's hand
Must sometimes touch life's saddest chords to reach
Its sweetest music, and His child to teach,
To trust His love, till the long, weeping night

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Is all forgotten in the morning light.
Trust—trust Him, then, and thus shall good or ill
Your trustful soul with present blessing fill.
Each loss is truest gain if, day by day,
HE fills the place of all He takes away."

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Methodism Combatting the Truth

It seems that Methodism has launched an official propaganda against the doctrine of the Word of God concerning the second visible glorious coming of our Lord to set up His kingdom of righteousness and peace upon this earth.

Before us is a pamphlet on the theme, "Waiting for the Lord's Return." It is the first of a series of leaflets and is issued by the Board of Evangelism and Social Service of the Methodist church, published in Toronto, Canada.

The first part of this pamphlet fully affirms that the writers of the New Testament taught and looked for the return of the Lord to establish His kingdom, in other words, the author of the pamphlet concedes that Pre-millennialism is a New Testament doctrine.

"Nearly every writer of the New Testament looked for the return of the Lord to establish His Kingdom in undisputed and universal sway. Of this there can be no reasonable doubt. The grounds of this expectation provide matter for inquiry. But the fact of the expectation must be admitted by all. And this expectation had very important results."

These words are not uncertain. The writer of them tells us that the doctrine of the coming of the Lord to establish His kingdom is taught by nearly every writer of the New Testament.

"One must admit that the New Testament writers show little interest, if any, in what this century calls social reform. Why should they? As Paul clearly argued, the new outlook had produced such a closing in of the horizon that what once seemed important no longer counted. . . . This must be taken into account in dealing with the apparent indifference of the early Christians to social change. They were not actually indifferent, but reforms of details seemed so futile in view of the imminent and complete transformation of all organized life. They were indeed in a true sense revolutionists, who said that the world, like the individual, must be born anew and not merely adjusted in detail."

All this is true. But why did the inspired writers of the

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New Testament show little interest in what the twentieth century calls social reform? Because the true church is not called upon to produce social reforms. Nowhere did the Lord Jesus Christ teach that His followers should reform the world. Nowhere in the church epistles is the body of Christ, composed of those who are born again, exhorted to meddle with the politics of this evil age, or to attempt by legislation, by education or other efforts to reform the world and make it a decent place to live in. The mission of the church is entirely different.

Then the pamphlet in question goes on and pictures the hope of the early church. How that hope of the Redeemer's return gave power to stand persecution; "how could social or political persecution have any terrors for men who were certain that their Lord would soon return triumphantly to put all things right." It is pictured as the comforting hope. That the hope of the imminent coming of the Lord had "tremendous value in a time when men were making the supreme venture of their faith, risking their whole future on the supremacy of Jesus."

It is astonishing how clear the author of this pamphlet is on the teachings of the New Testament as to the blessed hope and its effect upon the life and conduct of the early church.

But now comes the attack. The hope disappointed and why? In plain words because the writers of the New Testament were mistaken. They had invented something which was not true. But we quote the whole paragraph to show the pernicious reasoning of this man.

"This hope colored all the early stories about Jesus. The early gospels were not written by detached observers just to give scientific information with disinterested aloofness. They were written by glowing men to awaken or to sustain hope that the rule of Jesus was the most assured fact in the world, and that men must quickly get into line with the pioneers of the New Age. They were actually called to participate in the powers of that coming age. Now, memories are always more or less affected by subsequent experiences; later experiences throw fresh light on remembered incidents and half forgotten sayings. Time and again therefore we read of sayings which apparently made no definite impression at the time until a later experience recalled them. So the memory of their Master's certainty of victory for His cause would be colored by the kind of victory which their clamorous needs demanded."

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Here, dear reader, the mask is torn off. The early gospels, that is the synoptics, Matthew, Mark and Luke contained untrustworthy "*stories about Jesus*" which the writers of these gospels "*colored*" with this hope.

These early gospels then were not written by the inspired men of God, but by men who were interested to color their reports with their own inventions and expectations. Look at this sentence again: "The early gospels were not written by detached observers just to give scientific information with disinterested aloofness." This sentence disposes of the inspiration of the three Evangelists.

But what does it involve? It involves more than the inspiration of the synoptics. It impeaches the gracious words of our Lord. In reporting them they colored His words, they report untrue sayings of the Lord Jesus Christ. Thus the whole foundation of the New Testament is undermined and must collapse. But the Lord Jesus Christ spoke all these words. They are not "colored stories about Jesus," but His true sayings. The historical evidences prove this beyond the shadow of a doubt. But according to this wicked deduction, our Lord never taught what He taught. Let us see. We quote some passages:

"And Jesus said unto them, "Verily I say unto you, That ye which have followed me; in the regeneration (the coming age) when the Son of Man shall sit on the throne of His Glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matthew xix:28).

"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, and the powers of the heaven shall be shaken with power and great glory. And He shall send His angels with the great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matthew xxiv:30-31).

Read Mark xiii and Luke xxi and similar passages in the Gospels. Well, according to the above paragraph the Lord never said these words, and what has been written by these

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men who wrote not with "disinterested aloofness" is a *deception.*

This pamphlet then which claims to give the true light on "The Christian Hope" denies the inspiration of the New Testament Scriptures. The Hope of the coming of the Lord to establish His Kingdom on earth, the hope which the early church cherished, does not exist, but is the invention of men who "*colored all the early stories about Jesus*" with it.

But there is something still more radical stated in this production. The author claims that the fourth Gospel, the Gospel of John, was written to correct the errors of the synoptic gospels. The writer says that when the Lord did not return as the early church so ardently expected, when all was disappointment, that John in writing his gospel "faced the terrible agony of the Christian soul and he met it fully and frankly." Then he says:

"Then we turn to those three matchless chapters reporting the discourse previous to the crucifixion. Jesus is here heard to be telling His disciples that He will return to them almost immediately, He will not leave them orphans. He will return to them in a fellowship more intimate than they had yet enjoyed. Even as John's readers came to this point they would gradually catch glimpses of another way of thinking about that return which they had always held to be imminent. The disciples were to share the comradeship of Jesus as never before. They were to find Him abiding in them as His thoughts became theirs and as His way of speaking came to possess them. He would indeed return, not as previously to stay awhile and then be taken away by death. This time he will actually have his permanent abode in them and they will live their life within the circle of His. The truth about God and about life will shine most clearly within their minds as the rise of His Spirit in them leads them into the truth. Thus they will find a joy that no men can take from them."

But very strange the author wilfully overlooks in "those three matchless chapters" the word our Lord spoke to His disciples in chapter xiv: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also."

Once more this perverter of the Truth of God refers to the early church and its hope. And now he becomes very bold and outspoken and makes a statement which again unmasks him:

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"The early Christians did look for the return of Jesus in political and almost military power within the near future. That the expectation in that form was mistaken is now beyond question. It is futile to evade this by saying that the short time which they mentioned referred to the time which is short as measured from the twentieth century. Such a process changes the date with every generation and leads to no solution. Only intellectual confusion comes from any effort to evade the facts. We dare not sacrifice the most obvious facts even to save a pet theory of unspiritual and verbal inspiration."

Let us repeat it—

"We dare not sacrifice the most obvious facts even to save a pet theory of unspiritual and verbal inspiration."

In other words the faith of the church that the Bible is the inspired Word of God, the inerrant, infallible Word of God, God-breathed, verbally inspired, is a *pet theory*.

But this is nothing new. We quoted last year the utterance of a leading Methodist professor of the Boston School of theology. He declared "Pre-millennialism is true if we believe that the Bible is inspired. But the Bible is not inspired and therefore Pre-millennialism is not true." This is the master logic from beneath.

It is then all reduced to this question, "Is the Bible inspired?" Are the Gospels inspired? Were they written by men whose pens were supernaturally guided by the Holy Spirit?

And this great foundation upon which everything rests is denied by these rationalistic writers of a once great and spiritual denomination.

"Truth is like a torch, the more it is shaken the brighter it burns." Keep on attacking "that blessed Hope," the Hope of the church, the Hope of Israel, the Hope of the world! For those who believe the Word of God, it will but shine brighter and brighter, till some day it will flash forth in its promised glory. Then the infidel portion of the professing church will find itself in the outer darkness.

God help us to stand by the inspiration of His Holy Word.

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The Coming Great Separation

There is a great separation coming. It will affect all the different evangelical denominations. It will take place especially among the Baptists, Methodists and Presbyterians. The loyal, Bible loving, Bible believing, Christ adoring members of these denominations, will soon separate themselves from the disloyal, the worldly, rationalistic element which is so pronounced in these fellowships. True believers, the men and women who have a real Christian experience are reaching the point when they must leave those who deny the Bible and the Christ of the Bible. They can no longer support the men and the institutions which destroy the foundation upon which all true civilization and morality rests, the Word of God. Thousands are tired of the worldly conditions of the professing church, with its moving picture shows on Lord's day, with its dance halls, and its apostate ministers, who, instead of preaching Christ and Him crucified, preach the inventions of men, the theories of science and the imaginations of their own darkened minds.

From what we know such a separation will be welcomed by the Laodicean church. Believers who bear witness to an infallible Bible, to redemption by blood, salvation by grace and the second coming of our Lord, are a thorn in the flesh of the modern theology, the teachers of the destructive criticism.

When this separation comes there will be a revival. The Lord will honor the faithfulness of His people, He will put His gracious seal of approval upon their testimony. We do not know when this will come, but we know it is on the way. The sooner it comes the better it will be. We know that thousands of loyal hearts are deeply exercised and realize the hopelessness that the conditions in these denominations can ever be changed.

And after that there comes another great separation. That will be, when the Lord takes His true church to be with Himself and spews out of His mouth the Laodicean world-church which has rejected His Word and denied His Name.

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Very Refreshing

We received some weeks ago a communication from the Sing Sing Prison located at Ossining, N. Y. We give it herewith.

Dear Brother Gaebelein:

I received a copy of "Our Hope" yesterday, addressed "Bible Class Sing Sing Prison," and I want to express my deep gratitude to you for sending it; also my appreciation of the magazine itself. I found it to be, so far as I have read, food for my soul, and from my knowledge of some of your other writings I am sure that it is sound and true to the teachings of the Word of God.

Our Bible class here is composed of a little band of men—not more than twenty-five in number—some of whom, like myself, have experienced the grace and mercy of God in Christ when at the very brink of hell itself. A few of us have definitely consecrated our lives to God and are seeking to proclaim the "glad tidings" of the Gospel to our fellows. May we have an interest in your prayers that God may glorify Himself in our lives and use us to the salvation of souls right here?

Again my deepest thanks for "Our Hope, and with the prayer that God will richly bless and use you in His service, and those associated with you, I am Yours in Him,—— ——

We print this good letter so that your readers may join us in prayer for this brother and the Bible class he has started among his fellow prisoners. We have sent to this little band copies of a number of our publications so that each member of the class can own a copy and we shall keep in touch with this Gospel effort in this notable prison.

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Bold Utterances

While we were in Los Angeles, the present head of the International Bible Student Association, alias Millennial Dawnism, spoke one Sunday afternoon in the Trinity auditorium. According to the "Los Angeles Times," Mr. Rutherford said that the thousand year reign of Christ *must* begin in 1925. His predecessor, the late Charles T. Russell, went around the world for many years with one lecture called "To Hell and Back," in which he taught his miserable inventions, and predicted that the millennial reign of Christ will begin in 1914. His successor is more bold, for he declares that the personal Christ or reign of Christ must begin three years from now.

Every intelligent student of the prophetic Word knows

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that all this is a fanciful invention with no Scripture foundation whatever. Furthermore the "Times" states that "a considerable portion of his address was devoted to attacks on big business, commercialism, politicians, statesmen, preachers in general and especially the "big preachers," the league of nations, the disarmament conference and other persons and institutions representing constructive forces and influences."

Thus the "blessed Hope" is constantly brought into disrepute by its association, through false teachers, with all kinds of unscriptural doctrines and hallucinations.

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Are Miracles Now Necessary?

It is often said that it would be a great thing if miracles could be performed in the church, such as took place in the beginning of this present dispensation. A woman evangelist said in Fresno the following: "I believe the church today ought to be able to heal the body as well as save the soul. It would bring thousands to Jesus. It would bring back our young people, if we had this old time power, the miracles of the past."

This is the reasoning of many. But let us imagine that the great miracle our Lord performed when He raised Lazarus from the dead would be repeated and a man who was really dead comes back to life again and be raised from the dead. Would such a miracle bring thousands to acknowledge themselves sinners and trust in the Lord Jesus Christ? Scripture answers this question for us: "If they believe not Moses and the prophets neither will they be persuaded though one rose from the dead" (Luke xvi:31). It has been well stated by another: "Let us beware of supposing that miracles alone have any power to convert men's souls, and to save them. The idea is a complete delusion. To fancy, as some do, that if they saw something wonderful done before their eyes in confirmation of the Gospel, they would at once cast off all indecision and serve Christ, is a mere idle dream. It is the Grace of the Spirit in our hearts, and not miracles, that our souls require. The Jews of our Lord's day are a

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standing proof to mankind that men may see signs and wonders, and yet remain hard as stones."

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What is This?

Mrs. McPherson, the Pentecostal-gift-of-tongue healer, held meetings in Fresno. Like in many other places, in fact in all places, she visits multitudes received "the Baptism," so called, and multitudes were healed and miracles (?) performed. We have before us a clipping from the "Fresno Republican" of Fresno, California. A Christian lady sent the Editor a letter which we quote in full.

Editor Republican: I am not looking for nor courting any newspaper controversy or argument, but I feel impelled to relate the experience I had at the Auditorium on last Wednesday, January 25.

I know very well a man who speaks but little English—a sincere devout Christian—who is almost entirely blind and is dependent upon his hardworking wife for support. On account of his condition this man grasps at any straw that blows his way, and so is one among the many who have felt that Mrs. McPherson could help him to a cure. He attended every meeting that he could gain admittance to for about two weeks, but always with the result that he came away without the card which admits the penitent to come under the hand of the "miracle" woman. His failure to attain his end was called to my attention, and knowing so well his childlike faith in the goodness and power of a divine being and not wishing to see him disappointed if he was of the opinion that he could get help through Mrs. McPherson I determined to try to help him to get the coveted card. So on Wednesday I attended the afternoon meeting with the idea of helping him if I could find out how to go about it. I managed accidentally to get into the reserved seat section and finally got in a word with Mrs. Kennedy, from whom one must get the passport to the healer. When she saw the man for whom I was interceding (she does not know me), she said: "I can't do anything for him," and then it transpired that she had a few words with him that morning, and with the above remark she passed on. I was more than puzzled at this curt dismissal, as I had been told time without number that one needed only to have attended four meetings and to have faith and this man was in my opinion more than qualified to receive the attention that the ailing ones were clamoring for; so I again pressed myself upon the lady, asking her why she couldn't do anything for him, only to have her reply: "I can't discuss that with you here" (inferentially he was unworthy). When I insisted that he was a most sincere Christian, she retorted, "I didn't sense it," and when I wanted to tell her of his faith in Mrs. McPherson's ability to help him to a healing she stopped me with the words: "He shouldn't have his faith in her but in Jesus," adding, "Why don't you pray for him, you can pray for him just as well as she can."

All of the above did not tend to kill the suspicion in my mind that the poor man was right when he had said to me, almost pitifully, that he thought he'd have to buy a chair to get a card, and I then became more determined than ever that he should be admitted if it were pos-

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sible without giving over $25 of his wife's hard earned money for a problematical healing. But he beat me to it by attending the evening meeting of the same day, paying the $25 for the tabernacle chair and obtaining a card from Mrs. Kennedy admitting him to the privilege of passing under the hand of the "healer" on Sunday morning, January 29. At 5 o'clock in the afternoon he was ostensibly unworthy, but a few short hours later he had the open sesame to approach the platform.

I am reserving my own opinions and you may make your own deductions, but it won't take much guessing, I'm thinking, for you to know what my opinions are.

I have reserved the publication of this until Sunday shall have come and gone because I did not want in any way to avoid the poor man's finally going up on the platform as he is most sincere in his belief that he will be healed and I have no doubt that Mrs. Kennedy will have a distinct recollection of the case and of the man in question.

Respectfully,

(Miss) L. J. Colmore.

Fresno, January 28, 1922.

The writer of this open letter does not make any comment, nor do we need to enlarge upon this case. Any one can see what this is and what a pernicious thing lurks behind it. Yet this woman Pentecostal leader is almost worshipped by thousands of deluded people. We understand that the money was returned to the blind man when he was not healed.

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He was Deceived

Recently the Pentecostal woman leader of California made an attempt to have another campaign in San Diego. The pastor of the First Lutheran church, Dr. Edward P. Schueller, was approached to lend his help. We give his reply to the request, which speaks for itself.

My Dear Mrs. Tulloch:

Yours of the 27th of February relating to a possible return of Mrs. McPherson to this city for another revival campaign is at hand.

I feel that I should reply to it, especially because by granting the use of our church for Mrs. McPherson's "after-meetings" last winter we were put in the light of co-operating in her meetings.

I wish to say that if I had known of the character of those after-meetings, they would never have been held in a church of which I was pastor. I thought they were to be inquiry meetings, where personal workers would meet and pray with the awakened. Instead of this, my church became the scene of a daily "orgy" that could only fill with hot shame the heart of anyone who had been taught to think of our heavenly Father as a God of light, and love, and of decency and order.

I wish to tell you now that we have not "so learned Christ." And not only can I not endorse Mrs. McPherson's teachings, but if she comes back to San Diego I shall publicly warn my congregation against all participation in her meetings.

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I deny that Mrs. McPherson's meetings were a great spiritual blessing to San Diego. I deny the reality of her "healing" power. And I protest utterly against her doctrine of the Holy Spirit, and the "spiritual signs" upon which she teaches her followers to rely.

In her public services she may preach the New Testament gospel of salvation. But beyond that I consider that her campaign in San Diego was a deliberately "cooked up" frenzy of religious emotionalism of the most morbid type, abandonment to which can bring nothing but harm to any soul.

I shall never cease to regret having allowed myself innocently to be drawn into a position of apparent co-operation with Mrs. McPherson's meeting last year. It is in view of that mistake, especially, that I feel I owe it to God, as well as to myself and my church, and the public, to write you this letter at this time. You are at liberty to make any use of it you see fit.

Sincerely yours,

EDWARD P. SCHUELER.

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Still More Serious

The pastor of the St. Paul Methodist church of Fresno wrote a long article in one of the Fresno (Calf.) papers in which he makes the following serious statements concerning the miracle woman and her practice of healing:

"I give you the following for your consideration. Mr. S. J. F., 739 North Second Street, Fresno, gave me the following statement:

"Physicians have pronounced my wife as being heavily afflicted with hysterical epileptics, her spine being involved. Began about the middle of the McPherson meetings here trying to get a card for my wife so she might be 'healed.' The card was repeatedly denied her, they saying, 'We can never get to you,' though as repeatedly others received cards, passed on and under the 'healer's' touch. Mrs. F. is still in a serious condition and is now at the county hospital here. And, while I would be waiting in the back waiting prayer room, Mrs. Kennedy, the mother of Mrs. McPherson comes in and upon her coming she did a thing that attracted my especial attention. She said to a man lying on a couch, 'Bend your knee, now try again, now bend your arm' now try again, now can't you raise your arm above your head. Oh, you can't; well, poor thing.' Then to another, and it was the same, only this one could raise the hand or bend the limb. And though I might have been suspicious, I was forced to the conclusion that they were practiced out in this room before they were permitted to go out before the audience. Personally, I would have more confidence in her as a healer if she had taken only the absolutely helpless upon the stage. But as far as possible, so far as I was able to observe, these helpless ones were kept off the stage.

"I heard the following from the platform, Mrs. McPherson speaking: 'Aren't you glad to see all of these being healed today? Say Amen.' (And the Amen followed.) 'Oh, dear friends, back there in the prayer room (with a wave of her hand), are scores of persons heavily afflicted in body, with twisted and contorted limbs, emaciated and racked in pain. We know you do not want to see them brought out here. We are going to pray for them back there in the prayer room.'

"Ordinarily a matter of this sort would not attract our attention,

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but when there are such a great number coming from under the spell of the meeting breaking down mentally, it gives cause for serious consideration. The deputy in charge of the insane patients at the Fresno county jail is authority for the following:

Many Go Insane

"I have never noticed so many insane patients coming from one source." This is a matter of public record. The public can investigate for themselves. "Eight or ten persons afflicted with mental derangement on the subject of religion, and the subject of the McPherson meetings, have been cared for at the county jail. Many of these have been taken to Stockton, where I learn from the superintendent of the hospital for the insane that 'I had no idea how many had been taken to private sanitariums resultant from this same cause, or source.' Among those afflicted thus are Mrs. R. of Selma, committed to Stockton insane asylum. Mrs. A. R., of near Fresno, committed to the same institution, and died there February 9. Leaves a husband and three sons. E. E. P., now in the Stockton institution. Wife runs a grocery store here now. Mr. E. E., of Parlier, California, became a raving maniac. Now in a local sanitarium. In the case of Mrs. A. R., of near Fresno, who died February 9 in a Stockton institution, who was 43 years old, her physican makes the following statement: There had been no history of mental disorder with her before, and that prior to her affliction she had been in the best of health."

Child Overlooked

"An eye witness will make affidavit to the following: 'A little girl who wore a pair of glasses one-half of which was entirely black. I gathered that she was totally blind in one eye and almost blind in the other. I sat upon the stage very close to the whole procedure. While prayer was being made for her, the little girl, who appeared to be about 11 years of age, wept and sobbed and writhed in her eagerness to secure the help that she had been led to expect. She left the platform and public claim was made by one of the workers that she had been healed, and the little girl verified the claim by nod of head given in reply to the question of the workers. An hour later, when the meeting was out, I noticed a small cluster of women near the platform. I thought I saw the blind little girl in their midst, so I asked my wife to go over and investigate and talk to her if necessary. She found the erstwhile 'cured' girl flat on her face on the floor, sobbing, with shattered hopes and a breaking heart. Her disappointment was complete, and so was her disillusionment. The improved sight that she seemed to have had in the midst of the excitement on the platform had disappeared, and with it the hope of the little girl.

"Another instance, that of Mr. W. A. M., who lived east of Reedley. Pronounced by eminent physicians to have tuberculosis of the lungs. Declared that he had been healed in the McPherson meeting. the authority of which meeting concurred in the same. He went about declaring that he was 'soundly healed.' February 21, 1922, this same Mr. W. A. M., died at the aforementioned home. The proper, official announcement was that he had died with tuberculosis. This is a matter of public record. You can make your own investigation. Notwithstanding all of this, his brother-in-law, Mr. E. E. C., avowed in the presence of the jury that the aforenamed Mr. W. A. M. had been healed by Mrs. McPherson.

Gives Typical Case

"The case of the nine year old son of Mr. and Mrs. C. H. C., 3612 McKenzie Avenue, as I learned from the father, afforded a very fertile

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field in all of its aspects for the mind that wants to get an honest judgment of the McPherson 'healing' services. These parents are devoutly religious. The child is of fine character. The child walks with crutches, one of its limbs from the hip down being of very little service to him, rendered so by infantile paralysis. These parents sought his cure through healing. Repeatedly, for days and then weeks, they applied in vain for a card which would admit the boy to pass under the 'healer's' touch and be prayed for. This father's business associates became interested in the case. Learning that the father had tried repeatedly to obtain a card, all in vain, they—these strong business men of Fresno —decided, as the father afterward learned, to make it a test case. They went to the local manager, Mr. A. G. F., 3248 Mono, Fresno, and told him if a card for this boy was not forthcoming they would learn the reason why and the public should have the benefit of their finding, whereupon the father obtained a 'healing card' through said local manager. At the appointed hour they were in the prayer room. Somehow or other, Mrs. McPherson personally appeared in the prayer room, took the card away from the father, told him that she would pray for the child, and for the father and mother to pray for him, and that he would be all right, and left the room. This precluded the father and mother being permitted to carry out their hearts' desire in trying to have their boy healed. I leave the public to draw their own conclusions in this case."

All this shows great craftiness and trickery. Yet this movement flourishes. That God is not in it, nor that this movement is not the manifestation of the Holy Spirit may be learned from the above exposures and similar cases which have come to light in other places. Does the Holy Spirit make people insane? His power gives sanity, but there is another spirit which produces mental derangement. Would the Holy Spirit do with His power what is reported about this poor little girl, make her see and then plunge her back into a most hopeless blindness with an unspeakable despair unknown before? **A thousand times NO. This is not the work of God.**

Scores of letters reach us urging us to go on witnessing against this delusion. We shall certainly do so in spite of the manifested hatred against us and our magazine. We have had evidences of late that the enemy of the Truth of God would like to crush our testimony and silence our lips forever. We fear nothing for we know that our Lord is greater than he that is in the world, Satan in the form of an angel of light. We rejoice in the knowledge that God bears witness to our testimony and the warnings have been used by Him in the deliverance of not a few. But let us pray, pray daily, for His help and for victory.

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Mr. Moody and Dr. Orchard The following note is taken from an English exchange, *The Bible Witness:*

We have noted with saddened interest for some years the increasing tendency to invite men of uncertain and downgrade views to take part in the world-renowned Northfield Conference so intimately associated with the honored name of the late D. L. Moody. In a recent issue *The British Weekly* announced that prior to his departure for America, Mr. W. R. Moody, the son of the great evangelist, has invited Dr. Orchard to speak at Northfield in 1923. It is now common knowledge that Dr. Orchard has been secretly ordained at the hands of a "Catholic Bishop," known as the Right Reverend Bishop Vernon Herford, the Bishop of Mercia. As revealed by Mr. J. A. Kensit, in his splendid expose in *The Churchman's Magazine* for February last, these "orders" "are acknowledged as valid by the Church of Rome, and they possess all the functions of the Roman Catholic priesthood. Dr. Orchard is fast turning the historic King's Weigh House Congregational Church, London, into a veritable mass house, and regularly hears confessions in the church. We trust every possible influence will be used to enlighten Mr. W. R. Moody as to how the matter really stands.

We print this paragraph in the hope that some loyal friends of East Northfield may act in this matter and persuade Mr. Moody to withdraw this invitation.

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Unitarian Night Over a score of clippings were sent to us by our Boston friends. These clippings were made from different Boston papers. They contain the silly statements of the editor of the *Christian Register*, Mr. Albert C. Dieffenbach, a Unitarian preacher. Here is one of his frenzied utterances:

"The doctrine of trampling the bodies of men will surely lead the believers under powerful fanatics, to go forth on a murderous career against men, women and children. What do they teach? The world will be destroyed, and Christ will be the destroyer. How can his friends be Christlike in the effectual fulfilment of the Bible except as they do what He does? The answer is frankly given in the 'second coming' text book, 'And those who follow this emergent, wrathful king of heaven are represented as armies. They come forth as a body of fighters. They come forth to assist the warrior to make war in the earth. In this way the kingdom is to come.'

"I tell you within a little while you will see some of my prophecy fulfilled," said Dr. Dieffenbach. "The expectation among most of the 'second coming' leaders is that the end of the world is due in not more than six years. They are getting ready; and if tomorrow one of their recognized spokesmen should say the end has come, we should witness a spectacle the most awful in the world's record of wars and massacres.

"I beg of you remember I am an editor, cold to false alarms and keen for facts, with a knowledge of the power of religion for good and for evil. I see this thing as a journalist. I call again for the flaying

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of this monstrous iniquity, which threatens even our colleges, like Dartmouth, and gathers frenzy with its proof-texts. The question, the only question, before the world in this matter is this: Is the Bible the inerrant Word of God, or is it a record of spiritual experience and thought reflecting the religion, the knowledge and the institutions of the ages in which its several parts were written? If you say it is one unmixed perfection, if you count its story of Solomon with his thousand gods for his thousand wives in a thousand shrines equal to the Sermon on the Mount, then you belong to the 'second coming.' If you believe the Bible must be measured by its faithfulness to the spirit of Christ, as Luther did, then you should take your stand and fight the good fight against the greatest shame—which is also the greatest opportunity —of Protestantism."

Many of our friends have asked us to answer what this man has said. Well, there is nothing to answer. Just think of the foolish, imbecile warning that the teaching of the blessed hope of the coming of our adorable Lord might lead soon to fanatical massacres! Satan himself must roll in laughter over such nonsense. Poor Unitarian! You are of the night and in the night, the darkness which is the result of unbelief and the rejection of the inerrant Word of God.

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The **Conferences** held in the far Southwest and in California, including Los Angeles, Whittier and San Diego, were greatly blessed by our Lord. In spite of bodily weakness He gave strength and courage to continue. It is all of Him and for Him, and to Him be all the Glory and all the Praise.

We hope to give a little report in our next issue of meetings held in **Knoxville** and **Chattanooga, Tenn.** During May we have promised to address meetings in **Cleveland, Ohio; Philadelphia** and other places.

June 14th the Editor will preach, God willing, the baccalaureate sermon at the commencement of Wheaton College, **Wheaton, Ills.**

The month of August will be spent in greater part in **Toronto, Canada.** The Editor will speak each Lord's day in Knox Presbyterian Church and hold also a conference during the last week of August. We will add to these announcements, the Lord willing. How utterly dependent the servant is on Him. Without Him we can do nothing. But inasmuch as our aim is to glorify Him and to help His beloved people we know He will sustain and keep us in this service.

The Fourth Annual Christian Fundamental Conference under the leadership of our brethren, Drs. W. B. Riley, J. C. Masee, A. C. Dixon and others will be held in the Bible Institute Auditorium of Los Angeles, Cal. June 25th to July 2. We are sure this conference will be largely attended and will bring great blessing to the City of Angels (the meaning of Los Angeles), where legions of demons are at work. Pray for this conference.

The Stony Brook School for Boys. The Stony Brook school for boys will be opened, the Lord willing, the middle of September. This great

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undertaking to have a school of an undenominational character in which boys are receiving their education for college entrance, and in which the Bible and the faith delivered unto the Saints will be taught has met with universal approval. Everywhere God's people have become aroused over the wicked, infidel conditions of most of our high schools, headed by teachers who have the dangerous thing, that little knowledge, and who think they can impress the young by ridiculing the Bible. Their work is continued generally by the college professors. It is the feeling among all believers that something must be done speedily to rescue the boys, and the girls, from this threatening danger. A higher education in these days is a necessity for success in life. We have met Christian parents who went so far as to say we would rather not give our children a higher education if by it we endanger their soul salvation.

The Stony Brook School will meet this danger and will not only give the Truth of God to the boys, but give them under competent teachers the best possible education. On the immediate success of this school depends the formation of a similar school for girls. If our Lord tarries we expect to see such schools of a strictly Christian and undenominational character founded in every State of the Union.

The catalogue and other literature is ready for mailing. Send for the catalogue.

If you contemplate sending your boys to the school please act **at once.** We cannot possibly accommodate more than 50 boys and this quota will be full in a short time.

The financial needs are urgent. The Lord's stewards can do nothing better than to assist this school at this time.

Address all communications to Stony Brook School, Frank E. Gaebelein, M.A., Principal. 156 Fifth Avenue, Room 613, New York, N. Y.

Prophetic Bible Conference. The Stony Brook Prophetic Conference will convene in Stony Brook, L. I., August 13–19. Among the speakers are: Drs. Ford C. Ottman, J. G. Inkster, A. C. Gaebelein, W. H. Griffith Thomas and others. Special programs will be soon issued. For programs and reservations of rooms, etc., address Dr. Ford C. Ottman, Strawberry Hill, Stamford, Conn. Come to this conference and see the beautiful grounds and buildings which will be used by the school for boys.

The Gospel of John.

Chapter XI

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. (Verses 1-6.)

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Another great chapter, one of the greatest in the four Gospels, is now before us. The miracle it records is nowhere else given. What is written in connection with it reveals Him, who had borne such a great witness concerning Himself, in all His glory. Here we find the fullest demonstration of His Divine power as well as of His loving sympathy. His heart of love, the love which passeth knowledge, is blessedly revealed in the record of this chapter. He had claimed the same power with the Father to raise the dead, and now He manifests that power. While on the one hand He is seen as God in raising Lazarus from the dead, on the other hand we see Him as very Man, for He wept. The great miracle is introduced here by the Spirit of God to supply the incontrovertible proof that all He had spoken concerning Himself is true, and to give to the Jews the evidence that He is the Messiah, the Son of God.

The sickness of Lazarus of Bethany is at once mentioned in the opening verse. Lazarus was the brother of Mary and Martha of Bethany, and he is introduced here for the first time. His name is the same as the Hebrew name Eleazer, which means "God is help." Different guesses have been made as to his identity, but we know nothing beyond what is stated of him in this chapter. That he was well to do and widely known may be learned from the large number of Jews who attended his funeral, who had come to mourn for him and were subsequently in the witnesses of his resurrection.

Lazarus was sick. The Lord loved Lazarus, yet He who is omnipotent permitted him to be sick. In our own days men and women who pose as divine healers make the strange assertion that sickness among the children of God is an evidence of their disobedience, or their sins, and, therefore, something by which the Lord expresses His displeasure. They say that a believer who is sick must have done something which is wrong and that bodily sickness is the result of it. All these strange theories are disproven by Scripture. The Lord loved Lazarus and with all His love He did not prevent his illness.

Beautiful is the action and the example of the two be-

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lieving sisters, Mary and Martha. They sent a messenger to Him with the message, "Lord, behold, he whom Thou lovest is sick." They turned at once to the Lord to acquaint Him with what had befallen the beloved brother. No doubt they had a physician, too, and used means, but immediately they dispatched the messenger. This is still our great privilege to go to the Lord first in case of sickness and other troubles. We can do what Hezekieh did when he went into the house of the Lord and spread Sennacherib's letter before the Lord (2 Kings xix:14).

And the message they sent was not a demand, not a prayer that Lazarus should be healed at once, like the centurion's servant was healed, by the speaking of a word. How different this is from the divine healers who "demand" and who think that "demanding" is real faith. It was the highest faith when the two sisters thus turned to the Lord, acquainted Him with the fact that Lazarus was sick and then left it in His own hands.

Then the Lord gave the messengers the answer. "This sickness is not unto death, but for the glory of God that the Son of God might be glorified thereby." These words of our Lord have raised questions. Why did He say that this sickness is not unto death, when Lazarus actually died and was buried? Why did He not say in plainer words, he will die and I shall raise him up from the dead? When our Lord said that his sickness was not unto death, He must have meant death in its complete form, including the complete dissolution of the body when it returns to dust. This did not happen to Lazarus. The second part of this verse anticipates Lazarus' death, for by his resurrection the Son of God was glorified.

Then His love for Martha and her sister is stated. Attention must be called to the fact how the Spirit of God guards this statement in the original text. In the third verse we read the word "love" in connection with the brother of the sisters. The word used in verse 3 is expressive of love as the supreme affection, the same word which is used in John iii:16. But here the word "love" is a different one, inferior to its meaning as the word used in the third verse.

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But how strange that after the information of the sickness of Lazarus was imparted unto Him, that He abode two days in the same place where He was! Of course the omniscient One knew what should happen. He knew what great work He was to accomplish, that Lazarus would die. Well, said Chrysostom in his comment, "Christ tarried that none might be able to assert that He restored Lazarus when not yet dead, saying it was lethargy, a fainting, a fit, but not death. He therefore tarried so long that corruption began. But what soul agony the sisters must have passed through when He did not come at once! They saw their beloved brother getting weaker and weaker and finally he passed away. It was a supreme test of faith. Perhaps they remembered Job's word 'though He slay me yet will I trust.' What perplexity theirs must have been! Yet they trusted. How beautifully they met it all will be seen later when we read the words of Martha when she met Him.

Then after that saith He to His disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him. (Verse 7-16.)

Then He told His disciples, when the two days were gone, that He would go back to Judea. They were astonished and could hardly believe that He would return to Judea, where the Jews had threatened to stone Him. He answered their objections and fears. His working hours had not yet

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expired. They could not touch His life. His hour had not yet come, hence there was no possibility that they could kill Him. Like a man walking in the daylight stumbleth not, because in the sunlight he sees the road before himself, so He walked in certainty.

Then He gave them an exhibition of His omniscience. "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." He spoke thus, because He knew that Lazarus had died. Death is a sleep out of which there comes an awakening. Well has it been said by a commentator, "Sleeping, in the sense of dying, is only applied to men, because of the hope of resurrection. We read no such thing of brutes." And He called Lazarus "friend;" though he had passed away, Lazarus was still the friend of Christ.

The disciples understood not what He meant. They thought of the natural sleep and supposed it would be a sign of his recovery. And if he is getting well, why should we go at all into Judea? This probably was in their minds. Then the Lord spoke in plain words "Lazarus is dead."

If the Lord had been in Bethany when Lazarus was ill, He would have probably healed him at once. Therefore the Lord was glad for the sake of the disciples that He was not there to prevent the death of His friend, for now they were to witness the greatest of all His miracles, for the confirmation of their faith in Him. Then He told them "but let us go unto him."

It has been suggested, on account of the words of Thomas which follow, that the disciples surmised, because He said, "let us go to him," one who had died, that He meant He wanted to die, to be with Lazarus. But this is a far-fetched suggestion. When Thomas said, "Let us also go, that we may die with Him," he expressed his fear that if the Lord returned to Judea He would surely be killed. While much has been said and written about "doubting Thomas," here we behold the fact that His heart was greatly attached to the Lord Jesus Christ and he expresses the desire to die with Him.

(*To be continued, God willing.*)

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Remarks on a Leaflet on "Christ's Second Coming" by Wm. R. Moody

By F. C. Jennings.

See Editorial in "Our Hope" for February, 1922.

Respect for the memory of that honored servant of the Lord, Dwight L. Moody, would certainly forbid commenting on anything from the pen of his son in any other spirit than that of kindliness—the very memories attached to the name call for respect and affection. But the influence that that honored name still carries with it: an influence of which the opponents of the very fundamentals of Christian truth may seek to make an unworthy use, adds to the need for examining—in a brotherly spirit, it is true, but—carefully what is written by Mr. W. R. Moody of Northfield, and is being put out and widely disseminated by those who not only deny that the **personal** return of our Lord is the one true hope of the Church, but every single truth on which the whole race of men, or any individual composing it, can base a sound and scriptural hope for eternity.

While too we do fully agree with Mr. Moody, and have always insisted that entire accord as to the time or manner of that Return is not to be so pressed as to nullify Christian fellowship based on the still more fundamental doctrines of His Person and Work, yet we are sure that, these excepted, no truth is closer to the hearts of multitudes of Christians today than that which has been so graciously restored to them during the last century, and which is still carrying the light and warmth of its joy to an ever enlarging circle of believers: the personal coming again of our Lord Jesus Christ, with no known event to intervene, to take them out of this evil scene to Himself, and they can but grieve over any teaching—positive or negative—that would weaken its practical power.

The paper we are to consider, and the title of which is given above, first appeared in the pages of "The Congregationalist," and so opportune was it esteemed to be, that

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it has been republished (whether with or without the consent of the writer is not said) in leaflet form, by "The Congregational Commission on Evangelism," a body that we need hardly say is not distinguished by zeal, either for that blessed hope or for those foundation truths that are, in these days, the objects of attack on the part of what is termed "Modernism."

Further, the leaflet thus reprinted, has been accompanied by the following commendatory letter:

Seattle, Washington,
January 30, 1922.

Dear Friend and Brother:

The Board of Trustees of the Washington Congregational Conference ordered these pamphlets on the Second Coming, and directed me to send copies to you. It is one of the strongest pamphlets I have seen on this subject. Coming from the son of Dwight L. Moody and from the Director of the Northfield Schools, it ought to have considerable weight with laymen. We recommend to you a wide circulation of this pamphlet. A few more may be had on request if desired.

Cordially yours,
(Signed) CHAUNCEY J. HAWKINS, Chairman,
Evangelistic Committee.

Now the significant point in connection with that note is that the writer is one who glories in uttering what can only be called blasphemous denunciations of the vicarious atonement of our Lord, questions so as really to deny His birth of a virgin; virtually repudiates the second and third chapters of Genesis as legendary—and **that** is the kind of company in which the leaflet that I propose to examine has placed the son of Dwight L. Moody! A commendation from **such** a source becomes a condemnation in the eyes of all who still cleave—not merely to **this** truth—but to the very foundation of their faith.

The writer of the pamphlet evidences his own divided sympathy, and at the same time seeks to create a favorable atmosphere for its reception, by saying that while "to many

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the return of our Lord in person is the great event to which the Church should look, * * * "there is, however, another class who also believe in the Second Coming of Christ. Among the number are *many of the most devout, spiritual, and deeply taught Bible students in the Church. To them the Second Coming of Christ is a continual experience, coming to individuals spiritually, ever revealing new truths and becoming an abiding presence.*"*

Now, this is a very fair illustration of the nature of Mr. Moody's whole leaflet. He is like a man trying to ride two horses that are going in increasingly diverging directions, with one foot on each. We can perfectly well understand that before the recovery of this long-lost truth of the personal pre-millennial return of our Lord there were doubtless many "devout, spiritual, and (in other lines) deeply taught Bible students" who might, and did, believe that the millennium was to be introduced by the universal acceptance of the gospel of the grace of God; but now, when the utter hopelessness of such a false "hope" has been shown and felt, and (by the goodness of God) the truth recovered, we reverse the process, and say that anyone who **wilfully** rejects that truth, is not—nor can possibly be—a "deeply taught student of the Bible;" and it is altogether a false liberalism, and a spurious "charity" to say that he **is** as harmful to **him** as it is to anyone.

Thus the whole teaching of the leaflet is rather negative than positive: it apologizes for, without openly advocating post-millennial teachings; but this very weakness, may be the strength that Mr. Hawkins discerns in it, and thus it may serve the purpose of those teaching these none the less, but perhaps rather the better, by its colorless character, for it will not unduly alarm those the Congregationalist desires to influence.

But let me give another instance of the same strange "strength," Mr. Moody writes: "The Lord **seemed** to distinguish between his personal return and the death of a believer, when, in the gospel of St. John (xxi:22) in reply to the

*Italics in every case are mine.

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inquiry of Peter as to what end awaited the Apostle John, Christ replied; "If I will that he tarry till I come, what is that to thee?" Now those words, in their connection, shut out absolutely the possibility of death being the **fulfillment** of His promise to return to receive His people to Himself; for if the Lord's coming for us is at death, then the evident discrimination as to the end the Lord clearly told as awaiting Peter, and that mysteriously suggested as to John, would be quite lost. He would, in **that** way, **"come,"** as regards both, indifferently—both would equally "tarry" till He came for them, if that coming were at their death. But further, it would have been tantamount to saying: "If I will that he **keeps alive** (the admitted force of "tarries" here) **till he dies"** which is an absurdity that none of us would think of attributing to our Lord. Yet our brother Moody does away with this **certainty,** by the feeble "He **seemed** to distinguish." Yes, and so clearly did it seem to the disciples of that day that His coming could not, by any possibility be death, that "this saying went among the brethren that that disciple should **not die,"** and their only mistake lay in not accurately considering the precise words that the Lord used: **"If I will** that he tarry till I come."

It is certainly indisputable that the Holy Spirit cannot both teach Mr. Moody that the Lord will personally return **before** the millennium, and introduce it by His coming; and, at the same time, teach others that He will not come till **after** that millennium, or only "spiritually"—it must be either one or the other, not both. If there are good grounds in the scriptures for the former (with which Mr. Moody says that he naturally sympathizes, because of his father's instructions), then there can be no real ground at all for the latter, although he says that he is conscious that there **is.** Yet, while it is self-evident that if these two propositions be absolutely opposed to each other they cannot **both** rest on good grounds, Mr. Moody must still permit us to assure him that we too believe that the Lord does come to "individuals spiritually." We have as strong a conviction, and as much joy in the fulfillment, in this way, of the words in John xiv:18: "I will not leave you comfortless (lit. orphans), I

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will come **to you"** as the most ardent post-millennialist; or as we ourselves have in the anticipation of the fulfillment of verse three of the same chapter: "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." But what we do **not** believe is that these refer to the same event, or can possibly be fulfilled by the same "coming." Verse 18 refers to the "Comforter," the Holy Spirit, in and by Whom the Lord Jesus manifests Himself and comes to His people. It is not in this case "I will come **for** you, but **to** you, and that is quite a different thing, as will surely be admitted. An orphan is one bereaved, those on whom he depended have been taken away, and he misses all the love, interest and tender thoughtfulness of the parents: he is desolate in his loneliness. The Lord, Jesus had beer all this to those to whom he spoke, and now He is going, must they be as orphans? Nay, for in a way, He will come and be with them again. Now, that was clearly fulfilled at Pentecost by the coming of the Comforter, the Holy Spirit, Who does indwell every believer, and by Whom (for there is ever an identification between the divine Persons) the Lord Jesus is Himself dwelling in His people, as writes the apostle: **"Christ in you, the hope of glory."** But the promise in verse 3 can only be fulfilled by His **personal return,** to take us to the Father's House of many mansions, and for this we still wait in hope.

It is pleasant and refreshing to hear Mr. Moody speak thus of his father: "He used to take me as a child, and talk to me about his Lord and Master, to whose return he looked with eager anticipation, and earnestly trusted that it might come during his life. But—his body now rests upon the brow of Round Top, awaiting the resurrection morning." Yes, thou dear servant of our Lord: thou Greatheart! Thou Valiant-for-Truth! Well do we remember thee; and indeed it is true thou didst look for thy Lord's return with eager anticipation: greatly do some of us still cherish the memory of the privilege we enjoyed of sharing in a very humble way, in thy work in New York—so greatly blessed of God—in the year 1876; thou art gone from thy labors, and we now take

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up that same attitude of eager anticipation, and even though we too should have to lay aside these tabernacles, still to the very last breath we would cleave to it, nor should we deem ourselves to have erred in the least if, that breath expired, we left this tabernacle; but even after that departure—yea, even when "with Christ," even in the Lord's own company, with that innumerable host of the redeemed who have preceded us, we should still **await His coming;** although we too long, not to be thus unclothed, but clothed upon, this mortality may be swallowed up of life, as it will only be when He comes.

In view of this testimony to his father's strong confidence, we can but the more regret the feeble confession of the son as he says: "There are certain passages of scripture that are **difficult** of interpretation any other way than that the Lord's coming is personal and premillennial." Indeed there are; nor would it have been at all to strong, and much more worthy of his father's son, if Mr. Moody had substituted "impossible" for "difficult." For instance, in what other way is it possible to interpret the words: "This same Jesus (His personal human name) who is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven" (Acts i:10-11). Could anything be more unequivocal and definite than **that?** If that can mean anything else than a personal return in the same way as He went, then words cease to have any clear meaning, or to be of value in conveying truth. If He departed only "spiritually" at that time, then, and only then would His return spiritually fulfill the promise here: if personally, then so must His return be equally personal. Those who reprinted the leaflet evidently felt that it would have the effect of introducing at least a feeling of uncertainty in the mind of "laymen" as "coming from the son of Dwight L. Moody and the Director of the Northfield Schools,"and some of us hope that that "son" and "Director" himself will not greatly rejoice over being thus separated from his beloved father, and thrown into association with the false brethren of our day.

Again we must, for our part, seriously object to the broad generalization, with no specific example to sustain it, that

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"so many predictions regarding Christ's return are capable of varied interpretations, and many others are veiled in obscurity." Mr. Moody will surely see that it is easy enough to make loose unproved statements of that kind, and correspondingly difficult to deal with them. But we have already given clear scriptures—so simple, so unequivocal, so incapable of any "varied interpretation," so free from any "obscurity," that we have no hesitation in telling our brother that in view of them he must abandon all neutrality, and take his stand openly, and all the more clearly in view of the leaflet and the use that is being made of it by the enemies of the Cross of Christ, on one side or the other. He cannot stand with one foot on truth and the other on error at the same time—they are too far apart for either dignity or security. The line is as clearly drawn as with Israel on Carmel, and in view of the commendation of Mr. Hawkins the issue is the same. "If Baal be God follow him, if Jehovah then follow Him"—if God's word justifies our cherishing the hope of possibly being with those who shall not sleep, but be alive and remain to the coming of the Lord, then let us not be like "a bird hopping between two twigs;" but fearlessly hold it forth as an integral part of the "word of life."

There is one scripture to which Mr. Moody refers more than once: "There is need of the warning of Peter against the very tendency of this class of dogmatist that no prophecy of Scripture is of any private interpretation." The "class of dogmatists" aimed at are those who do insist the that Scriptures give no uncertain sound as to the personal premillennial coming of the Lord, the alternative to that that Mr. Moody now favors is that "Rather it seems to have been the definite purpose to impress upon the Church the lesson of faithful preparedness for Him in whatever hour he might come **to the individual.**" Well, let us see what the apostle Peter does really mean by the warning: is it that the readers of the prophetic scriptures must not expect to understand them, nor to have any clear convictions as to what they teach—for **that** they certainly could not do **without** interpreting them? Is a certain degree of uncertainty as to what is really truth—a certain timidity in speaking it—a certain sympathy with

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what is opposed to it—is **that** the meaning of this warning against "private interpretation?" Does he mean that we all need someone else to do the interpreting for us? If so, who would that be? Here "Rome"—That Jezebel of this age—steps in at once to supply us with all that is lacking in the way of interpretation and, as she takes the Bible out of our hands, would tell our brother Moody that he is perfectly right, and that **she** alone is the one authorized interpreter, not only of prophetic, but of **all** scripture, and we must "hear the Church." Does Mr. Moody endorse that claim? We are sure he does not, but what then does he mean by his use of this "warning?"

Well, we must at least endeavor to "interpret" **this** scripture, not "privately," but for ourselves, and hope our brother will join us in seeking its true bearing. This the context (which is always a necessary commentary to consult) will give, and from it we learn that far from discouraging our desire to interpret prophecy, he tells us that in so doing we shall **"do well,"** and when we do correctly interpret it, we shall find it anything but "obscure" but a "light that shineth in a dark place." The light—the prophecy of Scripture—does away with obscurity; chases it away and enables us to discern our true hope and our right path. And it is in order that we **may** rightly interpret it, that he gives us this warning—what is it? It is that we must know this first—as of the first importance—"that no prophecy of scripture is **of its own interpretation,"** that is, that you cannot—you must not admit of any interpretation of any single prophecy that is not in complete harmony with every other prophecy. For he goes on to explain that although these scriptures came to us through many pens, they all had but one real Author, the Holy Spirit, Who moved each one of these holy men to write; and thus, as coming from this One divine Author, the whole prophetic scheme must necessarily be a unit; and if our interpretation of any single scripture does not conform to the teachings of all the others, it must be abandoned as incorrect; for not one is "of **its own** interpretation.*

* The first meaning of "*ideas*," the word used here, is "*one's own*".

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But we would further add that there is a very gracious and excellent reason for this word of Peter and it would save us from many an error if heeded. For prophecy deals with the future—that future from which no human hand can withdraw the veil: no human intelligence is keen enough to pierce—to God alone it is as clear as the past, and He alone can reveal it. Now, we venture to say, that it is just the marvellous **harmony** of the prophecies of the scriptures when all brought together, "not one of them" of its own interpretation, but all forming one consistent plan that gives the strong confidence with which we look for their fulfillment. That writers, separated from one another by such distances as made collusion impossible; by such intervals of time that brought them into entirely different environments, with their inevitable effects on all that is merely human: severed too by divergencies in social position as great as a king and herdsman, a philosopher and a fisherman, with the wide differences in prejudices always linked with these distinctions —the witness of all, when nothing that any one of them wrote is interpreted by itself; blends in one clear note as of a trumpet that gives no uncertain sound; but ever leads to a waiting and watching for His return; first **for** us, then to set right this sin-racked earth.

There are some sentences in the little article esteemed so striking as to merit repetition on the front page, as a kind of weighty compendium of the whole. We give them here, although we must not attribute to Mr. Moody, but to his editors, this repetition.

Striking sentences in this article:

1. "The Command of Christ to the church is to evangelize the world, beginning at Jerusalem, and not to propagate private interpretations of prophecy.

2. "In the light of history we can see how the fulfillment of predictions that seemed conflicting was accomplished either in a literal or spiritual and figurative sense.

3. "Our Lord said far less about the necessity of subscribing to creeds or statements of dogma than He did about the spirit in which a man passed judgment upon his fellows.

4. "At a time when Christian forces should be united as

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never before in earnest endeavor for the extension of the Gospel of Christ, it is the work of the devil to dissipate energies in unprofitable discussions and dissensions."

1. When assuming to give what the Lord said, it is well to be as exact as possible; and we have to note that since there was no "Church" in existence at the time, the Lord could hardly have given a command to what did not exist. When the Church **was** formed by the descent of the Holy Spirit, while the privilege and responsibility was, and is to this day, conferred on **all** its members to "hold forth the word of life, and "to witness" both by word and conduct to His resurrection from the dead; yet as to **specific evangelizing, that** was and is still committed by a special gift, to those termed "evangelists" (Eph. iv:11). It is **not** the specific responsibility resting, either on the "Church" as a whole, or on every member of the one Church. Nor should Mr. Moody ignore, as having no place in present-day ministry the other "gifts" which are for the edifying the whole Body of Christ. It is a very common error to confine service to the Lord, simply to "evangelizing the world," although teachers like those disseminating this leaflet, would not in the least object to all attention being diverted from their attacks on Christ, His Person, His work, and focussed altogether on what **they** call "evangelizing;" but which is not that at all for it is "another gospel, that is not another." Still the pressure of what sounds so good and right suits men like this Mr. Hawkins admirably.

2. Need not detain us—what interest us is less the difficulties occasioned by the lowly guise in which Messiah presented Himself to the Jews who looked for a military conqueror, than the simplicity and clearness of the scriptures that **now** foretell His return.

3. Nor it is very easy to discern what is so striking in No. 3 —it is by no means an uncommon sentiment it sounds well, as Pope wrote:

> "For forms of faith let graceless zealots fight,
> His can't be wrong whose life is in the right;"

which, as has been remarked, is "equally high-sounding and

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senseless;" for it is like saying "never mind what trees you put in your orchard; that is a matter of complete indifference, the great thing is to get good fruit: for Christian life or conduct is as dependent on living Christian faith, as fruit is on the tree." But when did our Lord say anything at all as to the necessity of "subscribing to creeds or statements of dogmas?" He did say: "He that believeth not shall be damned,"which certainly does look as if there were **something** that had to be believed. His apostle John, too, wrote: "For many deceivers are entered into the world (and they certainly have not gone out of it yet) who confess not Jesus Christ come in the flesh. This is a deceiver and an Antichrist;" and "If anyone come to you not having this doctrine (of Christ—the absolute integrity of His Person, His absolute Deity; His impeccable Humanity, the alone efficacy of His atoning work) receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds." Our "beliefs" and "doctrines" are of unspeakable importance, and not one of us can exercise too much care, as to the associations in which we permit ourselves to be found; for all who wilfully fellowship, or have the slightest association with these deniers of basal truth, **fully share in the guilt of that denial.**

4. As to"dissensions," far be it that we should defend anything of that kind among the true children of God; but as to "discussion," to condemn this as the "devil's work" indicates very little apprehension as to the nature of his work, or how far from "unprofitable" a brotherly discussion may be. We venture to hope that even the discussion due to this leaflet will not be unprofitable. Nor will Mr. Moody find that those who are today "converted to wait for God's Son from heaven" will be, on that account, less active in works of faith, labors of love or patience of hope, than in the first days of the gospel: for the truth of God always acts in the same profitable way. But it will be, not only as our author seems to think in the extension of the gospel of Christ, but also in "earnestly contending for the faith once delivered to the saints," for in the attacks now being made on that "faith" he will find, beyond

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any question a very pronounced "work of the devil"—may he, and we all see to it that we do not trifle with it.

In conclusion, let me give expression to what, I am sure, will be the sentiment of many who read these lines, that it is difficult to conceive of anything more depressing than to see the son of Dwight Moody publicly thrown, by his writings, hand-in-glove with the very enemies of that Atonement that was as the very life-blood of the elder Moody's evangelism. Is **that** the influence that is to be brought to bear on the young students at the Northfield Schools? If so, then the sooner we all know that the better. If not, then nothing less than the most unequivocal, immediate, public and even indignant disavowal of all sympathy with men like this Mr. Chauncey J. Hawkins will save that stigma from settling over those schools from this time on.

We speak without one trace of feeling against Mr. Moody personally, quite the reverse; but his leaflet, weak and innocuous as it must be esteemed in itself, has apparently thrown him into such an association—made him such friends of the enemies of the gospel of Christ, that nothing but the clearest, strongest disavowal of the connection will save him, and the schools under his direction, from themselves being repudiated by all who still maintain the Virgin-birth of our Lord, atonement for our sins being alone to be found in His precious Blood; and the divine inspiration of the Holy Scriptures from the first chapter of Genesis to the last of Revelation, and from that repudiation, all to whom the memory of Dwight L. Moody is still sacred, would fain save him.

Current Events
In the Light of the Bible

An Optimistic Report on the Jewish State. A very optimistic report on the Jewish State which is forming under British mandate, was recently published by Mr. Harold J. Shepstone, F.R.G.S., of London. We quote from this report.

"Of the many new States which have sprung into existence as a result of the war," writes Mr. Harold J. Shepstone, F.R.G.S., "none is

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likely to exercise greater influence upon the world, both politically and economically, than the Jewish State which is being set up in Palestine. True, there has been much opposition on the part of the Arabs and other native races to the idea of making Palestine a National Home for the Jewish race. But we were given the mandate to govern the country on the distinct understanding that we should encourage the Jew to settle in the land of his forefathers, and, incidentally, see that the rights of the natives were not interfered with. We have certainly done our best, and the task has been a trying one. There have been strong Anti-Zionist demonstrations, rioting and even bloodshed. Things are now quieter, thanks to the diplomacy and tact which have been displayed in dealing with a racial problem. Meanwhile, the Jews have quietly gone ahead and are rapidly establishing themselves in the land. When war broke out there were some fifty Jewish colonies in Palestine, owning between them 110,000 acres of land, or about 11 per cent of the cultivated area of the country. They were for the most part agricultural settlements with a population of about 15,000 souls. They are situated mainly in the maritime plain from Gaza in the south to Haifa in the north, and in the valley of the Jordan from the Lake of Galilee to the upper regions of that river. Some of these settlements date back forty years and more, though the majority of them were founded within the last twenty years through the generosity of Sir Moses Montefiore, Baron Edmund de Rothschild, and other wealthy Jews. Land was purchased, and Jews from all parts of Europe—Russia, Roumania, Austria, Germany, and other countries—were encouraged to settle on it. At first the colonists had a very hard struggle. Under Turkish rule there were virtually no laws, and the colonists had to police their own settlements to prevent the roving Bedouin carrying off their goods and cattle. There were no sanitary arrangements, and no attempt whatever to keep down malaria by fighting the mosquitoes or the diseases that carried off cattle. Taxes out of all proportion were demanded by the Turkish Government. Nevertheless, the colonists throve, largely owing to the use of machinery and the more up-to-date and scientific methods employed. These satisfactory results are undoubtedly due to the better manual skill of the Jews, their natural business aptitude, and their progressive spirit. Of the businesslike methods of the settlers no better proof is required than the fact that on the one hand the importation of chemical fertilizers, of wood for packing-cases, of paper for wrapping oranges and lemons, and of various other kinds of raw materials, and, on the other hand, the exportation of all the important agricultural products—wine, oranges, almonds—are carried on by the colonists themselves by means of co-operative societies specially created for the purpose and represented on the chief European markets by their own agents chosen from amongst the members. Practical illustrations of this progressive and scientific spirit are met with in Palestine at every step. In place of the primitive Arab chain pumps, which are set in motion by a camel or a mule that walks round and round with his eyes blindfolded, the Jews have introduced modern pumps, worked by oil or gas motors, for the irrigation of their orange and lemon groves; and on the banks of the River Audja, not far from the colony of Petach-Tikwah, in Judea, a Jewish company in 1913 instituted great water-works. In order to encourage cattle-breeding, the Jewish bank, the Anglo-Palestine Company, grants credits for the purchase of dairy cattle on the joint guarantee of a certain number of settlers; while the Jewish National Fund, on its farm of Ben-Shamen, gives demonstrations in dairy-work, poultry farming, and in the cultivation of fodder. The question of instruction in agriculture, both for children and for the

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settlers themselves has always received attention from the various Jewish organizations in Palestine. The agricultural school of Mikweh-Israel, in Judea, is engaged in the technical preparation of young people; the Palestine Office of the Zionist Organization publishes a monthly agricultural journal, and keeps a travelling lecturer, who goes round the various colonies giving lectures and practical demonstrations; the Jewish Agricultural Experiment Station at Zichron-Jacob, in Samaria, has instituted holiday lectures for teachers in the colony schools. The last-named institution was founded and is maintained by the munificence of a group of American Jews, with the main object of introducing and improving the cultivation of varieties of cereals and other plants. Every year, from the end of July to the end of October, Egypt imports about £80,000's worth of table grapes, which come exclusively from Smyrna and Cyprus. The Experiment Station has succeeded in acclimatising in Palestine a variety of table grapes ripening three weeks earlier than the precocious varieties of the region, and accordingly capable of appearing three weeks earlier on the Egyptian market. The Station has also supplied valuable information as to the best varieties of olives for planting purposes, showing, by means of numerous analyses made in its laboratories, that the olives of Palestine, especially those of Galilee, are superior to foreign olives, both in the average weight of the fruit and in the quantity of oil. As a result of their successful farming, Jewish land has increased enormously in value.

There can be no question that the progress in Israel's old homeland has been remarkable during the past years. It is just what one would expect in the light of what is predicted in the Word of God, a restoration of the Jewish people in unbelief. Their fondest hopes will be realized and the Jewish State in Palestine will become a powerful political factor in the world's history. But it is at this point when the long predicted storm breaks over that land and the great tribulations sets in. How interesting it is to watch these developments.

The Other Side of the Question. But there is another side. The above report, optimistic as it is, says "things are now quieter, thanks to the diplomacy and tact which have been displayed in dealing with the racial problem." But how long will this last? The Arabs hate the Jews and the Jews hate the Arabs. The Jews are scheming and trying to get the greatest possible advantage. Of late something has come to light which forebodes nothing good.

The Jewish governor of Palestine exempted beehives from taxation as it was desirable that bee and honey culture should be encouraged in the land. A large quantity of bee-hives

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were, therefore, imported duty free and unloaded from the ship. But one of these supposed bee-hives broke asunder and out fell a number of automatic revolvers. An examination showed that all the bee-hives contained revolvers, some 25,000 of them, with a correspondingly large amount of ammunition. The whole lot was consigned not to Arabs but to prominent Jews.

It is assumed that there exists a conspiracy to oust the Arab population and that the revolvers and the ammunition was being imported in anticipation of the next race war, when the Jews would be well armed to defeat the Arabs. The land is far from being as quiet as it is made out to be. Probably during the Easter holidays other serious riots will break out again with as many victims, or more, than last year.

Rome Shows Her Power Once More. The evangelical denominations are indebted to Professor C. M. Jacobs of the Lutheran Seminary at Philadelphia for calling attention to the wicked, present day political intrigue of the Romish church. The treaty of Versailles constituted a small republic, Lativa, with Riga for its capitol. It has a population of about two million. One-fourth of the population is Romish, and one-sixth are Greek Catholics. The rest are Protestants, 98% of whom are Lutherans. In Riga the Romish adherents number 15,000 out of a population of 185,000. The Romish hierarchy has arranged to create an archbishopric of Riga, and in a treatment arranged by the government of Lativa and the "Holy See," bearing the signatures of Cardinal Gasparri and the representatives of the republic, this government agrees to create and to maintain the machinery of the Romish church out of the public treasury. This treaty makes numerous concessions to the Romish hierarchy, one of which is the provision of a Cathedral chosen by the government and approved by the archbishop. The edifice chosen is St. James, the oldest and largest Lutheran church in Riga, which was erected in the 13th century. It stands in the great public square of the city. For the Protestants of Northeastern Europe, it is a symbol

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as precious to their religious freedom as is Independence Hall to the political life of the United States. Rome therefore covets it as the future cathedral of the archbishop.

Dr. Jacobs declares that Protestants everywhere should understand that this would be a victory made possible by the control of the Romish church over the solid Catholic vote. It is the price the government of that republic seems ready to pay for the support of that controlled vote. Dr. Jacobs says, "It shows the ends that Rome is seeking and the means she is using to gain them in every land in Continental Europe. By the control of votes she has won political power; by the use of that power she is endeavoring to crush Protestantism everywhere. For Rome believes that Protestantism has no right to exist. She does not fear the charge of bigotry, but counts it a distinction and honor. She is frankly eager to bring back the day—"when Rome, the earth's head, holds the round world's reins." If, and where Rome seems tolerant of other forms of Christianity, it is because her plans for crushing them must not be prematurely revealed.

Political trickery, Jesuitical lies and deceptions, have always been the weapons of the system of lies, which claims to be the Bride of Christ, but is, according to the Word of God, the mother of harlots. And what is she doing in our own land to gain her end? Some politicians in high places can answer this question.

We know from the book of Revelation that she will get back her power once more through politics. She will ride yet supreme on the back of the European "League of Nations." But it will be a short time. Her judgment too, is announced in Revelation. Read Chapters xvii-xviii.

Egypt Receives its Freedom. The action of the British government in giving to Egypt independency is interesting and deeply significant in the light of prophecy. Egypt must play an important part in the end events of the times of the Gentiles. Belonging as she did to the Roman Empire, she will probably form one of the kingdoms and fulfill her destiny and finally receive the blessing promised to her (Isaiah

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xix:20-25). A king has now been put upon the throne of Egypt. Thus more and more the real end of the age looms up on our horizan.

The Increasing Apostasy and Blindness. It would take many pages to record all what is going on in the greater part of the professing church of today showing the drift of things towards the predicted complete apostasy. We can give but a few of the many signs of the times in this direction.

In Minneapolis there is now a church which aims at the revival of the dance in connection with what they call "divine worship." The preacher illustrated his idea by "dancing the doxology." The spirit of Easter is to be executed by a resurrection dance and two young ladies will dance out the 27th Psalm. What next?

In the same city a preacher of an evangelical denomination declared that "Sunday evening is the playtime of the week for thousands of persons and that it is up to the church to get the people. If we are going to get them we must appeal to their play instinct. The preacher might well study the methods of the theatre and use them to advantage."

In the St. Mark's Place Episcopal church of New York City a service was recently held by the rector and by a Parsee priest. The report said the altar of the church was used in the Christian portion of the service. For the other portion there was an altar copied from an ancient Parsee shrine, and on it an urn containing the sacred fire, the emblem of deity. Could it be worse?

Then we might quote the nasty, wicked, malicious utterances from the lips of "clergymen" of various denominations who deny the virgin birth, who insult God and His Christ. If Thomas Paine, Bradlaugh and Ingersoll were living today they would blush in listening to these garbed rascals who vowed once to preach the Word and stand by the creed of their denominations and who have become traitors worse than Judas ever was. God have mercy on them!

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Language of Nature

MORE FACTS ABOUT WATER

Transparency

Pure water is clear, allowing the light (suggestive of truth) to pass through it, just as the word of God offers itself to the closest inspection—all is clear to any one whose mind the god of this world has not blinded. If any scripture is not clear, the fault lies with the person, not with the word (1 Cor. ii:9-16; Rev. iii:17-19; Prov. viii:9; Psa. cxix:105).

There is a close moral relation between power and truth. In the hands of one who is untruthful or dishonest, power is sure to be abused. How beautiful, then, that the most powerful thing in the world is (not invisible, and not translucent, but) **transparent; and** how reassuring to the soul that all power in heaven and earth has been committed to the hands of Him who is "the truth."

Men seek power; but are indifferent as to the truth. Politicians generally sacrifice truth where it would stand in the way of power: and even Christians, as individuals and as associated, are too often affected by this same evil principle. God inseparably links power with truth, which, as physically in this element, both cleanses and satisfies the thirst of man.

Water transmits all the light: snow reflects it all. The two thoughts are nearly similar, as are truth and purity (Psa. li:7, xix:8).

Cleansing

Almost all substances are readily dissolved and held in solution by water. The whole world uses it for cleansing. Left standing in a sick room, it absorbs the odors of the room. Rain falling through the air absorbs its impurities and delivers them to the soil where the plant can use them. In this way it cleanses the air as nothing else could, and does it promptly. All these facts show its cleansing power. So, also, the word of God: it does in the heart and life what the type does in the physical realm (Psa. cxix:9; John xiii:3-14;

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Eph. v:25-26; John xv:3; Psa. li:7; Ezek. xxxvi:25). When persons or clothing are washed in clean water all the defilement is taken by the water. It cannot be in the water and on the hands at the same time. If it is in the water then the hands are clean. Just so He bare our sins in his own body on the tree. The Lord hath laid upon him the iniquity of us all. Then if they were laid upon him then they are not upon me, I am clean; every one that believes is clean every whit (John xiii:10). The foot washing is a continuous thing, but the cleansing instantaneous and eternal the moment one believes.

Resurrection

The dirty water is thrown out on the ground, sinks into the earth (its grave). A little later it evaporates and you will see it in the form of bright, perfectly clean clouds enthroned in the sky. What has become of the dirt? It was left in the earth, every particle of it. It is a chemical and physical impossibility for clouds to be anything but clean. Water when evaporating always leaves all dirt behind; otherwise it would not be up there. The invisible evaporation of water is a beautiful and accurate picture of the resurrection of the Lord Jesus. When He rose from the dead it was God's proof that all our sins were atoned for. It was a moral impossibility for God to raise Him with any stain of sin or defilement upon him. And so the clouds must needs conform to the more important truth of His resurrection and all defilement be left behind. Because he was clean when He rose they must be when they evaporate and form clean white clouds in heaven to be seen and admired by every one. I never before felt the full force of Rom. iv:25. It was the proof of our justification. This, then, is God's method of cleansing, that our sins should be transferred to Him as the dirt is to water, that He should leave all our sins and defilement buried in His grave, and that later He should be enthroned on high at God's right hand where we see Him by faith.

When death occurs the blood in the heart and arteries coagulates, or clots, the red part separates from the water.

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So when Jesus died and the spear pierced his side there came out blood and water (John xix:34; 1 John v:6). The blood cleanses from the guilt of sin and the water cleanses from the defilement of sin. These two things are different and both are necessary. Every one who enters the heavenly city must be clean from all defilement (Rev. xxi:27).

Rock of ages cleft for sin,
  Grace hath hid me safe within;
Where the water and the blood
  From thy wounded side that flowed
Are of sin the double cure,
  Save from wrath and make me pure.

Refreshing, but Tasteless

Water has no taste or flavor. Thirst gives it a flavor that nothing equals. If it were like wine or any palatable beverage, men would often drink it when they were not thirsty, and drink more of it than they needed. As it is, only those who are thirsty enjoy it, or care to drink it. So with the Word of God: only a thirsty soul cares for it; but to such it is unspeakably refreshing. See Isa. lv:1-2; Prov. xxv:25; John vii:37, iv:13-14; Rev. xxii:17.

Odorless

The sense of smell is akin to that of taste: only the latter is associated with our necessities, while the former involves mainly our pleasure. Thus, the Word of God has no attraction, does not minister pleasure, to the natural man—only to the one who has a taste for it.

He that gives a cup of literal water to a thirsty one in the name of a disciple shall not lose his reward. Much more, then, he that ministers the Word shall be rewarded; only, let him first be refreshed himself, that he may have the heart and power to offer it to others (John vii:38). Only out of the fulness of the heart can the tongue speak effectively. It costs little or nothing to give a literal cup of cold water, while it often costs much to offer the suited word to a needy soul.

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A Mirror

There is only one mirror in nature—only one perfectly smooth polished surface, where one may see his own face and know just how he looks; for the face stands for the man—the part of intelligent expression and individuallity—no one can see himself without a mirror. If we want to see our own hearts we must needs look into the Word of God. That alone faithfully exposes its inmost recesses. See Rom. iii:10-20; Jer. xvii:9-10; Gen. vi:11-13; Mark vii:21; Prov. xxvii:19.

The fact that in nature the mirror and the means of cleansing are identical is very suggestive: there is a beautiful moral relation between them. Suppose a little boy comes in with a very dirty face and hands; his mother, without a word, goes to his room, pours water into a basin, lays soap and towel and a mirror beside them, then, coming down, she says to him,"There are some things on the washstand in your room for you." No further comment would be needed as he runs upstairs. Just so in the antitype. God has linked them together.

Every living man must have water to drink. God has also provided him with a mirror in the water which cleanses from the defilement which the mirror reveals. Notice also that when looking into water, the surface being horizontal, you not only see your own face, but the heavens above are also reflected before your eyes. Thus the word which reveals the evil of the heart, presents to our gaze the heavens also (Rom. iii:11-51).

Hydrophobia

There is a well known terrible disease—not very common, through the mercy of God—called "hydrophobia," which comes from the bite of a dog, directly or indirectly. The first symptom is merely slight indisposition. It often shows no symptoms for months after the bite. It may be prevented if promptly treated before the disease develops, but when once the acute symptoms appear cures are extremely rare. The characteristic symptom is the fear of water. While the whole system is suffering from thirst, every painful effort to drink fails; then the touch, sight or sound of it brings on

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convulsions which increase in violence and frequency until death, which occurs in a few days. The patient must be bound to prevent him from injuring himself; agonized friends are helpless to relieve, and few can endure the sight of the suffering.

Why has God allowed such a terrible disease among men, if not that in mercy He is in picture lifting the veil of the next world, showing the condition of those who have been bitten by a true dog (imbibed the doctrines of a false teacher) and thereby contracted an aversion to the water of life, and pass into the unseen world where they can never taste it. What strange mental disease is this that men should have an aversion to the Word of God: How very strange that they should hate and turn away from the Lord, Jesus—that poor, needy sinners should neglect and refuse such gracious offers as we find in Prov. i:20-23; Isa. lv:1-3; Matt. xi:28; John v:24; and Rev. xxii:17. No doubt angels wonder at it. There can be but one explanation: they have listened to false teachers, the agents of Satan who "blinds the minds of those that believe not, lest the light of the gospel of the glory of Christ should shine unto them (2 Cor. iv:3-4). These are the early symptoms of the spiritual disease of which the dreaded hydrophobia is but a shadow. When one is bitten by a mad dog, no one takes chances or waits for symptoms, but goes at once to a physician. Thank God that for the spiritual disease there is a remedy. The Great Physician has never lost a case when applied to while it is called "to-day" (2 Cor. vi:2), and before the acute symptoms are developed on the other side of the veil. In Luke xvi:24 the Lord lifts the veil for us. The rich man prayed for one drop of water to cool his tongue—some solace for his torment. But such messages as Isa. lv:1 and Matt. xi:23 which here fill the thirsty soul with delight and refreshment are not for those in hell; so it was refused. Being a Jew, how often had he heard the precious offer in Prov. i:23, that now he thirsted for? But then he must certainly have heard, and now remembered, verses 24 and 33. He **could** not drink these in now; on the contrary they must have thrown him into convulsions of agony, so that he prayed that his brethren

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might be warned not to come into that place of torment. This is the spiritual counterpart of hydrophobia, as his prayer for water is of thirst.

If the rich man, being a Jew and having known the law and the warning of the Old Testament, suffered thus, what will be the torment of those who in this time of noonday light and privilege neglect the Word of God? (Heb. x:28-31).

There is a strange spiritual lack of thirst for the water of life at the present time, very common among real Christians, and which is very difficult to distinguish from the symptoms of spiritual hydrophobia. True, it is not fatal with true Christians, but the man of the world is not slow in using it to deceive himself as to the seriousness of his own aversion for the Word of God. The normal condition of one who has drunk (not merely tasted) of the Word, is a continuous delight in it. All blessing flows from it (John iv:13-15).

The danger of hydrophobia from the bite of a wolf is even greater than from the bite of a dog. The wolf, according to Matt. vii:15, is a type of a false prophet who, under cover of the name of sheep, steals in among them only to prey upon them. Examples of such are abundant all around us; and, as a result, spiritual hydrophobia is equally common.

The dog is a type of the false teacher who claims to have charge of the sheep. The good shepherd does not hire such. Satan is his master; and, as if to emphasize this point, God has made the dog the only animal who will be faithful to a bad master. It is a well known fact that the worse he is treated and beaten and ill fed, the more he cringes and faithfully serves such a master. Even if "Old Dog Tray's" master was a good one, the dog would have been still more subject to a bad one. This must point then to Satan, and not to Christ, for Christ is not a bad master but Satan is. The dog is thus a strikingly true picture of Satan's teachers: however poor the fare he gives them now in the empty wealth, honors, pleasures and flatteries of this vain world (John xii:42-43)—with ruin at the end (Rev. xxii:15)—yet do they serve their hard master.

To the sheep they plead (Matt. vii:1), "You must not judge that we are dogs and wolves," forgetting the instruc-

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tions to the sheep that follow in verses 15-20. Naturally they object to being recognized and disturbed. How solemn are the warnings against such in the following scriptures: Deut. xiii:13; Jer. xxiii:16; Mark xiii:22; Rom. xvi:17-18; Eph. v:6; Col. ii:8; 2 Pet. ii:1-3; 1 John iv:1-6; Acts xx:28-32; 1 Tim. iv:1-4; Phil. iii:2; Jer. v:30-31. Note this last quotation, "What will ye do in the end thereof?"

As in Natural History the dog and the wolf belong to the same group, so the false teachers and the false prophets are spiritual kinsman. Wherever they are tolerated, there we find the natural terrible effects, spiritual hydrophobia.

One remarkable feature of the disease is that the period of incubation varies from a few days to about a year (which is more than in any other disease) while the victim suffers no pain or inconvenience until the fatal hopeless symptoms appear. Just so the spiritually poisonous germs of false teaching as to the Word of God may remain dormant and cause no suffering or inconvenience possibly through a long life, until the case has become hopeless; but, thank God, that is not in this world. **Here,** the worst can be cured.

Another fact is that only the brain (seat of the mind) is affected; especially that part called the medulla oblongata, with the nerves, which are but the telegraph lines to the part of the body. Post mortem examinations show that all other parts of the body are normal. This is so strange that many authorities still deny there is any such disease as hydrophobia. They claim that it is only an illusion of the mind, in spite of the fact that children too young to have any such illusion die from it. Physicians always forbid all reference to the subject lest the fears of the victim should bring on this "imaginary" disease.

All this bears out the antitype, and is Nature's advertisement of the fact that it is the mind that has been affected by the insidious germs of evil doctrine—a poison easily conveyed from one victim to another. It is the mind that is blinded by the god of this age. Marvelous blindness: blind to the glory and the grace of the Lord, Jesus Christ.

Such strange and terrible spiritual disease can end only in unspeakable anguish, when they will be unable to appro-

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priate "one drop" of the water of life which they so often despised and refused here. Instead of blaming our importunity (we who know the terror of the Lord) they will wonder that we ever spoke of anything else. Rejectors of Christ are compelled to own He was by far the best man that ever lived, and a worthy model for all; but if His praises were spoken at some social or political gathering, it would cause the greatest unpleasantness to host and guests. The praises of Queen Victoria, or President McKinley, or President Roosevelt would be quite in order; but the servant of Christ who would venture to introduce the Lord Jesus as the Savior of sinners at some social function would hardly be forgiven. It must be a deadly germ that can cause such antipathy to the Word of God.

All dogs and wolves are born blind (I have lately heard of one exception), and only get their eyes opened on the ninth day. Nine is 3 x 3, the number of resurrection intensified, and the number of reality and realization. So, at the resurrection of the unjust before the great white throne, all false teachers and false prophets who were originally born blind will at last, but too late, fully realize the true character and awful results of their blindness and teaching which ruins themselves and their dupes. Their eyes will be opened on the ninth day.

Other animals besides dogs are born blind, just as others besides false teachers are spiritually blind.

Gleanings in Genesis

By Arthur W. Pink

39. Joseph the Saviour of the World (Gen xli)

55. Joseph has a wife given to him.

"And Pharaoh called Joseph's name Zaphnath-paaneah (the Egyptian meaning of which is 'Saviour of the world'); and he gave him to wife Asenath, the daughter of Poti-pharah priest of On" (xl-:45). It is with some hesitation and much reluctance that at this point the writer finds himself differing from other students and commentators. Many whom we respect highly have regarded Asenath as here prefiguring the Church. Their principal reason for doing this is because Joseph's wife was a *Gentile*. But while allowing the force of this, we feel that it is more than counterbalanced by another point which makes against it. Believing that **everything** in this inspired narrative has a definite meaning and typical value, and that each verse has been put into its present place by the Holy Spirit, we are confronted with

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what is, to us, an insuperable difficulty if Asenath prefigures the Church, namely, the fact that in the very next verse which follows the mention of Pharaoh giving a wife to Joseph, we are told, "And Joseph **was thirty years old** when he stood before Pharaoh king of Egypt" (xli:46). Had this statement followed immediately after xli:14, which records Joseph being brought out of prison to appear before Pharaoh, and **after** this we had been told Joseph received his wife, we should be obliged to regard Asenath as a type of the Church; but as it is, we believe the typical application must be sought elsewhere, as we shall now proceed to point out.

The Holy Spirit has here (we are assured, with definite design) made mention of Joseph having a wife **before** his "age" is referred to, and **before** his life's work began. That **the age** of Joseph at the time his real work started pointed to the age of the Lord Jesus when **His** public ministry commenced, is too obvious to admit of dispute. The fact, then, that the Holy Spirit speaks of Joseph's wife **before** the mention of him being thirty years of age, suggests to the writer that the typical significance of Asenah must be sought at some point of time **before** the Lord Jesus entered upon His life's mission. And that, of course, takes us back to Old Testament times. And there, we **do** learn of Jehovah (the Lord Jesus) possessing a "wife," even Israel. From the various Scriptures which bring this out we select two verses from Jeremiah iii. There, God's prophet, when expostulating with His wayward people, said, "Turn, O backsliding children, said the Lord; for I am **married unto you"** (verse 14); "Surely **as a wife** treacherously departeth from her husband, **so** have ye dealt treacherously with Me, O house of Israel, saith the Lord" (verse 20).

But against this it will be objected, How could Asenath, the **Egyptian,** wife of Joseph, typify **Israel,** the wife of Jehovah? Formidable as this objection appears at first sight, it is, nevertheless, capable of easy solution. The difficulty disappears if we go back to the time when Israel first became Jehovah's wife. Upon this point the Scriptures are very explicit. In Ezek. xvi, where the prophet is outlining the sad history of Israel, and where he says, "How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as a harlot, in that thou scornest hire. **But as a wife** that committeth adultery, which taketh strangers instead of her husband;" here, at the outset, the prophet declares, "Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity **is of the land of Canaan;** thy father was an Amorite, and thy mother a Hittite" (Ezek. xvi:3). Here, then, we learn the **origin** (the **word** origin, no doubt) of Israel, and how fittingly did Asenath, the Gentile, prefigure Jehovah's wife at that time! It was not until **after** Israel was redeemed from Egypt's bondage and corruption that they became **separated** from all other nations. If further confirmation be necessary it is found in Jer. ii:2, "God cry in the ears of Jerusalem, thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, **when** thou wentest after Me in the wilderness, in a land that was not sown." Israel, then, became Jehovah's **in Egypt,** when redeemed by blood, and after by power.

The **issue** from Joseph's marriage appears to us to fit in with the interpretation suggested above much better than with the common application of the type of Asenath to the Church. "Unto Joseph were born two sons" (xli:50), and does not this correspond with the history of Israel **after** she became Jehovah's wife? Was not **the issue** of that union the **two kingdom's** in the days of Rehoboam, and does not the

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meaning of the names of Joseph's two sons well describe the two kingdoms which, ultimately, issued from Israel? "Joseph called the name of the first born Manasseh" (xli-:51), which signifies **"Forgetting,"** and was it not **that** which, peculiarly, characterized the ten-tribed kingdom! "The name of the second called he Ephraim" (xli:52), which means **"Fruitful,"** and such was Judah, whom the Lord Jesus came!

56. Joseph's marriage was arranged by Pharaoh.

How perfectly this agrees with what we read of in Matt. xxii:2! "The kingdom of heaven is like unto a certain king, **which made a marriage for** His Son." The fact that Asenath is mentioned **before** we are told that Joseph was thirty years old when he stood before Pharaoh and began his life's work (type of Christ as He began His public ministry), and that the birth and naming of his sons occurred **afterward,** suggests (as is so often the case, both in types and prophecies) that there is here a **double** foreshadowed. This Gentile wife of Joseph points backward, first, to Israel's condition **before** Jehovah separated her from all other peoples and took her unto Himself; and, second, the type seems to point forward to the time when the Lord shall resume His dealings with her, see Jer. xxxi:31–34; Ezek. xvi62, 63; Hosea ii:19–23; Isa. liv:5–8*). Then, too, shall the names of Joseph's two sons be found to possess a **double** significance, for God'swill **"forget"** Israel's past, and Israel shall then, as never before, be found **"fruitful."**

57. Joseph was 30 years old when he began his life's work.

"And Joseph was thirty years old when he stood before Pharaoh king of Egypt" (xli:46). Every line in this wondrous picture has its own beauty and value. There is nothing here without profound signficance The Holy Spirit has a definite design in telling us what was Joseph's age when his public service began. He was thirty years old. How perfectly does type and antitype correspond! In Luke iii:23 we read, "And Jesus Himself began to be about **thirty years of age."** This was the age of the Lord Jesus when He commenced His public ministry, as it was Joseph's when he began **his** life's work.

58. Joseph went forth on his mission from Pharaoh's presence.

"And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh" (xli:46). In this chapter Pharaoh—as the one who ruled Egypt, who delighted in the excellences of Joseph, who set Joseph over all his house, but who retained the position of supremacy as to the throne—prefigured God the Father. Viewed in this light, how blessed is the typical force of the last-made quotation. It was from Pharaoh's "presence" Joseph began his life's work! How marvellously this corresponds, again, with what we read in Luke iii! The words which immediately precede the mention of the Lord being thirty years old when His public service began, are the well-known utterance of the Father at the time of His baptism, "Thou art My beloved Son; in Thee I am well pleased" (Luke iii:22). So little is told us about the Saviour before His active ministry began. The years spent at Nazareth, save for that one brief statement which covered the period of His boyhood, are passed over in silence. But as He came up out of the waters of baptism, the Father bore public testimony to the perfect life which His Son had lived here on earth, for, without doubt, the words, "In Thee I am well pleased," not only affirmed the excellency of Christ's person, but witnessed to the Father's approval of the thirty years which His incarnate Son had spent in obscurity. That which we desire to call attention to here is, just as Joseph went forth to his work from Pharaoh's "presence," so the Lord Jesus started out on His public service from the Father's presence, there manifested at the Jordan!

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59. Joseph's service was an active and itinerent one.

"And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt" (xli:46). Joseph was no idler. He did not betray Pharaoh's confidence in him, but faithfully discharged his duty. He did not remain in the place of ease and comfort, but "went throughout all the land of Egypt." How will these words remind us of what we read in the Gospels concerning that One whom Joseph foreshadowed. Of Him 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" (Matt. iv:23). And again, "And Jesus went about **all the cities and villages"** (Matt. ix:35).

60. Joseph's exaltation was followed by a season of plenty.

"And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number" (xli:47–49). Concerning the typical meaning of these verses we quote from Mr. Knapp: "These seven years of great abundance picture, if they do not typify, the present dispensation of grace in which it is our happy lot to live. 'Now is the accepted time; behold, now is the day of salvation' (2 Cor. vi:2). There were seven years, not of plenty merely, but of 'great plenty.' And during those years, we read 'the earth brought forth by handfuls.' It was a time of extraordinary abundance. And there was never a day like the one in which we live. Never before the present dispensation did God send His messengers out into all the world to proclaim to every sinner a free and a full salvation through faith in the name of His own exalted Son. There never was a time of such 'abundance,' such 'great plenty,' at any former period of God's dealings with the earth. And it is a remarkable fact, which I have not seen previously noted, that of all the distinct dispensations of time referred to in Scripture, the present is by far the longest. And oh, what a tale of grace this tells! God is indeed 'long suffering to usward, not willing that any should perish.'"

We doubt not that the saved of **this** dispensation are far in excess of any previous one. How few were saved during the centuries which passed from the days of Abel up to the Flood! How few appear to have been saved during the times of the patriarchs! How few among Israel, from the days of Joshua onwards, gave evidence of being born again! How few seem to have been saved during the public ministry of Christ —but a hundred and twenty were found in the upper room waiting for the Holy Spirit. How evident it is, then, that in contrast from all that has preceded, the earth is **now** bringing forth "in abundance"! It is the **"much** fruit" (John xii:24) which our Lord declared should issue from His death.

61. Joseph's exaltation was also followed by a period of famine.

"And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread" (xli:53, 54). Just as the "seven years"—a **complete** period—pointed to the present interval of Grace,

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*The spiritual and dispensational condition of Israel at the moment when God shall resume His dealings with His ancient people, is, again, aptly figured by a *Gentile*, for they are termed by Him now, and until then "Lo-ammie" (Hosea i:9), which means **"Not My people."**

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during which the great spiritual harvest is being garnered, so the "seven years" of famine (another **complete** period) looking onward to that which shall follow the present dispensation. After the going forth of the Gospel of God's grace has accomplished its Divine purpose, and **"the fulness** of the Gentiles be come in" (Rom. xi:25), the Holy Spirit will depart out of the world, and there shall come that season which Scripture denominates "the great tribulation." Many are the passages which refer to that season. It is termed "the time of Jacob's trouble" (Jer. xxx:7), for then will be the season of Israel's darkest hour. It was to this Daniel referred when he said, "There shall be a time of trouble, such as never was since there was a nation even to that same time" (Dan. xii:1). Concerning this same period the Lord Jesus spake, when He said, "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh shoud be saved" (Mark xiii:19, 20). It will be the time when Satan is cast down to the earth, when the Antichrist shall be here in full power, and when the storm of God's judgment shall burst upon the world. Morally and spiritually, it will be a time of "famine," and, like that which typified it in the days of Joseph, it shall be "very grievous" (Gen. xli:31). Moreover, the sphere encompassed by God's sore judgments in that day will be no local one, but just as we are told that the dearth of old was not confined to Egypt, but that "the famine was over the face of all the earth" (xli:56), so in Rev. iii:10 we are told, the "Hour of Temptation" come upon **all the world,** to try them which dwell upon the earth." It was of this same period that Amos prophecied, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander, from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of the Lord, and shall not find it" (Amos viii:11, 12). At present the world is enjoying the years of plenty, and how little it believes in the coming time of "famine," now so near at hand! Be warned then, dear reader, and "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isa. lv:6); for, if you are left on earth for the coming Day of Wrath, it shall be said, **"the harvest is past,** the summer is ended, and we are not saved" (Jer. viii:20).

62. Joseph is now seen dispensing bread to a perishing world.

"And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do" (xli:55). "It was a wonderful thing that the despised and rejected Jew should be the passport to the favor of Pharaoh; a wonderful thing that the rejected Jew should be exalted into the place of a Saviour for a famine-smitten world; it was a wonderful thing that this rejected Jew should be the **only** Saviour for that starving world. Equally true and wonderful is it today that Jesus the rejected Jew is the passport to the favor of God; that He is 'the Way, the Truth, and the Life,' and that 'no man cometh unto the Father but by Him'; wonderful that this rejected Christ should be exalted into a Saviour for a famine-smitten world; wonderful that this rejected Christ is the **alone** Saviour for a starving world.

"Joseph was sent by his father to his brethren that he might be a blessing unto them, and they refused; then God turned their sin so that while it should remain as a judgment to them, it might become a blessing to others. In sending His Son to fulfill the promises made to the fathers, God would have brought covenant and numberless blessings to Israel; they refused, and God has made use of their blindness and sin to turn salvation to others. He has made the very sin and

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blindness of the people to be the occasion of grace and mercy to the whole world. 'Through their fall salvation is come unto the Gentiles' (Rom. xi:11)."—D. H.

63. Joseph alone dispensed the Bread of Life.

It is beautiful to observe here how Pharaoh directed all who cried to him for bread to go unto Joseph: "And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians: **Go unto Joseph;** what **he** saith to you, do" (xli:55). May we not say this was the Gospel for Egypt, the good news that Joseph was the appointed Saviour, the glad tidings that whosoever was hungry might go to Joseph and obtain relief. How perfectly this foreshadowed the present Gospel of God's grace! When a guilty and convicted sinner, with a great hunger in his soul, cries unto God, what is His response. Why does He not refer all such to the person of His blessed Son! Only in Christ is salvation to be found, for "neither is there salvation in any other: for there is none other Name under heaven, given among men whereby we must be saved" (Acts iv:12). Just as of old Pharaoh said to the Egyptians, "Go unto Joseph: what **he** saith to you, do," so, upon the Mount of Transfiguration the Father said to the disciples of Christ, "This is My beloved Son, in whom I am well pleased; hear ye **Him"** (Matt. xvii:5), and this is what He is still saying to men.

64. Joseph became a Saviour to all peoples.

"And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands" (xli:57). Joseph was raised up by God to meet a world-wide need. The "dearth" was in "all lands" (xli:54). But God, through Joseph, made ample provision to supply the wants of all. There was nothing provincial about the bounties which Joseph dispensed, he readily gave to each alike, no matter whether it was the Egyptians, his own brothers, or strangers from distant lands, all were fed. And how blessed to know this is equally true of the Antitype! God's Saviour for sinners is no provincial one. He is for both Jew and Gentile, rich and poor, educated and illiterate, old and young, men and women—all, alike, may find in Him that which can satisfy their deepest need, the Gospel if for every creature, and its terms are, **"Whosoever believeth** in Him shall not perish, but have everlasting life." And just as peoples from "all countries came to Joseph," so those who will sing the new song in heaven shall proclaim, "Worthy art Thou to take the book, and to open the seals thereof; for Thou wast slain, and didst purchase unto God with Thy blood **men of every tribe,** and tongue, and people and nation" (Rev. v:9).

65. Joseph had illimitable resources to meet the need of all.

"And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number" (xli:49). How abundant was God's provision! He provided with no niggardly hand. There was to be amply sufficient for every one that applied for the alleviation of his need. And how this reminds us of those blessed expressions which we meet with so frequently in the Epistles! There we read of "the riches of His grace" (Eph. i:7), yea, "the exceeding riches of His grace" (Eph. ii:7). There we read of God being "rich in mercy" (Eph. ii:4), and, again, of His "abundant mercy" (1 Peter i:3). There we read of "the unsearchable riches of Christ" (Eph. iii:8), for "in Him dwelleth all the fullness of the Godhead bodily" (Col. ii:9). And again we are told, "The same Lord over all is rich unto all that call upon Him" (Rom. x:12).

Thank God, the Saviour He has provided for us is possessed of illimitable resources. There is no shortness or straineess in Him. There

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is **infinite** value in that precious blood which He shed upon the Cross to make an atonement for sin. There is **infinite** pity in His heart toward sinners. There is **infinite** readiness and willingness on His part to receive **all** who will come to Him. There is **infinite** power in His arm to deliver and keep that which is committed unto Him. There is no sinner so depraved that Christ's blood cannot cleanse him. There is no sinner so bound by the fetters of Satan that Christ cannot free him. There is no sinner so weary and despondent that Christ cannot satisfy him. The promise of the Saviour Himself is, "Come unto Me, **all** ye that labor and are heavy laden, and I will give you rest" (Matt. xi:28). O, Sin-sick soul, put Him to the test for yourself, and see. Come to Christ just as you are, in all your wretchedness and need, and He will gladly receive you, blot out all your iniquities, and put a new song into your mouth. May God, in His grace, cause some despondent ones to prove for themselves the infinite sufficiency of His Son.

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR MAY AND JUNE

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

(May 14. 2 Chron. xxx:1–9, 13)
Golden Text, 2 Chron. xxx:9

Daily Readings

Mon., 8, 2 Chron. xxix:29:1–11. Tues., 9, 2 Chron. xxix:12–19. Wed., 10, 2 Chron. xxix:20–30. Thurs., 11, 2 Chron. xxix:31–36. Fri., 12, 2 Chron. xxx:1–12. Sat., 13, 2 Chron. xxx:13–27. Sun., 14, Psa. xlvi:1–10.

I. Lesson Outline

1. A Heart Desire for God and His Honor (verses 1–4). 2. A Trumpet Call to the Feast (verses 5–9). 3. A Ready Heart Obedience (verses 13).

II. The Heart of the Lesson

The neglected Passover was the feast that memoralized the redemption of Israel by God and unto Himself; as also their separition unto Himself from among the peoples of earth. Their observance ever brought blessing in heart fellowship with God: and that daily walk as people of God among men. Its neglect marred the fellowship, and brought spiritual decadence into the walk. And then the full fruit of this in the many troubles and the much distress that came upon them. So is it with the believer today. As long as heart fellowship with God is maintained there is the keeping of spiritual health and life and blessing. With that marred or lost in any measure, spiritual languor and disease; and spiritual trouble and distress are very sure to follow, and well for us that our God refuses to walk with us when we are thus absent from Him and pursuing the wrong path.

What grace upon the part of the Lord to put into the heart of this King to seek a return of the people as well as of himself unto the Lord. And how very blessed to have them begin anew with the passover. It would be well to read here and apply the whole of Exodus xii. Well for us if God so make us to realize our distance and our weakness and our spiritual dearth; so as make our hearts to cry out for the true God, and to seek to come to Him our God and Father anew. Such a hunger and thirst are surely pledges of fulfilment from Himself.

So the decree is formulated and the messengers bearing it are sent

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out. What a striking thing to see that in sending it out, and that such a message, King Hezekiah did not regard it as one for his kingdom alone: it had no kingdom boundaries at all. The grace and mercy of God and the call of the King to the feast is for all Israel. So is it today that the call to the Lord's Table is for all the children of God; and the basis of fellowship there is life, LIFE, LIFE in Christ Jesus. Aught else is not of God, however good it may seem to be.

The sequel, though not included in our lesson portion, must needs be looked at. Some there are among Israel who laugh the messengers to scorn: yet divers humble themselves and come to the feast of the passover. Like results will be had today. But our responsibility is limited to the bearing of the message of invitation as telling forth the heart of God. Yet bear it we should to the glory of our Lord and Saviour Jesus Christ. And what a passover that was which they held in Jerusalem that time. What rejoicing upon the part of the King and the people; as together they feasted before the Lord. What drawings of heart and life anew to the Lord! What worship and honor to His holy name! What a strengthening of hands and hearts afresh for His service! And why should not the people of God today find the like results in a hearty return to Him. True, many would laugh at and scorn so foolish a thing as gathering to Him to remember Him from the heart: and to show forth His death. But when you think of the heart preparation necessary to such an observance and coming together: and then of the feast to which we come, and that it is a feast to the heart that truly knows Him. Then would you be able to comprehend something of the great fulness of blessing resulting to the saints: as also of the honor and glory to the Lord Himself.

HILKIAH'S GREAT DISCOVERY

(May 21. 2 Chron. xxxiv:14–16, 29–32)

Golden Text, Psa. cxix:105

Daily Readings

Mon., 15, 2 Chron. xxxiv:1–7. Tues., 16, 2 Chron. xxxiv:8–13. Wed., 17, 2 Chron. xxxiv:14–21. Thurs., 18, 2 Chron. xxxiv:22–28. Fri., 19, 2 Chron. xxxiv:29–33. Sat., 20, 2 Tim. ii:1–15. Sun., 21, Psa. xix:7–14.

I. Lesson Outline

1. The Recovered Word (verses 14–16). 2. The Reading of the Word (verses 29, 30. 3. The Covenant of the People (verses 31, 32).

II. The Heart of the Lesson

The loss of the word of God was the only possible sequel of the departure of the people from God under their former Kings. While not lost in the same sense today, it is yet a much discredited book in many places. And not a few of the men who should stand for the integrity and authority of the word are busy in their attempt to reduce it to the level of the human made books; and comparing it with the so-called sacred books of the cults of the world. Beware of whatever questions the verbal inspiration, the integrity, or the authority of the God-breathed Word.

But our God has been caring for His book all through the centuries since the first inspired penman started to write what God gave unto him. And His Word for it, not one jot or one tittle shall in any wise fail. So that we need not fear for its abiding life and character. But so often is it lost, as in our lesson, that its force and power are nill. And what a place to be lost in, "in the house of the Lord," the temple.

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Is it not so in a measure even now? Many of the churches which profess Christ and claim great things, are but so many burial places of the Word of God.

The diligent work of repairing the temple brought it to light, and its power is felt afresh. How often in the history of the church has a like discovery been fraught with such great blessing. Thus it was when Luther discovered the long buried truth of "justification by faith." So when the long-forgotten and covered-up hope of the Lord's return was unearthed and called forth to new life and power. So, too, the believers in Christ came to see the truth of real and vital fellowship with each other in the unity of the Spirit. How the mission of the church to the world gripped the hearts of the people afresh and sent them forth in the ministry of the word to every creature. What a vitality and power in the discovered word of the Lord! How hearts are bowed before it; and its authority is owned most gladly. So the Kings bows to its behests.

But the king and the priest are not content with simply finding the word; they would have the people know what God has to say to them. It was the right of Israel to know and it was the business of the king and of the priest to make them know. The analogy is full of force to us today. The one great commission of the Lord in sending out His servants is concisely stated in the Pauline injunction to Timothy, "Preach the word!" It is the command of God; it calls for the proclamation of the only word that has any power to mete the dire need of the sinner in saving grace. And it is the only word that has any power to upbuild the saints on their most holy faith. And the command is abiding and insistent, "*Preach the Word.*" So that the messengers have no choice. And woe be to them if they fail here or make use of any substitute for the Word!

With what glad and happy hearts did the people, as led by their king, enter into a heart covenant together to keep the Word. While it is true that you and I cannot covenant with God now; we can yet at least covenant together to read the Word and so hear it. And to so make it the man of our counsels. So shall we enter into the joy of knowing the full blessing of our golden text in all its precious grace. What light on all the way, even the light of God, a light that can never be put out. A light of unfailing clearness; a light dispelling all darkness; and one that clearly shows all the traps and snares of the enemy as of the world also. And a light that illumines heart and mind with the divine radiance of God, bearing light and life and love into the heart in full and blessed measure. May our experience tally with that of Jeremiah, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart; for I am called by Thy name, O Lord God of hosts" (Jer. xv:16).

JEREMIAH SPEAKS BOLDLY FOR GOD

(May 28. Jer. xxvi:8–16)

Golden Text, Jer. xxvi:13

Daily Readings

Mon., 22, Jer. xxiv:1–9. Tues., 23, Jer. xxiv:10–19. Wed., 24, 2 Sam. xii:1–15. Thurs., 25, 1 Kings xxi:17–27. Fri., 26, Jer. vii:1–11. Sat., 27, Amos 6:1–11. Sun., 28, Psa. ciii:13–22.

I. Lesson Outline

1. A Death Sentence (verses 8, 9. 2. A Judgment Approved (verses 10, 11). 3. A Reiterated Testimony (verses 12–15). 4. A Reversal of the Judgment (verses 16).

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II. The Heart of the Lesson

Our golden text gives us a point of contact for the whole lesson. It is the concrete message of the prophet Jeremiah to his people. But in uttering it the issue is joined with them; and Jeremiah is called upon to suffer for his faithfulness to them and to God. Jeremiah had not learned the modern art of adapting his message to the condition of the people; or of toning down the seemingly harsh statements, so as not to offend them, nor of even smoothing off the sharp corners of the word. He had not been trained in the school which produces so many teachers with itching ears. He knew no better than to speak sincerely and insistently for the Lord; and to say just exactly what the Lord told him to say.

This was too much for the religiousness of the day. The penitence demanded was too far reaching and far too humiliating. The word cut too deep and made bare the secrets of the evil heart and life of the people. So in order that conscience might not be disturbed by any such sharp reproof of their wickedness; and that they might be left in quiet, they proposed to use the old-fashioned way of Cain in shutting the mouth of the messenger; just murder the messenger. That is the way of religiousness, and it is what the religious world did to Christ. As also with all the martyrs of Christ from Abel down to the last one of the race thus slain. The odds were against him: the lone man is facing the whole nation of priest-led people who are full of hatred toward the Word and toward the one who dares speak the mind of God to them; who speaks the truth most insistently. Yea, follow him and speak the truth of God! But remember it will cost you something if you thus stand for God.

But the judgment must have the sanction of the political power to make it good. And so they would accomplish their purpose. And just as they afterward did with His Lord and Master they hurried Jeremiah before the civil authorities for judgment. And here they vehemently press their suit against the man. Mark the simple and straightforward defense of the man of God. "Then spake Jeremiah unto all the princes, and to all the people, saying, The Lord sent me to prophesy against this house, and against this city, all the words that ye have heard. Wherefore now amend your ways, and your doings, and obey the voice of the Lord your God; and the Lord will repent Him of the evil that He hath pronounced against you." Nor did he care much what they did to him; "As for me, behold, I am in your hand; do with me as seemeth good and meet unto you." But the murder of the messenger will not avert the judgment. Remember that judgment is hanging over this world; that its execution is imminent at the return of the Lord to take His church home and leave the Godless Christless church and world to the sure issue of their unbelief in the full-fledged apostacy and the rule of the man of sin. This message is not by any means a popular one; but it is true. And even though you hush the mouth of the messenger, yet will God bring the word to pass.

What grace upon the part of the Lord to give them to see that though the message was sharp and though it hurt in its keen cutting power; it was yet the message of the Lord to them. And the civil authorities, for once, reversed the decision of the religious leaders. But come what may, it is our high and blessed privilege to be true to God and His Word in the midst of the present stress and pressure. And in the full view of the coming crisis; for the coming of the Lord has drawn near; and every indication points to its being soon an accomplished fact. And as the child of God sees this there will be of necessity increased an intense activity in the proclamation of the

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truth of the gospel to save; of the coming of judgment to warn, if by any means souls may be snatched out of the ruined state that they are now in.

JEHOIAKIM TRIES TO DESTROY GOD'S WORD

(June 4. Jer. xxxvi:4–8, 20–24, 32)

Golden Text, Isa. xl:8

Daily Readings

Mon., 29, Jer. xxxvi:1–8. Tues., 30, Jer. xxxvi:9–19. Wed., 31, Jer. xxxvi:20–26. Thurs., 1, Jer. xxxvi:27–32. Fri., 2, Isa. lv:1–13. Sat., 3, Matt. v:17–26. Sun., 4, Isa. xl:1–8.

I. Lesson Outline

1. The Word of God to the King (verses 4–8). 2. The Word of God Rejected by the King (verses 20–24). 3. The Sentence of God (verse 32).

II. The Heart of the Lesson

The golden text is surely central to the lesson for today. And it is well to remember that the scene portrayed in our chapter is being reenacted today and the whole lesson is specially and helpfully applicable to us.

Mark well the special portion of the Word that was the object of hatred, and that was so desperately rejected by the King and his courtiers. It was the prophetic Word speaking of the coming judgment upon Israel and the king because of the desperate wickedness of both. Not a pleasant message to read or to hear. Yet a necessary and salutary one. It is this same line of truth in the Word that is the object of hatred and attack now. No other precious truth has been so deftly counterfeited and linked up with so much that is false than the promised premillennial coming of our Lord and Saviour Jesus Christ. And at this present moment none is meeting with greater and more bitter opposition than this very truth. It involves judgment upon a God-dishonoring, a Christ-rejecting Christendom. It speaks of the doom of all the great man-made things that loom so large upon the human vision of today. And it tells of the overthrow of the worst of foes of God and Christ. It is not palatable. Yet it is absolutely true and necessity is laid upon us to speak it. Moreover, it is a matter of tender grace and love on the part of God thus to warn men of the coming of judgment in this way. Perchance they may turn and repent and believe the gospel of God's grace.

As a rule the offenders are the same class among men. In Jehoiakim's day the men of high standing socially and with great influence over the people are guilty of this deed. And their act was one calculated to have influence and power with the people over whom they ruled. So in the day of the Lord it was the men who sat in Moses' seat that made the Word of God of no effect by their traditions. So today it is from among the men who sit in the seats of learning, who occupy the pulpits, and that hold the place of writers that mould the thought of the people: from among these Satan recruits his army of higher critics, and scoffers who attack the Word and seek to rob it of its power. These leaders have a vast army of followers who discount the Word and all its teachings, and especially seek to destroy all faith in the prophetic Word. The modern penknife of criticism and the bonfire of materialism are being used to the limit by the foe of God and men.

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Yet is not the Word destroyed. All the attacks are futile. All the rebellion and hatred will not avail to even postpone the coming of the Lord and the judgment of the world for one second of time, much less block it altogether. We need have no fear on this score; and in this respect the word needs no defense on our part. Our wisdom is in the simple reiteration of the truth in all its divine fulness and power. Nor have we any apology to offer for the Word, nor need we have any. Nor are we called upon to argue. Simply to preach the preaching that He bids us with the assurance that the Word shall not return to Him at all void.

The dire sequel of judgment to this King of higher critics and scoffers is set forth in verses 29–31. And it was executed by the hand of the Lord. Remember that all such tampering with the Word brings forth the terrific judgment of God upon the men who have the temerity to touch it. The law age closed with the crucifixion of the living Word—the Son of God, our Lord Jesus Christ. And men were reckoned to be guilty of the act. The gospel age, the age of grace is closing with the crucifixion of the written Word—the Bible, and the final rejection of the Holy Spirit. And dire the judgment of God that falls because of it. There is yet the one way of escape for the unsaved, "Believe on the Lord Jesus Christ, and thou shalt be saved." And there is yet the abiding work of the believer as marked out in the epistle of Jude. That of "earnestly contending for the faith once for all delivered to the saints."

In Memory of George C. Howes

"But we have this treasure in earthern vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv:7).

"Go ye into the city, and there shall meet you a man bearing a pitche of water; follow him" (Mark xiv:13).

He held the lamp of Truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair, "The World's Great Light,"
That gazing up—the lamp between—
The hand that held it scarce was seen!

He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint
And bade him drink, when sick and faint;
They drank—the pitcher thus between
The hand that held it scarce was seen!

He blew the trumpet soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To raze the walls of Satan's hold,
The trumpet coming thus between,
The hand that held it scarce was seen!

But when the Captain says, "Well done,
Thou good and faithful servant—come!
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp,"
The weary hands will then be seen,
C asped in those pierced ones—nought between!

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Vol. XXVIII JUNE, 1922 No. 12.

Editorial Notes.

Isaiah's Vision

"The vision of Isaiah." This is the first statement in the book written by this holy man of God. His name signifies what his inspired words so fully reveal **"Jehovah is salvation."** In the vision of Isaiah the person of our Lord in all, His Glory, and His great work of redemption, occupy the prominent place. Though Israel's sin and judgment, Israel's future Glory and wonderful blessings, as well as the destiny of nations, and the ultimate restoration of a ruined creation, are the burden of Isaiah's vision, yet Jehovah Himself is the center of all. And the Christ of God, our Lord, is that Jehovah. His humiliation and exaltation, His two comings, His virgin birth, His life on earth, His righteousness, His meekness, His miracles, His Grace, His Service, His rejection by His own people, His sufferings from the hands of man, His sufferings from God as the sinbearer, His burial, His resurrection and presence in Glory, His coming as King, His glorious reign in Jerusalem. His worldwide Kingdom and unspeakable Glory covering the earth, all this and much more is revealed in Isaiah's vision. Take the book of Isaiah, read through it. Ask Him to show you by His Spirit His own blessed person and glory, and you will find such marvellous things concerning Himself, which will fill your soul with joy and your lips with praise. Here is the reason why the Critics have belittled this book and have denied its inspiration and revelation. It is not Isaiah and his work at which the enemy aims, but the Christ who is revealed in the pages of Isaiah. Let us mention a few of the precious visions of our Lord as found in this book. In the sixth chapter he beheld His Glory as he saw Jehovah sitting on a throne,

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surrounded by the Seraphim, who, in His holy presence covered their faces and cried Holy, Holy, Holy! The Spirit of God bears witness to it in the New Testament that Isaiah saw then the Glory of our Lord Jesus Christ. "He saw His Glory and spake of Him" saith the Spirit in the Gospel of John on this vision (John xii:41). Whoever denies the vision of Isaiah must reject the truthfulness of the Gospel of John. And Christ was announced by Isaiah as The Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace (ix:6). Elsewhere in Isaiah He speaks of Himself as the Creator, the Upholder of all things, the Jehovah who made heaven and earth. "I have made the earth, and created man upon it. I, my hands, have stretched out the heavens, and all their hosts have I commanded" (xlv:12). Abundant evidence is found that He who came to redeem Israel, who came to serve on account of their sins, is none other than Jehovah. Thus the Deity of our Lord is revealed in Isaiah.

The first great prediction of Christ in Isaiah is the familiar one in chapter vii:14: "Behold a virgin shall conceive and bear a son, and shall call His name Immanuel." On the threshold of the New Testament we find the witness that the birth of Chirst was the fulfillment of Isaiah's first prediction. His virgin birth was therefore announced by the Prophet over 700 years before it ever happened. And who the One born of the virgin is stands revealed in His Name, Immanuel, God with us; while in the Gospel of Matthew the angel gives His name to be Jesus, Jehovah and Saviour. In the same prediction He is announced as "a child born," His humanity; "a son given," His Deity (ix:6). Here also His coming as Man and His future reign as the glorified Son of Man are blended together. "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." The same is true in many other passages. In the eleventh chapter He is beheld as a rod out of the stem of Jesse, a branch out of his roots, "the root and offspring of David." His life on earth is spoken of, and then His future

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manifestation, when He will slay the wicked. The deliverance of groaning creation, the result of that other coming of David's Son and David's Lord, follows next as well as the effect upon Israel (chap. xi:6-16). The same is the case in chapter lxi. In the synagogue of Nazareth He stood up and read the first verse of this chapter and the first sentence of the second verse, when He halted and declared "this day is this Scripture fulfilled in your ears" (Luke iv:21). He had stopped with the words "to proclaim the acceptable year of the Lord." All that goes before, the preaching of the good tidings, the binding up of the broken hearted, the proclaiming of liberty stands connected with His first coming. That which follows "the day of vengeance and to comfort all that mourn" as well as the literal restoration of Jerusalem and the bringing back of Israel relates to His future work, when He returns to this earth. Other passages might be given where His two comings are closely interwoven.

As the servant who was to come, in humility and the service He rendered unto God His Father on earth is fully described in the vision of Isaiah. In Matthew xii:17 we read, "That it might be fulfilled which was spoken by Esaias the prophet, Behold my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon Him, and He shall show judgment unto the Gentiles. He shall not strive nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust."

These words showing forth the Servant of God, His own blessed Son on earth, are recorded in Isaiah xlii:1-4. And in His service He was obedient, yea obedient unto death. "The Lord God hath opened my ear and I was not rebellious, neither turned away back, I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (l:5-6).

His miracles of opening the eyes of the blind, unstopping the ears of the deaf, making the dumb sing and the lame to leap, are mentioned by Isaiah (chapter xxxv)He

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did these things that Israel might know He is the true King whose Kingdom was at hand. And when He comes again and that Kingdom will come at last, He will banish the curse of sin and manifest the powers of the Kingdom.

The sufferings of Christ are wonderfully revealed in Isaiah's vision. The servant Jehovah is to suffer and to die taking upon Himself the sins of His people. Blinded Judaism interprets these predictions as referring to the nation Israel and that the national sufferings are meant, though the ancient rabbinical interpretations apply them to the Messiah. The modern Critics of Christendom have accepted the present day Jewish views, in spite of the fact that the New Testament applies them all to Christ. Jewish and Christian apostates reject the Word of God and the Christ of God and ere long both will accept the Antichrist.

It is Christ who speaks, "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities" (xliii: 24). We read of the shame and spitting which was to be His lot as the rejected One (i:6), and that His blessed visage was so marred that it did not resemble the human face (lii:14). How all was fulfilled when He went to the cross is written in the Gospels. The completest picture of His great work on the cross and the mystery of His suffering is given in the matchless fifty-third chapter. What child of God can read this chapter without the deepest emotion and gratitude to Him who suffered for our sins. Though pages might be filled with meditations on the familiar statements, yet finally we must put down the pen, confessing utter inability to write worthily of His great love and atoning work. All relating to His suffering is touched upon by the Holy Spirit. He was despised and rejected of men, not esteemed, the man of sorrows acquainted with griefs. And then His wounds, His bruising, smitten of God, brought as a lamb to the slaughter. Thus He bore our griefs and sorrows. He was wounded for **our** trangressions, He was bruised for **our** iniquities, the chastisement of **our** peace was upon Him, with His stripes **we** are healed. The Lord hath laid on Him the iniquity of **us** all. What simple and yet deep words these

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are, telling us of the substitutionary sacrifice He brought, when He tasted death.

And His resurrection and glory and the results of His death are likewise prewritten in this great chapter. He was taken from prison and from judgment. Now He has His seed, those who believe in Him. "He shall prolong His days and the pleasure of the Lord shall prosper in His land. He shall see the travail of His soul and shall be satisfied; by His knowledge shall my righteous servant justify many, for He shall bear their iniquities." All praise and glory to Him who has redeemed us and brought us to God.

Richer still in Isaiah's vision are the predictions of His coming glory. The King who shall reign in righteousness (xxxii:1) is the Lord and Saviour. To believing Israel it is spoken that in His day of manifestation they shall see Him face to face. "Thine eyes shall see the King in His beauty" (xxxiii:17). His glory will cover the earth, His rest will be glory (xi:10) and He Himself "the glorious Lord" (xxxiii:21). Some day it will all be true. "The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it" (xl: 5). The Redeemer shall then come out of the heavens to Zion and when darkness covers the earth His glory will be manifested (lx:1). He comes to execute God's wrath and judgments; when He begins to reign in righteousness and His judgments are in the earth the inhabitants of the world will learn righteousness (xxvi:9). Read the great description of that second visible coming in chapter lxiii:1-7. What marvellous descriptions are found of His glorious kingdom, of the happy state of Jerusalem and the Peace among the nations, in this great book.

Well may we rejoice in all this and read the vision of Isaiah to discover there new visions of Him, who is all worthy and altogether lovely. Yet the greatest Glory which belongs to us as identified with Him, who is the Head of the church, which is His Body, is not revealed in Isaiah. It is our constant daily need to have Christ before our hearts and it is through the Word in which this need is supplied. There we have the revelation of His Person and

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His Glory. But while we contemplate Him now in faith and behold greater beauty in Him as we read His Word, some day all this knowledge will be crowned by seeing Him as He is. Then shall we not only know Him but we shall be with Him as the sharers of that coming glory so blessedly seen by Isaiah, the Prophet. May God strengthen us in following Him fully.

✠

Union with Christ

In Romans vii:4 we read, "Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Through the death of our Lord we His people are dead to the law and are now united with the risen One. The fruit unto God springs from this union. Already in the Old Testament God said to His people, **"From Me is thy fruit found"** (Hosea xiv:8). He gave the same truth in the parable of the vine and the branch. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, nor more can ye except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit, for without me ye can do nothing" (John xv:4-5). Here is the blessed and simple secret of fruit bearing. It is the result of abiding in Him.

The Epistle to the Colossians leads us more fully into this truth. The risen Christ and our union with Him is the theme of this Epistle. The result of the union with the risen One, in whom all the fullness of the Godhead dwelleth bodily, is shown forth in the second and third chapters of the Epistle. It is Christlikeness, the fruit which the God and Father of our Lord looks for in His redeemed people, whom He has raised up in His own Son. As risen with Christ, the things above where the Head is, become the attraction.

The affections are there and as Christ and our union with Him becomes more real it will be seen by an in-

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creased appreciation of the things above where Christ sitteth at the right hand of God. How blessedly the results are given in the third chapter of Colossians which should be manifested in all who know their blessed place in Christ. As the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness and long suffering are to be put on. These are the blessed, beautiful characteristics of that perfect life He lived on earth and He Himself can reproduce it in us. Forbearing one another and forgiving one another is according to the highest standard "even as Christ forgave you." The peace of Christ is to rule in our hearts. The Word of Christ is to dwell in us richly. All our deeds in word or action are to be done in the name of the Lord Jesus. Whatsoever we do we are to do not not unto men but unto the Lord. We are to serve the Lord Christ. And all this cannot be produced in us by our efforts but it is the result of our union with Christ in faith and our continued enjoyment of His person and His love.

May He grant us all, "according to the riches of His Glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and heighth, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." "From **Me** is thy fruit found."

✠

Nothing too Hard

We read in Jeremiah that when the prophet had concluded a certain transaction that he prayed unto the Lord: "Ah, Lord God! behold Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee" (Jer. xxxii:17). And when the prophet had ended his prayer the Lord answered him. "Then came the word of the Lord unto Jeremiah saying, Behold I ~~am~~ the Lord, the God of all flesh: is there anything too hard for Me?" (verses 26-

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27). In faith Jeremiah had uttered the word that He who made heaven and earth could do everything and that there is nothing too hard for the Lord.' And the Lord in His answer, told Jeremiah of His own omnipotent power. Thus the Lord answers faith and confidence in Himself. A blessed Word it is to remember in childlike faith that there is indeed nothing too hard for Him who created all things and who left Heaven's glory to redeem us. As our expectation is only from Him, so will He answer us. Oh! for a quiet, trusting heart which looks away from self and man and lays hold on Him. May all His people remember it in the present evil days, the days of difficulties and trials, beset by many obstacles that there is nothing too hard for the Lord. He loves to hear us say so to Him and tell Him of our confidence and then He whispers back, "Is there anything too hard for Me?"

✠

A Gracious Provision

The thirteenth chapter in the Gospel of John marks a new section of this blessed Gospel. The multitudes are no longer in evidence. Israel had completely rejected Him. Upon this our Lord gathered His own beloved disciples around Himself and gave them the sweet and precious words of instruction, of comfort and cheer. It was His farewell. The assurance of His love for His own, even unto the end, is mentioned first. His love knows no change. Then He washed the disciples' feet. It was a great symbolical action, to teach them and us, the gracious provision made for His own during His absence. Some well meaning Christians have applied the words of our Lord, "Ye also ought to was hone another's feet" in a literal way, and teach that the Lord meant this to be done literally. But His words to Peter, "What I do thou knowest not now, but thou shalt know hereafter," show that underneath the outward action of the Lord in washing the disciples' feet there is a deeper, a spiritual meaning. We see Him girded, with a basin of water in His blessed hands, to wash their feet. The water is the key to the spiritual meaning of His

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act. In the third chapter of this Gospel our Lord uses the water as a symbol of the Word of God. It has the same meaning here. Peter refused to have his feet washed; then when the Lord said unto him: "If I wash thee not thou has no part with Me," he asked Him to wash his hands and his head as well. "Jesus saith to him, He that hath been bathed* needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." When our Lord spoke of His disciples being clean every whit, He had reference to the new birth by the water and the Spirit. They were all bathed, born again, except Judas, whom the Lord meant when He said, "but not all." Titus iii:5 reads literally translated: "Not by works of righteousness which we have done, but according to His mercy He saved us by the **bath** of regeneration and renewing of the Holy Spirit." This great work is done once for all and cannot be repeated, just as the natural birth cannot be repeated with the same individual.

The Lord washed the disciples' feet, not their hands. Hands are for work and the feet for walking. His action has a meaning in connection with our walk in the world. We contract defilement as we pass on through this world. And defilement severs communion with the Lord. We need therefore cleansing. All Christian believers need it. This He has graciously provided, and the washing of the disciples' feet typifies that needed cleansing. He uses His Word to bring this about. This is "the washing of water by the Word."

He is our Advocate with the Father to restore us to fellowship. We must come to Him with our failure, our stumbling, our imperfect walk, our defilement, and place ourselves in His hands as the disciples placed their soiled feet in His loving hands. His own perfect light will then search our innermost beings and bring to light that which has defiled us, so that, after cleansing, we can enjoy His fellowship and have part with Him. This necessitates confession and self-

***This is the literal meaning of the word "washed" as used in John xiii:10. There are two different words used. The first is "bathed" and the other "washed."**

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judgment from our side. Thus He has made a gracious provision for us. His service of love is for all His beloved people. How it must grieve Him when we stay away from Him and do not make use of the cleansing He is so willing to give! How many Christians go on in that which is evil and never turn to Him, never come and bring with shame and heart's sorrow their failure and defilement in His presence. Fellowship with Him is an impossibility unless we make constant use of the cleansing He offers.

And we are also to walk in the same spirit of serving, and wash one another's feet. As He lovingly deals with us, so we are to deal one with another. The one that is overtaken in a fault is to be restored by him that is spiritual in the spirit of meekness. And if we desire to cleanse the feet of another, we must take the lowest place, that is, at his feet. How little of all this is known, in a practical way, among God's people! Blessed are we if we know these things and if we do them.

✠

Rocking Horse Christians

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

Such "rocking horse" Christians are in evidence everywhere in the professing church. They are running hither and thither; they are taken up with much service; social service, charitable service; and service for different kinds of improvements. There is almost a perpetual motion in Churchism today. But where is the real spiritual progress? Like the child on the rocking horse, there is no progress; and sometimes with all the motion, getting nowhere, the rocking horse instead of remaining stationary, slips back. Real spiritual progress is not achieved by continual motion in Christian service. It is conditioned on two things: the first is prayerful, daily study of the Bible. This takes time. We do not mean the mere reading of a chapter each day,

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but the meditation on what God has spoken. Such intense meditation means listening to God. It is in this we keep in fellowship with our Father and our Lord. There can be no spiritual progress without an earnest, prayerful study of God's Word. A believer may belong to every society in Christendom, be foremost in every Christian service, but if he neglects the real study of God's Book, he is and remains a rocking horse Christian.

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

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

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Three Good Answers

At the examination of a school in London for the deaf and dumb, a lad was asked in writing the following questions:

"Who made the world?"

He took the chalk and wrote: **In the beginning God created the heaven and the earth.**

"Why did Christ come into the world?"

A smile lit up his face as he wrote again: **This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.**

"Why were you born deaf and dumb, while I can hear and speak?"

With a look full of resignation he instantly wrote: **Even so, Father, for so it seemed good in Thy sight.**

✠

Worse than Opium

A friend sent us a copy of the "North China News," a leading newspaper of China. There is a paragraph on "The need of a new theology." Part of an address by Fred B. Smith is given. We quote from it:

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"I would refer you to the shifting scenes now going on in the economic world where everything is being reorganized. This reorganization came following the great war; it was born on November 11, 1918. God pity the man who tries to carry into the new order principles that were in vogue before 1918, who tries to carry canned goods into the reorganized world. Canned goods, canned politics and canned theology are all thrown aside. I wish there was a law in the ecclesiastical world whereby we could chloroform the ancient theologists and start a new theology. A new standard is going to be the basis of the new world. This new standard does not mean how much money a man can make but how much service he can render to the community. . . The day will come when the question will be asked 'What did that man do during his lifetime?' and no notice will be taken of the clink of his money bags."

Who is this Fred B. Smith? It is the same man who was a few years ago prominently indentified with the Y. M. C. A. work and known as a very successful evangelist who preached the Gospel of Grace. It seems he has turned his back upon everything, and has become not only an apostate, but vulgar. It is vulgar to make a suggestion like the above. We do not know what this wandering star is doing in China, but we know the new theology (a misnomer, for it is not new, but as old as the father of it, Satan) is a worse curse than opium.

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The Working out of Redemption

A few months ago the Federal council of the churches of Christ published a booklet on the theme "The Working out of Redemption." The Congregationalist Commission on Evangelism sent forth a similar production. The Editor of *The Lutheran* calls attention, in an able editorial, to the pernicious heresies taught in these two pamphlets. We quote part of the editorial.

"A booklet, entitled 'The Fellowship of Prayer,' has been issued under the auspices of the Federal Council of the Churches of Christ, which, under the general theme, **'The Working Out of Redemption,'** outlines daily helps for devotions during the Lenten Season. A text, a Scripture reading, a seed thought, a suggested line of thought for meditation and prayer, constitute the daily menu. The ground to be covered is indicated by the following subheads: Redemption Announced, the Redeemer Revealed, Welcoming the Redeemer, Following the Redeemer, Stewards of Redemption, Experiencing Redemption, and the Victorious Redeemer.

"The theme of Redemption is that upon which the thoughts of Christians should be riveted during this season, and it is a great step in advance to find churches that hitherto ignored the observance of

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Lent ready to pay some regard to the great facts that cluster around the closing period of our Saviour's life. The Congregationalist Commission on Evangelism issues a similar booklet, giving suggestions for 'Lenten Sermons and Addresses.' We have carefully read both. We have felt ourselves to be in a new and strange atmosphere. . . . It breathes the spirit of a new gospel which is **not** the Gospel of the Scriptures. It is not so much what is said as what is left unsaid that brings us to this conclusion. Many points on the circumference of the great fact of Redemption are touched upon, but they have no relation to the center. We were reminded forcibly of what Dr. Schmank once wrote in his student days: 'We believe in circumferences, but we must first find and possess ourselves of a center; then only may we say that there can be no true center without a circumference.' Here we are face to face with a theology that has shifted clean away from the great center—**the atoning death of Jesus Christ.** Let us specify.

"Only once is the word 'atonement' used, and in the following fashion on page 15: 'Whatever my understanding of the atonement, I may be sure of this, that if I have welcomed the Christ as the dominant spirit of my life, I am saved.' Here the burden of man's salvation is plainly shifted away from Christ's atoning death and placed upon man. In other words, man saves himself by welcoming Christ as the dominant spirit of his life. **We need not go to Rome to learn how to save ourselves; we now have this doctrine in a modern dress in the Protestant Church itself.** In both the booklets named, nothing appears that would put us in a mood to sing the old hymn, 'Rock of Ages.' The suggested devotional hymns on pages 16 and 17 (of which there are 16) are absolutely barren of Atonement thought and full of the sentiment of salvation by works. Briefly, through both booklets runs the thought that in working out redemption, Christ has led the way and all we have to do is to follow after. Christ is our Model only, not our Sacrifice, 'without the shedding of whose blood there is no remission of sin.' We see Christ on the Cross, and all it means to us is that we too must bear our cross and follow after Him. We 'admire Christ's service and sacrificial suffering' and become like Him. Need we wonder that many of our soldier boys in giving up their lives made a sacrifice that differed in no essential respect from that which Christ made on the Cross?

"The very fact that a quotation from **Harry Emerson Fosdick** appears as a seed-thought in every day's devotions is evidence that the booklet is made to voice the salvation-by-works doctrine of the **New Theology.** We cannot believe that it represents the faith of the great mass of Presbyterians, Baptists and Methodists, and it is to be hoped that the evangelical faith and spirit will find a voice and speak in no uncertain tones against this evasion of the great fact of the Atonement, on which alone man's salvation must be based. Wesley, Spurgeon, the Hodges and the Alexanders, Moody and a host of other preachers would turn in their graves at such vague and evasive teachings on the subject of Redemption as the following:

" 'The condition which makes it possible for the spirit of Christ to work out a person's redemption is primarily the desire of that person to have Christ for a friend.'

" 'Loyalty gives faith power to dominate the whole life, thus working redemption.'

" 'If my share of redemptive power is small, I may increase it by giving some of it to others. **Without doing this, Jesus Himself could not have been saved.**' (! ! !)

"(Fear not; only believe. Luke viii:50). 'If I have been agonizing to manufacture, as it were, a redeemed life, let me now see that redemption

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is a flower that grows from planting a living seed in prepared soil; the spirit of God in a willing heart.'

"What underlies this subtle evasion of the Scripture teaching on the Atonement? The last quotation suggests the answer. Agonizing for salvation as Augustine, Luther and hosts of the great lights in the Church have done, because they were under deep conviction of sin and felt their need of redeeming grace, is spoken of as 'manufacturing a redeemed life.' Whom these New Theologists have in mind, we admit, are certain emotionalists who try to work themselves up into a state of feeling which they call conversion, and not such agonizers as Augustine and Luther; but it is plain that they have no place for conviction of sin. And there is the real root of their failure to appreciate the need of an all-sufficient Atonement. They speak of sin as 'blight,' as 'disease,' as a disturbance of the normal life of the soul, not as that awful damnable thing that sets man at enmity with God and burdens the conscience with a load of guilt that invites the wrath and punishment of a just and holy God. Man is a child of God notwithstanding, and all he needs is to be assured that God loves him and his calling and election are sure. No need of an accounting. No need of real repentance. No need of the Atonement. And so the whole structure on which the Gospels and the Epistles build the hope of salvation falls to pieces. We are saved, not by what Christ suffered on the cross, but by imitating Him. Repentance is not fleeing from sin and its condemnation and taking refuge in the wounds of Christ; it is merely 'turning to God under the warmth of Christ's love,' we are told. Verily something has gone wrong with our Protestant Christianity and we have a cheap salvation."

We are thankful for this Lutheran testimony against the New Theology as expressed in these two pamphlets. We hope our readers will study this editorial carefully for it hows the terrible drift of the times.

Every true believer who rests His hopes on the finished work of Christ must bear a testimony against this miserable New Theology, and more than that, be separated from this horrible evil.

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A Methodist Testimony

It seems infidelity is less prominent among the Wesleyans in Great Britain than in the United States and in Canada. Dr. Dinsdale Young is the leading Methodist preacher in England. He not only believes in the plenary inspiration of the Bible—in the Deity of our Lord and His finished work, but he is a premillennialist. Here is his testimony:

"The second advent of our Lord and Saviour has been a dear and delightful doctrine to me through the greater part of my ministry. I regard it as the very soul of New Testament teaching, and of the Old Testament, too. I also regard it as an essential part of the Christian

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Gospel. I hold strongly that our Lord's return is to be personal physical, visible. If I am charged with a 'spectacular' idea of His coming again, I shall not shrink from the charge.

"That His coming will be premillennial, I heartily believe, and that it will be preceded by the 'rapture' of Christian believers, I also heartily believe. My hope of the world's salvation lies not in any gradual evangelization of the world, but in the personal return of our dear Lord and Saviour. I believe this age is waning fast, and that at any moment He may appear. This makes me an optimist. This thrills me with hope. This makes my ministry (in ideal) vivid, and intense, and glad."

We are thankful for such a witness. There are also in this country and in Canada Methodist preachers who believe the same as Dr. Young does. We wish something could be done to bring these loyal men, few in number, scattered in the different conferences, closer together for a united testimony in that denomination, which is rapidly becoming more and more apostate.

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Infidel Books for Methodists

The Methodist Bishops and other leaders are in hysterics over the spread of sound Bible teaching among their members, and especially are they upset on account of premillennialism. They recommend therefore that their adherents and candidates for the ministry should read some of the productions of their own great scholars. We mention three: Professor Knudson, Professor Rall and William N. Clarke. Here is what these men teach.

Professor Knudson in his *Beacon Lights of History* teaches the following:

"The best of the Hebrew prophets were like the whirlwind dervishes, going through bodily contortions until semi-conscious, when their mutterings and expressions were taken down by their followers and supposed to be predictions of the future. This is predictive prophecy. Possible some clairvoyant faculty all fanciful and fictitious."

"The book of Daniel belongs to that Apocalyptic literature of which there was a large lot in his age, the Maccabean period, all fanciful and fictitious."

" 'Thus saith the Lord,' claimed by the prophets, is a psychological phenomenon of these men, never to be regarded as direct revelation from God."

Professor Rall, in his *New Testament History*, writes thus:

"Christ was not conscious of his Messiahship, nor called to it, until his baptism by John."

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"Christ fully expected the Jewish people and rulers to accept him up to his entry into Jerusalem at the last, and then changed his plan."

"Christ then decided he must die for his views of the kingdom He came to found."

Professor William Newton Clarke, in his *Theology*, has this to say about the Bible:

"The Bible has many contradictions and inaccuracies, and never claims to be wholly inerrant."

"It does not need inspiration of God if it is true, and inspiration would not avail for its contradictions and inaccuracies."

"If God the Father freely forgives sinners, no atonement is necessary. there is an atonement required, God does not freely forgive."

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God have mercy on this Bishop

Before us is a small leaflet. On the one side is a letter by Bishop L. J. Birney of the Methodist Episcopal Church. The letter is addressed to a Mrs. Herben who is planning libraries for the missionaries of the Woman's Foreign Missionary Society. This Bishop suggests certain books which ought to be in the libraries of these missionaries. The list of books is found on the other side of the sheet. Here they are:

What and Where is God?" (Swain); *The Shorter Bible*, by the Bible mutilator, Professor Kent; *The Meaning of Service*, by the subtle Critic, Harry Emerson Fosdick; *History of the World*, by the scoffer, H. G. Wells; *Modern Pre-millennialism*, by infidel Rall; *Premillennialism*, a puerile production by G. P. Mains; *Main Street*, a silly novel no spiritual Christian should read; *What Christianity Means to Me*, by Lyman Abbott; *Jesus Principles of Living*, by Kent; etc.

There is not one book in all the list which is sound and stands for the Deity of our Lord and the Word of God. May God have mercy on this "Bishop" for the recommendation of these pernicious books.

Loyal Methodists what are *you* going to do about it?

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Church Brethren falling in Line

One of the smaller denominations in our land is the "Church of the Brethren." They are a Bible-loving, Christ-adoring company. They are loyal to the Word of

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God and they believe in living the life of separation. We have ministered in a number of their churches and always enjoyed their fellowship in the Truth.

One of their preachers sent us a small leaflet published by their "Board of Education." The leaflet has the suspicious title, "The Social Message of Christianity." We read it and it left a decided taste of the Chicago University with us. We are quite sure that the men who wrote this pamphlet have been in touch with "The American Institute of Sacred Literature," which is a part of that hotbed of modern infidelity, the Chicago University.

In this pamphlet, without going into a detailed criticism, has much to say of the Fatherhood of God and the Brotherhood of man; it declares that "the Old Testament idea of religion was largely national in character (the universal claim of the critics). It speaks of "that blessed Hope" (*which the Brethren Church believes in*) *as a direct perversion* of the Divine social ideal. Here are the exact words: "*Some even would make Christ an earthly King and His kingdom to be of this world. Such ideas and conduct are a direct perversion of the divine ideal.*"

The pamphlet speaks of the ideals of Jesus, but never mentions His Cross, His Blood nor the Lorship of Jesus Christ. It advocates social uplift instead of the work of the Holy Spirit. Then, finally, it winds up with the following pernicious statements: "The establishment of the kingdom of God upon earth through the Christianization of our social relations and the spread of the gospel of Brotherhood throughout the world." And the last statement is still worse: "The establishment of the kingdom, the family of God, through the methods of Jesus, teaching, preaching, prayer, service and vicarious sacrifice." WAKE UP, BRETHREN! You have *leaven* now in your midst, like the rest of the denominations.

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The Christian Hope

The Board of Evangelism and social service of the Methodist Church, located in Toronto, has published five pamphlets on "The Christian Hope." We answered

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editorially the first pamphlet in our last issue and showed that the source of these attacks on the blessed Hope of our Lord's return is unbelief in the Bible.

We asked our youngest son, Frank, to answer the second one on "Why Christians expect the Reign of Christ." He has done so in the current number. The third pamphlet is "A Study in Origins—Persian or Christian." This will be answered in the July number. We wish these answers could be put into the hands of thousands of Methodist believers who are sick and tired with these unspiritual conditions and denials of the Word of God. Will you pray with us that this might be speedily accomplished?

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Wheaton College

Never before have we received so many letters from anxious parents as during the past months. "Can you recommend a college where our boys and girls can get a higher education without making shipwreck of their faith?" This question has been put to us many times. And others mention different colleges and universities, asking us if they are safe and sound. It is a sad fact that one cannot recommend the vast majority of these colleges for they are all contaminated with the most subtle form of infidelity which masquerades under the name of "Higher Criticism."

Many of our readers may not know that there is a smaller college near Chicago, Wheaton College in Wheaton, Illinois. It is really one of the suburbs of Chicago. The President of Wheaton, Dr. Charles A. Blanchard is a consecrated man, one who knows God and who believes and teaches the faith once and for all delivered unto the Saints. His faculty is composed of Christian men and women. The atmosphere of Wheaton is highly spiritual. We can heartily recommend Wheaton to our readers who are looking for a safe place to send their boys and girls for a college education. Catalogues may be obtained by addressing Dr. Charles A. Blanchard, Wheaton, Illinois. We understand the financial needs of this loyal college are great. The Lord's stewards can do nothing better than to stand by it.

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Jonah

The Book of Jonah has suffered the most from the hands of the destructive Critics and it is still the butt of ridicule. Many times we have been asked to publish something besides our small leaflet "Jonah and the Whale." The readers will find in this issue the first article on the Book of Jonah by Paul Whitefield Gaebelein, the oldest son of the Editor. The second article will take up the typical meaning of this important book.

We shall reprint these two articles in pamphlet form. It will be a good thing to hand to scoffers as well as to nominal church-members who disbelieve the story of Jonah and call it an allegory.

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Volume XXIX.

With the July number we begin the twenty-ninth volume of Our Hope. The Lord has graciously helped us all these years to maintain this testimony for our Lord Jesus Christ and we give Him the glory for all the blessing He has been pleased to give. More than ever we continue depending on Him, that He may use us to feed the hungry sheep, to contend earnestly for the faith and to exalt His worthy Name.

The testimony of "Our Hope" is being felt all over our land and is being used in many directions. Hundreds of letters are received by us every year telling us of the help and blessing the magazine is.

Never before has this testimony been so needed as now. The enemy comes in like a flood. The apostasy is like an irresistable avalanche. All kinds of counterfeits and delusions, such like Pentecostalism and others are flourishing Then the famine which is in the land for the Word of God was never so great as it is now.

We know "Our Hope" and its testimony is much hated and many would see it silenced. But we know the Lord will bless it even more in coming days as He has done in the past. We know that we please Him and have the seal of His approval and therefore we look for still greater blessing. He will not disappoint faith and our expectations.

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We want to thank our readers for their kind fellowship, for their daily prayers and for extending the circulation of the magazine.

We are still praying for a much larger number of readers and that the time may soon come when we can send a year's subscription to every foreign missionary and to thousands of preachers and other Christian workers.

We do not withdraw the special subscription price for new readers, as announced on the cover page of this number. Pray for it and help us all you can.

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The monthly meetings in **Boston, Mass.,** have been greatly blessed during the past three months. The Editor addressed them. The attendance was large. The last Spring Monthly Meeting will be held addressed by ourselves on June the first.

We have also inaugurated a similar movement in **Springfield, Mass.** We had a very encouraging beginning in April and May. The Springfield Monthly Meetings are held on the first Wednesday of each month. The next meeting will be, the Lord willing, on Wednesday May 31.

We are praying that the Lord may open **New Haven, Connecticut,** this Fall. A real testimony is greatly needed there, where Yale University is located.

We also addressed meetings in New York and nearby places this Spring. Then we had a largely attended Bible Conference in **Knoxville, Tenn.** This conference was held in the First Presbyterian Church. We had the joy of meeting God's dear children in that city and great were the blessings He gave. It was so in **Chattanooga.** We visited that city the first time 25 years ago and have been there a number of times. The meetings in the First Presbyterian Church (South) and other churches were attended by hundreds.

Then followed **Rochester, N. Y.** (The Gospel Center), and **Cleveland, Ohio** (under the auspices of the City Mission). We praised Him for the blessing He gave in these cities.

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The **Stony Brook Bible Conference** will be held this year as usual in the fine auditorium of Stony Brook, L. I., at the head of Chapman Boulevard. The time is August 13-20. The Editor will speak daily, beginning with Tuesday, August 15 to 18. Programs and all other information may be obtained later either from us or from Dr. Ford C. Ottman, Stamford, Conn. We expect a record attendance this year and invite all our readers in the nearby states to attend and to see what a charming place it is where the Stony Brook School for Boys is located.

Toronto, Canada, will be visited by us during August. We expect to preach, God willing, every Lord's day in **Knox Presbyterian Church,** and expect to hold a Bible Conference there as well as in other places.

"Brethren, Pray for us!"

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Mr. William Jennings Bryan's book "In His Image," is a most powerful answer to Darwinianism. Procure a copy, read it and then

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pass it on to others, especially to those who have been affected by this infidel theory.

The Editor gave several months ago an address on **Pentecostalism** before a large audience of about 2,000 people in the Moody Institute Auditorium.

As there has been a wide-spread demand for the publication of this lecture in pamphlet form it has been published. Give it the widest possible circulation.

Address on Prophecy, by Dr. C. T. Scofield, is now published. Very nicely bound in cloth. It should be every library.

The Gospel of John

Chapter XI. (Continued)

Then when Jesus came, he found that he had lain in the grave four days already. Now. Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me shall never die. Believest thou this? She saith unto him, Yes, Lord: I believe that thou are the Christ, the Son of God, which should come into the world. And when she had so said, she sent her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him (Verses 17-25).

Some one has said "There is a grand simplicity about this passage, which may almost be spoiled by human exposition. To comment on it seems like gilding gold, or painting lilies." We shall follow the story in all its majestic simplicity, asking His gracious guidance to write something which will be a little help in grasping the many spiritual lessons. The Lord Jesus arrived in Bethany with His disciples, and He found that His friend Lazarus had been put aside into the tomb; he had lain in the grave already four days. He knew, of course, that Lazarus had been put into the grave. He knew all what had taken place. He knew what He would do. Therefore He could afford to take His time and wait with His arrival, until there could be no question about the actual death of Lazarus. Thus the supposition, so commonly used

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by infidels, that Lazarus was in a trance, is completely silenced. But the infidels in the camp of Christendom go a step further and claim that the miracle never happened at all.

The news that Lazarus had died and been buried, probably the same day he passed away, had brought many Jews to Bethany. They came to comfort the two sisters. Lazarus must have been well known; Simon the leper, who was probably the father of Lazarus and his sisters (Matthew xxvi:6) may have been a rich and influential man. That he is not mentioned in this chapter denotes that he must have died. Besides a great company of Jews from the surrounding country and Jerusalem, there were present the professional mourners (Mark v:38) to carry out what the rabbinical laws demanded at such occasions. All this was ordered by the Lord. The great gathered company was there to sympathize with the mourning sisters, to do what Jewish etiquette demanded; but the Lord had brought them there in His providence that they might be the witnesses to the great miracle He was about to perform. It is not improbable that many of the Jews who came to Bethany had heard our Lord when in His great testimony He claimed to have the power to raise the dead (John v).

The news that "the Prophet of Nazareth" as many called Him, had arrived with His disciples, must have created a big commotion. The good news that He had come reached the home where the sisters were, surrounded by the mourning friends. Both sisters heard that "Jesus is coming" and at once the characteristic temperament of the two is manifested. Here we must consult Luke x:28-43. In this passage we see the Lord entering Bethany and the record tells us "Martha received Him into her house." No sooner had the divine guest entered but Mary sat at His feet to drink in His words of life. While Martha was distracted with much serving, running hither and thither in prepar ng for the comfort of the wonderful visitor, Mary let Him serve her by His gracious ministry. And when Martha ventured to rebuke her sister, when she even suggested that the Lord did not care, He answered her saying, "Martha, Martha, thou art

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careful and troubled about many things; but there is need of one, and Mary has chosen the good part, the which shall not be taken from her." Here Martha shows the same characteristic. She is the same active, hurrying, impatient Martha, rushes forth at once to meet Him. Mary sat still in the house. No doubt she sat there in quiet meditation, thinking of Him, knowing that soon He would be in her presence. What sorrow, anxiety and trial of faith must have exercised the two sisters during the days their beloved brother had been laid aside. And Martha, so anxious, may have had the thought once more—"Lord doest Thou not care?"; while Mary in confidence must have felt in her soul, "He does all things well."

Martha may have gone to the outskirts of Bethany to meet Him. Martha, however, was not the loser by going at once to Him, for she heard wonderful words from His gracious lips. Mary by sitting still in the house missed His words and the great comfort He imparted to Martha.

The words with which Martha greeted the Lord express her faith as well as her great disappointment. "Lord if Thou hadst been here, my brother had not died." What a marvelous statement! She knew Him as the Lord of life and power, the great Jehovah. She knew that in His presence death had to flee away. And when today God's Saints fall asleep, we too can say, "Lord if Thou hadst been here, my brother would not have died." Some blessed day when He comes again, when His shout will gather the Saints together, to meet Him in the air, there will be no death for His own who live. "Behold I show you a mystery, we shall not all sleep, but we shall be changed, in a moment in the twinkling of an eye" (I Corinthians xv:51).

"Oh joy, oh delight! Should we go without dying.
No sickness, no sadness, no death and no crying."

Her words have in it faith, disappointment and a suggestion of reproach, as if she meant, if thou hadst only come sooner, my brother would still be here. Her faith is triumphant; her doubts and her reproach give way to perfect confidence in Him. "But I know—not I hope—that even now, now

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when my brother has lain four days in the grave, whatsoever Thou wilt ask of God, God will give it Thee." Like Abraham in this hour of extremity and human impossibility, "against hope, believed in hope" (Romans iv:18) she also hoped in Him, who has the power to raise the dead. But at the same time, swept by different emotions she lowered His dignity. Through her tears she did not see clearly Him, whom she addresses as Lord. Her words mean that she looked upon Him as destitute of independent power, as if He needed to get the insurance of the power of God by prayer. Yet He had clearly taught that the Father's power is His power (John v:21). And He answers her at once with a definite promise—"Thy brother shall rise again." But did Martha realize what He meant? His disciples, if they heard these words spoken must have understood what He meant, for He had told them, "I go that I may wake him out of sleep." Her answer shows that she did not think of an immediate resurrection. She expressed her faith, and that faith was according to her knowledge in believing the Old Testament Scriptures. "I know that he shall rise again in the resurrection at the last day." The orthodox Jews believe that all the dead go to Sheol and there await the coming of the Messiah, who would call the righteous dead and bring them back while the wicked dead would be thrust back into Sheol again. Evidently her answer expresses disappointment. The last day for her was a far-away event; it seemed to have little comfort for her in the present sorrow.

The came from the lips of the Son of God the never-to-be forgotten words, words which have been for all generations of Christians, for a countless multitude, the words of hope, comfort, peace and glorious assurance. "I am the resurrection and the life, he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth, and believeth in Me shall never die."

Who is able to comment on these blessed words in a satisfactory way. Like all the words of eternal life which came from Him, these words are inexhaustible. He speaks of Himself as the resurrection and the life. Let us note that puts resurrection before life. True He is the life as He is the

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light of men (See John i). When He puts resurrection first it must have been in anticipation of His death. He speaks once more of Himself as the "I Am," the Jehovah. Well it is to put along side of His words here, the words which He spoke to John in the Isle of Patmos, "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" (Revelation i:18). I am the resurrection and the life! No prophet before Him, though some of them raised the dead, spoke like this. No prophet could even have conceived such a statement. It is unique and one of the strongest arguments for the Deity of our Lord. He who spoke these words is the eternal Jehovah, the source and spring of all life. And He passed through death, as He said to John, "and was dead"; thus the power of death was annulled and He is the resurrection and the life for all who believe in Him.

Some have explained the words "he that believeth on Me, though he were dead, yet shall he live," as meaning the same as John v:26, that is the spiritually dead. While it is perfectly true that the spiritually dead, hearing His voice and believing on Him live, in this passage it cannot possibly mean the dead sinners, but it means the physically dead. Those who have believed on Him have life; they are one with Him. If the believer lays down His body, like Lazarus did, he shall live, as surely as He liveth who died for our sins and conquered death and the grave. And when our Lord adds, "And whosoever liveth and believeth on Me shall never die" He gives assurance that for those who believe on Him and live in that coming day, when the righteous dead shall hear in their graves the voice of the Son of God, that the living believers will not see death. The great statement ouf our Lord at this occasion is an anticipation of the fuller revelation which He gave to the Apostle Paul, when he penned his first epistle. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds, to meet the

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Lord in the air, and so shall we ever be with the Lord" (1 Thessalonians iv:16-17). Here in John xi:25, 26 we have the two classes likewise. Those who have died in Him and who will be raised from among the dead; and those who remain till He comes and who will be exempt from physical death. In that glorious day of His coming the truth that He is the resurrection and the life will be fully demonstrated. The Lord asked Martha, "Believest thou this?" Her answer was one of faith, though she did not, and could not fully understand the words He had spoken to her. "Yea Lord, I believe (more literally: I have believed and do believe) that Thou art the Christ, the Son of God, which should come into the world." It is as great, if not greater, than Peter's confession of Him. Her faith testimony is concerning Him. She believed that He is the promised Messiah, the Son of David; that He is the Son of God and that He came into the world, to be the Redeemer, the Saviour-King.

Then she thought of her sister. The message she whispered to Mary was that He had come and called for her. Mary then arose quickly. It was the Lord's call which stirred her at once and she came to Him.

(*To be continued, the Lord willing*)

Studies in Isaiah

Chapter xxiv (Continued)

No one can read these divinely inspired prophecies without being struck with the sharp contrast they present to the prevailing teaching of our day. According to **this,** Isaiah, with all the prophets of the Old Testament, and the writers of the New—yea, even our Lord Himself would be branded as "pessimists;" for they give but one consistent expectation as to the character of the closing days of this age, and it is one of ever increasing evil and gloom. Yet, in the next verses of our chapter, we have indeed a break in the heavy clouds, and a streak of heavenly blue appears for a moment and how welcome that is in times of storm, we all know, and thus Isaiah sings:

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13: In the midst of the earth—mid its peoples,
Shall there be as the beating of olives;
As the gleaning when vintage is finished.
14: These lift up their voices exulting,
For Jehovah's revealed in His glory,
And they shout with joy from the sea.
15: Glorify ye now therefore Jehovah
In the lands of the light (of the east);
To the Name of Jehovah: the God of Israel,
Give glory in the isles of the sea.

Here we again discern that remnant of Israel, preserved by divine grace; and as long as there is one single true Israelite living (not merely a "Jew outwardly" but "inwardly," as in Rom. ii:29), neither "all flesh," nor the earth itself can be utterly destroyed; for Christ, the Messiah of Israel is to be identified with that remnant, and thus its preservation; and with it, that of the earth, and "all flesh" (Matt. xxiv:22) is assured. Precisely in the same way, and for the same reason, as long as there is one single member of the Body of Christ on the earth—one single true Christian (not merely one outwardly, but in truth), the "great tribulation," of which our chapter speaks, cannot possibly come; for the Church, composed of all these would still be here; and, dwelling therein, that effective "Hinderer" to the working of man's assumption, the Holy Spirit. Not until the departure of God, the Holy Spirit with His people, can the "man of sin" be revealed, and since it is **his** action in setting up the "abomination of desolation" in the "holy place" that introduces that time of unprecedented distress, the Church **must** most certainly be taken **first**—nothing would appear simpler or clearer than that. (Comp. 2 Thess. ii:3, Rev. xiii:14, Matt. xxiv:15:21.)

Here then we see a faithful remnant—few indeed—so few that they can only be likened to the olives that may fall when the tree is beaten after the picking; or, after the vintage, when the grapes having been gathered, a bunch or a solitary grape may be seen here and there that has been overlooked. All scripture speaks of the paucity of that remnant that shall be the nucleus of the new nation: but let us hope that some of those Jews now going back to their land will be among them.

These few are filled with holy joy, and that because

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Jehovah, Who has indeed "borne long with them," has at length intervened "to avenge these, His elect, who have cried day and night unto Him." From the east (the quarter of "lights," as it reads literally) to the west (the quarter of the sea, with its islands) faith anticipating that Day, substantiating those long-hoped-for conditions, hears joyous songs resound. And now, too, do the Gentiles "catch the flying joy," and the earth, being likened to a spread-out garment; from its very fringe (lit. "wing"), they join in that song with the words: "glory to the righteous"; that is, I judge, that the Gentiles shall at that time unselfishly delight in the glory given to that elect Remnant of Israel that shall then be recognized as the one absolutely "righteous nation that keepeth truth."

But the song ceases almost as soon as it has begun; and as is so often the case in times of unsettled weather, the clouds again cover the whole scene, as we hear the prophet himself uttering this lament:

16: My misery! My misery! Woe is me!*
Robbers rob, and robbing, as robbers do they rob.*
17: The Horror, the Pit, and the Snare*
Are upon thee, O thou earth-dweller.
18: When the tidings of horror are heard
They flee, but their flight is in vain,
For into the pit do they fall;
Or if they escape from the pit,
Then are they caught in the snare;
For the floodgates of heaven are opened,
And earth's foundations do rock.
16: *Rahzi-li! Rahzi-li! Ohi-li!*
Bogdim bahgadu v'beged bogdim bahgadu
17: *Pachad v'pachath v'pach.*

Rahzi is from a root meaning "to make thin," so to impoverish, and so to make miserably, which justifies the rendering "My misery!" In the next line the same word, in slightly different forms, occurs five times. The root of all means "to cover"; hence is used for "raiment"; but in the evil sense that is evident here, has the idea of something done in a perfidious way; hence "treachery"; but the parallelism of chapter xxi:2 and xxxiii:1 gives us to see further that this treachery is with the ultimate aim of robbing, and thus I have adopted the reading as in the text, and, whilst it is poor English, have preserved some of the assonance of the original. The play on the one sound **pach** in the first line of verse 17 is clear enough; but who could repeat it in a translation?

*These three lines form a very good illustration of that play on words that, while it forms a distinct characteristic of Isaiah all through the book is peculiarly pronounced in these chapters. It is next to impossible to ransfer this to the English, but anyone can see it in the language tha the prophet himself used, which reads thus:

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This sudden change from song to groan can but remind us of the effect of that little "opened book" that John took from the hand of the mighty "cloud-clothed angel" in Revelation x, for when in obedience to His command, he had eaten it, it was in his mouth sweet as honey, but as soon as he had eaten it his belly was bitter. That "little book" tells of Israel's final recovery and perfect blessedness, and consequent blessing to this sin-racked earth—it is very sweet; and this is paralleled by these songs of joy that we have heard in verses 14, 15 and the beginning of 16. But after the book is swallowed, and it begins to be digested, it is very bitter, for it then tells of that time of unparalleled tribulation that must come first; and **that** bitterness can be discerned in these groans that we are now listening to from our prophet: the end is sweet; but the path to it is bitter.

But we must not fail to note that however true it may be that this great tribulation begins with the pious Israelite in the land, it does not end there; but the very terms "the floodgates of **heaven**," and "**earth's** foundations" indicate a far wider sphere, for the heavens do not cover Palestine only; nor are earth's foundations beneath that land alone. But that too is in strict accord with the New Testament prophecy; for after we have seen in its 7th chapter the sealed 144,000 of **Israel's** tribes, we see an innumerable company of **Gentiles** who have also come out of "the great tribulation," having "washed their robes and made them white in the blood of the Lamb," which is, incidentally, a strong testimony to the truth that human suffering does not, in itself, cleanse human sin as to individuals: the retribution of nations, as such, is different. But to return: I render the next verse very literally thus, for it is graphic and terrible:

19: Torn—torn asunder, the earth!
Burst—burst in pieces, the earth!
Shakes—shakes and totters, the earth!
20: Like a drunken man the earth is reeling—
Like a hammock to and fro 'tis swinging—
Its sin lies upon it so heavy a burden
That it falleth and riseth no more!

That lies still before us, and not **far** ahead. Do we not need—living as we do in the very atmosphere of unbelief in

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the Scriptures—to challenge our own hearts and repeat to ourselves that word so frequently pressed upon us amid those corresponding terrific scenes of the Apocalypse: **"These are the true sayings of God?"** This is, I judge, particularly needful for us, living in the comparative quiet, which the merciful providence of God has up to this time granted to this land; for it becomes most difficult to realize even the **possibility** of so awful a calamity falling on New York, Boston, Brooklyn, or Philadelphia, and sweeping over the whole country. But can we not well understand how a dweller in devastated, war-worn, famine-strickent, pestilence-filled Europe could do so easily enough?

The whole creation, which has been groaning and travailing in pain even until now, is here suffering the climatic anguish of its new birth; and, like Rebecca, in a sense, it dies in giving birth to Benjamin: "the son of the right-hand," or to interpret, to Jesus Christ the Lord being revealed as the expression of God's Power in government. Christ "The Child" is about to be "born," to Israel. The Son is about to be given to that nation,* and when He comes and identifies Himself with that beloved, though long-rejected people—when "she which travaileth hath brought forth," when "the remnant of his brethren shall return unto the children of Israel" (Micah v. 3) then the new birth of the earth is accomplished—its regeneration has come.

How graphically—with what inimitable strokes does this "master of words" picture its agonies and bewilderment: it is first rent by fissures; then these spread wider into chasms; then it reels, totters, sways aimlessly to and fro as a man overcome with intoxicants, or a hammock slung between supports; till at last, weighted down with the heavy load of sin that its dweller, man, has put upon it, it falls never to rise again: its place being taken by a "new earth" wherein righteousness is in the place of government, although not yet **"dwelling"** there—for *that* it must await its perfected condition (Rev. xxi).

We are greatly helped in our ability to understand this by

*See chapter ix and comments thereon.

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analogy. Man and his earth pass through the same experiences from the fall of each, to the complete restoration of each; and in Israel's history we have pictures of both. We too, my dear fellow-believer, have, like the earth in our chapter, been made to feel the load of our sin. It is the first requisite of new birth, so perfectly pictured by Israel's sorrows under the taskmasters of Egypt. From this we only obtained deliverance by the anguish unto death, of our holy Substitute on the cross. With Him we have passed through death and judgment, as the Israelites through the Red Sea and Jordan. And we too have left our "old man" there, "crucified with Him"; even as the twelve tribes left the twelve stones that represented them in the bed of Jordan, and as they are "there to this day" (Josh. iii), never to be raised again, so the old earth here "riseth no more." With us, too, that old man can never be raised again to have any standing before God, and with us too "old things are passed away and all things have become new, and all things are of God;" yet we are not different individuals, but the same; as the earth in that day of its regeneration, the millennium, is the same as this, yet still a new earth and in one spot within it absolutely so; for Israel shall then be that "Seed of God" that "cannot sin" as the corresponding new nature within every saint permits the Spirit of God to say that "whoever is born of God doth not commit sin, for his seed remaineth in him, and he **cannot sin,** because he is born of God."

This may seem a little obscure at first, but if my readers (assuming that I have any) and especially the younger ones, will "consider these things, God shall give them understanding" by which their faith shall be greatly strengthened; as they discern that He Who created the earth, forsaw all its vicissitudes, made those to be prophecies of similar vicissitudes that should befall man, could not possibly be other than the God over all, blessed forever.

But we have still one final and terrible act to be fulfilled in the great drama, and this time it involves not only the earth and its dwellers, but the heavens and **their** dwellers. I am sure that it will have been noted that there have been ever widening circumferences of judgment in the chapter:

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first Israel, and the apostate mass, with a little remnant saved; then the whole earth also, with a remnant brought through; but finally the very heavens become involved as we now see:

21: And it cometh to pass that
Jehovah shall punish
The host of the high ones
Dwelling on high.
With them he will punish
The kings of the earth-realms
Who dwell on the earth.
22: Together they're gathered,
As captives are gathered
Into the pit.
They're shut up in prison,
Till many a day pass,
Then are they visited.
23: Then the moon blushes;
The sun turneth pale;
For royally reigns
Jehovah Tzebaoth
In Salem on Zion
'Fore His elders in glory.

This is indeed a remarkable prophecy, and affords a striking proof of the word in 2 Peter i:20: "No prophecy of the Scripture is of any private interpretation," that is, certainly not that it is intended to be so obscure that the readers are not themselves to interpret it at all, and therefore this must be left to "the church," as the Papacy (and not the Papacy alone) teaches; but the very first meaning of the word rendered "private" is **"its own"**—no prophecy is of its own interpretation—is to be interpreted **by itself.** "All error, in the interpretation of prophecy, can find **some** footing in **some** scripture but **no** error can find **any** footing in **all** Scripture." Prophecy more than any other line of truth needs the light of all Scripture thrown upon it. So here, no man, apart from the inspiration of God, could have foretold the punishment of a **heavenly** host as well as earthly kings. Does other Scripture confirm or deny this?

It is exactly what we see in Rev. xix:19, 20, and xx:1-3: "*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 with his army, and the beast was taken, and with him the false prophet—these were both cast alive into the lake*

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of fire—and the dragon, that old serpent, which is the devil and Satan—was bound a thousand years, and cast into the bottomless pit."

We must then place the two prophecies together in order to correctly understand either, and then we learn that while that fallen star, Satan, is the leading actor in that last scene, yet his host of subordinate spirits are with him; and that as he was not cast alone out of heaven (Rev. xii:9) so he is not cast alone out of the earth, but in both cases, his angels with him; for Isaiah tells us that it is the host of the high-ones on high,* (and that is surely the angelic powers that have followed him in his rebellion) that are shut up in the pit.

Our prophet has before him a picture of a defeated army, from which the prisoners are confined in a pit to prevent escape; and, for their final disposition, are "visited" later. In the Old Testament prophet all is upon the earth; but Revelation, true to its name **reveals** to us, a pit that is "bottomless" and therefore not on the earth at all, and there Satan (and we should gather from what Isaiah tells us) his host with him are cast, and there earthly kings accompany them.

The epoch at which all this occurs is clearly the revelation of our Lord, or as it is termed in 2 Thess. ii:8: "the brightness (radiancy) of his coming," and see how perfectly the poetic language of our prophet accords with this; for such is the radiancy of the Lord's appearing that the moon blushes with shame, the ardent sun becomes pale as a lamp at noonday, while prominently exalted before the eyes of His elders is the Lord of glory in glory.

No hint have we of a "Church" here—no new Jerusalem coming down from God out of heaven—no ranks of heavenly redeemed on white horses—all this has to be filled in by other Scriptures. Yet that word "elders" may have a wider bearing than even the prophet himself conceived, and may refer either to those who shall be owned as elders upon the earth, and in that connection we may see in the word a correspondence with Matt. xix:28: "Ye who have followed me in

*See Job xvi:19, Psalm lxviii:18: Isaiah lvii:15, for the term "on high," referring to heaven.

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the regeneration (and that is the time of which this prophecy speaks) when the Son of man shall sit on the throne of his glory (as here), ye also shall sit on twelve thrones, judging the twelve tribes of Israel"—**that** must surely be on earth. But we have other elders in Revelation, chapters iv and v, that are symbolically twenty-four in number, also seated each on his throne, and in them we may discern a completion of that scene in the heavenly redeemed; and among these, you whose eye may now be reading these lines, and I, the writer of them (by still greater grace), shall have our part.

But I can easily conceive some saying: "But are not the twelve apostles members of the Church as the Body of Christ, and will not **their** part be also in the heavens, and not earth? How then can they judge the twelve tribes of Israel **on earth,** and yet be **in heaven?"** That is surely somewhat of a difficulty; but in the first place let us remember that this was said in answer to a bargaining question of Peter: "We have forsaken all, what shall **we** have therefore?" Nor is the Lord's answer to it complete without that parable of the householder and the laborers, wherein those who make a bargain get exactly what they bargained for, and not a fraction more. If therefore Peter and the rest were to maintain that self-seeking bargaining spirit, they would lose the heavenly place, with its far higher dignities of judging —not twelve tribes merely—but the world, yes, even angels (1 Cor. vi:2-3); but may we not be assured that those dear men repented of that spirit of their father Jacob (Gen. xxviii:20-22), and other representative elders of Israel will be seated on those inferior thrones on the earth, while the apostles will have the higher blessing of the heavenly portion; that is, assuming, what is not necessarily the case, that they will not, in some way fill both dignities? Further, we may at least be quite sure that neither Peter, James, John, or the rest, nor you and I, will then esteem any "throne" as giving opportunity for self-exaltation in that day—for we shall have none of that "flesh" that troubles us so much now—but for **worship,** as giving us more to cast at His feet and for **service,** as giving us greater opportunities for that.

How perfectly it all accords with that picture of the

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"Kingdom" given us on the holy mount: In Him whose very garments radiated with a glory that was inherent in His ineffable Person we do see the "Lord Jehovah Tzebaoth reigning gloriously;" in Peter, James and John as representatives of the earthly saints brought through the sorrows of the great tribulation, we see those "elders" before whom He thus reigns: while the heavenly people have their representatives in the same scene in Moses and Elias who have reached the same goal by the different paths—the one by the resurrection and the other by the rapture. There can be no millennium without those four preceding essentials: 1, Christ in all His personal glory; 2, Raised saints; 3, Raptured saints; and 4, Israel restored to the favor of Jehovah and singing in her joy. The next chapter gives us her song.—F. C. J.

A Nucleus of Error

By Frank E. Gaebelein, M.A.

For a minister, a man consecrated to the preaching of the Gospel, to break faith with the Word of God fills those who love the truth with sorrow. But for a great denomination deliberately to lose its doctrinal integrity, for it openly to trade the heritage of a Wesley and a Fletcher, an Asbury and a Cartwright, for the thinly-veiled heresies of "the modern theology"—this arouses the indigation of the Christian who has trusted the denomination to keep the faith. It makes him long to gird his loins with "the preparation of the Gospel of Peace," and, armed with "the sword of the spirit, which is the Word of God," to enter the tournament of controversy and joust with the recreant champions of intolerant modernism. If the fervor of the crusaders were no more, the arrogant sacrilege of certain phases of present-day "sacred scholarship" would raise it from the dead.

The writer has before him a brochure on "The Christian Hope." It is published by the Board of Evangelism and Social Service of the Methodist Church (Toronto, Canada), and is the second in a series of five treating the millennial

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point of view. The Methodist Church seems recently to have acknowledged itself a sort of latter-day Torquemata divinely commissioned to extirpate the curse of millenarianism.

No broad-minded Christian, millenarian though he be, can justly accuse either an individual or a denomination of disloyalty to the Bible because they fail to accept the doctrine of the Blessed Hope together with its corollaries. That would not be fair. Nor would it be tolerant. Belief in the return of our Lord, important as it is, is not essential for salvation. A sincere endeavor to lay the truth before those who fail to grasp the wide significance of the facts pertaining to the coming-again of the Saviour is the only means which the earnest millenarian should take to convince others. He should never stoop to infuriated censure of those who do not see eye to eye with him.

If, therefore, the brochure under consideration were a mere statement of the non-millennial point of view, such an article as this would be decidedly uncalled for. But the brochure is far more than a statement of non-millennarianism; in attacking a specific doctrine, it sweeps away the authority of the Book of God. Because it reduces the very words of our Lord and of the holy men whom He inspired to a strange mixture of folk-lore, history, romance, and poetry, most of it of doubtful veracity, it demands a reply outspoken and vigorous. The Methodist Church has lost the clear vision of its founders. It has prostrated itself at the feet of rationalism. In a period of great expansion it is decadent. The issue is not merely one of millennarianism. It is a far greater issue. It is the most vital issue imaginable. The authority of the Word of God has been challenged. It must be defended.

The main line of thought of the brochure can be indicated very briefly. The author asserts that large numbers of devout Christians still cherish the hope of the reign of their Lord on earth; that, although the idea revives at times of "great social stress and international anguish," "the great majority of Christians in this and most periods of the church" have cast it aside; that "one is compelled to inquire the

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grounds of such an expectation." He admits that the early church believed that the Lord Jesus would return to earth. He acknowledges frankly that this hope was fraught with rich blessings for those early Christians. It is these incontrovertible facts that the brochure would explain. Its author wisely realizes that many explicit New Testament passages buttress this belief of Apostolic days. And it is to the credit of his discretion that he admits the historicity of the "Blessed Hope." His efforts are directed toward "the task of understanding the facts."

He proceeds thus to make the ancient expectation of the coming of the Lord understandable. The looking forward to the reappearance of the Redeemer and the establishing of His sovereignty sprang from Hebrew sources. The kingdom idea was linked indissolubly with the nationalistic pretensions of Israel. The millennial conception that the Messiah would rule for a thousand years over an intermediate earthly kingdom—this is labelled the result of a compromise in moral issues, a sort of by-product of a religious "process" continuing throughout centuries. For the writer of this brochure, like so many of his colleagues in Bible discrediting, is the slave of a "ruling passion." Evolution applied to religion is his "ruling passion." He believes Christianity to be in a state of flux even now. He conceives of it as evolving year by year. Unconsciously perhaps but none the less surely, this philosophy molds his interpretation of facts. For him the Bible contains no perfected revelation of God to man, no divinely complete plan showing forth the grace of an infinitely merciful and eternally righteous Deity. For him the Old Testament contains but the records of some half-barbaric tribes. For him the New Testament carries this development a step further but leaves it only the more unfinished. And for him Christianity must be completed, completed by the great minds of modern scholarship.

Here is the Achilles heel of the brochure. The method of its author is open to grave doubt because it is a method that would fit facts to a theory. The theory is that Judaism and Christianity represent a process of development that is still immature. But there is equal, nay, far more ground

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for believing that both Judaism and Christianity are religious entities revealed as such by God Almighty. And any argument that fits facts to the Procrustes bed of a theory of theological evolution is philosophically unsound. No careful thinker can give it credence. For he who would interpret facts in accord with a theory must either be working with a theory universally accepted or else he must demonstrate the validity of his theory. Our author has done neither. The result is interesting, sometimes amusing. But it is not truth. Yet the Methodist Church is circulating these questionable conclusions. It is circulating them as truth to be believed in preference to the plain words of the Bible. Such trading upon the intellectual torpor of the average churchgoer is contemptible.

The responsibility of a great denomination is enormous. Its adherents place implicit faith in its policies; their religious opinions are largely molded by its pronouncements. And when a denomination begins to propagate under the cloak of sober Christian truth the fantastic inferences of radical theology, it is no longer "for" Him. And if it be not "for" Him, it must be "against" Him. There is no middle ground on which ecclesiastical feet may tread. Churches dare not be non-committal on vital doctrine.

Let us examine in detail a few characteristic statements. We shall thus gain a comprehension of our author's method. In his discussion of the early church, he assigns as one of the reasons for the material attitude of the disciples toward their Lord the "fact" that Christ Himself was not fully aware of His Messiahship. "It is at least very doubtful whether at the opening of His career Jesus thought of Himself as the Messiah or Christ. He was so absorbed in His recognized task of ushering in the Kingdom that His own precise place in the Kingdom does not appear to have interested Him. Later on, two convictions burned their way into His mind—it might be His part to be the Messiah, and in any case fidelity to His task would lead Him to a fatal conflict with the government. Then it became clear that only through death and return from death would it 'behoove the Christ to enter into His glory'." The caution with which this is phrased

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makes it no less an attempt to hedge in with human restrictions the innate Divinity of our Lord. Let us ascertain the exact meaning of these words; let us seek the true sense of the passage. ". . . two convictions burned their way into His mind—it might be His part to be the Messiah, and in any case fidelity to His task would lead Him to fatal conflict with the government. Then it became clear that only through death and return from death would it 'behoove the Christ to enter into His glory'."

In our endeavor to be fair, let us waive the obvious revulsion aroused by these words in the heart of those to whom the Christ is the object of adoring worship. The author evidently feels no qualms at reducing the great central purpose of our Lord's life, the very core of His ministry, to a sort of makeshift resulting from the desire for worldly rule. Be that as it may, the point the author wishes to stress is this—Christ was laboring to establish the Kingdom. Surely this is no heresy. But let us go deeper. What does our author mean by "the Kingdom?" That is the heart of the matter. It is fundamental to a comprehension of his thought. Hear his own words: "Thus whatsoever else may have been latent in the great hope of the Kingdom of God it was for the ordinary man little more than a symbol of an intensely national amibtion. God was interpreted in terms of Jewish nationalism. And it is not certain that some modern peoples have entirely avoided the tendency to identify God's realm with the expansion of their nationalist ambition.*" And again—"We are, however, not yet through with that nationalist temper. . . . a religion which appeals to racial or national pride will always make a powerful appeal to men of limited sympathies. It is so easy for them to accept it. It fits so readily with their ways of life, their prejudices, antipathies, and ignorance. But this cheap, popular, nationalist religion† was now confronted by a yearing for a purely spiritual realm of God in which all racial or territorial claims would find no place."

It is now clear that "the Kingdom" signifies to the author

*A covert thrust at the opponents of a League of Nations!

†Yet this contemptible religion was instituted by Jehovah! So the Bible states.

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of the brochure "an intensely national amibtion" identified with a "cheap, popular, nationalist religion." Relate this to the passage under consideration—"He was so absorbed in His recognized task of ushering in the Kingdom . . ." It becomes at once plain that this Kingdom for which He was striving was but the petty ambition of myopic Jews, an ideal utterly reprehensible for its crass materialism and for its appeal to the lower emotions of racial pride. Yet it was to this shoddy ideal that He devoted His life. He labored only to consummate the selfish machinations of a mean-minded race. This was the great force that inspired a life matchless for dignified nobility of character and sheer grandeur of thought. And when He saw that "fidelity to His task would lead Him to a fatal conflict with the government," then He decided to change His purpose. Overawed by Rome (He, Whom even the winds and the waves obeyed, overawed by the authority of paganism!), He took refuge in the idea of Messiahship. It is the picture of a Judaistic demagogue cleverly utilizing Old Testament prophecies as the final resort of political chicanery.

All this is no *reductio ad absurdum*. Nor is it historical grotesquerie. It is the inevitable set of implications that arise from the point of view toward Christ and toward the Kingdom promulgated by this brochure. If that point of view is valid, then all of the foregoing statements are valid, for they are but legitimate inferences drawn from the very language of the author. Seen, then, in this light, the apparently innocent words concerning Christ, the Kingdom, and the Messiahship assume their true character. They are the foundation of a conception of Jesus and His work so utterly false that it is bizzare travesty of the truth.

The sure guide to a writer's loyalty to essential Christian truth is his attitude toward the Word of God. What does our author say of the Word? This is his thought: "True the *bible (sic) is a power in our age, but its main influence is asserted indirectly through the popular interpretation of Jesus given by the religious leaders of our times." These

*Throughout the brochure, **Bible** is spelled with a small "b". This is only a technicality. But it provokes thought.

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words, coming from a pronounced liberalist in theology, are unusually significant. In the first place, they are a revelation of the deplorable state (I speak in general terms) of the church. That the main influence of the Bible is the indirect result of "the popular interpretation of Jesus given by the religious leaders of our times" is tantamount to an admission that authority in Christianity has shifted from the words of the Bible to "popular interpretations." To describe in detail these interpretations is beside the point. The reader is well aware of their wide divergence from the plain facts of the Gospel. A Christ robbed of His virgin birth, denied the power to work miracles, a Christ who was deceived by the will-o'-the-wisp of nationalism, and whose resurrection was either a low deception or the common hallucination of a crowd of witnesses—this is the Christ of the "popular interpretations." Lacking the zeal of Mahomet and the philosophic breadth of Confucius, He is held up as "the Master." The life-giving teachings of the third, the fourteenth, the sixteenth, and the seventeenth chapters of John are made subservient to ethics, sublime ethics but not *the* Gospel. It is a case of an emphasis that is misplaced, and that is misplaced of a purpose.

In the final analysis, propoganda such as this rests upon the assumption that the Bible is not the faultless Word of God. Like many of his confreres, the author of the brochure admits that millennarianism is taught by the Bible. He realizes the futility of arguing against the scripturalness of the doctrine. But he, or rather Methodism, the *deus ex machina*, whose minion he is, is determined to extirpate millenarianism. For milleniarianism is a belief that tends to give the Lord Jesus Christ the pre-eminence. It is a belief that sees a reign of righteousness set up by the Son of God. It is a belief that gives all honor, glory, and all praise to the Saviour. It is a belief of self-effacement and yieldedness to the Will of God. And because it is all of these things, it is hated. Methodism, forsooth, has embarked upon a career of world redemption. Arms locked with the reformers, pockets stuffed with fat sheafs of blue laws, it marches forth to preach "the new Gospel." It has traded the

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old Gospel of redemption for the theory of "salvation through moral influence." And now, in its confident march toward the cleansing of the world, it has progressed so far that the eternal truths of Scripture offend its "social-minded" leaders. With peculiar ethical squeamishness, it throws up its hands in horror at the thought of atonement through shed blood. Blood? The very word is repugnant to these self-appointed saviours. The personal reign of Christ? "We can accomplish that by ourselves," they cry. "A militaristic enforcement of prohibition, the interdiction of tobacco, coffee, and chewing gum, another Disarmament Conference or two, censored cinemas, higher critical propaganda—and America will become the New Jerusalem. Then we shall embark for the Orient and preach there the Gospel according to the higher critics, the gospel of the fallibility of the Bible, the mistakes of the Carpenter of Nazareth, and the Divinity of *homo sapiens*. The heathen will adopt woman suffrage, become prohibitionists, and cease to drink tea. Our self-manufactured millennium will be at hand and war will be no more. But before we do this, we must stamp out the millenarians, those apostles of pessimism, who believe that the world has no hope apart from the personal return of Christ. If we can but teach our communicants that the Bible is not true, if we can but show them the oriental origin of millenarianism, then they will not fall victims to its error. Our scholars shall write pamphlets. We must educate our people." Thus Methodism reasons.

* * * *

As final comment on all of this, a saying of Joubert, that thoughtful writer of xviii century France, is apropos. "In certain minds," he said, "there is a nucleus of error which attracts and assimilates everything to itself." A mistaken idea of the importance of "social service," this is the "nucleus of error" that has infected a great denomination. And it has assimilated to itself rationalism, destructive criticism, and frenzied reform.

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The Book of Jonah

By Paul Whitefield Gaebelein, E. M.

The Book of Jonah is one of the most important books in the Bible. While such a statement may seem exaggerated to the casual reader, we believe that a careful study of the book will demonstrate the truth of this estimate, and we propose, in this short review, to cover a few of the truths which give this book its great importance.

From 2 Kings xiv:25 we learn that Jonah, the son of Ammittai, was born in Gath-heber, in the tribe of Zebulon, in Palestine. He lived during the reign of Jeriboam II, and foretold to this king the success of his armies in the war with the Syrians, which prophecy was fulfilled. This prophet received the command of God to go to Nineveh and announce the destruction of that great city, because of its sins. At this time he was undoubtedly an old man. Aside from these two Biblical notices, we know nothing of the events of the life of Jonah. There is an interesting tradition, mentioned by Jerome, that Jonah was the son of the widow of Zaraphath, whom Elijah restored to life, but this is no more than a tradition and has no historical evidence to support it.

The book of Jonah resembles, in its contents and the form in which it is written, the narratives concerning the prophets in the historical books of the Bible, that is, the histories of Elijah and Elisha, rather than the writings of the minor prophets, among which it is placed in the canon. The book would not, therefore, have been placed with the minor prophets by the compilers of the canon, had they not been firmly convinced that Jonah was the author of the book and that the book was of a prophetic character. Nevertheless, the radical school of Biblical criticism has rejected this book. This method of criticism, which ignores the fact of the inspiration of the Bible and treats the Bible as a purely human production, decreed the rejection of this book primarily because of the miracle which it relates.

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Before taking up this question in greater detail, let us look briefly at the events of the first chapter of the book. Jonah tries to avoid fulfilling the command of God to preach repentance to the great city Nineveh by a rapid flight to the sea with the purpose of sailing for Tarshish. He secured passage on the ship and the voyage commenced. But soon a terrible storm, which threatened to destroy the ship, brings his sin to light. The sailors determined to draw lots, in the hope that they might discover if their trouble and danger were due to someone on board, and the lot fell upon Jonah. Undoubtedly the hand of the Lord was in this casting of the lots. We are reminded of the word in Proverbs xvi:33: "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Thus was Jonah's foolish hope of being able to escape God's command disappointed. And when his sin was thus brought to light, he freely confessed that he had sinned against the Lord, and pronounced his own punishment. Jonah was a believing Israelite, and, knowing that he had sinned against God, he saw that his punishment must be severe. Accordingly, the sailors cast Jonah into the sea, and immediately the tempest subsided and the sea became calm. And in the last verse of the first chapter we read: "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

We are safe in saying that no miracle of Scripture has called forth as much unbelief as the miracle with which we have to do in this book. This miracle seems to be the standby of scoffers and skeptics of the Word of God. At some time or other, everyone is asked, probably with a superior air of enlightenment on the part of the questioner, "Surely you do not believe that Jonah was swallowed by a whale and that he lived inside the whale for three days and three nights?" And if we confess belief in this miracle, we are considered old-fashioned and our intelligence is questioned.

We shall do well to examine this miracle and attempt to discover what makes it, more than any other miracle of Scripture, perhaps, so incredible to unbelievers and, we must confess, to a large number of professing Christians.

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Science has brought different arguments against this miracle. It has been stated repeatedly that no whale could possibly have been capable of swallowing a man, because of the small area of the throat of the whale. While this is true of some species of whale, it is certainly not true of all species. The great spermaceti whale or cachelot, whose natural history has been carefully studied and whose presence has been observed in the Mediterranean Sea, has been the object of considerable study. In this connection, we believe that a reference to Mr. Frank Bullen's book, "The Cruise of the Cachalot," will prove very helpful. In this book, Mr. Bullen, an experienced whale fisherman, gives some very interesting information regarding the cachalot or sperm whale. One of the monsters which he himself helped to kill ejected the food it had swallowed and, as he describes it, "it was in masses of enormous size, some of them being estimated to be of the size of our hatch house, i.e., 6 feet x 6 feet x 8 feet." He also tells of a shark 15 feet long being found in the stomach of a whale captured on one of their expeditions. And he mentions a fact of particular interest here, that the whale when dying, vomits the contents of its stomach. In discussing the possibility of a whale pursuing and catching smaller fish, Mr. Bullen explains that this is impossible, but he goes on to show that a whale in swimming about has its lower jaw hanging down, which is its normal position. The smaller fish unwittingly glide down the huge gullet of the whale, much as a small insect would go down a man's throat when running against the wind. We can readily see that the swallowing and ejection of Jonah are perfectly natural, and that one of the principal objections to this miracle is no objection at all. Where the miracle began and ended was that the life of Jonah was preserved through this experience, and that he was cast up on dry land unharmed.

And here the issue is clearly between faith and unbelief. We simply deny God altogether if we dare to say that He COULD not do it. We cannot say that He DID not do it. That is simply a case of avoiding the issue. What is man that he is competent to say what God could or did do? We

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are reminded of the words of the Apostle Paul in the ninth chapter of Romans, "Nay, but, oh man, who art thou that repliest against God?" The question of miracles is a large one, but if we approach it in faith, there is absolutely no difficulty. It is worthy of notice that none of the miracles in the Bible are grotesque or unnatural. They do not concern the working of unreasonable or unnecessary things. It must always be kept in mind that miracles are usually the manifestation of the love of God or else of the wrath of God. And no man can limit the power of God or understand His acts. Yet, in the light of faith, our reason is not violated. It seems to be a principal of God never to put forth Divine power unless human means are inadequate or unavailing. And this power is manifested only in so far as human means are unavailing. Christ, by Divine power, raised Lazarus from the dead, but it was left for human hands to remove the grave-clothes. Our Lord might have fed the five thousand without using the little store of loaves and fishes that were available, but He did not. He used the means available and by His Divine power caused them to serve His purpose.

To those who are skeptical concerning the miracle of Jonah and the whale, let it be said that Christianity is founded upon a miracle, and that this miracle, the foundation of the Christian Faith, is the most stupendous miracle of all. We refer to the miracle of the Incarnation and Resurrection of Jesus Christ. No one, no matter what his life or beliefs, or how blameless his character, is a Christian, unless he believes this most wonderful of all miracles. A faith that believes that Jesus Christ is the Son of God, and that God raised Him from the dead, will find no difficulty with any of the lesser miracles in the Bible. For we know that Jesus Christ is the Son of God, and that He rose from the dead the third day. Not only do we know this by faith in the Word and by the teaching of the Spirit of God, but we know that the resurrection of Jesus Christ is one of the best authenticated facts of all history. And when, in some little measure, we realize who and what Jesus Christ is, and come to some understanding of this most wonderful miracle of all, His incarnation and resurrection, we will experience no

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difficulty whatever with the miracles of the Bible. Viewed in this light, the objections to the miracle of Jonah fade into insignificance.

Let us examine, briefly, the modern critical view of the Book of Jonah. We do this because, as we shall see later, there is a clear and definite issue involved in the acceptance or rejection of the book, which is perhaps, the clearest case of any book of the Bible. And we will see just what this issue is. We give below a few of the conclusions reached by the Higher Critical school, regarding the book of Jonah.

"The book does not bear the least evidence of having been written by the prophet Jonah or even during his time. Instead of being pre-exilic, it is one of the latest books, having been written probably about 250 B. C.

"There is nothing historic about the book. The events related in the book are simply myths and legends of the Jews. Many arguments are given to bear out these conclusions. It is said that the words in chapter iii:3: 'Now Nineveh was a great city" plainly show that Nineveh had ceased to exist when the narrative was written, because of the tense of the verb. It is also said that the events cannot be historical of the indications given in the book itself. Some of the 'indications' that show that the book was not historical are: 1st. The conversion of the Ninevehites was 'contrary to analogy'; 2nd. It is not 'easy to imagine' the king acting the way he did; 3rd. It is strange that the conversion of the Ninevehites did not prove permanent."

We are content to leave judgment on this matter to the intelligence of the reader. Arguments like these prove absolutely nothing. They are mere conjectures, and let it be said that every one of them can be easily refuted, should the scope of this article call for such refutation.

But there is a reason, in the case of the book of Jonah, why we are given no choice in the matter of accepting its authenticity and the historical truth of its narrative. In Matt. xii:38–40 we read these words of the Lord: "Then certain of the scribes and of the Pharisees answered saying, Master, we would see a sign from Thee. But He answered and said unto them, an evil and adulterous generation seek-

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eth after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." It is very plain from these words of our Lord that He believed the book of Jonah. He authenticated it, and He is the highest and final Authority. Let us grasp the full significance of this fact. We read in the book of Jonah that the prophet Jonah was three days and three nights in the whale's belly. And this fact rests not merely on the book of Jonah, but on the words of a "Greater than Jonah"—the Lord Jesus Christ Himself. To reject the book of Jonah, to deny its miracle, is to deny the words of Christ Himself. There is absolutely no other conclusion in the matter. The issue is clear. This book is authenticated by Jesus Christ, and we cannot reject the book, and belittle the miracle of Jonah and the whale without questioning the knowledge and testimony of Christ regarding the book. Thus we see the importance of this book, for it is authenticated, perhaps more emphatically than any other Old Testament book, by the Lord Jesus Christ.

In the second chapter of the book we have Jonah's prayer to Jehovah. This prayer is a prayer of thanksgiving for deliverance already received. It does not necessarily follow from this, however, that Jonah uttered this prayer after he had been cast out on dry land, but as many commentators have pointed out, the fact rather is, that when Jonah had been swallowed by the fish, and found that he was preserved alive in the fish's stomach, he regarded this as the Lord's pledge to him for deliverance, and therefore he praised the Lord for delivering him from the sea and from death in the sea. Thus he shows his faith by praising God for his deliverance, trusting Him to preserve him and bring him safe to dry land. This prayer consists of passages reminiscent of similar passages in the Psalms. It is the simple and natural prayer of a believing Israelite who was familiar with the Word of God, and the entire prayer is in accordance with the circumstances in which the prophet found himself. In the last verse of this chapter we read that

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"the Lord spake unto the fish and it vomited out Jonah upon the dry land." The land upon which Jonah was cast up was, of course, the coast of Palestine, probably in the vicinity of Joppa.

In the third Chapter we read of the second command of God to Jonah to go to Nineveh and preach repentance to the inhabitants of that great city. And the message that Jonah brought to the city was a very solemn one. "Yet forty days and Nineveh shall be overthrown." We read in this Chapter that the Ninevehites believed in God. They hark-ened to the preaching of the prophet sent to them by God, and humbled themselves before God in repentance. There is no doubt that the inhabitants of Nineveh knew the history of Jonah. The words of the Lord as recorded in Luke xi:30, "For as Jonas was a sign unto the Ninevehites, so shall also the Son of man be to this generation," will admit of no other meaning. The inhabitants of Nineveh knew that a great fish had approached the land and cast Jonah out unharmed, and he was therefore a "sign to the men of Nineveh." Doubtless the miraculous preservation of Jonah influenced the Ninevehites in their repentance. Even the king, when he heard of the coming of Jonah and of his threatening prediction, laid aside his royal robe and wrapped himself in sackcloth and sat in ashes, a sign of the deepest mourning. And he made a royal edict appointing a general fast for man and beast. The readiness with which the heathen people of Nineveh repented and harkened to the messenger of God showed that, with all their idolatry and sin, they were not, at that time, ready for judgement and extermination. Their punishment was deferred by a long-suffering God. We have, of course, a record elsewhere of their future wickendess, and the prophecy of Nahum predicting the destruction of Nineveh, which was fulfilled. But, for the present, we read that "God repented of the evil that He had said He would do unto them, and He did it not."

In the fourth and last Chapter of this book, we have the record of Jonah's discontent and God's correction of His prophet. To understand this Chapter, it is necessary to obtain a conception of the attitude of Israel at this time,

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toward the Gentile nations. When Jehovah made His covenant with Abraham He said, "In thee (that is, through the Jewish nation) shall all the families of the Earth be blessed." Believing Israelites like Abraham, who are called by the Apostle Paul, the "children of Abraham" recognized the meaning of this statement. But, as is clearly brought out by the Apostle Paul, all descendents of Abraham are not "children of Abraham." The Israelites who sought righteousness by faith were the true children of Abraham, but the nation as a whole, who sought righteousness by the works of the law were not the true children of Abraham. And the latter class had fallen into a delusion. They denied, in their own self-righteousness and pride, the right of the Gentiles to receive salvation and blessing from God because they could not claim descent from Abraham, who received the covenant from God. And the object of Jonah's mission to Nineveh was to show Israel that Jehovah was the God of the Gentiles as well as the God of Israel, and that He would in no wise cast out any that came to Him in true repentance and faith. It must be remembered that the prophets had foretold that the time was at hand when Israel was to be given up to the power of the Gentiles. Israel was to be "trodden down of the Gentiles" because of their apostacy from the Lord their God. Therefore it was natural for the Israelites to regard the Gentiles as enemies of their nation and of the Kingdom of God. Jonah undoubtedly shared in this view. In the first place, he was unwilling to testify to the Gentile city, Nineveh, and attempted to evade the command of God. And now we see him, after he had given the testimony which he had attempted to evade, angry because God had spared the city. Jonah was weary of life because of his vexation that his prophecy had not been fulfilled. This discontent was not because of offended dignity, or because he feared that men would consider him a false prophet. Neither was it because he feared that in the future, the heathen would scoff at his God as One who did not carry out His word. Jonah was discontented because he held the prejudiced Jewish viewpoint toward the Gentile nations, as we have previously pointed out. He was hostile to the city Nineveh and therefore discontented that God spared the city.

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We read that Jonah went out of the city, Nineveh, and sat down on the east of the city where it was bounded by mountains, from which point he could overlook the city. There he made himself a hut and sat in its shade and waited to see what fate would befall the city. And then we read of the lesson which God taught Jonah there outside the city. God prepared a gourd, a large shrub having broad leaves like the leaves of a grape vine and casting a dense shadow. We remember how the gourd grew at once to a large size and was later destroyed by the worm in a day. And the Lord speaks to Jonah, who was overcome by the sun and had fainted and wished to die. It is shown to us how Jonah felt compassion for the withered gourd, and at the same time was angry because God had spared the great city of Nineveh. The book ends with a question. If Jonah had compassion for the gourd which he had neither planted nor tended nor caused to grow, shall not God have pity with much greater right upon His creatures, and spare the great city of Nineveh? What reply could Jonah make to this? He was obliged to keep silent, and the history ends with the question of God. The object of Jonah's mission had been accomplished. The true nature of the compassion of the Lord, which embraces all the nations with equal love was shown forth to the Israelites through the experiences of Jonah. And there is a greater lesson in this book for all men, whether they be Jews or Gentiles. For a "Greater than Jonah" has come, the Lord Jesus Christ. He came to show forth the love of God the Father to all who would receive the testimony and believe on the Lord Jesus Christ whom He sent. Let us hold fast to our confession of Him who could say, "Behold, a greater than Jonah is here."

(*To be Continued*)

Current Events
In the Light of the Bible

Romanising Protestantism. We mentioned in our last issue Dr. Orchard, pastor of the King's Weigh House Congregational Church (England) who has been invited by the

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leader of the East Northfield Bible Conference to speak there next year.

This Dr. Orchard was ordained secretly to the priesthood of the Catholic church by a bishop, who calls himself, Bishop of Mercia and Middlesex. He claims that his ordinations are recognized as valid by the Romish Church. It has furthermore come to light according to *The Churchman's Magazine* that many other "Protestant Clergymen" of the Congregationalists and others, the so-called "Nonconformists" have been "ordained" by this Bishop to the Romish priesthood. This Bishop asserts that on one occasion three of these "Nonconformist" preachers were presented for ordination by a priest of the Romish Church. The Bishop has now fully admitted that all his ordinations are held "clandestinely" and that all the men he has ordained are instructed that they need not sever their connection with the church or denominations in which they exercise the pastoral office.

Now this Dr. Orchard officiates in the above named Congregational church as an ordained priest. He celebrates that wicked institution, that act of blasphemy called the Mass; he has candles upon his Congregationalist Romish altar; he has a "High Altar"; he calls himself "Father" and has his congregational dupes address him thus. He hears "confessions" and has established in "his" church a regular Romish Confessional. With him is associated another Congregational preacher, who also was "ordained" to the priesthood. The *Churchman's Magazine* gives a facsimilie of the cards used in this Congregational church. We reproduce it.

King's Weigh House Church

Confessions

Father Muir—Monday 5-6
Father Orchard—Thursday 3-4. Saturday 7-9.

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The Editor of the *Churchman* visited this Romish-Congregational church and gives the following report:

"When I visited the church I saw so many ladies going to confess that it actually became necessary for Father Orchard to prolong the Confessional from one hour to one hour and twenty minutes. These ladies were from 20 to 30 years of age, and to do justice to Dr. Orchard's male followers, it is only fair to say that I did not see one male penitent the whole afternoon.

"As the ladies came into the chapel they spent a few minutes in devotion before the 'Reserved Sacrament,' which is continually kept in the 'tabernacle' on the 'High Altar.' Then in turn each rose from her pew, crossed herself and bowed the knee to the 'Sacrament' in the correct Romanish-Catholic fashion, and passed into a desk resembling a low confessional box. Each penitent sat by the side of Dr. Orchard, and after crossing herself and reciting the Confessional formula, proceeded to tell all her sins committed since her last confession. I saw ten or eleven ladies go up in this way, and whilst some of them seemed to get through the ordeal in a very few minutes, others lingered with their 'Father Confessor' (Dr. Orchard) as they seemed more at home in the Confessional and to be better able to recall in detail all the catalogue of their sins."

Who will doubt that this is full fledged Romanism? When Dr. Kensit at his visit talked to some of these women-dupes of Father Orchard and said to them, "There is only One mediator, thank God there is no need of a Doctor Orchard or any other man to come between your souls and God and give you a pretended absolution," they became furious. They cried out in rage "you rascal! You Scoundrel! You ought to be locked up in goal!"

Furthermore it has come to light that Jesuit priests go to Congregational pulpits in Great Britain to preach their damnable heresies.

Nor is this confined to the Congregationalists. The *National Protestant Standard* is responsible for the following well authenticated information: "That there is an undoubted trend toward Sacertodal leanings in the ministry of more than one denomination is a well known fact. Not long ago a **Methodist** minister of some standing advocated at a United Communion Service the doctrine of the **Real Presence** and expressed afterwards his "horror" at receiving the elements from the hands of laymen—the deacons of a Baptist church." We are not surprised at this for the tendency towards ritualism in the Methodist denomination is well known. The *Churchman* gives the names not only of Congregational

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ministers, but also of **Presbyterians** who are associated with this despicable, sneaking, satanic Romanising propaganda.

It remains to be seen if this humbug "Father Orchard" is going to show up in this country.

That in the Anglican church is a very powerful movement towards Rome, that thousands of Anglican clergymen, are in with the mass, the holy water, the worship of the Virgin Mary, the confessional and all the other rot of Rome, is a well known fact. That now there is a secret propaganda going on among the other "Protestant" denominations to Romanise them is not surprising. Rome will get power and control before the age ends with the visible Coming of our Lord. She will be ere long what she has been before. The story of the martyrs is not yet finished. The Harlot will be once more "drunken with the blood of the martyrs of Jesus." The XVII Chapter of Revelation gives us the picture of that coming Romish revival. It is coming. We see its shadow in these omnious events. It will all take place after God's true Church is gathered home. In the meantime may the Lord grant to His people the faith and the courage of the martyrs to speak out and witness against these vile abominations.

The Leaven Working in our Land. Before us is a copy of the *Houston Times* dated March 3rd. This is a religious newspaper. On the front page is a big announcement stating that in Fort Worth, Texas, a big revival will be started. **"Jews, Catholics, Protestants and Anglicans to join hands in Revival."** Then follows the announcement.:

Believing that God has put it into the hearts of His servants, the respective leaders of the several religious organizations of the city—Jews, Roman Catholics, Anglicans, Orthodox Greek and Protestant alike—to proclaim a concurrent time of religious awakening among all peoples, that every man in his own way might be brought into closer fellowship with his Creator, to think God's thoughts after Him, to grasp the Almighty's program for reconstructing the world that all men everywhere should do justly, love mercy and walk with God, that a day of good will might be ushered in, the Ministers' Alliance have brought about a simultaneous revival campaign in Fort Worth.

"I believe the common Father of us all is in this movement," said Rev. Dr. John W. Bergin, pastor of First Methodist Church and chairman of the Committee on Arrangements for the Simultaneous Revival Campaign to be conducted in Fort Worth Churches April 2 to 16.

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Rev. Dr. C. V. Edwards, president of the General Pastors' Association, in an interview with an All-Church Press representative, said: "This meeting will not be advocating anybody's doctrine or dogma or religious teaching, but recognizes religion as a normal function in every individual and also advocates the American principle of allowing every man to worship according to the dictates of his conscience. It is not saying that all of the religious teachers have laid down their distinctive doctrines, but is saying that they are willing that every religious teacher may have the American right to declare his doctrine in his own place of worship."

"If this is as it has been reported I feel like taking the Methodist style and shouting," declared Dr. Frank P. Culver, presiding elder. "It is going to bring the city of Fort Worth the finest piece of advertising in its history. Victory will be ours before a sermon is preached."

No need of comment. It tells its own story. That such a revival may be brought about we do not question. But it certainly will not be the Spirit's revival, but a Babylon boosting.

The Controversy over Evolution. For many months the evolution theory has been the subject of controversy all over our land. Mr. William Jennings Bryan has made vigorous attacks on the Darwinian theory, which has steadily been losing ground, till many leading scientists have abandoned it. Numerous clippings from all parts of the United States sent to the Editor show that many of the "modern preachers" literally "swear by" the Darwinian hypothesis and rise up in its defense.

Lately Dr. A. T. Schofield read in London before the Victoria Institute a masterly paper in which he dealt with evolution. We quote his concluding remarks:

"To-day it is generally accepted that life alone can produce life, and that all attempts to make it artificially have so far failed. Dr. A. R. Wallace declares that 'living protoplasm has never been chemically produced.' Huxley, indeed, says: 'Life exists before organism and is its cause.'

But life can only produce life *after its kind*, from creation till now. Grass can never produce a tree; and if in any way the body of a man is to be made from a single living cell, the mind of the Creater as well as the fashioning hand must be present every step of the way. If we are to trace such Divine action in Genesis, and further on, from earth to

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heaven, we seem to discover seven steps in this new Jacob's ladder:—

1. Unicellular organisms or protozoa—the beginning of all life.
2. Multicellular organisms or metazoa (including all vegetable life).
3. The invertebrata.
4. The vertebrata up to the primates.
5. The natural man.
6. The spiritual man (by the new birth), as great and true a step in progression as any of the others, and a distinct new species—true to type.
7. The Superman or Christus Consummator, the last Adam—the last for which the first was made—the end in view from the first moment life ever appeared on this planet.

Of course, in these positions, Dr. Schofield declares the Christian point of view; but at the same time he 'makes good' on ground which neither science and philosophy can safely ignore.

The Faith Cure Miracle Bubble is Bursting. For several years this country, as well as other countries, has been in the grip of the faith healing delusion. While all along in past years there have been men and women who claimed to be endowed with the gift of healing, and others, while not laying claim to this gift, taught that all sickness should be met by faith in God without the use of any means whatever, during the past years these unscriptural and fanatical views have been widely advocated and put into practise. Campaigns for healing were held in many cities and if one can trust the reports of newspapers and a host of small Pentecostal and other faith-healing periodicals at least 500,000 people must have been treated in these meetings. With it there has arisen another craze, that of blessing handkerchiefs for the sick. We are told that many thousands of these handkerchiefs are being sent through the mails.

But the bubble seems about to burst. The great reports of miracles performed in the meetings of miracle men and

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women have been found out to be falsehoods. We mention some of the cities in which miracle men and a miracle woman held healing campaigns: Dayton, Ohio; San Diego, Calif.; San Jose, and Fresno, Calif; Denver, Col.; Toronto, Canada; Rochester, N. Y.; Philadelphia, Pa.; Baltimore, Md. and other places. Careful investigations in all these places have shown that the reported healings of blind men and women, of the deaf and dumb, the consumptives, crippled children and paraletics were fakes. We have investigated several cases of reported miracles and found them to be miserable lies.

In the report of the Rochester healing campaign, carried on by that clever Pentecostal leader, Mrs. Aimee Semple McPherson, it was stated that certain deaf children had been cured. Here is an answer to this claim, published in the leading Rochester daily:

In the March issue of the Rochester Advocate of English and Speech for the Deaf, published by the Rochester School for the Deaf, in St. Paul Street, appears a query from a deaf woman in Colorado who requested information as to the authenticity of reports that certain deaf persons had been cured by Mrs. Aimee Semple McPherson during her visit here last November. In replying, the Advocate says:

"After making careful inquiries, and after examination by the teachers of the children who were taken by parents or friends to Mrs. McPherson's meetings, we have to report that we could not find that the hearing of any child had been benefitted in the slightest degree."

The letter from Colorado in part read as follows:

"Recently a certain evangelist, Mrs. McPherson, held meetings in the city of Rochester. Since then I have heard numerous stories of many cases of deafness cured. Little girls born deaf; youths deaf from infancy, some attending schools for the deaf—all cured instantly.

"I am interested to know the truth of these statements. It seems incredible such things could take place in the shadow of such a remarkable school as your school without being noted by you or the faculty there. My parents believe them and think I could also be cured by miracle. I doubt them very much. Still, miracles are not altogether improbable."

Among the larger cities which suffered from these fanatics is Toronto, Ontario. After a great healing campaign had been carried on there by the Bosworth Brothers, preachers and others investigated the "miracles" and the alleged cures. Not one of them could be confirmed.

The *Toronto Star* published a lengthy article on the different healers which appeared in that city which we print in part:

Mrs. Mattie Crawford, who closed her mission at Cecil Street Church of Christ on Monday night, was the third "faith healer" to come to

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Toronto from the United States within less than two years. Each one of the three attracted a large number of ardent disciples, who claimed that miraculous cures of physical ailments were worked through prayer and the laying of hands on afflicted parts.

Were any actual cures effected through the ministrations of all or any one of the trio of "faith healers?" In an attempt to get an answer to this question, the Star made an investigation, in the course of which no record of a single bona fide cure, solely through the medium of any one or all of those divine agents, as each of them advertised themselves to be, could be found. There were various claims of "improvement" and even of lasting cures, but The Star was unable to find one attested to by competent medical authority.

In June, 1920, Toronto was electrified by the announcement that James Moore Hickson, an Anglican layman, who was credited with having performed in the United States a series of miracles such as had not been heard of since the time of Christ, would minister to the sick at St. James' Cathedral. He came, and provoked scenes that caused many to believe that "faith" could make whole all who suffered from any ailment whatever. The more hopeless a malady in the light of medical science, the readier were victims of the malady brought to St. James' to have Mr. Hickson's hands laid on them. It was conservatively estimated that Mr. Hickson prayed over and anointed not less than 7,000 persons during the few days he was here.

Were Mr. Hickson's powers imaginary? Or did not one of those 7,000 odd sufferers have sufficient faith to be healed? The answer must be an affirmative to one of the questions, for there is not, to the best of the knowledge of those responsible for bringing Mr. Hickson here, any authentic record of a single cure performed by Mr. Hickson.

Knows of No Definite Cures.

Rev. G. F. B. Doherty, who was chairman of the committee of the rural deanery of the Anglican church and had charge of the Hickson program here, told The Star he "believed many had been helped," but he had never heard of one case, such as would satisfy an impartial mind, where a definite cure, certified by a medical practitioner, had taken place as a result of Mr. Hickson's mission.

"From what you know, do you think results of Mr. Hickson's work would warrant his returning to Toronto to conduct another series of faith healing meetings?" Mr. Doherty was asked.

"I would not like to be quoted on that matter," was the reply.

In April, 1921, F. F. Bosworth and his brother B. B. Bosworth, journeyed here from the States, and before they had been in the city a week had convinced hundreds of citizens they were the prophets of a new age in which phyiscal disease was to be unknown. The adjective "incurable" was unknown to them and their disciples. Their mission here lasted five weeks.

Rev. Oswald J. Smith, pastor of Parkdale Tabernacle of the Christian and Missionary Alliance, under whose auspices the Bosworth brothers were brought here, made a statement, in reply to questions, that was in effect precisely the same as that made by Mr. Doherty concerning the Hickson mission. Mr. Smith added that he and other officials of his church were not in agreement with some of the methods used by the Bosworths. "We would have preferred to have salvation alone, and not physical healing, proclaimed from the platform," said Mr. Smith. "There were other little details, too, that did not altogether suit us, but under the circumstances they had to be allowed to pass."

Cures Not Confirmed

In May, 1921, The Star Weekly published an article stating that

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although ten "cures" selected from a list of some scores by the Bosworths were investigated, not one of them gave any evidence of being genuine. Commenting upon this Mr. Smith said "We were very foolish to publish these cures so soon. We should have allowed more time to elapse. I can say now that there are people attending our church who were definitely healed of physical ailments by Mr. Bosworth."

Mr. Smith did not know of a single case of healing confirmed by a doctor, however. He believed, too, there was no instance of any person now claiming to have been cured who had been suffering from a deformity or broken limb. In every case of alleged benefit, the trouble had been of some internal nature, upon which a layman could not very well pronounce as to whether or not any lasting improvement had taken place.

As to Mrs. Mattie Crawford, who was induced to come here by the Pentecostal Brethren, the two most sensational of all the alleged miraculous cures attributed to her ministrations have already been explained in The Star as having positively no ground in fact. She has now gone to Dayton, Ohio, to officiate at similar functions of "faith healing" there.

We hope the craze will soon end. The reports from Fresno are alarming. The reader will remember that in our last issue we showed that a number of persons landed in the insane asylum through these religious fanatics.

American Sympathy for the Jewish Restoration Program. A resolution expressing the hope that Palestine would be restored to the Jews as a national homeland was introduced in the House today by Representative Hamilton Fish, Jr. of New York. The resolution read:

"Whereas, the Jewish people have for many centuries believed in and yearned for the rebuilding of their ancient homeland, and,

"Whereas, owing to the outcome of the World War and their part therein, the Jewish people, under definite and adequate international guarantees are to be enabled with due regard to the rights of all elements of the population of Palestine and to the sanctity of its holy places, to create and reorganize a national home in the land of their fathers, therefore, be it

"Resolved, by the House of Representatives, the Senate concurring, that the Congress of the United States hereby expresses its profound satisfaction in that outcome of the victorious war, which promises the building up of a new and beneficient life in the Palestine, rejoices in this act of historic

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justice about to be consummated, and on behalf of the American people commends an undertaking which will do honor to Christendom and give to the House of Israel its long denied opportunity to re-establish a fruitful Jewish life and culture in the ancient Jewish land."

The Heart of the Lesson

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR JUNE AND JULY

JEREMIAH CAST INTO PRISON

(June 11. Jer. xxxviii:4–13)

Golden Text, Jer. i:8

Daily Readings

Mon., 5, Jer. xxxvii:1–20. Tues., 6, Jer. xxxvii:11–15. Wed., 7, Jer. xxxvii:16–21. Thurs., 8, Jer. xxxviii:1–6. Fri., 9, Jer. xxxviii:7–13. Sat., 10, Luke iii:15–20. Sun., 11, Psa. xl:1–8.

I. Lesson Outline

1. God's Man in Prison (verses 4–6). 2. God's Man Interceded For (verses 7–9). 3. God's Man Delivered (verses 10–13).

II. The Heart of the Lesson

Years before, when called to the prophetic office, the Lord had said to Jeremiah, "Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord" (i:8). And now these words have a special force that must have brought solace and comfort to the man of God in the hour of his trial and sorrow. Suffering is at times the part of the divine plan for us; and when it is our portion it is ever a blessed one that means fulness of spiritual blessing unto our souls. Remember the words of Philippians i:29: "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." A peculiar and a precious gift and one for which Paul specifically asked (Phil. iii:10): "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

At times, as with Jeremiah, our sufferings may seem to be our just due as seen from a worldly standpoint. Very true it was that Jeremiah's message was calculated to weaken the hands of the men of war. Therefore politically it was the right thing to incarcerate him. But his message was God's message; and if it had been heeded what blood shedding would have been spared; and what grace amid judgment would God have showed the guilty people of Israel. To shut up God's messenger was to rebel against God and defy Him; and so refuse the very grace and blessing so sorely needed by the people at that juncture. Beware lest in refusing the Word spoken by God through men today we may be refusing the very word of the Lord and the offers of grace. Persecution and even imprisonment would then only increase the wickedness and add to the severity of the judgment.

And now God would make good to His faithful servant the promise made him when he was called to the work. And deliver him He did. But in a most peculiar and unthought of way. Satan had used the

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highest authorities in the kingdom to force Jeremiah's judgment from the king. And now the Lord uses one of the most insignificant of the people, a poor black slave, to bring about a reversal of the judgment of the king. What a loving heart for the man of God was that of Ebedmelech the slave. Perhaps he had learned of the true God through the words of the imprisoned Jeremiah. Perhaps the prophet had spoken the words of help and comfort to his soul. Be that as it may, he could not let the man of God be handed over to death without some effort made to save him. Nor is he in the least unwise in the way in which he approaches the king. He does not ask for a new trial on the ground of insufficient evidence, or of undue influence, or that new evidence has been found. Nay, he simply throws himself and his client upon the mercy of the court. And the God who holds thee in His hands the hearts of all men changed the judgment of the king.

With what tenderness and grace does this noble slave go to the work of rescue and so become the channel of the fulfilment of the word of the Lord to Jeremiah. God's man is saved! Remember, too, that in giving the same message which is ours today we may be called upon to suffer; but though we may have to endure suffering deliverance is sure to come. Nor did the Lord permit the kindly act of this slave to go unrewarded. Through His prophet Jeremiah He said to Ebedmelech, this word of blessing, "Go and speak to Ebedmeleck the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good: and they shall be accomplished that day before thee. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord" (xxxiv:16–18). He never regretted standing with and for the man of God in the time of his dire need. Nor shall any believing soul ever regret standing fast for the Lord, or standing fast for the faith, as earnestly contending for it, even though it be unto death.

THE DOWNFALL OF JUDAH

(June 18. 2 Kings xxv:1-12)
Golden Text, Gal. vi:7

Daily Readings

Monday, 12, 2 Kings xxiv:1-9. Tuesday, 13, 2 Kings xxiv:10-20. Wednesday, 14, 2 Kings xxv:1-12. Thursday, 15, 2 Kings xxv:13-21. Friday, 16, Deut. xxviii:15-24. Saturday, 17, Luke xix:41-48 Sunday, 18, Psalm cxxxvii:1-6.

I. Lesson Outline

1. A Besieged City (verses 1-3). 2. A Desperate Flight (verses 4-7). 3. A Destroyed House and City (verses 8-12).

II. The Heart of the Lesson

Our present lesson gives us the sad sequel of departure from the Lord. *Nationally as well as individually the reaping is according to the sowing.* Yet we may not miss the story of God's forbearing mercy and grace in all the history. Time and again had He warned the people. Time and again He had turned from His fierce and righteous wrath against them, whenever there was any sign of penitence on their part at all. And this is true for the present day as well. "The Lord is not slack concerning His promise as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all

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should come to repentance" (2 Pet. iii:9). But do not miss the rest of the truth that is emphasized by this lesson; even that judgment will of necessity come. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up" (2 Pet. iii:10). And this breaking in of judgment will be at a time when the men of this world will deem that they have all things at last adjusted according to their own schemes. "For when they shall say, Peace and safety; *then sudden destruction cometh upon them, as travail upon a woman* with child, and they shall not escape" (1 Thess. v:3).

All the prophetic announcements of the men of God who were sent to the people were literally fulfilled. True they imprisoned them and so sought to discredit their testimony and to silence them: even as men have always acted toward the men of God. But they forgot that the word of the Lord liveth and abideth forever. That it is living and active and sharper than any two-edged sword. It was in vain for the King and the people to seek to save themselves when the Chaldeans were at the door: it was too late. It will be too late when once the Master of the house has risen up and shut to the door.

Yet was there a remnant left in the land for testimony. Here too was the grace of God seen. Never yet has He left Himself without witness in the earth. And even up to the last moment ere the parting heavens reveal Him coming in glory and power there will be a remnant left; a testimony maintained. Well for us to find our place with Him in all humility of heart and life that He may use us as channels of blessing and of ministry of the word in these days. A destroyed temple and a destroyed city with a handful of the poorest was all that was left of the once glorious kingdom of David and Solomon. What might have been had the people but walked in the way with God: and believed and obeyed Him, yet forget not the prophetic word of the Lord in regard to the restitution of the kingdom and the full blessing to come with the return of the Lord Jesus Christ. Then shall He build again the tabernacle of David that is fallen down: and He shall build the ruins thereof and set it up. And then shall the fulness of blessing come to all the nations and the world. May He come soon!

REVIEW

JUDAH'S PROSPERITY AND ADVERSITY

(June 25. *Psalm xxxiii:1-22*)
Golden Text, Psalm xxxiii:12

Daily Readings

Monday, 19, 2 Chronicles xiv:1-8. Tuesday, 20, 2 Kings xii:9-16. Wednesday, 21, 2 Chronicles xxvi:1-21. Thursday, 22, Isaiah vi:1-12. Friday, 23, 2 Chronicles xxx:1-12. Saturday, 24, Jeremiah xxxvi: 20-26. Sunday, 26, 2 Kings xxv:1-12.

I. LESSON OUTLINE

A grouping of the lessons about the title and the golden text for the quarter finding and emphasizing the teaching of each is the best outline.

II. THE HEART NF THE LESSON

What wisdom in Asa to put all in the hands of the Lord and to practically cast himself upon the Lord in the hour of his need. None ever did that without finding the Lord true to His word: and with the sure sequel of great blessing and joy.

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How graciously the Lord kept His chosen Joash from the murderous heart and hand of the wicked Athaliah. So will He ever keep His own from the power of the lion and of the dog who would injure if not destroy them now.

The love for God's house was not inbred in Joash: it was the gift of God; but carefully nurtured and nourished was he in the things of God. Then it was not strange that he should be thus drawn to God. Is it not so when children are thus reared today?

No man dare thrust himself unbidden upon God or into the work of the Lord: as did Uzziah. The punishment and suffering entailed are the sure sequel to such profanation. Today the punishment is rather along the line of spiritual leprosy and of death even.

When the Lord had need of a messenger to warn Israel and call them to penitence and faith, He made choice of one who has been humbled by the vision of the glory of God: and who has been divinely cleansed and fitted for the mission. Such God ever chooses and uses to help and blessing.

In lesson six we have God's prophetic picture of the coming days of blessing and peace untold. A divine ideal to be actually realized, and that literally. Do not let any one rob this promise of its glory by the so-called spiritualizing of the word of God.

In the midst of the onward course of evil to the impending ruin, God raises up a man after His own heart, through whom He could show grace and mercy unto Israel, if perchance they would but hear and heed the word and turn to the Lord their God.

Following upon this is the great discovery of the word of the Lord hidden away in the temple. Lost there! What a word. Buried there amid heaps of rubbish. Much of the truth today is buried under the ecclesiastical heaps of rubbish. We need Hilkiahs to search it out and bring it forth to the help and the blessing of the people.

Along with this discovery of the book, God has a chosen messenger to go to the people. Yet his message is not at all to their taste. Nor do they wish to be disturbed from their spiritual sloth and listlessness.

As regards any such message they are exceedingly angry. Even now as then are they saying, "Prophesy smooth things unto us: prophesy deceits". Well for the messenger if he disregards the request and speaks the truth of the Lord to the people.

Jeremiah's day had its higher critics and enemies of the word: the spiritual ancestors of the breed, the penknife has given way to the pen and the tongue. Yet the king nor any of his like have ever done the word of God to the death: *it liveth and abideth forever.* Do not these poor dupes know it?

But the man who dares speak for God: who dares speak the word and write it is called upon, as with Jeremiah, frequently to suffer for it. And why should we think it strange when the religiousness of century one sent the Truth Himself to the cross.

Could there be any other sequel to such a career of sin and unbelief on the part of God's people than that recorded in the last lesson of the quarter? And can there be any other sequel to the awful departure and sin of Christendom than that which our Lord says awaits it? "Behold I am about to spue thee out of my mouth."

EZEKIEL, THE WATCHMAN OF ISRAEL

(July 2. Ezekiel ii:1-6, iii:17-21)
Golden Text, Isaiah lv:6, 7

Daily Readings

Monday, 26, Ezekiel ii:1-10. Tuesday, 27, Ezekiel iii:16-21. Wednesday, 28, Isaiah xxi:5-12. Thursday, 29, Isaiah lv:1-7. Friday, 30,

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Luke xii:35-40. Saturday, 1, Revelations iii:1-6. Sunday, 2, Psalm cxxi.

I. Lesson Outline

1. The Messenger (verses ii:1, 2). 2. The People (ii:3-6). 3. The Message (iii:17-21).

II. The Heart of the Lesson

The next four lessons including this one of today takes us out of the land of Israel to the place of the captivity of God's people: first with Ezekiel by the River Chebar among the ten tribes: and then with Daniel in Babylon among the two tribes. What grace on the part of God to have His messengers among the people even in the land of their captivity. Never leaving nor forsaking them though He must needs chasten them. Yet is this the history of God's grace and of His way with us at all times.

But like Isaiah and Daniel and Paul and all the messengers of the Lord, Ezekiel must needs have his heavenly vision ere he can be permitted to go on God's errand to His people Israel. So must we needs have our heart vision of Christ by faith ere we are at all fitted for service unto Himself. And this vision of Ezekiel we have in chapter i. It is a vivid picture of divine government administered by the Son of Man on behalf of Israel. They had failed absolutely; and the Gentiles are to make even a worse failure than has the Jew. But amid all and above all the Son of Man in authority and power would reign and rule and overrule all. All things are in His hands.

As thus qualified of God, and with heart and mind full of the coming glory the prophet could go on in the difficult and trying way, and upon his all but thankless mission to the people. Unless you and I have our eye and heart fixed upon the ultimate completion of God's plans and purposes in Christ Jesus, in the full glory according to His promises, we shall utterly fail and be discouraged. Hence our need of a heart understanding and faith vision of prophetic truth, "our light in a dark place until the day dawn" and the shadows flee away.

Ezekiel's part was that of a watchman in the night unto the sleep-loving and all but thoughtless and indifferent people. Spiritually must the watchman be sober (wide awake) amid all the spiritual lethargy and sloth and slumber. Again and again in the night must he utter the cry of warning if he would be true to God and faithful to his trust for the people to whom he is sent. And this book of Ezekiel has many such night cries in it. We too must ever be alert to warn men in these hours of darkness as we go on toward the morning, for the danger is greater today than it was in the days of Ezekiel.

Nor was the Lord sending Ezekiel on a successful mission as viewed from a worldly and human standpoint. He was to speak whether they would hear or whether they would forbear. Like the word to Jonah who was sent to preach the preaching that God bade him proclaim. So even now we have no choice in this matter if we would be true to the Lord: for it must be in obedience to the command, "Preach the word: be instant in season, out of season." Yet even the warning cry is the cry of a gracious and loving heart that is not willing that any should perish: but that all should come to repentance. So, beloved, be sure of your calling from God; be sure of your vision of God; and then go forth in all the fulness of His divinely given Spirit to speak the word that God gives you. Be a true watchman at this time of need.

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