OUR HOPE

Vol. XXXVI JULY, 1929 No. 1

Editorial Notes

Our Advocate

The Apostle John reveals to us the blessed Advocacy of our Lord. His Priesthood is fully developed in the Epistle to the Hebrews. Priesthood and Advocacy are not the same. As Priest, our Lord sustains His own in loving, gracious sympathy. He is touched with the feeling of our infirmities, for He also was, in His life on earth, tempted in all points like as we are, apart from sin, for there was no sin in Him; therefore He could not be tempted by sin, nor could He sin. (Heb. iv:15; Jas. i:13). As our Advocate He restores His sinning people to the fellowship with the Father which sinning interrupts.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only but also for the whole world" (I Jno. ii:1-2).

For the first time in his Epistle, the beloved disciple uses the endearing term "my little children." It means those who have entered the family of God by the new birth. He had written them the precious things in the beginning of this family letter, "that ye sin not." A sinless perfection, the result of the eradication of the old, fallen nature, is a delusion, for "if we say that we have not sinned we make Him a liar, and His word is not in us" (1 Jno. i:10). But while sin is within the child of God, and a sinless perfection is impossible as long as we are in this body of flesh, it does not mean that a believer must continue in sin. Sin has no more dominion over the child of God. Yet we sin, and because the children of God sin He is our loving, all-prevailing Advocate with the Father. We frequently meet with those who claim to live

Our Hope 36 (1929-1930)

without sinning. What an arrogant claim to make! What presumption to profess a sinless perfection! We told these misguided people "then you have no more need of the Lord Jesus Christ, for you need no longer His Advocacy." It would be thus, for His Advocacy is on account of our sins.

Our fellowship, as those who belong to the family of God, is with the Father, and with His Son, Jesus Christ. But God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth (1 Jno. i:5-6). Sinning disturbs our fellowship with the Father and the Son. It does not put the child of God back into an unsaved condition, nor does it result in the loss of his place in the body of Christ, but it robs us of our conscious fellowship with Him. To be restored to this fellowship we need Him as our Advocate.

Well has one said: "The Lord Jesus as much lives to take up the failure of His own, as He died to put away their sins by His blood. This, too, is founded on propitiation. But there is besides the blessed fact that He is the righteousness of the believer in the presence of God. His own expiatory sacrifice avails in abiding value; His place is before God as our righteousness; and there He carries on His living, active Advocacy with the Father."

Nor must we forget that there is still active the accuser of the brethren, Satan. He accuses the people of God, who have sinned, before the throne of the righteous God. He points to sin and claims that it is his mark. And so it is. He appeals to the throne of righteousness to deal with the sinner. But then the Advocate speaks and demands the acquittal of the accused, for He paid for that sin.

Let us notice that it does not say "if any man repent and confess," but "if any man sin." He does not wait till we come repenting and confessing that sin, but in the very moment we have sinned, He exercises His blessed office as our Advocate with the Father. His Advocacy then produces in us, through the Word of God and the Spirit of God, self-judgment, repentance and confession. Then all is well, for that takes place which is promised to us, "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

us from all unrighteousness." Then we are again fit to enjoy our fellowship with the Father and with the Son.

O, that all God's people would learn to trust fully in the Advocacy of our loving Lord! To stay away from Him when we have failed and sinned is the wrong course, for it expresses doubt in His loving willingness to forgive. Every wrong thought, every wrong word, and every sinful action must be brought at once to Him, and exposed in His light. This is what it means to walk in the light.

Some day His Advocacy will end, as will also His priestly ministrations for His own. It will be the day when we shall meet Him. Then we shall not only see Him, but be like Him. All earth's sorrows, tears and conflict will be left behind. He does then no longer need to pray for us, "Father, keep them." Nor do we need any longer His sympathy and His sustaining power. Nor do we need His ministry as our Advocate to restore us to fellowship, for we shall then be wholly sanctified and delivered forever and ever from the very presence of sin. With that day we shall enter into an eternal fellowship with the Father and the Son, which can never be marred.

But now we need Him, every day and every hour as our Advocate with the Father. May it please the Holy Spirit to make Him as our Advocate more real to our hearts.

"O mine enemy,
Rejoice not over me!
For He waiteth to be gracious:
I will soon arise;
Mounting free and far,
Past sun and star,
To a house prepared and spacious
In the skies."

✠

Till He Come

"Till He come" are precious words. They are written in connection with the Lord's Supper (1 Cor. 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! Remember

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

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 He come." Whenever we gather at the Lord's table, 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 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 as we do this in remembrance of Him, we 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, 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 become 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. Into 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

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

body. It does not cease. Our enemies are wicked spirits, the world and the flesh. But victory is on our side. He has overcome and through Him we overcome. "Till He 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 today upon Himself. He will take it for He has said so. Not the burdens of tomorrow or next week, but the burdens of today. 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 today 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 today? 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 filling more 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" faithful and devoted to Him "till He come."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Perfect Day

Proverbs iv:18 may be rendered as follows: "But the way of the Righteous is as the Dawn of light, which shineth more and more unto the perfect Day." The righteous man is the sinner who has trusted on the Lord Jesus Christ, is saved by grace, and belongs to the Lord. The way for the righteous man is marked out in the Word of God. It is the way of faith, of trust and obedience, the way in fellowship with Himself, and often a way of testing, trial and tribulation. But it is a way like the Dawn of light. The light of the coming Dawn illumines the path. God's children in their walk face the East and never the West. We are saved in Hope. Righteousness giveth a hope, that blessed hope of seeing Him as He is, to be like Him and forever with Him. For that Hope we look; we wait for the rising of the Morning Star, and as we wait the light of that blessed Hope shines more and more unto the perfect Day.

Blessed be God! the end of our way is that perfect Day. The world has adopted this expression "a perfect day." The children of the world speak of having enjoyed a perfect day. But the world knows no perfect Day. All the hopes of the world will end in despair. God's people are fast approaching the perfect day. What a day it will be! We shall receive our perfect, glorious bodies; there will be a perfect vision of Him; a perfect likeness, transformed into the same image; a perfect re-union with our loved ones; perfect fellowship with the Saints of God; perfect comfort; perfect peace; perfect joy and perfect service. May that coming perfect Day with its anticipated glory shine more and more upon our path, beloved reader, till that day breaks and the shadows flee away.

✠

Be Strong in the Lord

The Lord said to Joshua thrice "Be strong." He was about to enter into the promised land with the children of Israel, and meet the powerful enemies which possessed the land. The Lord assured Joshua that He was with him and therefore he should be strong. In the Epistle to the Ephesians we find a similar exhortation.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Ephesians speaks of a heavenly people, the Church, with a heavenly possession, a heavenly calling and a heavenly destiny; the book of Joshua tells of an earthly people, Israel with earthly possessions and blessings. Like Israel, His heavenly people have enemies and a conflict with them. But our enemies are not like the material enemies of Israel. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the wicked spirits in the heavenlies" (Eph. vi:12). In connection with this our warfare with Satan and his hosts we read of an evil day in which we must withstand. Such an evil day is now upon us. The end of this age is the evil day, the perilous times, because it is the time of departure from the truth and the time of the manifestation of Satan's power. All who live close to the Lord, whose souls enter into the heavenly, spiritual blessings, who seek greater reality, will find out the subtle powers and energies of the old foe. Satan must know that his predicted doom is hastening and not far away. He knows that those who are Christ's and carry in their bosom that blessed life, whose destiny is heavenly glory, will soon be out of his reach. Soon our feet shall be like hind's feet, walking upon the high places (Hab. iii:19). The God of Peace will bruise Satan under our feet shortly (Rom. xvi:20). Knowing this Satan with the wicked spirits does all he can to hinder, and to keep us back from the enjoyment of our heavenly portion and from spiritual progress. He will constantly increase in this; his attacks will become fiercer; his delusions more subtle. And after the saints of God have been caught up to meet the Lord (1 Thess. iv:16-18) and Satan is cast down to this earth (Rev. xii:9-10) he will change his tactics. No need then to appear any longer, as he does now, in the garb of an angel of light. Then the earth and the earth dwellers will experience his wrath.

The exhortation for the evil day is to put on the whole armor of God. The first statement in that whole passage in Eph. vi is the most important. "Finally, my brethren, *be strong in the Lord, and in the power of His might.*" We have no strength in ourselves. This in itself is a great

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

discovery to make. We are absolutely without strength. Our strength is in the Lord; the Lord Himself is our strength. The power of God, yea, the mighty power of God, which raised Christ from the dead and seated Him at His own right hand, is on our side, ready to act in our behalf. Be strong in the Lord. In Christ alone is strength. Without Him we are helpless; strengthened by Him we can do all things. But how can we possess this strength? How can we be strong in the Lord? It becomes ours as we live in the Lord Jesus Christ and have communion with Him. Our hearts must enjoy the Lord Jesus Christ, the eyes of the heart must ever rest upon that blessed Person, we must look away from self and in the realization of our utter weakness, cast ourselves and all that may trouble us upon Christ. Conscious weakness, heart occupation with our Lord, dependence on Him will make us and keep us "strong in the Lord." Conflict, difficulties, cares and trials will teach us to be strong in the Lord. Oh, the blessed privilege to look beyond the care to one who careth, to see behind the difficulties an omnipotent Lord. But when the heart is out of touch with Himself and not in His presence, Satan will use our cares and difficulties to put distress upon us. The enemy, though he may come in like a flood and use his most subtle wiles, can never touch a soul which walks in close fellowship with the Lord and is cast upon Him in all things and for all. In the evil day "Be strong in the Lord and the power of His might."

✠

Wisdom's Counsel

In the Book of Proverbs we find Wisdom speaking to the heart and conscience. It is the wisdom from above which is "first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James iii:17). Here is one of the hundreds of proverbs collected by the Spirit of God in that book.

"Deliver thyself as a roe from the hand of the hunter and as a bird from the hand of the fowler" (Prov. vi:5). The roe or gazelle in great swiftness escapes from the hunter's

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

hand, and the bird from the fowler. And there is a hunter and a fowler who constantly goes after the believer whose aim is to live righteously, soberly and godly in the present age. Satan uses the old nature, the flesh in the believer, and the world to ensnare the child of God. "This I say then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh and these are contrary the one to the other, so that ye may not do the things that ye would" (Gal. v:16-17). While God sees the believer in Christ and saith of him "ye are not in the flesh," it is equally true that the flesh, the old nature, is in the believer. The above exhortation to walk in the Spirit and not to fulfil the lusts of the flesh is not addressed to the world, but to Christians. Our enemy knowing the corruption of the old nature in us does everything to use it and to keep us from a walk in the Spirit and from the enjoyment of spiritual blessings and communion with God. In the same way he uses the things of the world. And how is the believer to treat the flesh? He is not asked to fight it, but to reckon it dead. "Put to death (have it done) therefore your members which are upon the earth" (Col. iii:5). "Flee also youthful lusts" (2 Tim. ii:22). When the things of the world ensnare and the flesh asserts itself, be like the roe, deliver thyself from the hand of the hunter, by turning to the Lord, in whom our strength and safety is. A little desire, little gratification, a little hanging back and the fowler may succeed in ensnaring us. And again it is written "Make no provision for the flesh, to fulfil the lusts thereof" (Rom. xiii:14). This may be paraphrased by saying "give the flesh nothing to eat." Do not feed the old nature in you, but starve it. Feed the new nature and have that nature strengthened and developed. And the old nature, the flesh, is fed by the things of the world. It needs constant self-judgment and self-denial. Only in this way, by turning away, by fleeing, can we be kept in a spiritual walk in these evil days. And the new nature is fed by the Word of God. This may be the message for some of our readers who, like so many others, have wandered away and walk in the flesh instead of walking

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

in the Spirit. "Deliver thyself as a roe from the hand of the hunter and as a bird from the hand of the fowler."

✠

An Infallible Guide

Such is the Word of God, and blessed are all they who bow to its holy authority and who live their lives by the guidance of this precious revelation of God and trust in all its promises for the present and the future life. They shall never be ashamed nor disappointed. True happiness, true peace and joy is found in walking according to the precepts of that infallible Word. Those who reject its authority are constantly on the increase. This fact should lead God's children close to the Word and to the study of it. One of the finest testimonies for the Bible was given many years ago by the late Charles Spurgeon:

"I do not believe that, from one cover to the other, there is any mistake in it of any sort whatever, either upon natural or physical science or upon history or anything whatever. I am prepared to believe whatever it says, and to take it believing it to be the word of God; for if it is not all true, it is not worth one solitary penny to me. It may be to the man who is so wise that he can pick out the true from the false; but I am such a fool that I could not do that. If I do not have a guide here that is infallible, I would as soon guide myself, for I shall have to do so after all; I shall have to be correcting the blunders of my guide continually; but I am not qualified to do that, and so I am worse off than if I had not any guide at all. . . . Sit thou down, Reason, and let Faith rise up."

It is well worth preserving this good word for the Holy Scriptures.

✠

What is your Religion?

Commenting on Genesis, Chapter iv, the late James H. Brookes wrote the following: "The first recorded act of worship in the history of the race presents to us the two religions that have ever since prevailed throughout the world. One is the religion of works the other the religion of grace. One is the religion of doing, the other the religion of trusting. One recognizes God as Creator; the other as Redeemer. One brings the product of man's own labor as a thank-offering for temporal mercies; the other makes confession of sin, and gives expression to a deep sense of personal unworthiness that calls for a bloody sacrifice to put away guilt."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

These two religions are still on earth. What is your religion? The one saves and the other leads man still deeper into darkness and away from God.

✠

The Defense of the Gospel

The Epistle to the Galatians contains the defense of the Gospel of God. That Epistle warns solemnly against a perverted Gospel. More than that. The Holy Spirit has pronounced an "*anathema*," a curse, upon all who pervert the Gospel of Christ. It is a deplorable fact that the spurious Gospel, exposed and denounced in the Galatian Epistle, is that which is preached almost universally today under the name of the true Gospel. All this preaching of salvation by works, by character, with a little about Jesus added; the preaching which denies the lost condition of man, the absolute corruption of human nature and which speaks of everybody having a better self, and something good, when God's Word teaches that man is positively and negatively bad, is a denial of the true Gospel of Grace. All which gives man a place or a share in salvation, which endorses works, ordinances, obedience, law-keeping or service as a means of salvation is not the Gospel of Grace, but a miserable perversion which in the end frustrates the Grace of God (Gal. ii:21). And this perversion is a most serious matter. No one can fully realize the seriousness of it. It is appalling to see the Gospel which God has given in His Son and which required such a great price, set aside, ignored, belittled and perverted in the closing days of this age. God's righteousness will ultimately deal in fearful judgments with these conditions. Strange it is that so many Christians, who really know the Gospel and love it, can sit often under the ministry of men who do not preach the Gospel of Christ, and substitute for it modern teachings, which lead men and women, and especially the young, astray. The Lord gives us a holy boldness to witness against anything which in anyway is contrary to the Gospel and to sound doctrine. Such a course will surely be honored by our Lord, and will be a blessing to our own souls, as well as to others. The modern day cults which go by the name

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of Christianity, such as Christian Science, Spiritism, Russellism (Associated Bible Students), Theosophy and others have one thing in common, and that is the perversion of the Gospel of Grace.

✠

What Fellowship

Under the name of "Fellowship" in many cities Romanists, Hebrews, and all kinds of "Protestants," including Unitarians and other sects, gather to express their mutual love and admiration. But Baltimore this Spring went a step further. We reproduce the advertisement which appeared in the Baltimore newspapers.

Never Before in Baltimore Such a

FELLOWSHIP OF FAITHS

Monday, April 22, at Exactly 8 P. M.

Har Sinai Congregation, Bolton and Wilson Sts.

PEACE AND BROTHERHOOD AS TAUGHT BY THE WORLD'S GREAT LIVING RELIGIONS

Christianity.....Dr. Peter Ainslie
Confucianism.....Yu-Chang Yin, of China
Hinduism, Buddhism.....Kedar Nath Das Gupta, of India
Judaism.....Rabbi Edward L. Israel
Mohammedanism.....Syud Hossain, of India
Shintoism.....Hiromu Tsuchiya, of Japan

This shows where Gentile and Jewish apostasy is drifting. Here are acknowledged the devil's religions, for such are Hinduism, Confucianism, Buddhism, Islam and Shintoism. The prophets of Judah and Israel in the name of Jehovah thundered against the false religions of their day, not a bit worse than the above-mentioned perverted, demon-possessed systems. Modern Judaism, denying Jehovah and His supernatural manifestation in its own history, enter into fellowship with heathenism. A great deal worse is it when professedly Christian preachers like Mr. Peter Ainslee of the Christian Church (also called "Disciples") can support such a fellowship, so called. It makes of the Lord Jesus Christ,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Son of God and Lord of Glory, a religious teacher and leader, who is placed on the same level with such men as Buddha Gautama, Confucius and Mohammed.

It is coming, this religious Babylon movement. Fellowship? Yes, but what kind?

✠

More Fake-Delusion

Some one sends us papers published by a Pastor Crockford in Toronto, who runs a Faith and Truth Tabernacle. In one of these papers is a testimony of a woman who claims that our Lord "fills teeth in answer to prayer."

" Himself took our infirmities,'" Matt. viii. One infirmity is decayed teeth. Soon after the Lord healed me, I went to my dentist to have three cavities filled, according to appointment. To his astonishment there were no cavities. Later, I saw it was because the Lord had filled them.

"Sometime afterwards He said to me 'Do not eat any cake, pie, cheese, crackers or candy.' I did not touch them. After some years He gave me liberty to eat them, but I did not have sense enough to see that they were not good for one who sat writing all day, and indulged in them. One day, eating a piece of rock candy, a bit of one middle up-tooth broke off. Still I was blind and the two right upper middle teeth decayed gradually, altogether, and the left middle upper tooth was but a shell. Realizing that if this went, it would interfere with public speaking, I cried out, 'Lord, don't let me ever lose this tooth.' I rejoiced, as year after year it did not decay, and about three months ago I found out that He had filled it and it is sound."

Now this appears to us to be plain *lying.* No one doubts that the Lord has the power to fill teeth. He can do better than that. As an omnipotent God He could drop out over night every diseased tooth and put in an entirely new set. But this is not the way He works now.

All these claims of women (always women!) to have been healed of malignant cancers, of kidney diseases, even one woman living without this vital organ, of tuberculosis, etc., etc., are simply spurious, as many searching investigations have proved. In spite of the exposure of the claims of faith-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

healers, like Price, Mrs. McPherson, the Bosworths and others, the delusion keeps on. Mental-religious unbalance is frightfully on the increase, wrecking local churches, homes, and filling the wards of asylums. Surely these things are signs of the times. Do not experiment with unscriptural theories.

✠

Volume XXXVI

The cover and title page of this issue shows that we begin with it the thirty-sixth year of the publication of "Our Hope." This is almost a life time.

It will be *fifty years* this coming fall since the Editor dedicated his then-young life to the service of the Lord and put himself unreservedly into His hands. And next year it will be fifty years since he arose for the first time to expound the Word of God.

With the Apostle Paul we say: "But by the grace of God, I am what I am, and His Grace which was bestowed upon me was not in vain, but I laboured . . . yet, not I, but the Grace of God which was with me" (1 Cor. xv:10). His Grace called us into service. His Grace has sustained us these many years. Mercy has been abundant year after year. We still live on His Mercy and on His Grace. All the glory for the service we could render belongs to Him, and to Him only.

We continue month after month, as long as it pleases Him, praying each month to give through our pen "the meat in due season" so much needed in our times. And we are confident we shall have increasingly the love, the prayer, the support of all our beloved readers.

✠

Sowing

For many years, yes, ever since we started "Our Hope" in 1894, we have circulated enormous quantities of free literature. During 1892 to 1897 we created Jewish literature, published a monthly magazine in Jewish, wrote some fifteen tracts for Jews and circulated them world-wide. Our booklet, "Joseph and His Brethren," was printed and distributed in hundreds of thousands of copies in the follow-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ing languages: Jewish, Hebrew, Russian, Polish, German, Swedish, Arabic, Spanish, Bohemian, Judeo-Spanish and Mahrati. We find even now evidences of blessing from this work.

For years we have been sending "Our Hope" free to Y. M. C. A., Railroad Y. M. C. A., College, University, Seminary, Preparatory School, Public Libraries, Reading Rooms. Every month we also receive letters from aged people, poor people, etc., who cannot afford the magazine; they are put on our free list.

Many hundreds of College, University, Seminary and Public Libraries received free copies of our works on Daniel, Revelation, the Gospel of Matthew, the Gospel of John, "Down Through the Ages," and other works. Colleges which have no funds appeal to us for sets of the Annotated Bible and our other works. We always respond wholeheartedly to such appeals.

Then we have carried on a great work of sowing in the Spanish-speaking countries with Spanish Gospel literature. "His Riches" has been circulated to over 100,000 copies in Spanish and in ten other languages. We sent thousands of copies of our expositions of Daniel and Revelations in Spanish to Central and South America. In a smaller way we have done it in the Italian mission work.

"Christianity or Religion" is now circulating and bringing great blessing in Chinese, among the intellectuals in that country. A large Spanish edition of the same book has also been issued by us.

It is our burning desire to continue in this great work. We could fill a whole issue of the magazine with the great and encouraging evidences that His blessing has rested upon it. Many have been led by it to Christ; hundreds upon hundreds received spiritual help. Many college students wrote us that they came across one of our books in the library and how that book was used to open their eyes. As never before the enemy is busy sowing error. Why are we so slow in sowing the truth? The astonishing zeal of atheistic movements, metaphysical cults and all kinds of errorist systems, like "Christian Science" and "the Unity Cult" put us to shame.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

We want to continue. Will you help in it? We need your fellowship in this work, not only to make it possible, but so that you might share in the blessing of it.

✠

The School. Stony Brook School had a successful year. One hundred and thirty boys attended and nineteen graduated.

We receive numerous applications from parents who are not able to pay the full tuition for their boys. They are anxious to enter their boys on a scholarship basis, paying as much as they are able to pay and asking that we make ourselves responsible for the balance. These requests come from widows, missionaries, preachers of different denominations, and others. In order to give such boys the help they need, the School Board has expended since the school started over $50,000. Much of this work was made possible by the kind help of our readers.

We must continue in this work, for we know it is pleasing to our heavenly Father. We also have seen wonderful results. The son of a preacher was taken into the school by us, we furnishing board and tuition. This boy never cared much for close study. He became a student in our school and was inspired with zeal and love for the truth. He is now in a college where he gives a glowing testimony, and every Lord's day he goes out preaching the Gospel. But this is only one case; there are several others like him.

We need every year about five thousand dollars for this good work of giving part scholarships to such worthy boys.

Many of our readers have no boys of their own, or their boys are grown up and self-supporting. Will you help in giving to somebody else's boy the right start in life? Please pray about this. All donations should be sent to the Headmaster of the School, Frank E. Gaebelein, Stony Brook, L. I., N. Y.

✠

Conference Programs The programs for MONTROSE PROPHETIC CONFERENCE under the leadership of the Editor (August 5-11) are being sent to several thousands of our readers in nearby states. We expect to have with us the Lutheran Male Quartette from Grand Forks, N. D. Their Gospel songs were greatly enjoyed last year.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The STONY BROOK CONFERENCE PROGRAMS (August 18-23) are sent out at the same time. The Editor will speak daily at this Conference. Pray for both of these summer conferences.

✠

Spring Meetings

After our return from the Pacific Coast we visited Boston twice, where we held well attended meetings in "Wesleyan Hall," No. 581 Boylston Street (Copley Square), almost opposite from the Church where Phillips Brooks preached.

We also preached twice in a Lutheran Church and held a few days' meetings in Wilkes-Barre and Scranton, Pa.

We have made only one engagement for the fall months. We hope to be in Winnipeg October 13–November 1. Part of November has been reserved for Oklahoma.

✠

Exploring the Bible

This is the title of a larger volume written by the Headmaster of Stony Brook, Frank E. Gaebelein. It is a companion volume to "A Brief Survey of Scripture," only it is twice as large, or more. It will shortly be published by a New York publisher, but may be obtained from us. We think both volumes are greatly needed for a true Biblical education of the young. A copy of "Exploring the Bible" should be in every Christian home, in every secondary school, and should be widely used in Sunday Schools.

✠

Just Forgetfulness

Several hundreds of our readers who forgot to renew their subscriptions, after having been reminded, sent in their renewals. But the back numbers they missed could not be furnished because they are out of print. We put into your magazine a blue slip which is the notification that it is time to renew. If we do not hear within a month we make another effort, but then we are obliged to take your name from the list, in case no renewal comes. Please look for the blue slip and be prompt.

✠

Vacation Time

Take with you a few Sample copies of "Our Hope" when you go on your vacation. We furnish them free of charge. Also use tracts. "His Riches" continues to be mightily used in the salvation of souls. We furnish them at a low price for free distribution.

Studies in the Psalms.

PSALM XL

The Fortieth Psalm is often looked upon as containing solely the experience of King David, perhaps during his flight from Absalom. But it is more than that. No doubt David had passed through deep suffering in which he patiently waited on the Lord, and when deliverance came he uttered this song of praise, given to him by the Spirit of God. In it the Holy Spirit, as in other Psalms, pointed

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

beyond David, to Him; who is David's Lord and David's Son, the root and offspring of David, the Lord Jesus Christ. The fact that our Lord and His work is the burden of this Psalm has often been overlooked. Hebrews x:5-10 teaches even more than the truth that the Holy Spirit had Christ in view when He dictated this Psalm; it is Christ Himself who speaks and relates His experience.

He speaks of Himself as the One, who came to do the will of God, who went into the horrible pit and the miry clay and bore the sins of His people. He celebrates in praise, His resurrection triumph and His ascension, singing now the new song in which His saved and delivered people join. It is a most interesting Psalm, which should be linked with the Twenty-second. We divide this Psalm into three parts.

I. Christ's Song of Triumph over His Completed Work, verses 1–5.

"I waited patiently for Jehovah;
And He inclined unto me
And heard my cry.
He brought me up also
Out of an horrible pit,
Out of the miry clay;
And set my feet upon a rock,
Established my goings.
And He has put a new song in my mouth;
Praises unto our God;
Many shall see it and fear,
And shall trust in Jehovah."

The first verse puts before us the fact of His humiliation. The Son of God came to this earth and took the place of dependence under God His Father. In His perfect life on earth He waited patiently for Jehovah. What the great purpose of the incarnation was is stated later in this Psalm. However, even this first verse directs our attention at once to His suffering and His obedience unto death. The cry which He uttered and the joyous announcement that He was heard reminds us of Hebrews v:7–8. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

He feared, though He was Son, yet learned He obedience by the things which He suffered." It also points back to the Twenty-second Psalm, where we find the cry of the forsaken One. But there it is also stated that He was heard. "For He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from Him, but when He cried, He heard" (Ps. xxii:24). The terrible pit* and miry clay are descriptive of that deepest place of agony and death into which He went, when He was made sin for us. Then all the billows and waves of the judgment of a holy God broke over His head. In Psalm lxix we read again of the place into which He descended and His agony of soul. "Save me, O God, for the waters are come unto my soul. I sink in deep mire where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying, my throat is dried; mine eyes fail while I wait for my God." Joseph was cast into a pit and what anguish of soul he had. For the brethren who put him there said one to another "we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear" (Gen. xlii:21).

Jeremiah was cast into a dungeon filled with mire into which he sank (Jerem. xxxviii:6). How great was his suffering! But what is it all in comparison with Him, who knew no sin and was made sin for us, who went into the dungeon and sank into the miry clay! Who can describe what it meant for Him to go there! Gethsemane with its unfathomable agony gives an answer, for then He looked forward to that place He had to go. But His suffering and death are not so much before us in these opening verses as the fact that He had gone there and has been brought up, that death could not hold Him, who is the Prince of life. It is His triumphant Resurrection song, in which mention is made of the place He had taken. Resurrection is spoken of in the two sentences, "He brought me up also"—"And set my feet upon a rock." His resurrection

*Hebrew. The pit of destruction.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

is described here, as it is always in connection with salvation, as an act of God. And this meant both, a justification of Himself and a witness that the salvation He has wrought is complete and accepted. And we therefore "believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences and was raised again for our justification" (Rom. iv:24–25). And now through Him sin and death are abolished.

His ascension into glory is seen in the words "established my goings." As risen from the dead He has entered as the glorified Man into the presence of God. "He is gone into heaven, and is at the right hand of God; angels and authorities and powers being made subject unto Him" (1 Pet. iii:22). And therefore He who was on earth, who went into the horrible pit and miry clay; He, who so completely glorified God and finished the great work and was raised from the dead and ascended upon high, sings the new song. It is the glorious and never ending song of redemption. He is the leader of it and He alone knows the fulness and glory of that redemption. The great subject of it is, "Praises unto *our* God." In Psalm xxii:22 we read, "in the midst of the congregation will I praise Thee," and in Hebrews ii we find this quoted. Here in our Psalm He sings praises not unto His God, but "*our God*," showing the blessed results of His great work. Sinners believing on Him are now brought into fellowship with God. He Himself stated the great truth immediately after His resurrection, "I ascend unto my Father and your Father, to my God and your God." He has brought us to God.

What a wonderful thing redemption is! By nature we are in the horrible pit and the miry clay, in the place of death and corruption. But He came and as our substitute went there. And now believing sinners are taken out of the horrible pit and the miry clay, and are made free from the law of sin and death and,—oh! glorious portion—unspeakable joy! with Him, who is the leader of our salvation, we sing praises unto God. Our feet are planted upon the same rock with Himself and our goings are established with Him.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

This participation in redemption by believing sinners is anticipated in this Psalm. "Many shall see it and fear, and shall trust in Jehovah." Alas! that all will not see it and accept what God has wrought.

> "Blessed is that man that maketh Jehovah his trust,
> And turneth not to the proud
> And to such as turn aside to lies.
> Many, O Jehovah, my God, are thy marvellous works
> Which Thou hast done;
> And Thy thoughts toward us.
> They cannot be put in order unto Thee.
> Would I declare and speak of them,
> They are more than could be numbered." (Verses 4–5).

Our Lord must likewise be considered here first of all. He is the blessed One who made Jehovah His trust. But it means also every sinner who trusts in the Lord. And what a blessedness it is to trust in Jehovah and thus enter upon that wonderful inheritance. But such a trust in Jehovah and partaking of His redemption, also means separation from the proud and those who turn aside to lies.

The fifth verse is still of greater interest. The speaker is the Lord Jesus Christ, and here we behold Him as the One who is in God's counsel concerning His own marvelous work in redemption. How many they are! What He has done in the great redemption work, the thoughts of peace and love toward us, the mighty power He has placed on our side, is so full and rich that it cannot be set in order. Yea, if He who knows them all, the author and finisher of the faith, were to speak of them, they are more than could be numbered. What a vista of redemption! How great the blessedness of those who trust in Him! In a little measure we know some of His thoughts of love. "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I could count them, they are more in number than the sand: when I awake I am still with Thee" (Ps. cxxxix:17-18). The best is yet to come. We shall know as we are known; then the flood tide of redemption will burst upon us. In the ages to come our God will display the surpassing riches of His grace in His kindness towards us through Christ Jesus (Eph. ii:7).

In that day when He calls His saints to meet Him in the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

air to be forever with the Lord, His marvelous works that he has done will be fully revealed to His redeemed. Such visions of the coming glories should sustain us down here and wean us completely from the playthings of the dust.

"Such are the multitude of the thoughts and works of the ever blessed God! Exhaustless in their fulness, they will give endless occupation to the lips of the Lord Jesus, and to the hearts of the delighted audience of His love. Their lips shall also speak. They shall utter without weariness or pause the perfect praises of God and of the Lamb. Rich and ever blessed prospect of that hope which maketh not ashamed! And though the many souls God is bringing to His glory are weary now, because the way of pilgrimage seems long, yet can they enter already into the enjoyment of the things not seen. For to them the living Spirit is Himself, the foretaste of those joys which will presently be apprehended in the full fruition of their blessedness. May that day of lasting blessedness draw quickly to its rise."*

II. The Obedient One and His Sacrifice.

"Sacrifice and offering thou didst not desire.
Ears hast thou digged for me;
Burnt offering and sin offering hast thou not required.
Then said I, Behold, I come,
In the roll of the book it is written of me;
To do thy will, my God, is my delight,
And thy law is within my heart." (Verses 6–8).

As is well known, the Epistle to the Hebrews quotes nearly all of these verses. It is a most blessed revelation. We are permitted to listen to a conversation in heaven between the Father and the Son, before He ever came into the world. It is indeed holy ground. The beginning of the tenth chapter in Hebrews shows that the blood of bulls and goats could not take away sins. The sacrifices brought year by year could not make the comers thereunto perfect. But what was the meaning of these sacrifices and offerings? They were types, a shadow of good things to come (Heb. x:1). The Son of God in the bosom of the Father, before His incarnation, is the speaker, who declares the

*Pridham.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

insufficiency of burnt-offering and sin offering. A greater, a better sacrifice is needed to solve the sin question.

And before He declares His willingness to come to do His will, we read the words "ears hast thou digged for me," or, as the authorized version has it, "mine ears hast thou opened." But why is it that in Hebrews these words are changed into "a body hast Thou prepared me"? The so-called Septuagint, the Greek translation of the Old Testament made in the third century before Christ translates the words "ears hast thou digged for me" with "a body hast thou prepared for me." The writer of the Epistle to the Hebrews quotes this Septuagint. Inasmuch as the Holy Spirit wrote through Him, the Spirit of God sanctions this interpretation according to His will. There is, therefore, no discrepancy here at all. It is rather an evidence of inspiration. And blessed indeed are the lessons which come to us from these words and the divinely given paraphrase.

1. In Isaiah 1:5 we read of our Lord: "The Lord hath opened mine ear and I was not rebellious, neither turned away back." And where did this opened ear and obedience lead Him to? The next verse gives the answer. "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." His ears were opened, digged, to hear the divine Word, to be the obedient servant.

2. In Exodus xxi:1-6 we read of the servant who was to serve perpetually for the *love* he had for his Master, and the wife (the Master's gift) and the children; he had his ear bored, and thus out of love he remained in service forever. It is a blessed type of Him, who came not to be ministered unto but to minister, who loved God and loved the Church and gave Himself for it, and though He is gone into heaven serves still and is with us. Even in glory "He will gird Himself * * * and will come forth and serve them" (Luke xii:37).

3. If he was to come as servant, obedient to God, yea obedient unto death, the death of the cross, He had to take on a body and that body was a body prepared for Him. It

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

has often been overlooked that there is a connection between the ears digged and the holy, sinless humanity of our Lord. In Jeremiah vi:10 we read "their ear is uncircumcised." The same expression is used in the New Testament: "Ye stiff-necked and uncircumcised in heart and ears" (Acts vii:51). The uncircumcised ear, the ear not digged through, stands for sinful and rebellious humanity. But He came with a body prepared, nothing whatever sinful was attached to that blessed body. It was "that holy thing" which not alone did not sin, but *could* not sin. In the roll of the book, in the Law and the Prophets, it was written that He should come, and He came. "Lo I *am* come," is the correct reading. Then He gave Himself. He offered that body, which knew no sin, and was made sin for us. And oh! the blessed, glorious truth! He came to do God's eternal will, "by the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x:10).

"I have preached righteousness in the great congregation,
Behold, I have not withheld my lips, Jehovah, Thou knowest.
I have not hidden thy righteousness within my heart,
I have declared thy faithfulness and thy salvation,
I have not concealed thy loving kindness and thy truth
From the great congregation.
Withhold not thou thy tender mercies from me, Jehovah,
Let thy loving kindness and thy truth continually preserve me.
For innumerable evils have compassed me about.
Mine iniquities have taken hold upon me, so that I cannot see;
They are more than the hairs of my head
And my heart has failed me."

And still the blessed One is before us. When on earth it was His delight to do God's will, and His law was in His heart. He is the blessed Man in the First Psalm. His holy walk in preaching righteousness before the cross is here in view. "Thou knowest," He could say to His Father, and the Father's voice spoke over His blessed Son declaring that His delight was equally in Him. He witnessed a good confession.

In the twelfth verse His substitutionary sacrifice is revealed once more. He who always did the Father's will became the sin-bearer. He had no sin, but He took our sins upon Himself. The iniquities were put upon Him, were not His own, but the sins of His people. It was there in that

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

horrible pit that God laid on Him the iniquity of us all (Isaiah liii:6). What depths of sorrow and sufferings are here! The iniquities laid upon Him, more than the hairs of the head, and the innumerable evils (who could speak of these) blurred His vision. He could not look up; He could not see, for darkness enshrouded the cross. Then indeed He could cry "my heart has failed me," when He had to cry: "My God, my God, why hast thou forsaken me?" Was there ever any sorrow like unto His sorrow wherewith the Lord afflicted Him in the day of His fierce anger? (Lam. i:12). And God delivered Him and saved His darling; from the horns of the unicorn He was heard. The mighty power of God raised Him up and gave Him the highest place in Glory, where he is now the everlasting witness that the work is done.

III. His Enemies and His Saints.

"Jehovah make haste to my help. (Verses 9-12.)
Be pleased, oh, Jehovah, to deliver me;
Let them be ashamed and brought to confusion together
That seek after my soul to destroy it;
Let them be turned backward and confounded
That take pleasure in mine adversity.
Let them be desolate because of their shame
That say unto me, Aha! Aha!
Let all those that seek be glad and rejoice in thee,
Let such as love thy salvation say continually
Jehovah be magnified!
But I am afflicted and needy;
The Lord thinketh upon me.
Thou art my help and my deliverer,
My God, make no delay." (Verses 14-17.)

Here is a contrast between His enemies and His Saints. These verses, however, have a special meaning in connection with the pious Jewish remnant of the future. Of this interesting subject we shall make later a special study. Here we hear their cry in the final persecution known as the great tribulation. In their affliction He also will be afflicted. We shall not enlarge upon these last words of this Psalm. The lxx Psalm is the repetition of these words. That the Seventieth Psalm repeats these final stanzas of Psalm xl is not without meaning.

Send for free samples of "Our Hope." Pass them on to others.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Dispensational Truth as Believed and Taught in the Second Century

By The Editor

The earliest voice that speaks to the Church from the immediate sub-Apostolic age, is the remarkable document known as "*Didache*—The Teaching of the Twelve Apostles." The author of this document lived, as the best scholarship declares, between 120 and 170 of our age. It is the oldest source of the Christian faith and next to the writings of the Apostles. The following information we take from a volume containing the Greek text and the English translation, published by Charles Scribners Sons in 1885.

"The complete *Teaching of the Twelve Apostles* is contained in only one known manuscript; from this manuscript it has been edited and published by Philetos Bryennios, Metropolitan of Nicomedia, in Asia Minor, and upon his work all other issues of the text depend. The manuscript was found by him in 1873, in the library attached to the Monastery of the Most Holy Sepulchre, in the Phanar, or Greek quarter, of Constantinople, where it is now preserved."

We are especially interested in the sixteenth and last chapter of the teaching of this document. In this chapter we find a statement of the belief of the second century concerning prophecy and dispensational truths. We quote this chapter in full:

"Watch for your life's sake; let your lamps not go out, and your loins not be loosed, but be ready; for ye know not the hour when your Lord cometh. But ye shall come together often, and seek the things which befit your souls; for the whole time of your faith thus far will not profit you, if ye be not made perfect in the last time. For in the last days the false prophets and the corruptors shall be multiplied, and the sheep shall be turned to wolves, and love shall be turned into hate; for when lawlessness increases they shall hate one another, and shall persecute and deliver you up, and then shall appear the world-deceiver as a Son of God, and shall do signs and wonders, and the earth shall

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

be given into his hands, and he shall commit iniquities which have never yet been done since the beginning. Then all the race shall come into the fire of trial, and many shall be made to stumble and perish. But they that endure in their faith shall be saved from under even this curse. And then shall appear the signs of truth; first the sign of an opening in the heaven, then the sign of a trumpet's sound, and thirdly the resurrection of the dead, yet not of all, but as it hath been said—The Lord will come and all the saints with Him. Then shall the world see the Lord coming upon the clouds of heaven."

And now we analyze this chapter, founded in all its declarations upon certain Scriptures. What then do we find here?

I. The impending character of the second coming of Christ and the duty of the Church to be ready and to watch for the imminent coming of the Lord. Here we have Matthew xxiv:42 quoted.

II. The solemn duty of Christians to assemble together, to promote preparation for the promised return of the Lord. This is to be the normal attitude of the Church. It refers us to Heb. x:25, 37.

III. The increase of false teachers in the church itself during the last days. Here again we are face to face with Matthew xxiv:5, 24 and also 2 Thess. ii:1–8.

IV. Lawlessness, together with hate and persecution, treachery, alienations, etc., will characterize Christendom in those days, preceding the coming of the Lord. Once more we find ourselves in the twenty-fourth chapter of Matthew (Verse 12).

V. The apostasy is mentioned—"Many shall be made to stumble." This also takes us again to Matthew xxiv:5, 24.

VI. The coming of the final, personal Antichrist, as a self-deifying, Christ opposing, Christ imitating, world deceiver, the man of sin and full of iniquity. Matthew xxiv:5 and 2 Thess. ii.

VII. The great Tribulation, out of which only they who endure faithfully, and to the end, shall be saved. And this coming great tribulation is again predicted in Matthew xxiv:21, and in other passages as Rev. vii:14.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

VIII. The signs of the Advent founded upon Matthew xxiv:29-31; Rev. i:7; xix:11; 1 Thess. iv:16-18.

IX. The resurrection of the righteous alone. "A resurrection of the dead, not of all, however, but of the saints" John v:25; 1 Cor. xv:23; etc.

X. The glorious epiphany of the Lord, coming in the clouds of heaven. Math. xxiv:30; Acts i:2; Rev. i:7 and xix:2.

Such is the simple testimony, contained in this most ancient document, to the belief of the Church in the second century in the pre-millennial coming of our Lord. What interests us the most is the way Matthew xxiv is quoted in the "Didache." At least seven times this chapter is referred to. As all students of the New Testament know, this chapter contains the first part of the great Olivet discourse, in which our Lord speaks as the prophet. He answers the questions of His disciples about the signs of His coming and the end of the age.

Modernistic expositors are all in line with the post-millennial theorists and claim that all our Lord said was fulfilled in the year 70 when Jerusalem was destroyed by the Romans. They tell us that He came then. What preceded the destruction of the city was "the great tribulation" of which our Lord spoke. Hence they teach in commentaries of long ago as well as through certain echo-men, who attempt to discredit dispensational truths, that there will be no future great tribulation, that all is in the past.

But according to the testimony preserved in this ancient second-century document, the Church did not believe this. They did not believe that the twenty-fourth chapter of Matthew *was* fulfilled in the destruction of Jerusalem. They did not believe that when our Lord said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," He meant the siege of Jerusalem. They did not believe that Antichrist had appeared. According to this last chapter of the "Didache," the Church held in the second century the same belief, which all painstaking and well-balanced teachers of dispensational truths hold to-day, namely, that the twenty-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

fourth chapter of the Gospel of Matthew *is unfulfilled* and will yet be fulfilled in the end of this age. They believed then, as we still believe, that the coming of the Lord will be preceded by a time of lawlessness, by the appearing of the man of sin, by the great tribulation. They believed, as we still believe, that His coming will be visible, literal, personal and glorious. Though the document does not enter into the details of His return, we learn from it that they held the belief of a first resurrection, that of the saints, and not a universal resurrection.

Those who believe in dispensational truths, relating to the character and end of the present age, the coming of the Antichrist and the great tribulation, the coming of the Lord for His Saints, before the manifestation of the Man of sin, the restoration and conversion of Israel, the literal, personal and glorious return of the Lord, and the establishment of His kingdom upon the earth, are in noble company. They believe what the early Church taught and looked forward to. True it is this dispensational belief was obscured and almost forgotten for many centuries, but it has had and has a wonderful revival, and is now held by more true believers of all denominations than ever before.

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown" (Rev. iii:2).

Philip Spener's "The Hope of Better Times"

By The Editor

Philip Spener, called the father of Pietism, was one of the most remarkable personages of the Church in the Seventeenth Century. He was born in Rappoltsweiler in 1635 and reared in a positive Christian home. After a thorough education he began his ministerial career. For many years he preached to large congregations in Frankfurt-on-the-Main, where he founded in 1680 the Pietest movement. He felt that the Lutheran Church needed a spiritual revival and a deeper insight of the Word of God. He also wrote many things, one

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of the choicest is *The Hope of Better Times*, dealing with prophecy. This treatise was written in the year 1693. We give part of it in a good translation.

"In the New Testament also, we likewise find some footsteps of a greater glory still *before* the proper last day, and certainly *after the conversion of the Jews* and the fall of Babylon which, as a consequence, can only bring to the Church a more blessed time. I will only, however, indicate what is clear from the twentieth chapter of the Apocalypse of John, which I believe to be firmly grounded.

I. What is spoken of here is a Kingdom of Christ and His Saints, as is plain from the words "They lived and reigned with Christ for a thousand years."

II. It is a kingdom not to be sought in heaven and in eternity, but in time and on earth, for (*a*) they are to be priests of God and of Christ, and reign for a thousand years, these years having not only a beginning but also an end, and therefore not eternity; and these kings and priests are kings and priests upon the earth as it appears from verse 10 (*b*) they are in such a condition that after the close of the thousand years, Gog and Magog assailed them, which could not be done were they in heaven.

III. Such thousand years have not only been not completed, but they are not yet begun, inasmuch as they begin first *after* the Antichrist has been destroyed; for (*a*) this vision of the twentieth chapter not only follows upon chapter nineteen, which the order requires as it occurred to John, but this order is required by the given history itself. For the Beast and the False Prophet are cast into the lake of fire at the beginning of the thousand years, but Satan only at the end of the thousand years. (*b*) They who have been beheaded, under the sway of the Beast, are made alive at the beginning of the thousand years; therefore the time of the Beast precedes the thousand years in which they who have suffered much shall be rewarded. Whatever way we look, it comes to this, that we must take the history in that special order in which it is given us by the Holy Spirit. And (*c*) I add to this, that all other expositions which take these thousand years as begun or fulfilled are so conditioned that they are

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

contradicted by experience. We should offend against the truth of God did we regard these years as past or begun. On the other hand, we honor the truth of God when we look for such promised happiness as still future; a kingdom 'upon this earth' though neither earthly nor worldly, because it is 'not of this world.' (John xviii:56)."

Such is the glowing testimony to dispensational truth written by Spener two hundred and thirty-six years ago. Spener believed not only in a literal kingdom to be set up on this earth, but he believed that this kingdom would be preceded by the reign of the man of sin, the great tribulation, the conversion of the Jews, and the fall of Babylon. And he is but one of the many witnesses to dispensational truths in the Seventeenth Century. In England, Joseph Mede was teaching the same truths and others before him. How utterly wrong are certain men who claim that dispensational truths as taught and believed to-day came into existence a hundred years ago, that the church of the Eighteenth, Seventeenth, Sixteenth and other centuries was ignorant of it. We have much more in reserve to pass on to our readers in future issues of "Our Hope."

The Approaching "Face to Face" Meeting.

Of the three apostles, Paul, Peter and John, Paul and Peter practically say farewell to us by announcing their martyrdom as at hand. But John says nothing about his death, but of a coming face to face meeting soon to take place.

Paul's farewell words are: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. 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 that love His appearing" (2 Tim. vi:5-8).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

A short time after that the Roman executioner did his work, and the apostle of the Gentiles was absent from the body and present with the Lord, in Paradise for the second time (2 Cor. xii:1-4); not now to return to his service here, but to await the first resurrection at the coming of the Lord.

Peter, writing to all that have obtained like precious faith with himself, said: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty" (2 Peter i:12-16).

The Lord had committed to Peter the feeding of His lambs and the shepherding of His sheep (John xxi:15-17). Peter not only did this during his lifetime, but he made provision for us to have it also after his decease, by leaving us his two epistles; the first telling us of the sufferings of Christ, and the second of His glory.

John also has left us, not two epistles only, but a third; and although they were probably written nearly thirty years after the departure of Paul and Peter, yet he says nothing about his own departure; but, on the contrary, in his second and third epistles, he held out the expectation to "the elect lady," and to his "well beloved Gaius" of meeting them again and speaking face to face.

Is this merely a fortuitous happening, without any significance? To the wisdom of the world, incapable as it is of seeing the hand of God in anything (1 Cor. i:17-31), that is all it would be; but to the believer, "all scripture is given by inspiration of God, and is profitable." There is therefore a purpose and a meaning in the way in which these two epistles end, especially as they were probably the last inspired scriptures to be written. They are not ended;

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

for John had many things to write; but he did not write them; he deferred it all to the coming face to face meeting soon to take place. In fact a close rendering of 3 John 14, would be, "But I hope immediately to see thee, and we shall speak mouth to mouth."

But we are not left to infer. The Lord's words to Peter in the end of the gospel of John explain it. First the Lord revealed to Peter that he would die; and that the manner of his death, by which he would glorify God, would be crucifixion. Then, in answer to Peter's inquiry about John, the Lord said, "If I will that he tarry till I come, what is that to thee? follow thou me."

Then the saying went abroad among the brethren that John would not die. This shows that the brethren of that day did not hold that the coming of the Lord is at death, but that to tarry until the Lord comes is not to die at all; which is precisely what the Lord states in John xi:26; to which He adds the question "Believest thou this?"

But the Lord did not say "He shall not die." Nor did He say that he should die. But there is no account of his death in scripture; and the Lord's words "If I will that he tarry till I come," refer doubtless to the applicability of John's written ministry to the time immediately preceding the coming of the Lord. In confirmation of this we need only refer to the book of the Revelation, and the way in which God's people are turning to it for light and guidance at the present time.* In that book John tarries until the coming of the Lord.

And does he not also do so in his second and third epistles? The very circumstances which called those two epistles forth, confront us again today. False doctrine about "Jesus Christ come in flesh," that is the denial of His true Deity and sinless Humanity, are again claiming hospitality. And Diotrephes, the first Nicolaitane, has again arisen with his six characteristics, viz.:

1. He loved to have the pre-eminence.

---

*Study Revelation with the help of our exposition just provided in a new edition.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

2. He did not receive the apostle John. Now he refuses the teaching of John in such passages as 1 John iv:1-4, etc.
3. He prates against us with malicious words.
4. He does not receive the brethren.
5. He forbiddeth them that would.
6. He casts them out of the church.

His number is six, not seven; he savors strongly of unbroken, unjudged flesh, not subject to the law of God, neither indeed can be (Rom. viii:7). His deeds are the deeds of the Nicolaitanes, which were hated by the church at Ephesus, and by the Lord, but which, nevertheless, have the sanction of accepted doctrine in Pergamos (Rev. ii:6, 15). His career was not stopped by apostolic authority in John's day, nor by Scripture in our own day; but there is the injunction of the apostle, "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God."

In this way again John's ministry continues. As it was in these circumstances, in his own day, that he held out the joy and comfort of the face to face meeting to those who were troubled and saddened by them then, may we not take it as a sign that when identically the same evils arise in our own day, that we may also anticipate the face to face meeting at the coming of the Lord, as not only soon to take place, but "immediately"? At any rate, the closing words of Scripture are, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxii:20).

Current Events
In the Light of the Bible

The United States of Europe Loom Up Again. Politicians, Economists and Labor leaders in Europe advocate the formation of a European combination. Various statesmen have sounded warnings to plan at once a defense against American rise in trade. Speaking at Geneva in connection with a committee session of the League of Nations, Monsieur Louis Loucheur, French minister of Labor, pleaded for an organi-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

zation in chaotic Europe in the face of well-organized America. He made a direct reference to the new tariff bill, characterizing it as a measure which will raise still higher the commercial wall which protects America.

Others demand a strong union of different European countries of a strong protective character, headed by an outstanding leader.

According to Scripture, Europe will contain, during the end of our age, two confederacies. The one is the reconstructed Roman Empire, which will include the countries which constituted the Empire. The other is a North-Eastern confederacy headed by Russia under the leadership of a new Czar.

In the light of prophecy, the definite attempt which will now soon be made, to unite certain kingdoms and republics in Europe, is most significant. Such a union will need a leader, a strong president with an iron hand. Who will he be? God only knows. While America has a wonderful widespread commercial prosperity now, it does not mean that it will continue forever. Should Europe unite commercially to antagonize this country, there would soon follow different times than the times we have now. And what a blessing a good crash would be!

The Exploration of the Dead Sea. That the Dead Sea contains an almost inestimable chemical wealth has been known for a number of years. It is a vast chemical reservoir. This wealth is now soon to be tapped, for the British government has now definite negotiations for the rights to work this sea.

According to scientific experts, the Dead Sea has the following amounts of chemicals:

Potassium Chloride.....	2,000 million tons
Magnesium Bromide.....	980 million tons
Sodium Chloride (salt).....	11,900 million tons
Magnesium Chloride.....	22,000 million tons
Calcium Chloride.....	6,000 million tons

But a greater wealth is in store for the Dead Sea and the arid region of that territory which had in it, once upon a time,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

a great and far advanced civilization, and which was destroyed by fire on account of its great wickedness. When Ezekiel beheld his great vision of the future temple, a temple yet to be built in Israel's land, he described a stream of mighty waters, gushing forth from the threshold of the house. The healing and restoration powers of these waters are explained by the Spirit of God (Ez. xlvii:1-12). Zechariah bears the same witness in chapter xiv:8. Thus the territory of Sodom and Gomorrah, and the other cities will be restored. Then the desert shall bloom like the rose.

Astonishing Jewish Liberality. Millions upon millions are given every year in this land of ours by Jews to the different Hebrew charities. Millions are also given by them to all kinds of public institutions, such as hospitals, charity associations, etc. Besides these vast sums since 1914 about one hundred million dollars have been sent abroad to help Jewish destitution in foreign lands. This is a noble record and praiseworthy in every way.

But what will it be when the Jewish people accept Him as their Saviour-King! The world will then receive through their fulness still greater blessing. It will be "Life from the dead." Read often, in these days of confusion, Romans xi and see the glorious prophetic forecast given by the inspired pen of Paul, of the future of the Jewish people. The fig-tree putteth forth new leaves. The summer is coming, though the dark night of tribulation is also fast approaching.

Russia's Forward Movement. It is well known that Soviet Russia has been preparing for war for many years, and possesses a great aerial navy. The following information comes from Moscow as to their aerial service.

Airplane services radiating from Moscow to Peking, Tokio, Constantinople and other distant capitals are to be running within five years, if the Soviet government fulfills the program it has adopted for developing Russia's commercial air lines. Moscow and Leningrad already enjoy regular air service to Europe, the way to the west being worked jointly by Russian and German interests.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Inside Russia are half a dozen other regular services. Last year they carried more than 7,000 passengers, flew 1,250,000 miles, and kept to their schedules 90 per cent. of the time, all without a casualty.

Russia is preparing for an annual traffic of 100,000 passengers by 1933, when the new program should be fulfilled. It will then be possible in a few days and nights of flight to reach London from Tokio, a journey that now demands three fatiguing weeks by boat and train.

Next year the wide spaces of Siberia are to be opened to air travel with a line from Moscow to Irkutsk, 2,800 miles, and Europe will have a through service to Afghanistan by way of Moscow and Tashken, and then over the mountains to Kabul. King Amanullah went home that way last summer.

The Siberian line gradually is to be lengthened until it reaches the Pacific at Vladivostok, whence it is hoped the Japanese will co-operate in carrying it on to Tokio. The way to Peking will be through Urga, the capital of Mongolia.

Over the Caspian mountains, three miles high and more, will go the line from Baku into Persia. Western China will have its line to the Occident from Kashgar to Andijan in Turkestan, and on to Moscow. Central Asia also has an airway from Irkutsk to the Aldan and Lena gold fields, flying in a few hours over forests far removed from railroads and where even a dirt highway is unknown. Crude wagon trails and little river boats provide the only other transportation.

The sowing of the seed of a world-revolution continues through the Red agents. They are active in every civilized country as well as in Asia among the yellow races and others. The recent Red agitations and revolutionary attempts in the city of Berlin, Germany, were engineered by several Russian officials.

Closing the Churches in Russia. Five hundred and thirty-two places of public worship were closed in the Soviet Union in 1928. They were converted into clubs, public schools, boarding houses, libraries and reading rooms, ambulatories and hospitals, cultural centers or museums.

Two hundred and fifty-three more places are marked for

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

similar conversion this year, but there will be plenty left for religious purposes. A recent survey showed that there were some 50,000 churches in all of Russia.

The places of worship are closed to religious purposes only when a majority of the local population favors the change. A vote is taken if the initiative comes from local authorities.

What Science Knows About the Earth. In "*Le Petit Journal*," Th. Moreux, Director of the Observatory of Bourges, wrote interestingly the other day of the paucity of our present knowledge of the earth. He said:

"Very recently a friend of mine, educated and intelligent, expressed astonishment that we astronomers could not inform him about our neighbor planets, Venus, Mars and Jupiter. I rejoined that men should put in practice the famous precept 'Know thyself.' It is my opinion that before attempting the conquest of the Moon and Mars we ought to know our own planet better.

" 'The earth,' my friend answered, 'we know it by heart. In ten years all regions, including the polar ones, will be fully explored.'

"I have never doubted that, but there is more than the surface of the earth. Ask a child learning geography and he will tell you that the earth is a big ball, flattened at the poles. But he little suspects that the scientists are not yet fully sure of the earth's real shape. Few meridians have been worked out. We do not know any meridian in its entirety, but only parts of the arc measured with great difficulty.

"We admit to-day that the average radius of the globe is 6,371 meters, roughly. But that figure is used only for calculations. In fact, there is a difference of almost twenty-one kilometers between the polar radius and the equatorial radius.

"In the present state of human industry we cannot think of exploring the earth's entrails directly. The greatest depth realized is that at Olinda, Cal. Rocks have been brought up from 2,460 kilometers below the surface. But what is three kilometers to the 6,371 which must be traveled to reach the center of the earth? A simple scratch."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

One of "the Ghosts" of Sir Conan Doyle. The two Englishmen of great fame, Sir Conan Doyle and Sir Oliver Lodge who, thank God, no longer visit our shores with their spiritistic babblings, still hold fast to their exploded theories. They both deal in "ghosts." The following amusing incident exposes one of Sir Conan's ghosts.

We have again and again remarked upon aspects of Spiritist propaganda, whereby the people are grievously deceived; but it is only very occasionally that circumstances lead to such a humiliating discomfiture as that which is reported to have attended a lecture delivered last week by Sir A. Conan Doyle, at Nairobi, in British East Africa. To illustrate his lecture—so the newspapers report—Sir Arthur showed pictures, declared to be psychic, one of them a dim figure standing near a house at Nottingham. The figure was declared to be a "ghost," the "hard and wicked face" of which, with clothing—such as spirits have!—suggested the form of "a clergyman, who, for his sins, had been earth-bound." So far the lecturer. But at that point a well-known Nairobi dentist, by name Mr. Spencer Palmer, rose, and declared that he himself was "the ghost" whose features had been exhibited on the screen. He explained that, fifteen years ago, after watching for several nights in and about a house alleged to be "haunted," he attired himself in an old night-dress, and permitted a friend to take a "faked" photograph. The statement was clear and precise, and the traveling lecturer was effectually confounded. But what became of the embellishments, including the suggestion that "for his sins" some clergyman had been "earth-bound"? Of course, they were all withdrawn, and, what is more, apology was tendered to Mr. Palmer for the suggestion that he had a "wicked" face. It is not necessary from this incident to infer that all psychic pictures are so easily open to denunciation; but the occurrence cannot be allowed to pass without a suggested moral. For example, we see how easy it is for a spiritist lecturer to procure photographs of weird scenes, and, on occasion, place his own interpretation upon appearances which, though few and slender, favor conclusions as to the "earth-bound" fate of men of whom nothing is known beyond the fact that they lived and died, thus passing from this scene to "their own place."

Martin Boos, the Gospel Preaching Priest

By The Editor

(*Continued*)

One of the main elements in the charges brought against this remarkable witness for the Gospel was that he had a "secret pietistic society" which he maintained by personal correspondence. In a very frank manner Boos gave the names of his friends with whom he corresponded in spiritual

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

things. He mentioned some thirteen or fourteen of them. Among these he mentioned Johannes Gossner, formerly of Munich. He, too, had been a faithful witness to the Gospel in the night of Romanism, and had had similar experiences. Others were Baron Gumpenberg, Baron Rufini, who had both been brought to a real and vital knowledge of the Lord Jesus Christ. Of Baron Rufini, Boos wrote: "And because I saw that he was under the influence of the grace of God, like his cousin (Baron Gumpenberg), and that, like him, he did not err nor waver in the ground of faith and salvation, I replied to him with the joy that all angels and good men experience over one sinner that repenteth. To this hour I have neither seen nor known him personally. He is ready under oath to testify that he is not connected with me in a secret society." He also mentioned Stephen Grellet. He took an interest in the persecuted priest and was on his way to visit him, but as he heard that Boos could not converse in English or French, Grellet abandoned the trip.

It had now been decided that Austria should rid herself of this "heretic," and, as they had branded him, "member of a secret pietistic society;" towards the end of May, 1816, Boos left Lintz. We give his own words:

"The magistracy gave me a thousand florins for my traveling expenses, a passport, and my dismission, which only reached me the day after my departure. Some of my forlorn flock stood weeping in the streets, and saw me step into the carriage, for it was not advisable to appraoch nearer on account of the police, who were on the watch. Six horses, then dragged me along out of the land of affliction, and as this continued day and night, I was on the first day of June in the arms of beloved Johannes Gossner. I was, therefore, able to keep Whitsunday in Munich, and hither—to feel very comfortable in the circle of many dear, believing people."

Johannes Gossner gives the following account of his arrival:

"It was on Whitsunday eve, just as a few friends had met together, and were preparing themselves for the celebration of that festival, when our dear Boos knocked at the door. They opened it, but did not recognize him, so much was he

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

altered by the indescribable sufferings of the inquisition, his imprisonment, and other afflictions connected with it. But no sooner did he open his mouth, and utter the words, 'Do not you know me any longer?' than he was recognized, and they rushed into each other's arms. How did they rejoice on again beholding the much-tried and ardently beloved man! How did they also rejoice who saw him for the first time! It was to them like the appearing of an angel, and still more; for he came out of great tribulation, as a faithful witness of the truth of Jesus Christ, our Lord and Saviour. 'Highly esteem such,' it is written. He still stands in a lively manner before the eyes of all who saw him, as the representation of a tormented and tried servant for Christ's sake. His humility, cordiality, love, and power filled all, the more they knew him, with esteem and affection. He continued hidden in Munich for nine days, because love and friendship could not immediately part with him again, but considered itself happy in receiving, entertaining, and enjoying the company of one who had just been liberated from imprisonment for Christ's sake. How much had he to relate! How did his lips overflow with love, thankfulness and gratitude to our Lord, for the blessings and sufferings he had experienced in Austria!"

He found a refuge not far from Munich with Baron Rufini, who employed him as tutor of his sons. While he had a comfortable home he suffered much that winter from rheumatism. His illness increased and he thought his end was near. He had alarming fainting spells.

He wrote to a friend: "But after the lapse of two hours I recovered, through divine mercy, both in body and in soul, so far that I began to rejoice aloud. I sang praises unto God for all that I had preached and suffered, and was ready with all joyfulness to enter into eternity. I also prayed and wept for joy, day and night, and, in spite of all the world, should have expired in the same faith for which it had persecuted me. However, I did not die; but three days after I fell into the same deadly fainting fit as before, and was regarded by all the bystanders as on the point of death. Yet even then I did not die, but after two hours had elapsed was restored to the same joy in the spirit and happiness in the inner man, and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to this moment am living in the same joy and blessedness. Hallelujah!"

With this experience, he received a great and ardent desire to be more employed for his Lord, as he expressed it, "to cast the net." Then there came suddenly a call to a professorship in Dusseldorf. He left for this new appointment and after his arrival wrote: "Hitherto I feel very comfortable. The people here are polite, obliging and friendly, and the town itself is also agreeable. My occupation is to give religious instruction to all the six classes, and at the same time to teach the principles of Latin. In a fortnight I shall again be permitted to cast the net, after having been installed."

Later, in answer to an inquiry from a friend, he wrote: "In reply to your kind inquiry how it fares with me here, I have to inform you that it goes well and ill—well, because I am at liberty to cast the net" (by which he meant preaching the Gospel) "and preach to the students; ill, because I know not that I have caught a single fish for my Lord, or at most only one. Then again, the atmosphere of this place does not suit me; I am mostly ill, and fainted away yesterday in the presence of the physician. Lastly, I find that the students here are uncommonly wicked, bold, impudent, and unsusceptible of anything good. They seem never to have heard of faith in Christ all their lives. But how can they believe in Him of Whom they have not heard? And how can they hear, if no one preaches to them (Rom. x:16)? The Lord graciously enables me to address them as John the Baptist spake, in the language of severity, and as a generation of vipers. But I cannot hitherto see that my words find entrance and produce fruit."

He remained in Duesseldorf all through 1818, and, appalled at the wickedness and hardness of the students, seems to have had recourse to the best means that remained—a faithful distribution of the Word of God.

(*To be Continued*)

"He breaks the power of reigning sin,
He sets the prisoner free;
Hsi blood can make the foulest clean;
His blood availed for me."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

A Modernist Sermon

The preacher was a Modernist,
A "Reverend D.D."
His raiment was of late design,
As modern as could be.
His flawless English rhetoric
Revealed him college-bred.
He had the gift of eloquence,
And this is what he said:

"The men who wrote this ancient Book
As well as they knew how,
Did well; they had so little light;
But we know better now!
The tale of Jonah and the whale,
Just like Red Riding Hood,
Is fine for children's story-books,
Helps little ones be good.

"Our scientists know more today
Than Moses ever knew
About the origin of man,
About the Red Sea, too.
To think that the Egyptians drowned
While Israel went through dry!
Our men of learning studied tides
And know the reason why!

"They tell us that the sun stood still
At Joshua's command
Upon the battle-field that day
In yonder Promised Land.
I'm sure the men of culture here,
Who know astronomy,
Are sure as two times two is four
That this could never be.

"They say the widow's meal supply
Remained the very same,
Nor lessened was the cruse of oil,
Because Elijah came.
But, friends, our scientific minds
Cannot accept such stuff.
Our modern business men will say
The story is a bluff.

"And yet the Book has glories too.
The Psalms are very fine.
Some lines of beauty seem to have
A touch of the Divine.
But when they call the Book inspired
In every line and page,
We cannot give this our O. K.
In this enlightened age.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"Now, as to Him Whose Name we bear,
In reverence I will say
The world would be a better place
If Christian love held sway.
A nobler, purer soul than He
Has never walked the earth,
But modern learning draws the line
As to His Virgin birth.

"To serve and love our fellow-men
Is surely up-to-date,
And some day love will conquer all,
And banish war and hate.
The miracles they claim He wrought
Seem very queer and strange.
They clash with nature's laws, you know,
And these laws never change.

"To say that only through His blood
Is our redemption wrought,
Offends the dignity of man,
Is foreign to our thought.
What of refinement? Character?
Good works? Nobility?
Nay, only our own merits win
Our immortality.

"To say that He arose from death
And that He'll come again
Seems like a bit of fiction from
A story-writer's pen.
He is immortal, well we know,
Like all who rose to fame,
And for His spotless manhood, we
Give glory to His name."

Hark! Through the open windows comes
A strain of melody.
A mother in the house next door
Sings sweetly, tenderly:
"There is a Fountain, filled with blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood
Lose all their guilty stains."

Ah, did she sing her babe to sleep,
Was this her lullaby?
And was it memory that brought
The tears to every eye?
Hymn after hymn of old-time faith
Rang out in sweetest flow,—
"I know that my Redeemer lives."
I know! I know! I know!

"My sin had left a crimson stain,
He washed it white as snow."
O faithful follower of Christ,
Blest saint, you did not know
That with your heart-believing song
More peace and joy you wrought,
Than all that preacher's eloquence,
And all his modern thought.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The organ pealed a Postlude now,
It was "*The Traeumerei.*"*
Out of the church the people filed,
And many said "Good-bye"
To Modernism's hash that day
To seek the Living Word,
And all because a blood-washed saint
Sang praises to her Lord.

Anna Hoppe,
Milwaukee, Wis.

Some Lower Lights in the Tabernacle

By F. C. Jennings

The Table of Shew Bread

In considering this, the second piece of furniture within the Tabernacle, we note that there are two parts that demand attention: first, the Table itself, with its vessels; and then the loaves that it bears, and in both there are some "lower lights." As to the Table, its constituents of gold and Shittim wood assure us that we may see in it the same Holy One as in the Ark, since it, too, in those same constituents speaks plainly of our Lord as perfectly human in every essential part of humanity: spirit, soul and body; and perfectly divine in every attribute of deity: the one Table being both gold and wood, the one incomprehensible person being both God and man.

Nor is it either possible for us to analyze, nor even, were it possible, is it permissible to attempt to analyze, so as to bring down to our own powers of comprehension the Person of Him who is named "Wonderful" (Isa. ix:6). Aye, so "secret" (Judges xiii:18) is His name that "*no man knows it but himself* (Rev. xix:12). His Person thus corresponds with the language of that scene, which is both "unspeakable" and "not lawful for a man to utter" (2 Cor. xii:4).

In all these pictorial presentations of the Lord, it is the gold that is seen, the "wood" being beneath and so invisible. That is just the opposite of what was obtained in the day of His humiliation here. Then it was the wood that covered the

* Dreaming.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

gold, and faith only discerned the gold beneath the wood; but here we have the wood covered, and the divine glory outshining. That would point, I believe, to its being the *heavenly* things that we are looking at; corresponding to "the pattern that was shewn to Moses in the mount" (Heb. viii:5), and again as He appeared on that other mount made "holy" by His transfiguration; there, too, the "gold" shone out through all the incorruptible "wood." Here, then, in this meditation on the Tabernacle, we too are standing, as it were, on the holy mount and are beholding the very scenes that are in heaven itself! Our profit will consist in grasping this by faith.

Considering the Table further we note that its measurements do not correspond exactly, in the plane surface, with those of the Ark. The Table was two cubits long, by one cubit broad, whilst the Ark was, in each dimension, a half cubit more. The height of the Table was, however, precisely that of the Ark: one and one-half cubits. That there must be some divine significance in this careful discrimination, no reverent mind will question: indeed, if we admit Jehovah as the author of the book and of the building, reason, or simple common-sense as we speak, would compel our assurance of there being such significance, and that, whether we can discern it or not: here then is, I believe, another "lower light."

Look, then, at the Table, and while, as we have said, our Lord Jesus is clearly symbolized, it is in relation to the twelve loaves that are borne upon it. Now the number "12" cannot fail to take our minds to its frequent occurrence in the Old Testament, also in our New Testament book of Revelation, where it unquestionably speaks of the twelve tribes of Israel, so that in the Table and the loaves we see our Lord in *relation to His people* bearing them up before God, in all the perfections and attractiveness of His own Person.

That at once gives us a suggestion as to the measurements; and the height of the Table being precisely that of the Ark, proclaim to us in symbol that our Saviour-Lord is even now bearing up His people before the face of God at *precisely the*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

same level as Himself! Not one hair's breadth are they lower than Himself there! It is our "standing" even now in Christ, who is in the presence of God for us!

Does plain Scripture confirm such an interpretation of the type? Indeed it does, for does not the Holy Ghost witness to us that we are "*accepted in the beloved*" (Eph. i:6), and that can only mean that the same favor that envelops Christ, the beloved, also envelops us in Him. Again, "*As he is so are we in this world*" (1 John iv:17); what can that mean but that the "loaves" are at the same height as the Ark? So that with some measure of gladness each one of us may sing:

"So nigh, so very nigh to God,
I cannot nearer be:
For in the person of His Son
I am as near as He."

Is not that celebrating, as it were, the loaves being ever at the same height as the Ark?

But this is so sweet a meditation for us poor failing things as we are, that it will not weary to consider it a little further, and turning to the later chapters of John's gospel, we must remember that just as in Exodus, so here, we are again looking into the heavenlies; for He says: "I have finished the work thou gavest me to do," while really His atoning work was, in a literal sense, still before Him when He thus spoke. Yet in order that we might see Him when invisible to the natural eye, He, as so often in John, takes a symbolic place, and is in Spirit on the resurrection-side of the cross, and thus He shews us what He—the incomparable Lover of our souls—is actually doing now! *He is maintaining His people at the same level as Himself.* Thus after washing their defiled feet, as he is now doing for all who will put their defiled feet in His hands* (chapter xiii); comforting (chapter xiv); communicating the secret of fruitfulness (chapter xv); the results of the coming of the Comforter (chapter xvi), He closes with that intercessory prayer in which He plainly says: "*Thou hast loved them as thou hast loved me*" (chapter xvii).

*And how can that be done save by a lowly confession that they *are* defiled?

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

O, do let us meditate upon it, for is not that precisely the language of the Table? In a word it is not our *state*, so changing, so filled with confessions with many a tear as it is here,

"Where the rapture of pardon is mingled with fears
And the cup of thanksgiving with penitent tears,"

but our never-changing *standing* in Christ before the face of God our Father, without one film of cloud above—one spot or stain within. Is your heart quite silent? May we not call this The Gospel of the Table, and find in this the reason for its being of the same height as the Ark?

But what of the length and breadth being less? Let me answer that question by asking another: Is there not ever more in Christ in His relation Godward (Ark) than in His relation to His people? (Table). Does not Scripture ever insist that there was, and is, and ever will be, that in our Lord which, since it exceeds both our needs and our thoughts, God only could apprehend? Surely we cannot greatly err in admitting that. *Our comprehension of Christ, which is ever governed by our realized need of Christ, is ever less than the infinitudes that God knows to be in Him.* Does not the prayer of the apostle tell the same truth: "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 height; and to know the love of Christ *that passeth knowledge*" (Eph. iii:17-19)? We can surely never know fully what "passes knowledge," and since that is *our* knowledge, and certainly not God's, would not that justify the Table telling of what our Lord is to us, His people, being less in breadth and length than the Ark which tells of what He is to God? In the Table our Lord is seen serving His people, and do their needs exhaust his resources? Surely not. There is infinitely more in Christ than His people's needs or comprehension, and God in Christ is thus able to do exceedingly abundantly above all we ask (our need) or think" (our comprehension) (Eph. iii:20).

But let us contemplate that beautiful Table a little more, and although these truths cannot, perhaps, be termed "lower lights" since they will be very familiar to many, even *they* will not object to enjoy them again. See all around the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

loaves the Table has a golden "crown," which evidently would prevent those loaves from falling. In their wilderness journeys many a rough place would have to be passed (are there not rough places in our pilgrimage?) and the loaves would be quite insecure apart from that "crown of gold round about," and when these rough places of affliction and sorrow come, are we not in danger? But does not that crown speak rather clearly of Him who is "able to keep His people from falling, and to present them faultless before the presence of His glory with exceeding joy" (Jude 24). Is it not a cheering thought that it was the Table's "crown" that kept those twelve loaves in safety; and may we not say it is the Lord's joy and *crown* to keep every one of His poor sheep till all are at home? So precious are these truths that I can but long to take your hand, my beloved, and say let us unite hearts as well as hands in prayer that all His people may enjoy them.

But more—on the other side of the "crown" was a border of a handbreadth. This sometimes spoke of limitation, as "Thou hast made my days as an handbreadth" (Psa. xxxix), that is, my span of life is very short. But here it must have a far better meaning, and tell us rather of the double security of the loaves. Suppose it were possible that one of the loaves had in some way got beyond the first "crown," does it fall to the ground, and so be marred forever? No, it only finds itself in that "handbreadth." And that border, too, has another "crown of gold" for the eternal preservation of all who are Christ's, is a very crown even to God the Father. Thus doubly secure we see in a beautiful symbol what we are so clearly assured of in John x:28-29, where the Lord not only assures us that no one can pluck His sheep out of *His* hand, but adds: "My Father, who gave them me, is greater than all and none can pluck them out of *my Father's* hand." Do not these two hands tell of the *double* security of every poor penitent sheep? But do, I beseech you, be clear on this: as to what constitutes a sheep. It is so greatly to be feared that thousands to-day make a very fatal mistake here, and identify the *profession* of being a sheep with the *fact*. Our Lord, in this same Scripture, makes

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the distinction as clear as possible for he says, as it were, I will tell you how my sheep may be descerned, it is thus: "My sheep *hear my voice*, and they *follow me*." Can any who do *not* hear His voice, amid all the tumult of the day, and do not follow Him, be justly comforted with these strong assurances of security? Surely not. A sheep is a very helpless creature, and so am I. A sheep is a very foolish creature, and so am I. A sheep is a very erring creature, ever prone to wander; and, alas, so am I. But these needs, helplessness and frailties are just what makes the Shepherd so precious, and prove me to be a poor, but true, sheep. It is a real joy to see those two crowns. If one of those loaves were missing at the end of the journey—it had evidently fallen and was lost—would it not speak of the inability of the "border" to retain? If one of Christ's true saints were to be lost would *that* be a "crown" or to His glory? The Table then just tells us the same truth as the long hair of the Nazarite—that it is our helplessness and our Saviour's grace that is our security.

The Table, too, accompanies redeemed Israel through all their desert journeyings; and for this it must be borne by staves; but these being of the same materials would still speak of the WILL of that Saviour taking His with His people, *through* the *rings*, that ever speak of the endless love that He bears them! O, there is a gospel even in the staves and rings of this lovely Table.

The "vessels" were all of gold, and being that were, of course, "vessels unto honour," as is *everyone* who is born of God, and thus partaker of the divine (or golden) nature. There were large vessels and little vessels, but all equally serviceable—surely *that* needs no interpretation for the comfort of us "little ones."

A Message for Each Day

July 1. "*Thy gentleness hath made me great*" (Psa. xviii:35).

The word is variously rendered "goodness," "providence," "help," "condescension," "discipline," or "fatherly correction." All express the idea. Best of all the language is *future*. "Thy kindness is to make me great." You may have no honor *now* (1 Cor. i:26-28), but presently all the universe shall know "He took the beggar from the dunghill, to set him among princes."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

July 2. *"Because thou hast kept the word of my patience, I also will keep thee"* (Rev. iii:10).

Read the whole promise: These two "keeps" are the most fomentous in all Scripture. They relate to your present attitude, and future safety. To be waiting the Lord's return is the highest form of Christian sanctification. Very few recognize the fact that He is *now* the Rejected One; a King without a kingdom. To be patiently waiting *with* Him will secure the highest privileges in His crowning day.

July 3. *"But he was a leper"* (2 Kings v:1).

How often these words have fitted into your life and mine. Everything was going prosperously save *one*. If you only could have altered that "but." It was the incurable spot. See how much resulted from Naaman's "but." Healing to himself. Knowledge of God to the king. And honor to the little maid. So *your* sore may be blessed to others.

July 4. *"Maranatha"* (1 Cor. xvi:22).

Read it as you will: "Our Lord is coming"; "Our Lord will come"; or as a prayer, "Our Lord come!" The meaning is essentially the same. It was the early Christians' watchword. It cheered them amid all depressions. Let it be your encouragement. Hold to the *fact*, and do not quarrel about the *manner*. He personally is coming back.

July 5. *"To her was granted that she should be arrayed in fine linen"* (Rev. xix:8).

This is a very deep Scripture. It hints at the resurrection glory (Dan. xii:3; Matt. xiii:43). By sin Adam, of all creatures, became unclothed. By redemption we are to be reclothed. What is true of the whole church, the Bride of the Lamb, is true of the individual Saint. Our present personal righteousnesses are the material from which is being woven the quality and beauty of our future personality.

July 6. *"Our light affliction which is for a moment"* (2 Cor. iv:17).

The idea is something weighed against another thing. Glory means *heaviness*. Nothing is so heavy as light, which constitutes glory. Glory is very heavy. It takes a great quantity of affiictions which are light as feathers, to balance a little glory. When we consider we are promised an *exceeding weight* of it, shall we wonder if the counterbalance be "much affliction?"

July 7. *"Come ye yourselves apart . . . and rest awhile"* (Mar. vi:31).

This is a call too seldom heeded. The quiet hour with Jesus is now very rare. Mind culture or physical culture take lead before soul culture. Do try and get a vision of God today. Do try and see yourself in His light. Remember you must go *apart*. Have some "mountain," some "desert," some "closet," and let it be the Lord's "Little Sanctuary."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

July 8. "*I am the way*" (John xiv:6).

All flesh have turned after the deceiver and "corrupted their way upon the earth." The Saviour alone can bring us back to God. So He is called "The way of salvation," "The way of righteousness," "The way of peace," "The way of holiness," "The way of life," "The newly made way." Millions have walked this bright path. Are you on the road to the "pleasures forevermore?"

July 9. "*Despise not thou the chastening of the Almighty*" (Job. v:17).

This grand title which occurs nearly sixty times in Scripture, is half that number in the book of Job. The afflicted like Naomi (Ru. i:20, 21) have found great comfort in God's *omnipotence.* Satan can plunge you into no difficulties from which the Almighty cannot rescue you. If the waves are strong, remember His arm is stronger. Leave impossibilities to His strength.

July 10. "*The Messenger of the covenant whom ye delight in*" (Mal. iii:1).

He is coming again to earth. The title is the name of an *office,* not of nature. "He took not on Him the nature of angels." "He is better than angels." It is the Son of God, the Messenger of the Godhead who is coming. Whenever He came in the past He proved a Redeemer (Gen. xlviii:16; Exo. xxiii:20). He comes to resurrect His saints, and redeem Israel. Can you abide His coming?

July 11. "*Awake, awake, put on thy strength, O arm of the Lord*" (Isa. lxi:9).

This is a timely prayer for today. Long has God been silent in the heavens, and patient with the wickedness of men. The "arm of the Lord," speaking as men speak, stands for His great power (Deu. vii:8; Isa. lxii:8). Are you in depression over your own affairs, and the confusion around you? Remember all signs show that Isa. xl:10 will soon be fulfilled.

July 12. "*Accepted in the Beloved*" (Ep. i:6).

Whose beloved? The beloved of the Father (Matt. iii:17). Then how complete and unalterable must your acceptance be. Nothing depends upon your variable affection, but upon the Father' sunchanging delight in the Son. You are loved in Him, not in yourself. Let none dare challenge you, "What is thy Beloved more than another beloved."

July 13. "*O Lord, I am oppressed, undertake for me*" (Isa. xxxviii:14).

Among the many relations our Saviour bears, He is the Counsellor of the Old Testament, and the Advocate of the New (Isa. ix:6; 1 John ii:1). The world's wisdom is sure to *mislead.* He is the wisdom of God. Do you need a *special pleader* to defend against Satan? He is the Advocate. "Trust then in the Lord, and lean not unto thine own understanding" (Prov. iii:5-6).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

July 14. "*Be patient towards all men*" (1 Thes. v:14).

This is often very hard; especially when an enlightened conscience shows us *we* are in the right. Think then how Jesus acted. He never was indignant except when the honor of His Father was involved. All *personal* provocation He took with supreme patience. Learn, then, you may be zealous for *God*, but never angry for *yourself*.

July 15. "*This is of a truth that prophet that should come*" (John vi:14).

Your Saviour is that prophet. A prophet is one who unfolds the mind of God. As you study the old Prophets, and read the explanations of teachers, do not forget that none can teach like Christ (1 Jno. ii:27). He alone can save you from wild fanaticism, or unbelieving indifference. Presume then upon His office and seek Him rather than human teachers, to instruct you.

July 16. "*It is no more I that do it, but sin that dwelleth in me*" (Rom. vii:17).

This is one of the most remarkable and daring of Scripture statements. Have you entered this experience? Is your true self now committed to that which is good and holy? Do you tolerate sin only as an unwelcome guest that you long to be rid of? And if its presence distresses you, then you have made an immense stride into that grace which is *deliverance* from the power of sin.

July 17. "*To me to live is Christ, and to die is gain*" (Phil. i:21).

You are happy in Christ, are you not? You realize that He hath avouched to be your Saviour to all eternity? Now think of this present joy as only the *infant* life of a babe. What shall it be when your are loosed from the swaddling bands of earthly restriction, and as a free perfected spirit enter upon the full life of glory? Death then is not so dreadful, is it?

July 18. "*Blessed is he that considereth the poor*" (Psa. xli:1).

Yourself may be too indigent to help them; but you can *think* on their estate, if you want the blessing (v:2-3). The rule is found in Psa. xxxv:13-14. Do you realize that the *larger* proportion of mankind are this moment in abject poverty? One of the greatest acts of Christ when He returns will be to deliver the needy (Psa. lxxii:12-13). Pray then daily for the coming of the *Helper of the Poor.*

July 19. "*I will not fear what flesh can do unto me*" (Psa. lvi:4).

The thought is to contrast puny *man* with the Almighty *God.* The worst thing man or demon can do is to kill our *bodies.* But God can smite the *soul.* Therefore we are to fear Him. Then, if by grace our souls are safe in Christ, we can laugh at every earthly harm; for we know that Christ's sheep can never perish, or be plucked out of His sheltering hand.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

July 20. "*All things work together for good to them that love God*" (Rom. viii:28).

Do not expect them to work this result *apart*. In chemistry two of the bitterest substances, combined, produce a sweet. The expression means *co-operation* (Mar. xvi:20; 1 Cor. xvi:16). *Three* factors are necessary to this combination: 1. Your submission in heart. 2. Your meekness towards those who harm you. 3. The fellowship of the spirit to *mix* your experiences for the final demonstration.

July 21. "*And there shall be no night there*" (Rev. xxii:5).

Every description of the eternal state points to a condition of light; unceasing light. We know how darkness *comes between*, and separates us from objects. No darkness there shall ever hide Jesus from our gaze (v:4). We know how crime and pain intensify in the night. All that belongs to "the former things," which shall pass away. The *stars* of the present night shall there be *suns*.

July 22. "*I tell you before it come*" (John xiii:19).

"That when it is come to pass, ye might believe that I am He." Do you realize, when you hear the deity of our Lord assailed, what a powerful argument is contained in these words? Where is the statesman or newspaper editor, thick in the midst of current events, that can tell how anything is going to turn out? But Jesus, with perfect accuracy foretold the whole course of Christendom. What can His critics answer?

July 23. "*Unto all them that love His appearing*" (2 Tim. iv:8).

What? A crown shall be given. No one can love Christ's coming but those who expect *benefit* from it. If death brings our full reward, then we have no use for the Advent. Paul did not see it so. Christ's coming was to bring his crown; his day of triumph; his final honors. So He is coming to *you*; your Bridegroom to marry you; your Redeemer to resurrect you.

July 24. "*All Scripture is given by inspiration of God, and is profitable*" (2 Tim. iii:16).

Think of this wonder. At this moment multitudes of people, with a multitude of different wants, are pleading some *fragment* of this Scripture before heaven. One wants Balm, another wants Manna, another wants a Sword, another brings Praise. All find some sacred Promise as their special guarantee. What other book has proved such a Golden Light in the journey of this wilderness world?

July 25. "*Be no more children, tossed to and fro*" (Ep. iv:14).

Compare this with Heb. vi:19. The figure in both cases is of a drifting ship. Divine "doctrine" is an anchor. Men's views are but winds to toss us. If you are firmly tied to Christ the ascended and eternal Forerunner and Priest, no matter how many wild" deceits," "slights of men," or "cunning craftiness" blow upon you, your anchor will hold within the veil.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

July 26. "*He led them forth by the right way*" (Psa. cvii:7).

Geographically, it was a *wrong* way, for they constantly doubled their own tracks. But it was the way of *discipline*; and that made it the best way. And this is what we are to learn from Israel: "My thoughts are not your thoughts, neither are your ways my ways saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

July 27. "*The end of all things is at hand; be ye therefore sober*" (1 Peter iv:7).

Four solemn "ends" are definitely mentioned: 1. The Flood, Gen. vi:13. 2. Death, Ecc. vii:2; Heb. ix:27. 3. The Old Dispensation, Rom. x:4. 4. This Age, 1 Peter iv:7. The signs of this last are upon us. They include the *activity* of the few; *famines*; *earthquakes*; *blasphemous religions*; great *moral confusion*; *multiplied riches*. Are any of these signs apparent? Then heed the warning, believer.

July 28. "*As He is, so are we in this world*" (1 John iv:17).

Taken as the standard, how was He? Had He riches or fame? Did He possess auto cars? Did His wearisome ministry send Him on vacation trips across the Mediterranean? Did He attend the theatre to learn how to preach effectively? We must not continue the blasphemy. Brethren, sisters, how far have you departed from His standard? Let your own conscience answer.

July 29. "*Keep me from evil that it may not grieve me*" (1 Chron. iv:10).

Literally, "undertake for me." Jabez is an interesting study. About to undertake some difficult enterprise, he had no confidence in self, but prayed for aid. Like us, he was a *son of sorrow*. He feared it; but knew there was one way of deliverance. Notice, he threw Jehovah upon His own *covenant*. So may we base all our desires upon the Saviour's request (John xvii:15).

July 30. "*Keep me as the apple of the eye*" (Psa. xvii:8).

This is one of the sweetest of symbols for Divine protection. Eyes are valuable. So are we. Eyes have special shelters; a frame of bones and muscles; lids; lashes; softening oils; tears for cleansing. The saint has Father, Son, Spirit, angels and promises on his behalf. The exquisite sublimeness of the eye sets forth that close identity which exists between the Lord and His own.

July 31. "*That which ye have, hold fast till I come*" (Rev. ii:25).

Never was there greater danger of losing it. It is the old-fashioned truth given so long ago. Jude warns that false teachers will try to wrest it from you. Notice the blessed juxtaposition. When all sorts of evil surrounds you, hold fast the truth you have. Do not dabble with *new* theories; He is coming. The confusion is proof of it. And His coming will indicate our faith in the old way of truth.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Sword of God.

"He placed at the east of the garden of Eden Cherubim and a flaming sword."—Gen. iii:24.

"Awake, O sword, against My Shepherd, and against the Man that is My fellow, saith Jehovah of hosts."—Zech. xiii:7.

"Out of His mouth goeth a sharp sword."—Rev. xix:15.

There is a tender side, and there is also a stern side, to the divine character, for God is both light and love. Rom. xi:22, bids us "behold therefore the goodness and severity of God." But who is competent to declare either? Who is able to sound the depths of the matchless statement that "God so loved the world that He gave His Only-Begotten Son?" (John iii:16). Or who can adequately gauge the meaning of the solemn warning, "the smoke of their torment ascendeth up for ever and ever"? (Rev. xiv:11).

Men are always apt to think of God with a bias in their minds. Some perceive the tender side of His character and imagine that because God is love there cannot possibly be an eternal hell; others again fail to see the tender side at all, and think of God like the man in Matt. xxv:24, who said: "Lord, I know Thee that Thou art a hard man, reaping where Thou hast not sown, and gathering where Thou hast not strawed." Neither the one nor the other really know God in their hearts.

Our theme just now is the sword of God. The first mention of it in Scripture is in Gen. iii:24. The Lord God placed at the gate of Eden, a Cherubim and a flaming sword. This marked the close of the first chapter in the history of man—a sorrowful close surely. The Creator made man for His pleasure. He endowed him richly, placing him in the most delightful surroundings, and granting him manifestations of Himself. It was needful that some test should be imposed in order that it might be seen whether this responsible being would continue in faithfulness or not; the test took the form of a divine prohibition of one tree. Against this, the man, led by the woman, who was herself deceived by Satan, rebelled, and thus fell from his first estate. He could no longer be suffered to continue in the garden, and was accordingly expelled, though not until words of hope were sounded in his ear in the curse upon the serpent. The

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Cherubim and the sword were then placed at the east of Eden to keep the way of the tree of life. Man has thus forfeited all claim to life. Life—eternal life—can only now be had as the gift of sovereign grace. What a moment for the heart of God when He found Himself compelled to draw His sword against His favored creature man, posting also at the garden gate the administrators of His judgment!

But we pass to Zech. xiii:7: "Awake, O sword, against My shepherd." Who is the speaker? Jehovah of hosts, the God of the flaming sword. Of whom is He speaking? Of His beloved Son, our Lord and Saviour Jesus Christ. We have thus the sword of God directed against the sinner in Gen. iii and against Christ in Zech. xiii. Mark how this passage speaks of the person and sufferings of the Lord Jesus. Jehovah calls Him "My fellow." He is thus divine. In no sense and at no time was He ever inferior to Him. "I and My Father are one," said He in the days of His flesh—one in majesty, power, wisdom and glory. But Jehovah of hosts calls Him "the man." He became this in His grace—the seed of the woman, that He might bruise the serpent's head. We thus think of the Saviour as uniting Godhead and manhood in His one sacred person. But He must needs suffer; for incarnation could not of itself suffice to procure our salvation. So we hear the awful words, "Awake, O sword, against My shepherd, and against the man that is My fellow, saith Jehovah of hosts; smite the shepherd." This was at Calvary. There the good Shepherd did not merely risk His life for the sheep, like David when he pursued the lion and the bear, but He laid down His life. Well knowing all that would befall Him in this world, He came from Heaven's glory, and did not pause in His downward course until He closed His eyes in death upon Calvary's tree. What a moment it was when God felt Himself obliged to sheath His sword in the heart of the Son of His love! But in the hour that He was thus smitten of God He wrought a full and efficacious atonement for our sin and guilt.

In Rev. xix:15, we have a sword proceeding out of the mouth of Christ. This time the sword is directed against

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the foes of God and His Son. The language is necessarily symbolical, as occurring in the book of Revelation, but its meaning is plain enough. It is judgment executed at His command. When will this be? When He rises up from the throne upon which He is now seated, and comes forth in His majesty and might. Rev. xix:11-21 gives us a graphic description beforehand of that terrible day.

It is God's way before drawing His sword to sound the trumpet. Turn, please, to Ezek. xxxiii:4-5, and you will see this plainly. "Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning," etc. Thus before God destroyed the earth by water, He sounded the warning trumpet by means of Noah; and in our own time, ere the last stroke falls, His trumpet resounds in the Gospel call. Will you not heed it, and seek salvation while you may? "Shall a trumpet be blown in the city, and the people not be afraid?" (Amos iii:6). Will you not be afraid, and flee from the wrath to come? Does the Gospel trumpet sound in your ears in vain? I conclude by quoting Prov. xxix:1: "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." God grant this may not be your doom!—W. F.

SEVEN OFFICES OF THE SPIRIT AS GIVEN IN THE GOSPEL OF JOHN

1. Quickening—John iii:5, 6; i:12, 13, 32, 33.
2. Indwelling—John iv:14; Eph. iv:30; 1 Thess. v:19.
3. Outflowing—John vii:37-39.
4. Comforting—John xiv:16, 17; 1 John ii:1, 27; Rom. viii:9; 1 Cor. vi:19.
5. Teaching—John xiv:26; Rom. xii:3; 1 Cor. ii:14; viii:2; John vi:63.
6. Reproving—John xvi:8.
7. Predicting—John xvi:13; Matt. i:18; iii:16; Acts x:38; Luke iv:1; Matt. xii:28; Heb. ix:14; Rom. viii:ii; Acts ii:33.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Heart of the Lesson

By Arthur Forest Wells

THE HOLY SCRIPTURES

July 7. The Story of Ezekiel. Ezk. i:1-3; ii:1-iii:27, viii:1-4, xi:22-25, xxiv:15-24, xxxiii:30-33,
Golden Text: Ezk. xxxiii:11

Daily Readings

Mon., July 1, Ezk. i:1-28. Tues., July 2, Ezk. ii:1-3:11. Wed., July 3, Ezk. ii:12-iii:27. Thurs., July 4, Ezk. viii:1-18. Fri., July 5, Ezk.xi: 14-25. Sat., July 6, Ezk. xxiv:15-24. Sun., July 7, Ezk. xxii:21-33.

The Outline of the Lesson

I. The Date and the Place of the Beginning of Ezekiel's Ministry, Ezk. i:1-3. II. Ezekiel's Commission, Ezk. ii:1-iii:11. III. Ezekiel's Transfer to the Captives, Ezk. iii:12-15. IV. Ezekiel as a Watchman, Ezk. iii:16-21. V. The Vision and the Message in the Plain, Ezk. iii: 22-27. VI. The Vision of the Lord's Glory, and of the Profanation of the Temple, Ezk. viii:1-4. VII. The Departure of the Lord's Glory from Jerusalem, Ezk. xi:22-25. VIII. Ezekiel a Sign to His People, Ezk. xxiv:15-24. IX. Hearing Without Doing, Ezk. xxxiii:30-33.

The Heart of the Lesson

The land of Israel was the geographical Belgium of the ancient world, for it lay in the path of the civilizations of the east, the north, and the south. As long as Israel obeyed Jehovah, He manifested His faithfulness in protecting them from, and blessing them in the presence of these surrounding powers; but when they forsook Him, He used these Gentiles to chastise them. And so it came to pass that the northern tribes of Israel were taken captive by the Assyrians toward the end of the 8th century B. C., and the southern tribes of Judah were carried away into Babylon in the beginning of the 6th century B. C.

Jeremiah was the prophet of the closing days of Judah's independence. He was called upon to deliver the twofold message of judgment and hope in the presence of the people's unbelief toward the Lord, and their acceptance of the false hopes of the popular prophets. Ezekiel inherited this problem of Jeremiah. He, too was commissioned to declare against the false hopes of the people, who did not take the captivity seriously, and in time to point the way to true confidence in Jehovah concerning the future. The first part of this ministry was exercised before the fall of Jerusalem, the second part followed that event. The prophecy of Ezekiel has three major themes: First, Prophecies, given before the destruction of Jerusalem, that declare against the sins of the people of Israel. Secondly, Prophecies of Jehovah's judgment against Israel's enemies. Thirdly, Prophecies, delivered after the fall of Jerusalem, that announce Israel's restoration.

As we glance at the texts which are given for this lesson, we find certain things that invite careful attention. We note some of them briefly. Ezekiel makes much of the Word of God. Here are some of his expressions, "Jehovah said;" "Thus saith the Lord Jehovah;" "The word of Jehovah came unto me, saying." This fact denies that Ezekiel was a mere copyist of Jeremiah, and that he was giving us nothing more than his own religious experience. It proves that his ministry had its source and authority in God. We may therefore read his Book with the confidence that we are reading what God Himself has said.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Ezekiel also magnifies the presence of the Holy Spirit. As the Word of God gave him authority, so the Spirit of God gave him power. The Word and the Spirit always go together. "The Spirit breathes upon the Word, and brings the truth to sight; Precept and promises afford a sanctifying light. A glory gilds the sacred page. Majestic, like the sun, It gives a light to every age; It gives, but borrows none." Compare Lev. viii:25-30; John iii:5; Eph. v:25-27; Acts i:2; John vii:37-39.

Given the Word and the Spirit of God, Ezekiel was privileged to have many precious visions of the Lord. He saw the Lord's glory in spite of the fact that he was a captive, who had to live among a disobedient people. He walked "by faith, not by sight" (2 Cor. v:7). He set his "mind on the things that are above, not on the things that are upon the earth" (Col. iii:2). Well might he have used such words as those of 2 Cor. iv:17-18 to describe his experience: "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Ezekiel is very definite in dating and placing the facts which he records. Definite things came to pass at definite times and locations in his ministry. This fact not only has a historical value, but it teaches an important spiritual lesson. How many of our lives are characterized by such spiritual definiteness? How many among us can speak in like positive terms about our experience with the Lord? What answer would the majority of church people give to such questions as these: "When and where were you born again?" "When and where did the Lord call you to do some definite work for Him?" "When and where did you have a particular answer to prayer?" "When and where did the Lord use you to lead someone into the clear light of salvation, fellowship, and service?" Alas, very much of our modern church life is characterized by a disheartening vagueness! It was not so with our prophet. He could note the time and the place, and then write, "The word of Jehovah came *expressly* unto Ezekiel."

Let the Christian worker now, in view of such facts as we have enumerated, consider the solemn warning which the Lord gave to this prophet in chapter 3, verse 16-21 of his prophecy. May the Holy Spirit guide each teacher to understand this passage correctly, and to apply the force of it wisely.

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

July 14. Ezk. xviii:1-32, xxxiii:1-20.
Golden Text: Rom. xiv:12.

Daily Readings

Mon., July 8, Psa. viii:1-9. Tues., July 9, Psa. li:1-19; Wed., July 10, John vi:22-39. Thurs., July 11, John xxi:15-23. Fri., July 12, 2 Cor. v:1-19. Sat., July 13, Ezk. xviii:1-32. Sun., July 14, Ezk. xxxiii:1-20.

The Outline of the Lesson

I. The Guilty One Shall Die, Ezk. xviii:1-4. II. The Just Shall Live, Ezk. xviii:5-9. III. Guilty Sons Shall Suffer, Ezk.xviii:10-13. IV. Law-Abiding Sons Shall Not Suffer with Guilty Fathers, Ezk. xviii:14-18. V. No Transfer of Guilt, Ezk. xviii:19-20. VI. The Penitent Shall Live, Ezk. xviii:21-33. VII. Backsliders Shall Die, Ezk. xviii:24. VIII. Jehovah's Ways are Equal, Ezk. xviii:25-30a. IX. Plea for Repentance, Ezk. xviii:30b-32. X. The Responsibility of the Watchman, Ezk. xxxiii:1-9. XI. The Message of Warning, Ezk. xxxiii: 10-16. XII. The Lord's Righteous Judgment, Ezk. xxxiii:17-20.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Our lesson deals with one of the phases of the personal equation of the spiritual life. We should remember, however, that the text before us is one which is based upon the law-covenant of Jehovah with Israel, and that it does not set forth the principles of the gift of eternal life in Christ Jesus. These threats and promises must be understood in the light of the immediate burden of the prophet. It would be well for the teacher to write over these two chapters, as well as over the first half of the second chapter of Romans, "This passage deals with law, not grace." That we may draw some very important lessons from these texts for the Christian, we are ready to admit and to teach; but we should not forget the principle of differentiation which we find in John i:17, "For the law was given through Moses; grace and truth came through Jesus Christ;" and the blessed contrast of Rom. iii:20-22, "Because by the works of the law shall no flesh be justified in His sight; for through the law (cometh) the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe."

Let us note first that there is a personal equation in the spiritual life. Much of the religious propaganda that has gone out by tongue and pen in recent decades has been given in terms of "man" rather than in terms of "men;" that is to say, the so-called "social gospel," which is not a Gospel (cp. Gal. i:6-7), has emphasized the mass at the expense of the individual. It is always easier to talk in general than in particular terms. The natural heart finds no difficulty in talking about being children of Abraham (John viii:33), but it halts very easily at going to the Lord Jesus Christ for eternal life (John v:40). We will not deny that there is a place for mass movements and general outlooks upon life. God Himself has dealt with the Jew, the Gentile, and His own Church (1 Cor. x:32). But He always sees the mass from the standpoint of the individual. Let us look again at John iii:16, "For God so loved the *world*, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have eternal life." The word "world" stands for the mass; but the word "whosoever" represents the individual, and you will notice that salvation proceeds on the basis of the latter. See carefully John vi:37-40, and note the emphasis that is there laid on particular persons. An editor of one of our leading Christian weeklies found long ago, that when he tried to write something of such general interest that it would appeal to everybody, it appealed to nobody. But when he wrote of some actual incident that happened in the experience of some one individual, he found that many were likely to be interested.

Oh, the blessedness of the personal equation between God and His child through faith in Christ Jesus! I have just read the following account with much blessing. There was a man of great missionary zeal who, when he lay dying, was moved to tears. His wife asked him whether he was suffering much. But he responded with a smile that lit up his face, and said, "I wasn't suffering. It is not because I am in pain. I weep for joy, because I said, 'My Father,' and I heard Him whisper back, 'My Child.'" David must have been in a mood like that when he wrote the Eighth Psalm, saying, in verses 3 and 4, "When I consider Thy heavens, the work of Thy fingers, The moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? And the son of man, that Thou visitest him?" Compare Matt. xi:28; Rev. iii:20-21.

Now let us note that the privilege of being an individual in the realm of grace, brings with it a solemn responsibility, a personal responsibility. There is a personal responsibility concerning sin, salvation, and the Christian life. We must acknowledge our own sinfulness before

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

God. See Psa. xxv:7; li:1-4; Luke xv:21; Rom. vii:14-20; 1 Tim. i:15. Again, we must realize that we are saved through a personal faith in the Lord Jesus Christ. See Gal. i:19-20. And there rests upon us the serious but joyful duty of yielding to the will of God in our Christian walk. There is a precious passage in John xi:28, which tells us that Martha, to whom the Lord had just spoken about "the Resurrection and the Life," "called Mary her sister secretly, saying, The Teachers here, and calleth thee." Let us, just now, put the emphasis on the last word of her sentence, "The Teacher is here, and calleth *thee*." Such is the individualism of the fellowship which grace creates. Or let us turn to John xxi:22, "Jesus saith unto him, If I will that he tarry till I come, what (is that) to thee? follow thou Me." Dr. D. J. Burrell once began a sermon on that text with this sentence, "The story begins with seven men, narrows down to two, and ends with one." Let us pray that we may all be faithful to our personal duties as Christians, so that we may say at the end of this life, whether by death or rapture, "I have fought the good fight, I have finished the course. I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing" (2 Tim.iv:7-8)

EZEKIEL'S VISION OF HOPE

July 21. Ezk. xlvii:1-12.

Golden Text: Isa. ix:7.

Daily Readings

Mon., July 15, Joel iii:9-21. Tues., July 16, Zech. xiv:1-21. Wed., July 17, John i:19-34. Thurs., July 18, John iii:1-30. Fri., July 19, John iv:1-42. Sat., July 20, John vii:25-44. Sun., July 21, Rev. xxi:9-xxii:5.

The Heart of the Lesson

This lesson deals with the subject of the future restoration of the land of Israel. While the language is symbolical, we have no difficulty in recognizing its kinship to the prophecies which speak of the physical change that is yet to be wrought upon the face of the land of Palestine. Zech. xiv:4 gives us one aspect of this change, "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west (and ther shall be) a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Isa. xxxv:1-10 gives another account of that change, "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of Jehovah, the excellency of our God. . . . In the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness. . . . No lion shall be there, nor shall any ravenous beast go up thereon; they shall not be found there; but the redeemed shall walk (there): and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away."

It should be remembered that the historical fruitfulness of Canaan was the result of the dispensation of Jehovah's grace, while the present

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

desolation of the land is the result of His faithfulness in response to Israel's sins. Compare Lev. xxvi:52-35; Isa. i:2-9. See Gen. xviii:20, xix:24-25, 28 for an explanation of the condition of the country in and around the Dead Sea. Here we see very evident examples of the principle enunciated in Gen. iii:17b-19a. It is quite plain, therefore, that the accomplishment of Ezekiel's vision must proceed from the basis of redemption, and that it must be wrought by God Himself.

This, indeed, is the import of our lesson. The waters here are not the waters of a natural stream. The rivers of nature do not progress as this one does, for note that this river enlarges without the addition of tributaries. It has but one source of supply, and that is from beneath the altar in the house of God. The altar speaks of the Blood of Christ; the water is a type of the Spirit and of the Word of God. The healing and the food which the river brings are the results of His marvelous grace. And we cannot but note that the entire blessing, which is like that of the benediction of the man in the First Psalm, is dispensed accoring to the principles of Him Who is the God of order and abundance. The river is measured, not in order to find its irreducible minimum (like a man weighing a pound of sugar), but in order to indicate its abundance. Compare John x:10b; Rom. v:8-11, 20-21.

All this may have its spiritual application. Our lives need the refreshing of the Blood, the Spirit, and the Word of God. Such revivals do not come by way of a reformation which seeks to remove the sand from the desert, or the salt from the Dead Sea; but they do come by the impartation of the Lord's blessing from without. May God grant this blessing to each of us, "according to His riches in glory in Christ Jesus" (Phil. iv:19).

THE STORY OF DANIEL

July 28. Dan. i:1-21, ii:13-19, iv:19, vii:28, viii:15-18, ix:20-23, x:1-19, xii:9

Golden Text: Dan. xii:3.

Daily Readings

Mon., July 22, Dan. i:1-21. Tues., July 23, Dan. ii:25-49. Wed., July 24, Dan. iii:19-30. Thurs., July 25, Dan. iv:28-37. Fri., July 26, Dan. v:17-31. Sat., July 27, Dan. ix:20-27. Sun., July 28, Dan. xii:1-12.

The Outline of the Lesson

I. The Man Daniel, Dan. i:1-21. II. Daniel's Prayer for the Secret of the King's Vision, Dan. ii:13-19. III. Daniel's Attitude Before Interpreting the Dream of the Tree, Dan. iv:19. IV. Daniel Troubled About the Dream of the Beasts, Dan. vii:28. V. Daniel in the Presence of Gabriel, Dan. viii:15-18. VI. Daniel's Heavenly Commendation. Dan. ix:20-23. VII. Daniel Terrified by the Vision of a Man, Dan. x:1-19. VIII. Words for the End, Dan. xii:9.

The story of Daniel is really the story of the God of Daniel. Daniel took great pains to have his life understood from that point of view, and we would err in our understanding of him if we failed to grasp that fact. Daniel gave God the glory for His wonderful leading privately and publicly. When he received the secret of the king's vision, "Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are His. And He changeth the times and the seasons; He removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that have understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, Who has given me wisdom and might, and hast

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

now made known unto me what we desired of Thee; for Thou hast made known unto us the king's matter." And when he stood before the king, he said, "The secret which the king hath demanded can, neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and He hath made known to the king Nebuchadnezzar what shall be in the latter days." No wonder, then, that the king responded to the revelation of the dream and its interpretation with the following words, "Of a truth your God is the God of gods, and the Lord of kings, and a Revealer of secrets, seeing thou has been able to reveal this secret." And when Daniel was taken out of the den of lions, Darius wrote to all the earth, "Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed; and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, Who hath delivered Daniel from the power of the lions." Of course, there is a human side to the story of Daniel. It is an account of personal virtue, prayer, and trust in Jehovah. But this is a human side that magnifies the aspect of the Divine. Let us study the lesson from that point of view.

It is impossible for us to take up a detailed study of the prophecy of Daniel in the brief space which is at our disposal; but we will attempt to make a few helpful remarks. The contents of the Book may be arranged in the following chronological order: I. Introduction, i:1-21. II. Nebuchadnezzar's Dream, ii:1-49. III. Nebuchadnezzar's Image of Gold, iii:1-30. IV. Nebuchadnezzar's Tree Vision, iv:1-37. V. Daniel's Vision of the Beasts, vii:1-28. VI. Daniel's Vision of the Ram and the Goat, viii:1-27. VII. Belshazzar's Feast, v:1-30. VIII. Daniel in the Lion's Den, v:31-vi:28. IX. Daniel's Prayer and the Prophecy of the Seventy Weeks, ix:1-27. X. From Darius to the Man of Sin, xi:1-xii:13. XI. "A Man Clothed in Linen," x:1-21. There are four great points of view in this prophecy: the political, the intellectual, the moral, and the spiritual. Chapters ii and vii appear to cover the same ground; but the points of view are very different. Nebuchadnezzar sees the future of the world in the form of a 'man.' Daniel sees that same fact in terms of 'beasts.' While much of Daniel's prophecy is the record of a direct revelation from the Lord, we should not fail to see that he was also guided by "the books," that is, the Books of the Old Testament, which were then extant, especially Jeremiah. If the teacher, because of the lack of more time, will give his class a rapid but well-studied out line of chapters i, vii, ix, and xii we feel certain that the crowded consideration of this wonderful prophecy will be a great blessing to him and to his scholars. Dr. Gaebelein's exposition of Daniel should be a great help.

"He writes in characters too grand
For our short sight to understand;
We catch but broken strokes, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless strife—
But there, with larger, clearer sight
We shall see this—
His way was Right."—*John Oxenham.*

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI AUGUST, 1929 No. 2

Editorial Notes

His Great Work

The work of our blessed Lord in redemption is the great theme of the Scriptures. He came to this earth to accomplish the blessed work the Father gave Him to do and He finished that work on the cross. He is now engaged in work and service in the presence of God. Some day His present work will be finished. There is also a great future work of Christ, which will begin with His glorious manifestation, when all things will be put in subjection under Him, when He will rule and reign as King of kings and Lord of lords. And that work will likewise end, for it is written, "Then the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also be subject unto Him, that put all things under Him, that God may be all in all" (1 Cor. xv:24-28).

And how precious to faith to contemplate this work of Christ in which we are so prominently concerned! Like everything which concerns Himself, His work, past, present and future, is inexhaustible. But though our finite minds cannot grasp the full meaning of His mighty work, faith can enjoy it. Faith looks back to see what was accomplished by His work on the cross, and what we who believe

Our Hope 36 (1929-1930)

possess on account of that work. Faith looks up and knows that He liveth and all His gracious love and work is still for us. Faith looks forward and knows that when He comes again to do His great future work, we shall be sharers in that work of judgment and glory.

And all this great work of the Lord Jesus Christ, so fully revealed in the New Testament, was foreshadowed in the Old Testament by divinely given institutions, laws and ceremonies, and predicted by direct prophecies, the utterances of holy men of God. In the fullness of time, the appointed time, He came, "God manifested in the flesh." Incarnation made God known to man. "No man hath seen God at any time; the only Begotten of the Father, who is in the bosom of the Father, has declared Him" (John i:18). The Lord Jesus Christ revealed God, all His attributes; He imaged forth God, because He is God. But another work was necessary to bring redemption. To accomplish that, He had to go to the cross, He who knew no sin had to be made sin for us, He had to die. What that work meant, who can describe it! How He suffered in Himself, from men, from the devil, and more than that from God Himself. Smitten and afflicted of God! "*Thou* hast brought me into the dust of death" (Psalm xxii:15); thus His Spirit had predicted His great work of atonement. "My God, my God, why hast Thou forsaken me?" was His cry out of the depths of the horrible pit, depths which only God and He Himself can measure. But faith looks back and knows He cried, "It is finished," and the work He came to do *is* finished. Let a few Scriptures speak of what that work meant, when God's holy Son shed His precious blood.

"All have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Jesus Christ. Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness" (Rom. iii:23, 24).

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v:1).

"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" (Rom. vi:6).

"Christ died for our sins according to the Scriptures" (1 Cor. xv:3).

"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:21).

"In whom we have redemption through His blood" (Eph. i:7).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

And having made peace through the blood of His cross, by Him to reconcile all things unto Himself" (Col. i:20).

"Forasmuch 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" (Heb. ii:14).

"For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God " (Heb. ix:13-14).

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (1 Pet. ii:24).

Blessed be God, this and much more has been accomplished on the cross for all who believe on the Lord Jesus Christ. How needful it is that we remind ourselves constantly of these blessed Gospel facts, for these are the things denied today.

And now in Glory He still works. While the great work of reconciliation and all that is connected with it was finished and all things are now ready, there is a work, with which our blessed Lord is occupied, which is not yet finished. What an omnipotent and exalted Lord we have! He has the highest station in heaven, He who loveth us is not alone on the right hand of God, but He is also Heir of God. He upholdeth all things, all things consist by Him. This marvelous universe, which fallen man tries to explore with his little instruments, is all under His control and upheld by Him; without Him it would go to pieces. The angels are under Him, and He sends forth these ministering spirits to minister unto the heirs of salvation (Heb. i:14). But His great work now is in behalf of those who have become His own by accepting Him as their Saviour. "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life" (Rom. v:10). This means the life He liveth in God's presence. Because He is there, we can live here on earth and can be kept in the midst of sin, as His people. He is in heaven and appears there in the presence of God for us (Heb. ix:24). He is our advocate. "If any man sin (a believer) we have an advocate with the Father, Jesus Christ the Righteous." His great advocacy goes on up yonder unbroken.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

He is our Priest. He intercedes for us. And what a high priest He is? "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, apart from sin" (Hebrews iv:15).

"Therefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii:25). How little we know of what we owe to this service of our ever blessed Lord. Yea, we must say, we owe *all* to this uninterrupted work of His in God's own presence. His priestly office of intercession *keeps* us; His office as Advocate *restores* us. How He prays for us, yea, for each one of us individually. The weakest and most feeble saints are the dearest to Him. He enables us to live on, to serve with Him, suffer with Him, be faithful to Him, be victorious in conflict with the ever-increasing onslaughts of the wicked spirits. All we have and are we owe to Him, who is thus engaged for us in the presence of His God and our God, His Father and our Father.

With a loving eye He watches us and protects us. Halt a moment, dear reader. Just think of it: there is One up yonder who knows you by name, who knows all your trials, your difficulties, your failures, your fears, your struggles. One is there, who loveth you, One who will *never* cease loving you and who will ever keep you and all His people, because He loveth us and them. How ashamed we should be of our unbelief and discouragement, when we have such a mighty and loving Lord, who ever thinketh of us. And what else He does for us and His people in supplying their needs according to His riches in Glory, and how He ministers to the need of His Body, all this and much more we cannot follow now.

But this work will be finished too some day. It will be finished when all His Saints are safe at home with Him in the Father's house.

And His future work—what we could write on this from His Word. His Kingly work will begin, when He comes the second time. Then He receives His own throne and will be a priest upon His throne. He will govern the earth

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

in righteousness. His Glory will cover the earth as the waters cover the deep. He will reign in power and rule the nations of the earth. His Kingdom will be from sea to sea. Through His own Kingly power groaning creation will cease its groaning and great will be the peace and rest for this poor world under the sway of His righteous scepter.

Such is the past, the present and future work of Christ our Lord. Oh! for more child-like trust in these great facts. May we rest in them. Rest in His finished work; rest in His present work, knowing that all is well and must be well, because He liveth; rest in His future work knowing that all will be well and we shall have our glorious share with Him.

✠

Judgment His Work

How little one hears in these days of the future work of Christ, which is judgment. The thought that the Lord will soon execute judgment in this earth, which is ripe for such a judgment, seems to be foreign, to say the least, to many Christians. Not a few refuse to entertain such a thought altogether. With them things are to remain as they are now and no change will come in the affairs of this world. Even so it is written that it should be thus immediately before the Lord begins His judgment work. See 2 Peter iii:2-6. Judgment is part of His great work. "For the Father judgeth no man, but hath committed all judgment unto the Son" (John v:22). When the Lord read from Isaiah lxi in the synagogue of Nazareth, He stopped in the middle of the sentence. He only read up to "the acceptable year of the Lord." This age is the acceptable year of the Lord; but it will be followed by "the day of vengeance of our God," and He will execute the vengeance and wrath of God upon this earth.

"Because He (God) 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, in that He hath raised Him from the dead" (Acts xvii:31).

During the past few years there has been such a rapid progress of departure from the truth of God, such correspond-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ing worldliness of the professing people of God and increase of unrighteousness, that His judgment work, it seems to us, cannot be delayed much longer. The "religious world" strives outwardly for a better righteousness, but they forget that righteousness will at last be enforced not by "Revivals," not by ethical teachings, by the ballot box and other schemes of man, but by judgment. It is written in the Word of God that such will be the case. "*For when thy judgments are in the earth, the inhabitants of the world will learn righteousness*" (Isaiah xxvi:9). The day is hastening when He who speaks still in love by His Son, will speak in His wrath.

✠

When Thou Awakest

One morning when reading a beautiful Psalm of Asaph we were much impressed by the statement, "When Thou awakest, Thou shalt despise their image" (Psa. lxxiii:20). The godly Saint Asaph faced the problem of the prosperity of the ungodly and the suffering of the righteous. He saw the ungodly prospering in the world and their riches increasing. He watched their pride and their corruption. Violence was their garment. "They have more than heart could wish." Their mouth talked against heaven; they sneered at God and said, "How doth God know?" And the righteous were in trouble; they suffered and often were chastened. So it was a thousand years before Christ and so it is still to-day. But all was changed when Asaph went into the sanctuary of God, when in deep, Spirit-led meditation, he understood their end. There is a day coming when the ungodly sinner in all his boasted prosperity and riches, will be stripped of all he has. Then Asaph's utterance will become fulfilled—"How are they brought into desolation! As in a moment they are utterly consumed with terrors." (19.) "When Thou awakest"—that will be the time of reckoning with the seemingly unbalanced conditions as they are to-day and as they have been. The Lord will some day awake and arise. Not that He is asleep now, for the keeper of Israel neither sleeps nor slumbers, but the heavens are silent, yet He knows and beholds all. When His time comes He will awake and arise to judge. "Our God shall come, and shall not keep silence;

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

a fire shall devour before Him, and it shall be very tempestuous round about Him." (Psa. 1:3, 4). What an awakening that will be! What weeping and gnashing of teeth, when the rejected Christ will come and they will have to face Him whom they denied!

✠

The Time is Short

"But this I say, brethren, the time is short" (1 Cor. vii:29). Thus Paul wrote to the Corinthians and exhorted them in view of this fact to live accordingly. This brief apostolic statement should continually sound in our ears—"the time is short—this I say, brethren, the time is short!" How short?—no one knows that. But if we knew how little time there remains for sowing, for witnessing, for toiling, for giving, for spending and being spent, for weeping and for suffering, what manner of lives we would live! Have you heartaches? Are you burdened with many cares? Are you a sufferer? Remember, the time is short. Before another day comes it may all have ended. And how all believers should labor now as never before in view of the fact that a very little time remains to labor for Him! Much may be done by God's people, but it must be done quickly or it will be forever undone. Have you unsaved loved ones and friends? Speak to them after having prayed for their salvation; do not delay, for the time is short. Has the Lord put something upon your heart how you are to serve Him? Be obedient and do it quickly, for the time is short. Are you one of the Lord's stewards and has He spoken to you about giving and supporting the final testimony in the closing days of this age? Do it at once, for the time is short. May the Holy Spirit flash these four little words daily before our eyes and hearts. Whatever we do, whatever our trials and burdens, our work and our service, let us remember it every hour—the time is short.

✠

Who Will Be the Antichrist?

There is much written to-day about the final, personal Antichrist. Different magazines which come to our desk are cocksure that Sig. Benito Mussolini is the man of

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sin, and all kinds of rumors are circulated about him, like the one which we mention in our "Current Events" section. But the men who make this prophecy seem to have no deep scriptural conception of the final Antichrist, and instead of dividing the Word of Truth rightly they have but little discernment of the two great outstanding actors of the last seven years of our age. To begin with, they teach that the little horn in Daniel vii and the little horn in Daniel viii are identical. But how can they be? The little horn in Daniel vii arises among the ten horns on the fourth beast (the Roman Empire); the little horn in Daniel viii comes out of a subdivision of the Macedonian Empire. How then can they signify one and the same person?

The little horn in Daniel vii is the head of the revived Roman Empire, but he is not the Antichrist. This little horn will take some day, when the time has come, the political headship over the Roman Empire, and be its great Emperor. He is mentioned again in Daniel ix as "the prince that shall come" (verse 26) and the people which were to come and to destroy the city and the sanctuary, after the death of Christ, are the Roman people. The final, personal Antichrist is mentioned only once in Daniel and that is in chapter xi:36, etc. Compare this with the second chapter of the Second Epistle to the Thessalonians and you have the picture of the man of sin.

In the book of Revelation, chapter xiii, the first beast out of the sea (typifying nations) is the revived Roman Empire. Its head is mentioned in the third verse. The head which was wounded unto death, symbolizes the imperial form of government, which for a time had completely passed away. But when the Roman Empire is revived, this form of government comes to life again, through the little horn of Daniel vii becoming the Emperor, the political head of the Empire. The second beast of Revelation xiii comes out of the earth (or the land: Israel's land). He represents the false Christ, the Antichrist, for this beast has two horns like a lamb, but speaks like the dragon. He imitates Christ. The first beast controls the nations, the Gentiles, and domineers over them. The second beast is the troubler of the Jews. He is the one

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of whom our Lord spake, who comes in his own name and whom the Jews will receive. This second beast will be an apostate, Satan-possessed Jew. The first beast, the head of the revived Roman Empire, will be a Gentile. Our two expositions of Daniel and the Revelation make all this clear by comparing Scripture with Scripture, and so does our older work on "The Harmony of the Prophetic Word."

Mussolini's attempt to restore the Roman Empire to its former glory is in line with what prophecy teaches. But that does not make him to be the little horn of Daniel vii. He may succeed, and he may not and another will arise to do this work. Only God knows this. At any rate he could not be the personal Antichrist.

And here a word of caution. Where is it written that the Holy Spirit is to take the things of Antichrist and show them unto us? Nowhere. But it is written that He takes the things of Christ. We are not told to be occupied with evil, with the man of sin, with the demon things, and feed on these things. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report * * * think on these things" (Phil. iv:8). It is a morbid condition for a Christian to speculate about the person of the Antichrist, or to try to follow the machinations of the devil and his demons, or to figure out dates. In these things there is nothing for our hearts. They are not wholesome. They bring no joy, and peace, no strength and comfort to our hearts. Of course the Bible reveals these things and we know what the future will bring, but to set our minds and thoughts on them to the exclusion of the higher and better things, is not the calling of a Christian.

Do not trouble yourself about the Antichrist; come closer to Christ. Do not try to help God fulfill His Word. He does not need you to hasten coming events. Do not watch and wait for Antichrist, but wait for the Lord and His imminent Coming.

✠

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

His Perfect Life

We came recently across a little description of some characteristics of that blessed and perfect life of our Lord, which we would like to pass on to our readers.

The Lord was "poor, yet making many rich,"—"having nothing, and yet possessing all things." These high and wondrous conditions were exhibited in Him in ways that were and must have been peculiar—altogether His own. He would receive ministry from some godly women out of their substance, and yet minister to the need of all around Him out of the treasures of the fullness of the earth. He would feed thousands in desert places, and yet be Himself an hungered, waiting for the return of His disciples with victuals from a neighboring village. This is "having nothing, and yet possessing all things." But while thus poor, both needy and exposed, *nothing that in the least savored of meanness* is ever seen attaching to His condition. He never begs, though He have not a penny; for when He wanted to see one (not to use it for Himself), He had to ask to be shown it. He never runs away, though exposed, and His life jeoparded, as we speak, in the place where He was. He withdraws Himself, or passes by as hidden. And thus, again I may say, nothing mean, nothing unbecoming full personal dignity attaches to Him, though poverty and exposure were His lot every day.

These are beautiful statements concerning His moral glory and perfect life. How we do need to contemplate Him as He walked here below, the delight of His Father, We must needs trace His ways down here and receive new and refreshing glimpses of His beauty, glory and perfection.

✠

In Perfect Peace

We have perfect peace with God through our Lord Jesus Christ. Not what we have done, or what we are doing or will do, has secured peace, everlasting peace with God, the holy, righteous God, but what Christ has done when He hung on Calvary's cross.

But there is also a perfect peace for us in the midst of a peaceless world, an age full of turmoil, anxiety, sorrow and disappointment. This is the blessed legacy our Lord has left

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to His trusting people. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jno. xiv:27). The peace which He possessed and manifested in His life of humiliation, the same peace He has graciously bestowed upon us. But what is needed in order to enjoy it at all times? Every true believer is entitled to it, but a very few make this peace their own. Instead of knowing perfect rest in a restless life, they are filled with care and anxieties. A verse from the prophet Isaiah answers the question. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength" (Isa. xxvi:3-4). Such was the life of our Lord on earth. What is written in the sixteenth psalm was His daily walk and experience: "I have set the Lord always before Me; because He is at my right hand, I shall not be moved." His meat and His drink was to do the will of Him who sent Him. Without Him and without His will He never acted. He lived the life of trust and obedience, and if we want to enjoy His peace we also must trust and obey.

John H. Sammis was a gifted and devoted servant of the Lord. His song, "Trust and Obey," is known throughout the world. We knew him well. The last time we met him he paid us a compliment which we prized much. Taking us by the hand after we had preached in Los Angeles, he said: "I love to hear you preach, for you exalt my Lord, and each time my soul is filled with new adoration for Himself." This dear brother, now long at home, also wrote a poem on this perfect peace, which is well worth repeating:

"Father, my feeble faith takes hold
On that strong hand of Thine;
And feels its grasp her own enfold,
Imparting strength divine;
And sings her cheerful song of ease,
With leaning hard on Thee—
Thou wilt keep him in perfect peace,
Whose mind is stayed on Thee.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

As Jesus calmly lay at rest
On storm-tossed Galilee,
And slept as ere on Mary's breast,
He slept in infancy;
My soul shall find from care release,
However rough the sea—
Thou wilt keep him in perfect peace,
Whose mind is stayed on Thee.

The bark once tossed from crest to crest,
In long, unequal strife,
Shall bear me buoyant on the breast
Of seas that sought my life;
And He who bade the tumult cease,
Shall hear my song of glee—
Thou wilt keep him in perfect peace,
Whose mind is stayed on Thee."

And how we need this divine calm, this precious peace, in these days of strife and confusion. Is it yours, beloved reader?

✠

O, Thou of Little Faith

When the Lord came walking upon the turbulent waters of the Galilean sea, He spoke thrice. First He spoke that blessed word of comfort to His storm-tossed disciples. "Be of good cheer; it is I; be not afraid." Then He uttered but one word, "Come"; it was addressed to Peter. The third time He spoke was when Peter beginning to sink had cried to His Lord; in sweetest tenderness as only *He* can speak the Lord said, "O thou of little faith, wherefore didst thou doubt?" What lessons there are for us to learn in these three words. He still comforts His own and bids us to go forth to meet Him, the coming One, and how lovingly and patiently He deals with us in our weak faith! How often our eyes are resting upon the boisterous wind, the threatening waves, instead of upon the omnipotent Lord. How often our unbelieving hearts are occupied by anticipated difficulties, possible trials, future losses, and we

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

lose sight of the fact that He holds all we are, and have, in His own loving hands. We are far more beloved by Him and dear to Him than we can ever realize. How often our unbelieving hearts accuse Him, who careth for us, as if He cared not. And all this in face of the many gracious deliverances experienced in the past, answered prayers and help received as well as the exceeding precious promises He has given us. What need there is to humble ourselves and confess our unbelieving thoughts, our worry and anxiety. Each time we harbor an anxious thought we say as Martha did, "Lord, dost Thou not care?" And in all our struggles, our failures, our little faith, our sinful anxiety on account of the things which are but for a moment, He *is* the same patient, tender, loving Lord. Instead of putting before us all the hideousness of unbelief He lovingly says, "O thou of little faith, wherefore didst thou doubt?" Wherefore? Can you give a reason for your doubt and mistrust?

✠

Reward for Service

Our gracious Lord will reward every service done in His Name. He also promised that His Father would honour all who serve Him. While grace saves to the uttermost, makes of us children of God, heirs of glory and tenants of the Father's house, there are special rewards in store for faithful service. No one can tell in what they will consist. What wonderful surprises are in store for us in that day when He rewards His servants!

When Napoleon was in command of the Italian army, he was one day so incessantly occupied arranging his troops for an approaching battle, that he tasted no food for many hours. When he was on the verge of exhaustion, a poor soldier divided his last crust with his great general. Ten years passed, and Napoleon, then at the height of his glory, made a triumphant tour into Belgium. One day this same poor soldier, who was still in his service, stepped from the ranks at a review, and addressing the emperor, said: "Sire, on the eve of the battle of Bassano, I shared with you my last crust of bread, when you were hungry. I now ask from you bread for my father, who is worn down with age and poverty!"

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Emperor, who delighted to return personal favors with generosity, immediately conferred a lieutenancy upon the soldier, and settled a pension on his aged father.

Now if a human being can thus liberally reward the services of his friends, how much more surely and abundantly will our Lord reward such as serve Him! Nor can He, like Napoleon, forget the meanest service done for Him, even by the weakest of His disciples. Being omnipresent, He beholds always the toils and sacrificial services of His own. Being omniscient, He never forgets, but always remembers their labors. Being of boundless goodness, His rewards will be proportioned, not to the intrinsic value of the service rendered, but to the riches of his own royal and glorious munificence. The poor crusts we give Him, the contributions we make to His cause, will be repaid in crowns of gold, robes of white, and thrones of everlasting dominion. What He said will be brought to pass: "He that reapeth receiveth wages and gathereth fruit unto eternal life" (Jno. iv:36).

What, then, does it matter if our labors are unappreciated by man and unapplauded by the great religious world?

"Let us not be weary in well doing, for in due season we shall reap, if we faint not. As we have, therefore, opportunity let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi:9-10).

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

✠

John Wesley's Belief

Wesley, the founder of Methodism, taught specifically (1) the spread of the Gospel as a testimony to all nations; (2) an apostasy yet more to be developed, and already at work, in Christendom; (3) the literal conversion and restoration of Israel to their own land; (4) that the full revelation of the Antichrist precedes the Advent; (5) that it is the duty of the Church to observe the signs of the times; (6) the literal, visible, personal, and glorious Second Advent of the Lord; (7) that the third Beatitude, "The meek shall inherit the earth," refers to the Millennial Age; (8) that the curse shall be removed from the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

earth, and the animal creation restored to pristine innocence; (9) that there shall be a transfiguration of the planet into a new earth, with a new heaven, and a new climate; (10) that it is the duty of the Church always to pray and look for the coming of the Lord.

We have sometimes called the attention of Methodist preachers to these facts and had the reply given to us, "If Wesley lived today he would preach and believe differently."

We are sure that he would not, unless he would side with hundreds of Methodist preachers, educators, and some of their bishops, who brazenly reject the Bible as the infallible Word of God. Any believer who reads his Bible, studies it and rightly divides the Word of Truth, will share good John Wesley's belief.

✠

Well Put

Our readers will be interested in the article on "Hath God Cast Away His People?" containing a few brief extracts from the lectures of Dr. Sutton delivered in England in 1620.

The "Chinese Fundamentalist" published in China, had an excellent review of Mr. Mauro's book "The Gospel of the Kingdom." In taking serious objection to Mr. Mauro's sweeping denial of Israel's restoration and future glory, the reviewer says: "If 'Dispensationalists' are mistaken in thinking the Lord will return, save Israel, judge the nations, set up a kingdom of righteousness and peace, with its throne at Jerusalem, and co-extensive with this earth, they can at least plead—'Lord, you said so.'" This is well put.

✠

Important Announcement

The forthcoming issues of "Our Hope" will contain some of the best and most important articles we have published for many years. Nearly all of them relate to prophecy. It will take months to publish these valuable contributions, as well as original articles by the editor. All these essays and studies are most timely and illuminating.

Some twenty years ago we had a department in our magazine called "*Notes on Prophecy and the Jews.*" This department will now be resumed this Fall and we feel confident will

Our Hope 36 (1929-1930)

be very much appreciated by our readers. We shall not curtail the space devoted to the editorial notes and hope, under God, to continue through these notes, to give to the household of faith, "Meat in due season."

The confusion which exists to-day in every direction, including the sane, spiritual and scriptural interpretation of prophecy, is most appalling. We hope and pray that the next twelve issues of "Our Hope" will do much to bring back those who lost their bearings and interest thousands of believers in these most important truths.

But, dear readers, what can we do to increase the circulation of "Our Hope?" We cannot afford to pay for costly advertisements. Nor do we have the backing of the religious world. We stand quite alone. So all rests in His hands whom we desire to honor. But it also rests with you, who love "Our Hope," because it brought you light and blessing. We would love to send forth more free copies to preachers and foreign missionaries. Please make the magazine known to other Christians in your home-town. And do pray for us.

✠

Please do not Ask for It

We are forced to deny credit to any person whom we do not know personally. So please do not ask for it. We are losing every year very heavily, hundreds of dollars, through bad debts. Preachers and others order books and never pay for them. Even Bibles were sent on the promise that they would be paid for as soon as received, but none of our statements sent out month after month are acknowledged, nor do we receive remittance. Then certain small dealers, some of whom call themselves "Tract" or "Book-Depots," order and that is the last of it. We cannot believe that all these delinquents are downright dishonest. We think it is simply negligence. Still, we send out monthly statements, sometimes for several years, and we never hear a word from them. Several preachers wrote us that they started Bible classes and wanted to use some of our books; they ordered Daniel, or Revelation, a dozen or more copies. But we never received the money. One ordered four copies of our book on Acts; that was the

Our Hope 36 (1929-1930)

last we heard of him. He received the books but never paid.

As we pay all our bills promptly every month and never owe any man anything, nor ask credit from any one, we are forced to refuse all orders for books and Bibles, unless remittance accompanies the order. This, of course, does not apply to those of our readers who are known personally to us. We cannot afford to lose the little profit of our publications through bad debts.

✠

Just a Reminder. The Montrose Prophetic Conference begins, God willing, August the fifth and closes on Lord's day the eleventh. The Stony Brook Conference begins on August the eighteenth and closes on Friday the twenty-third. Programs have been mailed to several thousand of our readers in the East. If you cannot come, then pray for these two conferences.

The School-Year at Stony Brook Begins the Middle of September. If your boys wish to be enrolled for the new term of the Stony Brook School please send for an application blank at once. It looks as if we shall receive many more applications than we can take care of.

The Editor Wishes for Another Life. If we had another life we would gladly spend it in service for Him. So many calls for service reach us which we cannot accept. October, at least the greater part of it, we hope to give to Winnipeg. We are not sure about November; we shall make a prayerful selection from the invitations we have received. Part of December we hope to give to nearby places in the East.

Boston Monthly Meetings. They will be continued, God willing, on Thursday, October the third; the Editor hopes to conduct them. These meetings enter their thirty-first season and are held now in Wesleyan Wesleyan Hall, number 581 Boylston Street, on Copley Square.

If You Love Old Books Communicate With Us. Besides the volumes advertised from time to time in "Our Hope" we have at present on hand two choice sets of books. The one is a set of Charles Kingsley's works in a beautiful binding (7 volumes) and an old and very well preserved set of Samuel Johnson' works (in 12 volumes). Write us if you are interested.

The Book of Psalms

Psalm XLI.

This Psalm, the last of the first great main division of the book of Psalms, begins with "Blessed" and ends with a "Blessed." It is a Davidic psalm, written by him, probably, during the rebellion of his son Absolom. The New Testament shows clearly that it is a Messianic psalm, predicting the suffering of Christ. Our Lord made use of it when

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Judas was about to go out into the night to betray Him. "I speak not of you all; I know whom I have chosen, but that the Scripture might be fulfilled, He that eateth bread with me has lifted up his heel against me" (Jno. xiii:18). He quoted the ninth verse of this Psalm. We also find that Peter referred to it. "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus" (Acts i:16). The treacherous work of Judas Iscariot is therefore predicted in this Psalm. Judas, his character and his work, as well as his end are foreshadowed by Ahithophel. He was a counsellor of David but betrayed him when he sided with Absolom in his rebellion against his own father. Finally Ahithophel committed suicide by hanging himself (2 Sam. xvii:23). David wrote of Ahithophel as his familiar friend. In another psalm David mentions him again. "For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me, that did magnify himself against me; then would I have hid myself from him. But it was thou, a man mine equal, my guide and mine acquaintance . . . the words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords" (Psa. lv.) Ahithophel is therefore a type of Judas Iscariot. How we see in the entire Psalm Christ, we shall point out in our brief exposition.

I. Considering the Poor and Weakened One.

Blessed is he who giveth heed to the poor,
Jehovah will deliver him in the day of evil.
Jehovah will preserve him, and keep him alive;
He shall be made happy in the land;
And Thou wilt not deliver him to the will of his enemies.
Jehovah will sustain him upon the bed of languishing;
Thou wilt make all his bed in his sickness.

Bishop Horne of Norwich commented 150 years ago on this opening verse of this Psalm as follows: "As Christ considered us, in our state of poverty, so ought we most attentively to consider him in his poverty; to consider what He suffered in His own person; to discern Him in His poor afflicted members; and to extend to them the mercy which

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

He extended to us. He, who was blessed of Jehovah, and delivered in an evil day, by a glorious resurrection, will bless and deliver in like manner, such, as for His sake, love and relieve their brethren." The poor one to be considered, to whom we are to give heed, is the Lord Jesus Christ. The word "poor" has been translated "weakened One" and "the miserable." Of Him we read in the preceding Psalm. He became poor for our sake and went into the horrible pit and the miry clay. And now the blessedness of those is declared, who consider Him, think of Him and turn to Him. The deeper spiritual blessings which come to the believer through Him, and which are found in Him, are not given here, for they are not revealed in the Old Testament (Isa. lxiv:4). The earthly blessings, as elsewhere in the Old Testament, are stated. There is the promise of deliverance in the evil day, the day of trial and tribulation, anticipating the final tribulation. Those who consider the rejected One, whom Israel despised and rejected, will then be preserved and kept alive, in the physical sense. Their enemies cannot overcome and enslave them. Before them is the promised happiness in the land, the land of promise. And in sickness He will be present with them.

Every sick saint can claim the comfort of the third verse "Thou wilt make all his bed in his sickness." It is a poetic expression speaking of the comfort which the sick one receives. Just as the smoothing of the pillows is a refreshment for a languishing one, so the Lord will be alongside of the couch and give spiritual comfort.

II. The Poor One as the Rejected One. (Verses 4-9.)

As for me,
I said, Jehovah, be gracious unto me,
Heal my soul; for I have sinned against Thee.
Mine enemies wish me evil;
When will he die and his name perish?
And if one come to see me, he speaketh falsehood;
His heart gathereth wickedness to itself,
When he goeth about he publisheth it.
All that hate me whisper together against me
They devise mischief against me.
They say "A thing of Belial cleaveth fast unto him;
And now that he is down he will rise no more.
Yea, mine own familiar friend, in whom I trusted,
Who did eat of my bread,
Hath lifted up his heel against me.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

It is the voice of Christ we hear again in these words. He speaks now in the spirit of prophecy of His rejection. The fourth verse tells of His great work of sin-bearing. He poured out His holy soul unto death; He was bruised for our iniquity. But how can we explain the confession of sin, "I have sinned against Thee"? It has been said "If we suppose Messiah to have uttered this verse in His devotions, as we know He applied the ninth verse of this Psalm to His own case, it is obvious, that He must be understood to confess the sins, not of His own holy and righteous person (for He had no sin), but our sins, making them His own." It has been pointed out that in Genesis xliv:32 the same expression is used in the Hebrew and is translated "bear the blame (or sin)." It is in this sense this prophetic utterance must be understood. He bore our sins and on account of being made sin for us, who knew no sin, His cry of deepest soul-agony came from that cross of suffering and shame—"My God, My God, why hast Thou forsaken Me?"

Verses 5-9 give us a picture of the enmity of His adversaries. They did not give heed to the weakened One; they esteemed Him not; they despised and rejected Him. They were impatient with His blessed life. "When will He die, and His name perish?" was fulfilled in the plottings of His enemies, the Pharisees, scribes, elders and Sadducees. "They sent out spies who should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor" (Luke xx:20). There were all kinds of plots and whisperings against the Holy One: They charged Him with being afflicted with a thing of Belial, that He was under his control. They thought if He is down and out of the way, He will rise no more. The ninth verse contains the prophecy which was fulfilled in the betrayal of Judas.

All this is past history. But His rejection continues. Gentile rejection of Christ is far worse than Jewish rejection has ever been. We hear much about Him and His teaching; they call Him a great leader and "a God-revelation." But His great work as the sin-bearer is rejected. The cross in its great redemptive meaning is set aside. He died, according

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to Modernistic conception, as a martyr, for the principles He advocated. Even so it was predicted that the Master who bought them would be denied (2 Peter ii:1-3).

III. His Resurrection Triumph. (Verses 10-13.)

But Thou Jehovah, be gracious unto me,
And raise me up that I may recompense them.
By this I know that Thou delightest in me,
Because mine enemy does not triumph over me.
And as for me, in mine integrity dost Thou uphold me,
And dost set me before Thy face forever.
Blessed be Jehovah, the God of Israel, from everlasting to everlasting.
Amen and Amen!

The day of His triumph came, it was the day of resurrection. But that day is but the prelude to another day, when the rejected One will be manifested again, when He will be the requiter of His friends and His foes. A conservative expositor of this Psalm remarks "That I may recompense them—such a wish cannot be reconciled with our better Christian conscience" (Perowne on the Psalms). But it is not David who speaks, but the Spirit of God witnesses to Christ. He was raised from the dead that some day He might be King and Judge over all. "Because He has appointed a day, in the which He will judge the world in righteousness by that man whom He has ordained; whereof He has given assurance unto all, in that He has raised Him from the dead" (Acts xvii:31). The risen One will come again and those who considered Him, accepted Him, served Him will be rewarded, but His enemies will lick the dust and their tongues will be forever silenced. The first book of Psalms, ending with this Psalm, closes, like all the following books, with a doxology and a double "Amen."

Hath God Cast Away His People?

A Testimony given in 1620.

Mr. Philip Mauro in his book on "The Gospel of the Kingdom" makes the astonishing assertion: "I insist that, as regards the doctrine of a future restoration of national Israel, with the accompaniment of supreme earthly greatness and dominion . . . it made its first appearance among *Christians* near the end of the nineteenth century."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Mr. Wilbur M. Smith, who wrote on this question in the "Sunday School Times" (June 15) rightly says: "Here is one of the most surprisingly inaccurate statements to be found in any serious book on prophetic statements in the English language. Anyone who has the slightest acquaintance with the history and literature of prophetic studies will read and reread again and again these words, before he permits himself to believe that Mr. Mauro can possibly mean what he says. But the sentence is not ambiguous in any way. There can be no mistake about its connotation." Mr. Smith then gives a partial list of books and treatises written between the years 1621 and 1796 which all deal with prophecy and the final restoration of the Jews. But the twenty-two works he cites do not constitute the complete bibliography of the teachings of able men of God on this theme. He might have mentioned Joseph Mede, who wrote in 1640 a wonderful treatise on the Apostle Paul, his experience foreshadowing the future conversion of the Jews and their restoration. Then there are many German and Dutch theologians of the XVII and XVIII centuries, including the well known Dr. Bengel, who held the same view.

We hold in our hand a volume printed in London in 1631. This volume of 478 pages contains "Lectures upon the Eleventh Chapter to the Romans." They were preached "by that learned and Godly Divine of famous memorie, Dr. Sutton, in St. Marie Overies in Southwarke." Dr. Sutton was an able and a godly man. He was drowned in 1623 and had given these lectures in 1620. He firmly believed in the restoration of the people of Israel and in the very beginning of his lectures states his conviction that "the Jews shall again be called home before the end of the world (Age)." He quotes Luke xxi:24. Here is what he says on the great question with which Romans xi begins: "I begin with the question, which seems to carry this sense and meaning: If it be true, that God hath cast away the Jews, then God hath cast away His own people, then is God unfaithful in His promises made to Abraham their father (Gen. xvii:7, 1). I will establish my covenant between thee and Me, and thy seed for ever. Will God make such fair

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

promises and then let His mercies fail, forget to be gracious, and shut up his loving kindness in displeasure? Then it is to no purpose to be in league with God, neither any privilege of God's people above others." Again on page 8: "If God have forsaken the Jews, then He is not unchangeable, but false and unjust in His promises." So it is a most serious matter to deny what Scripture teaches, that God is a faithful, a covenant keeping God. If He hath cast away His earthly people and the promises of their literal restoration "with the accompaniment of supreme earthly greatness and dominion" fail, then can God not be trusted.

But it is interesting to learn what a grasp Dr. Sutton had in 1620 and before of dispensational truths. Let us see what he has to say on Rom. xi:25. After speaking of their blindness he continues: "*Until the fullness of the Gentiles be come in.* The Apostle had taught them before, that the hardness of the Jews should come to an end, here he sets down the time when it shall be. By this fullness of the Gentiles is meant God's Church gathered, out of all nations, by the preaching of the Gospel, not that all nations shall be converted, for then the Church would have no enemies, nor should there be any truth in these prophecies of the Apostasy and the Antichrist, and the small number of believers in the last times." What follows in his dissertation reminds us much of what we say in our exposition of this chapter published some twenty years ago (*) and also of John Wilkinson's "Israel My Glory." So dispensational truths and the restoration of Israel did not originate with the mighty men of God, learned and godly, the founders of the so-called Plymouth Brethren, John Nelson Darby, William Kelly and others, but these dispensational truths as to the Kingdom and the literal restoration of Israel were believed and taught in 1620 and even before that. The Holy Spirit who leads still His people into all truth, including dispensational truths, led them into the same truths throughout these Christian centuries.

Dr. Sutton in explaining verse 25 of Romans xi says: "This is the third branch of the mystery wherein the Apostle

* *The Jewish Question.*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

points out two circumstances in the conversion of the Jews. The one, the time—the coming in of the fulness of the Gentiles, secondly '*All Israel.*' For the former the Scripture hath determined that it shall be: but of the day and the year it hath said nothing; all that I dare say of it is by way of probability, and it may be comprised in these propositions: I.—The conversion of the Jews is not as yet past; for though some be here and there converted, yet the promise being more general is not yet fulfilled. II.—The stumbling-block which hinders their conversion must first be taken away. Babylon must first be destroyed and burned" (Rev. xviii:20). Then he explains that the Babylon of Revelation is Rome. He also speaks of the six thousand year theory but adds: "But for my part, I will embrace the lesson of our Saviour (Acts i:6). It is not for you to know the times and seasons, which the Father has put in His own power; surely that day and hour, either when God will convert that nation, or come in the clouds of heaven, to judge the earth, no man can tell."

Of course these writers on dispensational truths, living in the XVI and XVII centuries, did not possess the light which we have. Since the reformation there has been a progressive recovery of all the great truths of the Bible which the Romish night had so completely obscured. The recovery of prophetic interpretation, the blessed Hope, the coming of the Lord for His Saints and with His Saints, the restoration of Israel, their conversion and all that goes with it, is the last recovery of the truth which had been lost. That full recovery, when it pleased the Holy Spirit to sound forth the midnight cry and shed such wonderful light on the Word of prophecy, started in the beginning of the nineteenth century. May we hold on to dispensational truths and divide the Word of Truth rightly as to the Jews, the Gentiles and the Church of God.

"A little while!"—O glorious word,
Sweet solace of our sorrow;
And then "forever with the Lord,"
The never-ending morrow.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Lower Lights in the Tabernacle

By F. C. Jennings

The Table Continued

But having thus considered the Table itself and its vessels we must now turn to the loaves; and for that we must for a moment leave Exodus and refer to Leviticus 24, verses 5 to 9, and I do trust that my reader is sufficiently interested to turn to this for himself and read it.

Their number surely speaks of the 12 tribes of Israel, as do the 12 stones in the High-priest's breastplate; and the 12 stones taken out of Jordan when Israel crossed that river dryshod; and also the 12 stones that are "to this day" in the bed of that river where the priest's feet stood firm. But Israel was but a sample nation, as 1 Cor. 10, 11 justifies our saying, so representing all the people of God, and thus all the redeemed of the human race may be seen in these twelve loaves, wherever they are found, from the depths of Jordan (death) to the Breast of our High-priest. You and I then my reader have a place on this Table.

But this has carefully to be guarded lest any should think that, as born of Adam, we are included. Far from it for the cakes are made of that fine flour of the meat-offering (Lev. 2), and this figured, beyond all question none but Christ: how then is it possible to see ourselves in what must speak of Christ alone? Are **we** "fine flour "and "unleavened"? Who does not shrink from such a suggestion and cry: "No, no. I am anything but that? Leavened bread would more justly represent me!" The solution to the difficulty will be found in one of those "lower lights," and this is in the exact meaning of the word "cakes." It very literally means **"pierced-**cakes" or **"wounded-**cakes,"* and so grievously wounded as to be wounded unto death. Indeed it is the very word rendered "slain" in Gen. 34, 27: and again in Num. 19, 16, 18, etc., so that we might translate that word "cakes" as **"slain-**

*Heb. "Challoth" from "Challal" "to pierce, to wound to death." The natural effect of this "piercing" would be that the fire could penetrate thoroughly to every part, and if you consider what that fire typified it will not decrease your reverent thankfulness for the symbol.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

cakes." Does light begin to dawn? Is it not written: Not only was He wounded for our transgressions but **"I** also am crucified with Christ?" (Gal. 2, 20) and what can that mean save that as born of Adam, I have no place on that Table at all—that Adam-life can never be in the "shew-bread": it can never be **shewn** with approval before the Face of God. But we are by new-birth, born of God, and by the life thus received we are "in Christ," through Whom it comes to us. That life is as pure as its source, and in virtue of it, we are in those fine-flour loaves, borne up on the Table. The sword and the oven, the piercing and the baking, death and judgment have done their work with us, the Adam-life is gone and we are in Christ by the life He gives, and so the "pierced cakes" take up and repeat in this "lower light," the "gospel of the Table."

Now turn back to Ex. 25, 30, "And thou shalt set upon the table shew-bread before me always." But perhaps the word "shew-bread" hardly brings an intelligible idea to some minds; it is literally **"the bread of faces,"** which although sounding still more strange, yet since the next word is "before me" or literally "to my face" gives the idea of the close personal intimacy that lies in our term "Face to face"—the Face of God shines on the face of the cakes: the face of the cakes looks up to the Face of God! Do you never sing:

"Yea in the fullness of His grace,
God put me in the children's place,
Where I may gaze upon His face,
O Lamb of God in Thee!"

Well that speaks of the shew-bread.

All the cakes were of **exactly the same size:** not one had in this respect any advantage over any other. This again points to that which is common to all who are "in Christ": all have been redeemed at the same cost, the precious Blood, and all have been equally "born of God," all are at the same height—on one level as to acceptance, those are equally common to every believer as is told by the equality of the cakes, and there is a gospel in that.

This too answers a question that is much discussed: Were

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the cakes in two piles or in two rows. The word itself (Lev. xxiv:6) merely speaks of an orderly arrangement, and this might be carried out by the cakes being placed either side by side, or one above the other in two piles. But as soon as we say "one above the other," we see that contravenes the intent of the symbolism, for only the two uppermost cakes would have on them the frankincense, which everything assures us must be equally on all, and we are sure therefore, the cakes were so arranged as to cover each with the frankincense.

For that frankincense ever speaks of that in our Lord which was solely for God. What a welcome story that tells: there was something in all that Christ ever was or did that no creature can apprehend, but God only. It is precisely the truth that we have discerned in the measurements of the Table. It is again the God-given illustration of the plain truth of the N. T.: "No one knoweth the Son but the Father, and no one knoweth the Father but the Son and he to whom the Son will reveal him" (Matt xi:27). Note that this "revelation" is not here applied to both members, for as none need be told that there is in God as Father what no creature can ever compass, that is omitted, but that is equally true of the Son, and **that** we needed to be told, it cannot be revealed in its infinitude to finite beings.

Yet each of those pierced-cakes was covered by all the delight of God in the beloved Son, as each dear child of God stands ever in the infinite acceptance of Christ.

This frankincense was for a **memorial** (Lev. xxiv:7): as the sweet fragrance came up, God was again and again reminded (speaking in a human way) of what was to Him a savour of rest in Christ, His Beloved.

This is true even with men: the senses awaken memory, as our own poet sings:

"Wherever I have heard
A kindred melody, the scene recurs,
And with it all its pleasures and its pains—
With gentle force it opens all the cells
Where memory slept."

Nor is this confined to the ear, for it is equally true, as

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

we all know, of all the senses, and the same **odor** will awaken memories of its last enjoyment. So when we "walk in love, as Christ loved us and gave himself for us," (Eph. v:2) there is, however feeble it may be, a sweet-smelling savor to God, that reminds Him of His dear Son. What else makes life worth living?

Sabbath by sabbath these loaves were changed, fresh ones taking the place of those taken away. So as years go on, one generation of saints follows another, but all in the same equal acceptance with God. We, even we, living in our sad day of universal failure of the one Church as a witness, are in as secure a place, in as closely accepted a love, as were the beloved John when on His breast, or dear Paul when in the third heaven. Verily there is a very sweet gospel, or indeed a galaxy of gospels, in the Table and its loaves, even though they may be termed "lower lights."

One word more. To the **priests** were those cakes given: and so for the priests of this day; but look not for them in garments of discrimination, or with human titles of reverence, learning or honour, but find them in every penitent Christian.

Martin Boos, the Gospel Preaching Priest

(*Continued*)

XII

We are coming now to the last scenes of the life of this remarkable man. After the good work done among the students in Dusseldorf another parish was offered him. The village of Sayn, near the Rhine, needed a pastor and they asked Boos whether he would accept it. He answered joyfully and accepted the position. It was the last post he was to fill on earth. For a few years he attended to his duties, still "casting the net," and then the Lord called him for his labors were ended. He wrote in the beginning of his pastorate as follows:

"I thank God and you, for having again visited and comforted me in my gloomy vale. You have been told the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

truth, when you were informed that I have entered into a new school of affliction. But, the Lord be thanked, I begin to live more agreeably, believingly and blissfully, than at the commencement. I am now once more in possession of a regular habitation. My seven hundred parishioners are still far behind, however, they are attentive, and when once the Holy Spirit opens their hearts (for which you will help me to pray), it may be that I will still have spiritual children before my death, and then depart in peace. For, weakened by sufferings, I feel ripe for the grave, but unripe for heaven, which, with the wedding garment, I must accept as a gift, because such a poor vagrant and mendicant as I, am unable to bring anything but a multitude of sins . . . The believing Austrians rejoice exceedingly that I am again a pastor. But the unbelievers there give out that I am dead."

Some time later he wrote to the same friend:

"I must disclose to you the secret, that God, during the last year, has again given me grace to preach the Gospe of His Son and faith in it, with the same power and liberty as formerly, between the years of 1790 and 1797 in Swabia and from 1810 to 1815 in Austria. The inhabitants of the Rhenish provinces hear indeed gladly; but they do not take it to heart as they ought to. I only whisper this in your ear, that, when once the Word finds entrance, and works as formerly, a third persecution may not come unexpectedly upon me. The spies watch me very closely, since I am unceasingly denounced by them in the journals as an archheretic, in company with other suspicious characters."

He knew well, that as soon as Satan's kingdom was shaken, the "prince of the power of the air" would soon bestir himself. And so it proved. Before the end of that year he writes, "On the 12th of October, my Vicar-General sent a letter to me, in which he expressed his regret, that in the pastoral letter of Bishop A. and in different other publications, I was still mentioned as the head of the spurious mystics, although I lived so quietly among them, and that old grievances be thus stirred up anew. That I ought therefore, loudly and openly renounce all participation in, and tendency towards, this spurious mysticism, and testify

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

that I adhere to the true principles of the Catholic Church, and engage to live and to teach according to them. This was the first cannon-shot, not at my catholic and apostolic faith, but solely at a spurious mysticism, which alas! always shoots up along with the sacred plant of living faith, like the tares among the wheat."

He continued in his faithful testimony in spite of increasing annoyances and he also saw some fruits of his labours.

But now the bodily frame began to give way. Though not yet an old man, his constitution had been undermined, and for almost three years he lingered between life and death. To his friend Johannes Gossner, whom he urged to visit him, he wrote on August 24, 1824:

"I still ascend the pulpit every Sunday, but it is with trembling, and I would willingly remain below, because I see no abiding fruit; the children only occasion me joy. Those that are grown up are also becoming more quiet and better behaved. I, therefore, wish your assistance to aid me in breaking through, for the wall is too strong for me. But I think the Lord will soon either displace me, or call me home; for I am weak and ill. Twice has His hand touched and paralysed me, and if He comes a third time there is an end to me, and I fall into His arms. At present I am sowing upon the highway; they hear the Word, but afterwards the devil comes and takes it out of their hearts, lest they should believe and be saved. And yet I am persecuted without a cause."

On January 15th it was thought that his end had come. He suffered dreadfully from dropsy and a combination of diseases. He wrote "prayers were offered for me in every house, and in the church, and it appeared that my parishioners possessed much more affection for me and had confidence in me than I had imagined. Every day they stand before my bed and weep." But his time had not yet come. He had a slight recovery. It did not last very long.

During June 1825 one of his intimate friends wrote: "During the last two months he suffered dreadfully; partly physically and partly in his mind. The clear and believing view of his Saviour and Lord, which he otherwise so pecu-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

liarly possessed became obscured; he was tried in the flame of the hottest sufferings, like all the Lord's choicest saints, that the trial of his faith might be found more precious than gold. But soon his heart overflowed with fervent thankfulness and superabounding grace. I visited him, and found him weak, and suffering grievously from the dropsy, but his mind cheerful and happy in the believing confidence that he had found grace and the forgiveness of sins, not through his own merits, but solely through the blood and merits of Jesus Christ, and that he should shortly part in Peace."

He was especially tormented with the anticipations of the horrors of purgatory, the Romish belief he had not yet fully shaken off. Spiritually enlightened and eminently conscientious, he saw clearly the depths of his own corruption, and the imperfection and pollution which clave to his best devotions and services, and he imagined that he needed a process of purification after death.

But through the mercy of God, Boos was delivered from this Romish delusion before he breathed his last. How a devoted German Lutheran missionary was used in a wonderful way to enlighten him, and how he passed away in perfect peace, we shall follow in our concluding article.

(To be continued, God willing)

The Cross of Christ

Viewed from the human side
The cross of Christ remains,
The darkest, foulest blot
That human record stains.

"He came unto His own,
His own received Him not";
They did my Lord disown
With violence and blood.

Proud Jews and Gentile dogs,
For once became agreed;
They joined with rabble rogues
In that most gruesome deed.

Then stood they by to see
The Saviour's dying woe;
Proud priest and Pharisee
Scoffed with the common foe.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

But where the rage of man
Has done its very worst,
God long ago did plan
Redemption from the first.

We stand on holy ground,
Where it becometh all
To tread with unshod feet,
To worship and recall.

That He who was before
All worlds and made them all,
Holds them forevermore
In equipoise withal.

That He in death should sink
Is vastly too profound,
For human mind to think
Or hope those depths to sound.

The Cross of Christ revealed
God's boundless love to me,
The Saviour's stripes have healed
My wounds and misery.

His love, a river wide,
Flows forth from Calvary,
There in its full flood-tide
It reaches even me.

—*E. H. Hageman.*

Italy and the Papacy

By Baron Porcelli

Ever since 1870, when the city of Rome became the capital of free and united Italy, which, for 1,000 years, had groaned under the galling and rapacious yoke of the Popes, the Vatican has, year after year, published "ballons d'essai," with the object of forcing the Italian Government to restore what it had so hardly rescued from the insatiable clutches of "The Man of Sin."

The Italian Government had passed the "Law of Guarantees," which conceded monarchical status to the Pope, guaranteed perfect freedom, granted him a most generous annual income, a free Post Office, the use of the Vatican Palace and grounds, and a country summer residence named Castel Gandolfo, about 12 miles from Rome, on the shore of Lake Albano. The Pope was allowed to maintain a small

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

army, consisting of about 600 officers and men attired in very fanciful and elaborate uniform, the Swiss Halberdiers, in a sort of Zingari—red, yellow, and black—dress; the Guardia Nobile in a dress like our Lifeguards.

The Vatican is one of the largest buildings in the world, and contains immense treasures in its museum. All this, and other privileges, were freely conceded to the individual who, in return, cursed the King and Government of Italy, and began to call himself "The Prisoner in the Vatican," the truth being that he was afraid to be seen in the streets of Rome by an outraged and indignant people who, by a popular plebiscite, had voted for a free and united Kingdom of Italy, under the sway of the House of Savoy, and had rejected the claims of an odious Papacy, with its Inquisition, its dungeons, its neglect, and its oppressions and venality.

Let anyone who wishes to know the true condition of Italy under Pope Pius IX, and his predecessors, read the books named below. It is impossible to make a freeborn Briton understand what Italy, especially Rome and Naples, was when the Popes ruled; when the Minister of War was a Cardinal, the Home Secretary a Cardinal, the Head of the Police a "Monsignor," when Papal Law was supreme, the Inquisition was in power, and the "Holy Office" had its spies and inquisitors; when Cardinals' mistresses brazenly drove in scarlet and gold carriages with powdered flunkeys, when there was no Free Press, education was entirely in the hands of priests, monks and nuns, and when the Papal dungeons were filled with unfortunate victims of inquisitorial malice, who were left to starve and die.

Italy, for 1,000 years, had been filled, from end to end, with wars, nearly all caused by Papal aggressions and misrule. It has been the Vatican's ceaseless endeavour ever since 1870, when the power thus to ruin and misgovern poor Italy was

---

List of Books: "Letters from Abroad," by Dean Alford; "Rome, Newest Fashions in Religion," by Gladstone; "Italy in Transition," by W. Arthur; "No Union with Rome," by Gavazzi; "Rome and Venice," by G. A. Sala; "The Last Four Popes," by Gavazzi; "The Rule of the Monk," by Garibaldi; "The Story of the Later Popes," by Isaacson; "Dealings with the Inquisition," by Achilli; "The Pope, the Kings and the People," by W. Arthur; "The Last Days of Papal Rome," by De Cesare; "History of Rome," by Farini.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

taken from the Pope by popular will, to put the hands of the clock back to the condition Italy was in prior to 1860. And all the paragraphs in the Press, emanating from "Our Special Correspondent" at Rome, and alluding to what is wrongly called "The Temporal Power," have been straws purposely thrown by intriguing Jesuits or the Vatican entourage, in order to extort concessions from Italy.

So long as patriots like Crispi were at the helm of state, these efforts failed; but when, in an evil day, Mussolini took charge, fresh efforts have been made by these intriguers, and, alas! with much success. The crucifix has been restored to the schools, priests are now allowed to teach in schools, Free-masonry has been made illegal, Protestant Soldiers' Homes are forbidden, and the position of Protestants is very insecure and uncomfortable, in order to placate the Vatican—which, as a fact, is insatiable, and will never rest until it has, by hook or by crook, extorted "Territory" and "Political Power" from a foolish and credulous Mussolini, who fancies he is wiser than his predecessors.

I have little doubt that one of the next moves will be to obtain the dominant seat in the Council of the League of Nations. If the Pope succeeds, he will seal his own doom, for the End will have been reached, and God's patience be at an end. (Rev. xix:19.)

Current Events
In the Light of the Bible

The Pope and Mussolini. The ancient flags of the Papacy are now again displayed over the Vatican city, the newly created Papal State. The flags were raised over various points for the first time in fifty-nine years. Papal troops replaced the regular Roman police throughout the domain. The commander of the Swiss guards took complete charge of the papal possession immediately after the treaty had been ratified by the Vatican and the Italian government. Even vehicular traffic is now being regulated by papal troops. But the opening of the bronze doors, which had been closed

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

since 1870, was the high spot of the ceremonies. Mr. Benito Mussolini made certain remarks at the ratification of the treaty, which his "Holiness" did not like at all. On account of this he showed his teeth and snarled at the man whose influence and power had made the return of the papal temporal power possible. The Pope was outspoken in branding Mussolini as a heretic. Mussolini has now asked for a private interview with Pope Pius XI. It is expected that the two will reach a complete understanding.

The whole situation is most interesting for the intelligent student of prophecy. That the Pope will get back his temporal power is predicted in Revelation. But according to this great New Testament prophetic book he will in his rule not be confined to a small territory, but the papacy is the rider of the beastly empire, the restored Roman dominion. This empire is not yet in existence, though Mussolini has advocated it. All we can say, without being definite, is that present day events are in line with the coming complete fulfilment of prophecies relating to the very end of our age.

The Obnoxious Passion Play. Passion plays have become numerous. The Freiburg Passion play was given in the New York Hippodrome, which is a big indoor circus, a show house of the general type. It was produced by Jews for "filthy lucre's sake." The better part of the Jewish people and the Jewish press arose in indignation against the commercializing of the story of Christ. And the so-called Christian press? We have seen no protest anywhere against this obnoxious theatrical performance. The fact is that certain "Protestant (?) churches" have encouraged it, and we doubt not the vast majority of those who fill the pockets of the Jewish promoters are "church members."

We are grateful that Jewish Rabbis have spoken out. We quote Rabbi Landman in the "American Hebrew":

"Not one spiritual or ethical quality in the life or teachings of Jesus of Nazareth is demonstrated in the Freiburg Passion Play. That is my chief reaction to the colorful, dramatic presentation of the current version of the Gospel tragedy.

"What I witnessed was a magnificent pageant, heightened by all the tinsel and trappings which the modern theater affords. The story of

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the Crucifixion and Resurrection as here enacted, principally from the account in the Fourth Gospel, stirred pain mingled with pity for the central figure. As to the rest, the Passion Play might be a revival, in a theatrical sense, of the pageant depicting the death and resurrection of the pagan god Tammuz, the celebration of which Ezekiel, five centuries before Jesus, condemned as an abomination; or of the death and resurrection of the god Attis, the good shepherd, who, in the ceremonies attaching to his worship as practised in Gaul and Italy, was 'slain and hanged on a tree.'

"Of Jesus as a God-inspired, morally indignant Prophet who declares unto Israel his transgressions and unto Jacob his sins, not a burning, searing word! Of Jesus as a loving and patient Rabbi who painstakingly instructs his followers in the pursuit of justice and righteousness, and in the practise of ethical precepts, not a hint!

"This, it must be recorded, is not the fault of the two Jews who imported the play from Freiburg and produced it in New York. Theirs is a guilt at once appalling and contemptible, 'graven with a pen of iron and with the point of a diamond' in the annals of American Jews."

And this Rabbi added: "If I were a Christian I should resent and condemn the presentation of my Lord and Saviour as devoid of the fundamental essentials of religious spirit and exalted ethical teaching." Well said!

What an awful thing it is, this ever-increasing commercializing of the Person and Life of our ever-blessed and adorable Lord! Writers, actors, moving-picture concerns, Jews and Gentiles get rich on writing about Him, whom they do not know, and coin money through their plays, picturing Him, who became poor for our sakes.

There was first a certain benighted Romanist, who hates Protestants and advocates their burning at a stake, and Papini wrote his "Life of Christ" and it becomes one of the best sellers. Far inferior and more condemnable was the other production of an American writer who fumbled and mumbled about "The Man Nobody Knows." His book also became for a time a best seller. Then the movie plays, like "The Wanderer" fostered, we believe, mostly by the Methodist denomination, and the "King of Kings," etc., all a commercialization of our Lord. Behind it all stands the serpent, Satan, who always strikes at the heart of Christianity, the glorious person of our Lord. How true believers can go and see and support these vile productions is hard to understand.

The Great Sorrows of China. With drought, earthquake and flood added to the disasters of religious wars and famine,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the population of Kansu Province has been reduced from 9,000,000 to 7,000,000 within a year. Straw, dried leaves, bark, cotton seed and thistles have become staple articles of food in the famine districts, and those who have survived hunger have perished in thousands by the sword wielded by raiding fanatical Mahometans.

Eighty thousand troops, ineffectual in checking the uprisings, remain in the province helping to devour the small supply of food which remains.

The Central government has authorized the issue of famine relief bonds and has called on the provincial and local authorities to assist in raising expenses for relief work. The response has been meager. Of the $50,000,000 required, only $625,000 has been raised.

One of the first expedients of famine sufferers is to sell the women and children to those who, they hope, can give them food. At present the market price of marriageable girls in stricken provinces is from $2.50 to $7.50. There are few buyers.

In reading of such miseries of a part of the race the heart cries out—How long O Lord? How long? Starvation, disease, pestilences, earthquakes, wars and rumours of wars—such has been and still is the mournful history of humanity for almost six thousand years. Must it continue forever? Yes, if our Lord Jesus Christ does not return. But He will return and with His glorious manifestation the new era for the entire human race will dawn. There will be a regeneration and a restoration of all things as spoken by all His holy prophets (Matt. xix:28; Acts iii:20). Even so, Come, Lord Jesus.

Still Greater Unrest in Europe. According to Count Louis Andrassy, last Foreign Minister of the Austrian-Hungarian Empire, there are more causes for war now in Eastern Europe than in 1914. He said "I lost all hope for Central Europe when President Wilson's promise of a just peace was not fulfilled. I had little hope before; I had none after. The treaty of St. Germain accomplished nothing for peace. Economically, the condition is so bad, that one's

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

only hope is that it will become worse." He believes that another great world-crisis may arise at any time and like the last great war it will start in the Balkans.

What is going on in an English Congregational Church. A score or more "Protestant(?) Churches" in Great Britain have introduced certain Romish inventions and foolish superstitions. The leader of this strange movement is Dr. Orchard, pastor of a Congregational Church. A correspondent of the "Churchman's Magazine" which gives such a noble testimony for the truth and against Romanism, describes a service in that church on a recent Sunday as follows:

Dr. Orchard entered the pulpit wearing black double-breasted cassock, brown leather belt, and buckles on his shoes. He preached a typical sermon, and among some notices he invited those who wished to remain for "Benediction." He pointed out that some might think it ritualistic and not a help; but some might, on the other hand, be helped by it, using it as an act of worship and self-dedication. He also said it is our Lord Himself in His sacrament who gives the blessing. Right across the "sanctuary" was hung on a wire a curtain made of fine "black stuff," so called. When the hymn after the sermon was concluded some left the Church, and there then appeared two servers. They pulled aside the curtains, revealing the "altar" made ready for "Benediction." A red light was burning in a lamp on a ledge to the right, and standing on the "altar" to the left was a monstrance covered with a white veil. The servers lit thirty-six candles in branch candlesticks, two single ones, and the six tall ones above the "altar."

Presently there appeared through the swing doors on the left of the Church a small procession consisting of six girls (or rather young women) wearing black cassocks, plain cottas and sarum birettas (a four-cornered headgear made of black serge), crucifer wearing cassock and surplice, two candle-bearers wearing cassocks and plain cottas (these three had bright yellow ribbons round their necks bearing some medal), thurifer, wearing apparelled amice, alb and girdle, with smoking censer and accompanied by another man dressed the same with the incense boat, M.C. wearing cassock and long sarum surplice, subdeacon and deacon wearing albs, amices (apparelled), girdles and tunicle and dalmatic respectively, and Dr. Orchard wearing alb, amice, girdle, white stole crossed on chest and encased in an elaborate cope of yellow velvet and silk. Arrived at "altar" all genuflected. The young women and crucifer went to the choir stalls; while the candle-bearers and thurifer and "boatman" knelt on the "chancel" floor. Dr. Orchard opened the tabernacle and took from the ciborium a large wafer and fixed it in the monstrance, placing same on the "throne"—the wafer clearly showing as a white disc. Some more light (specially designed for the purpose) was switched on to show up the "altar." During the two usual "Benediction" hymns there were the usual prostrations and censing up to the monstrance.

After the "collect" Dr. Orchard had white humeral veil affixed and went up to the "altar" and brought down the monstrance from the "throne," and turned to the congregation and gave "Benediction,"

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

making the sign of the Cross in the air with the monstrance over the people. The psalm, with the antiphons before and after, was then sung, followed by the "Divine Praises." For the psalm and "praises" the monstrance was stood on the "altar." At the "Benediction" itself the sanctus bell was loudly rung.

After the "praises" the hymn, "Abide with Me," was sung, during which Dr. Orchard extracted "host" from monstrance and put it away in the ciborium in the tabernacle, re-covering monstrance with the white veil. The "altar" crucifix was then brought and placed on the "throne." The procession was then re-formed in front of the "altar," and all genuflected together and walked out.

What Will the Revived Papacy Do? There are many rumors concerning a great forward movement of the Romish Church. The so-called "prisoner of the Vatican" now freed through the Mussolini pact will probably soon make a move to extend his influence throughout Europe. The "London Christian" had recently the following editorial, speaking of possibilities in this direction before the close of the present year.

The remaining months of this year will no doubt be marked by a still greater acceleration of activity in Papal circles than has already been recorded since the concordat was concluded between the Vatican and the Italian State. Emissaries of the Pope have recently been participating in imposing ceremonies of a semi-political nature beyond the boundaries of Papal territory, and there is every expectation that Pius XI.'s personal emergence will follow in due course. Whether such an abandonment of the label, *The Prisoner of the Vatican*, is likely to be followed by excursions to other countries it is not yet possible to say, but this would appear to be a natural development in the Roman Catholic campaign for the recovery of the world-power. A Papal visit either to England or America would provide excellent propaganda for the Roman Church. In both countries there would be, no doubt, the spectacle of high officials welcoming the Pope; and the spirit of scepticism, which is hostile or indifferent to the spiritual appeal of Protestantism, would almost certainly be attracted in very many instances by the material pomp and pageantry of a Papal progress. There have been repeated rumours of late that the young Duke of Norfolk is to marry a Spanish princess. The rumours have so far been denied, but such an alliance of eminent Roman Catholic households might well serve Romanist policy.

Simply Foolish Invention. One of our readers sent us the following question: "I would like to ask you a question. An Evangelist said last week that Mussolini was branding his soldiers with the mark of the beast '666.' Have you heard anything like that?" A few weeks ago we had a similar letter but the question was "Is it true that all children born in Italy are branded by Mussolini with this mystical number?" We do not know who is responsible for such silly

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

inventions. Somebody, perhaps a demented person, unbalanced in religious matters, started this miserable falsehood. Mussolini is not the Antichrist. Certain teachers who have a superficial knowledge of the prophetic word jump at the conclusion, because he does such a wonderful work in the renaissance of Italy, and aims at the reconstruction of the Roman Empire, that he must be the Antichrist. Read the editorial on this question on page 71 of the current issue. It will help you.

Preparations for a Great Eastern Church Council. Five hundred Bishops, representing every Eastern orthodox church in the world, will assemble early next year at Mount Athos, famous for its monasteries since the dawn of the Christian era. This conclave will be under the Presidency of the Ecumenical Patriarch Basil II of Constantinople.

Bishop Stephane of Sofia declares it will be the most important church congress since the famous Council of Nicea, 1,000 years ago. Others describe it as the launching of the greatest battle by the Eastern churches against the Church of Rome since the fall of the Holy Roman Empire. The Russian National Church and those of Ethiopia, Alexandria and Jerusalem will participate.

The delegates will discuss such vital questions as the union of all Eastern churches with the Anglican and other Protestant churches, adoption of the modern Gregorian calendar, revision of canon law concerning marriages, and adoption of Western ecclesiastical dress and the shaving of patriarchal beards and long hair. There is also to be considered reconciliation of the Bulgarian National Church with the Patriarch of Constantinople, who had excommunicated it, and the restoration to former prestige of the Patriarch as supreme chief of all Eastern orthodox churches. Another question is granting Bishops and widowed priests the right to marry.

Bishop Stephane believes the greatest question will be to draw up world wide plans for combating the growing influence of the Roman Catholic church in the East.

"We shall take steps to remove the disunity and lack of co-operation among Eastern orthodox churches which has

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

been heretofore one of the chief reasons for the growth of Catholicism and its supremacy as a religious entity," he said.

Mount Athos is a famous citadel of Byzantine theology and culture and is inhabited exclusively by 5,000 priests, monks and theological students. It stands on the summit of the ancient Chalcidean Isthmus, and overlooks the Aegean Sea. The monastery is reached by baskets on ropes. No woman, except the late Queen Victoria of Great Britain and Dowager Queen Marie of Roumania, has ever entered the Mount Athos monasteries.

The congress will open at the time of the Eastern Pentecost and continue for a month.

A Message For Each Day

August 1. "The Lord alone (entirely alone) did lead him" (Jacob) (Deut. xxxii:12).

This passage clearly establishes the Divine Personality of the Holy Spirit; for Isaiah affirms, "the *Holy Spirit* led them by the right hand of Moses" (Isa. lxiii:10-12). Men and animals are controlled in three ways. They may be *driven*, *dragged*, or *led*. The two former ways imply compulsion; the latter means submission. To have no will of our own is the proof of sonship.

August 2. "Christ who through the Eternal Spirit offered Himself" (Heb. ix:14).

There is no greater word in the whole Bible to describe the majesty of the Divine Spirit. He is without beginning, end, age, limit or measure. And this "eternal power and Godhead" is the saints' "eternal refuge." What He wrought in Christ was *for us;* and "eternal redemption" and "eternal inheritance" unto "eternal life." And this Eternal Spirit is now with every saint, in every place, every moment. He hears every prayer, knows every desire, for He eternally proposed them from the beginning.

August 3. "I heard the Voice of the Lord saying, Whom shall I send, and who will go for us?" (Isa. vi:8).

Paul assures us that this Voice was the Holy Spirit (Acts xxviii: 25). He speaks as a personality of the Trinity. This Voice fulfils at least three offices to the believer. He *testifies* through them (Matt. x:20). He *guides* them by the written Word (Isa. xxx:21). He *warns* them by the same Word (Heb. iii:7-8). As in natural things a voice is simply air in motion, so in heavenly things the "Voice of the Lord" is His Spirit moving upon the hearts of men.

August 4. "I will pray the Father, and He shall give you another Comforter" (John xiv:16, 26).

This legacy was not merely *comfort*, but a *Comforter;* as much a *personality* as the Lord Himself had been. To comfort another one

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

must be actually near the needy one. A divine object lesson is given us to show the work of the Comforter—"As one whom his mother comforteth, so will I comfort you." Watch the way of a mother with her sorrowing child, and you have the whole truth simplified. And this Comforter never seeks to attach us to *Himself*, but to allure us with visions of *Christ*.

August 5. "God hath anointed thee with the Oil of Gladness above thy fellows" (Heb. i:9).

This title of the Spirit takes us back to the O. T. As the holy anointing oil was forbidden a *stranger*, so now the Spirit is exclusively for the "true Israel of God." The words, "above thy fellows," doubtless refer to the fact that only upon the High Priest was the oil poured without measure; so that, as the Psalmist says, it "went down to the skirts of his garments." The lesser priests were only *sprinkled* with oil, and that not without the *blood* of "the ram of consecration."

August 6. "The Spirit of Grace" (Heb. x:29).

Only once is He so named in the New Testament, though it is all through His graciousness that our stupid souls apprehend anything of Christ's redemptive work. Thus He is like the oil which Lights, Softens, Purges, Heals, Soothes, Nourishes, Beautifies. Everything consecrated by oil was profaned if engaged in any other service. So in the great house of the Church we are sanctified to be "vessels meet for the Master's use."

August 7. "God, who hath also given unto us His Holy Spirit" (1 Thess. iv:8).

He is the *Holy* Spirit because He alone wills in us holy inclinations. Hence He only is the "Spirit of God." There are "diverse spirits," but they are "unclean spirits," "evil spirits," "spirits of blasphemy," "lying spirits," "spirits of divination," "seducing spirits," "spirits of demons." All these work death and degradation in the soul. By nature there is nothing better in any of us than the "spirit of the world"; and we have no power to resist these unclean influences till the Holy Spirit comes to reside in us.

August 8. "The law of the Spirit of Life in Christ Jesus" (Rom. viii:2).

Of the Father it is said, He "hath life in Himself." Of the Son it is said, He hath "life in Himself." The Spirit is called in the Old Testament the "Spirit of lives"; in the New Testament, the "Spirit of life." As all natural life is *motion*, so the absence of all spiritual activity is termed spiritual *death*. All natural life depends on air. The Spirit is the believers' air. No outward appliance of air will make our hands move, or our feet walk. No external prodding will produce spiritual exercises. We must *breathe* the Spirit.

August 9. "Ye were sealed with that Holy Spirit of Promise" (Ephes. i:13).

The "promise" refers to that peculiar manifestation of the Spirit which came after Pentecost. It was also spoken of as "the gift of the Spirit," since it could not be given till Jesus was glorified (John vii:39; Luke xxiv:49). Before Pentecost He was *on* persons; after, He was *in* them. Before Pentecost children of God were *minors*, obeying as *servants;* after, they took the place of *sons*. Before Pentecost He was (officially) a *transient* visitor; now He *abides* in the Church.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

August 10. "Which is the Earnest of our inheritance" (Ephes. i:14).

The "earnest" or *arrabon*, with some variations, in all law-courts means the pledge or part payment which gives security to a contract. Judah gave Tamar an *erebon* till he sent the kid (Gen. xxxxiii:17). So now, the peace and assurance which dwells in the believer are the pledges, earnests, first-fruits of the complete joy that awaits him. A "purchased possession" stands in relation to this "earnest"; hence it refers to the *final stage* of our redemption.

August 11. "Ye have received the Spirit of adoption" (Rom. viii:15).

"Adoption" means son-manifestation; and applies to *dignity* rather than *relationship.* The adoption is yet future, and awaits manifestation at resurrection. Our Lord was only definitely declared to be the Son of God with power, *after His resurrection.* Israel also waits a *national* adoption when they shall say "Our Father," and be "put among the children" (Jer. iii:19). The spirit of adoption is also called "the first fruits of the Spirit" (Rom. viii:23).

August 12. "When He, the Spirit of Truth, is come, He shall guide you into all truth" (John xvi:13).

The statement is definite, *"the truth"*; not secular truth, but truth concerning things unseen and eternal. *First*, the Spirit is the absolute author of all truth, of every fact in nature or grace. *Second*, He is the sole revealer of that particular truth which here relates to Jesus Christ. These words confirm the Deity of the Holy Spirit. Human authors are the best interpreters of their own writings. The Spirit is the highest expounder of His own Scriptures.

August 13. "The Spirit of the Lord shall rest upon Him, the Spirit of Wisdom" (Isa. ix:6).

This prediction was the Old Testament counterpart of the New Testament promise. The "unction of the Holy One" which our Lord received was to be imparted to His followers also (Luke xxiv:49). The result would be identical, to "make quick of understanding in the fear of the Lord." This "wisdom of God" is a sacred mystery, known only to the spiritual; hence it is useless to argue with infidels about the Bible. As "wisdom," the Spirit will never cease His good offices till in the world to come He makes us "know even as we are known."

August 14. "He will show you things to come" (John xvi:13).

"The testimony of Jesus is the Spirit of Prophecy." It is the Spirit's express purpose to reveal to us things to come. If we have no interest in prophecy we are doing peculiar dishonor to the Spirit. We must not say prophecy is *difficult*, when He declares it to be a "lamp shining in a dark place." When God said, "Shall I hide from Abraham the thing that I will do?" it was not about Abraham himself that the Lord spoke, but concerning Sodom. So it is the Spirit's desire that the church should understand about future judgments.

August 15. "The Spirit of Judgment . . . the Spirit of Burning" (Isa. iv:4).

Fire purifies by destroying that which is vile. The same power that is to purge Israel is said in the New Testament to "Reprove the world

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of sin, and of righteousness and of judgment." It is a fire of *affliction* to the saved; a fire of *perdition* to the unsaved. If we would give joy to the Holy Ghost let us hold a judgment day perpetually, self-judging ourselves every moment (1 Cor. xi:31-32).

August 16. "The Spirit also helpeth our infirmities" (Rom. viii:26).

The "help" refers to our coming to the throne in prayer. Left to ourselves we "ask amiss," as did the mother of Zebedee's children. "Infirmities" are not sins, but some *weaknesses* peculiar to ourselves. The Lord, of old, taught Ephraim "how to go, taking them by their arms." So the idea is, the Spirit does not *remove* our burdens, but *takes hold* of them with us. The word is found once more in connection with Martha and Mary (Luke x:40). Its counterpart is in Exod. xviii:22; and its typical fulfilment in Num. xi:17.

August 17. "The Spirit of Glory, and of God resteth upon you" (1 Peter iv:14).

Imagination could not fancy a greater contrast than this situation furnishes. Behold! a man reproached, suffering, maligned, despised in the eyes of fellow men. Behold again! Jesus Christ looking upon that same man. And we hear a voice saying, He is not weak, but strong. He is not rejected, but elected. He is not humbled, but exalted. Peter and his companions went under the Skekinah on the holy mount. The Spirit of Glory has come to rest upon this man.

August 18. "He saw the Spirit of God descending like a Dove, and lighting upon Him" (Matt. iii:16).

Christ a Lamb! the Spirit a Dove! We read of "the wrath of God" (Rom. i:18), but never of the anger of the Spirit. Only this once does the Spirit assume this "bodily shape." It was the secret sign for John's recognition of Messiah. Like Noah's dove that could not light on corpses, in all the ages past the pure Spirit found no "man worthy" upon whom He might abide. The dove ratified Christ, as the *sin offering*. It also represented the lowest condition under the law, of impoverished *humanity*.

August 19. "Searching what or what manner of time the Spirit of Christ which was in them did signify" (1 Peter i:11).

This is a wonderful testimony to the Spirit's authorship of Holy Scripture. In the grasp of the Spirit, men like Balaam and Caiaphas were made to utter things remote from their own minds. Others like Daniel, ignorant of the visions they themselves announced, were led to search for *times*, only to discover that their prophecies pertained to things far beyond their day and generation.

August 20. "They were all filled with the Holy Ghost, and began to speak with other tongues" (Acts ii:4).

While Israel was the chief theater for the Spirit's manifestations, there was no need for a variety of languages. Now begins a dispensation of *universality; all nations* are to be discipled. The Spirit was as a Dove on Jesus, for He was "not to cry or cause his voice to be heard in the street." But He was a *many tongued flame* on the disciples at Pentecost. Tongues were divided in *judgment* at Babel. They were cloven in *grace* at Pentecost. They shall again be *united* in the Millennium when Israel shall have a "pure lip," and the name of the Lord be "one" (Zech. iii:9; xiv:9).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

August 21. "In one Spirit were ye all baptized into one Body" (1 Cor. xii:12).

This baptism was in fulfilment of Matt. iii:11. To now pray for another outpouring is to deny the miracle of Pentecost. The imparting of the Spirit on the resurrection day was for *individual* blessing. The baptism of the Spirit fifty days later was for the formal *inauguration* of the Church. For ages the Holy Spirit had been upon *isolated* believers. Henceforth He was to be manifested in one concrete, organic *body*.

August 22. "Ye have an unction from the Holy One, and ye know all things" (1 John ii:20).

Unction is the Church's birthright from Him her Head, the Anointed One. We may be but as "the skirts of his garments," for insignificance, but the Holy oil has dripped upon us, and given us power akin to that in the "hem of His garment" when disease touched Him. It we have been anointed as *kings*, let us walk in sublime superiority. If we have been anointed as *priests*, let us abstain from all pollutions. These words do not direct us to be independent of human teachers, who have received a like anointing; but only are to fortify us against those who teach "a lie."

August 23. "It is the Spirit that quickeneth" (John vi:63).

Back of all dispensations, and before the conversation with Nicodemus, these words retrospectively and prospectively are true. There may be distinction of *privilege* in this age, but there can be no distinction as to the *source* of regeneration. Whether men are received as "servants," "sons," or "heirs," whether the faith be found in Israel, or in the Bride of the Lamb, whether they be baptized of John or Paul, in every case the Holy Spirit is the sole author of spiritual life.

August 24. "The wind bloweth where it listeth; . . . so is every one that is born of the Spirit" (John iii:8).

Wind is sovereign. None may dictate its course. So is electing grace. Ask Jehovah why He chose Israel, and He answers, "Because I loved him." "I will be gracious to whom I will be gracious." Ask Paul why he obtained mercy; and he answers, that I might be "a pattern of His long-suffering." The wind of Pentecost filled the vacuum made by prayer. The Spirit still loves to flow into such empty spaces.

August 25. "Changed into the same image, from glory to glory, as by the Spirit of the Lord" (2 Cor. iii:18).

The Holy Spirit not only *declares* us holy, but *makes* us holy. I take in my hand a mirror, and turning it at proper angle to the sun, the radiance is reflected upon my own face. That is the similitude before us. The Holy Spirit takes the Word (James i:28-25) and shows us the glory of Christ till we are transfused with His life. And thus the progress is "from glory to glory." We are being *transformed* now; we shall be *transfigured* by and by.

August 26. "The sword of the Spirit, which is the Word of God" (Ephes. vi:14).

This is two-edged (Heb. iv:12), for there is an Incarnate Word and a Written Word. The one is "quick" (living), the other is "powerful." Every function of the Spirit, whether for fighting Satan's hosts,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

or comforting individual souls, is discharged by the use of Scripture. Two things go together; to be *filled* with the Spirit, the Word must *dwell* in us richly. By ignoring this inflexible principle and attending to revelations outside of Scripture, fanaticism has resulted.

August 27. "Rivers of Living Water. This spake He of the Spirit" (John vii:39).

From Genesis, where the Spirit broods over the waters, to Revelation, where the Water of Life is God's final offer to men, the favorite symbol of the Spirit, either as "rain," "dew," a "spring," or "small rain," has been "Water." Here the idea is His outflowing ministry. He dwells in us for *private* teaching. He outflows for *public* testimony. The world has now no other channel of heavenly knowledge (Rom. x:14).

August 28. "I will be as the Dew unto Israel" (Hos. xiv:5).

This undoubtedly refers to the next age. What the Spirit now is *peculiarly* to the Church, He shall then be *nationally* to Israel. "I will put my Spirit within you . . . . and ye shall be my people." But the *effect* is what we would now notice. Israel is a winter tree, without fruit or shelter. But when the dew shall bring it to life, *nations* shall revive by him and find refreshment "under his shadow."

August 29. "Grieve not the Holy Spirit of God whereby ye are sealed" (Ephes. iv:30).

Three dishonors are cast upon the Spirit. He is "resisted," "grieved," "quenched." 1. The unregenerate resist Him who quickens to life. This was Stephen's charge against Israel. This strife began in Noah's time. 2. The believer "grieves" the Spirit who indwells him. We cannot *grieve* an enemy. Hence we read of the "love of the Spirit." 3. Disciples "quench" the Spirit from outflowing from them in holy words and deeds. Worldliness does this.

August 30. "Blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. xii:31).

We are bound to believe exactly this, in all its awfulness. But the crushing words have another side to them. No real child of God ever does or can commit this sin. It has special reference to the person of Christ, upon whose miracles the Pharisees poured contempt. We can easily test ourselves in this grave matter. Have I trodden under foot the Son of God? Have I counted His blood a common thing? Have I deliberately insulted the Spirit? The answer will be our assurance.

August 31. "There were seven lamps of fire burning before the throne, which are the Seven Spirits of God" (Rev. iv:5).

This is a new aspect of the Spirit. We have seen Him in His sevenfold office to the church, Quickening, Indwelling, Comforting, Teaching, Outflowing, Testifying, Prophesying. Now we are amid Jewish scenes, beyond the Church. We are at the Holy Place, of which the Tabernacle and its Candlestick was the earthly copy. These are designated as the seven Spirits of God, not the Spirit of *Christ*. They are Zechariah's "eyes," the holy searchlights which run to and fro to light Israel back to favor and to glory.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Sanctification

Separation and consecration to God are the two aspects of this subject. The former is true of all believers; the latter greatly differs among different Christians. Every one who is really trusting in the Lord Jesus Christ for salvation is already sanctified before God as to his standing. He may have been the vilest of men, and yet it is written, "Such were some of you; but ye are (were) washed, but ye are (were) sanctified, but ye are (were) justified in the name of the Lord Jesus, and by the spirit of our God" (1 Cor. vi:11).

The tense in these three verbs is the aorist, which represents an action or event as past, and does not like the imperfect, express continuance. It is done, and it will be observed that sanctification comes before justification. Hence although there was much worthy of severe censure in the church of Corinth, the Holy Ghost addresses the epistle "to them that are sanctified in Christ Jesus" (1 Cor. i:2); or, as the word is the perfect participle passive, "to men having been sanctified." So it is said, "Of Him are ye in Christ Jesus, who was made unto us widsom from God, and righteousness, and sanctification, and redemption" (1 Cor. i:30). Christ, therefore, is as much our sanctification, as He is our righteousness and redemption.

The cause and ground of our sanctification are found wholly in Christ, what He is, and what He has done for the poorest and weakest believer, "for both he that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren" (Heb. ii:11); "For whether is greater, the gift, or the altar that sanctifieth the gift?"(Matt. xxiii:19). He came to do the will of God by dying on the cross, "by which will we are sanctified, through the offering of the body of Jesus Christ once . . . For by one offering He hath perfected forever them that are sanctified . . . Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." This is the doctrinal aspect of the subject. "Let us go forth unto Him without the camp, bearing His reproach." This

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

is the practical aspect, telling of consecration (Heb. x:10, 14; xiii:12, 13).

The sanctification that secures our standing before God is as true of one believer as it is of another. It is not a question of degree, or of attainment, or of experience; but every real Christian is as much sanctified now in relation to God as he will be a thousand years hence. It is wholly God's work through the riches of His grace in Christ Jesus our Lord, and "I know that whatever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it that men shall fear before Him"; and "He hath made everything beautiful in his time; also He hath set eternity in their heart," as the Revised renders it (Eccles. iii:11, 14).

But the doctrine, that Jesus hath sanctified the people with His blood, is followed by the exhortation, "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. xiii:13). Alas! so many fail just here. They do not go forth at all, or they stop at the gate, and recoil from the thought of bearing His reproach. They are determined to have an easy time where He had a hard time, and they are found dilly-dallying with His murderers, like a bride flaunting her shame by walking arm in arm with the red handed assassin of her husband.

They surely forget the word, "Elect according to the foreknowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter i:2). The sanctification of the Spirit is not on account of obedience, but unto obedience, the yielding of the believer's soul and body to God when he has once found shelter from the curse of the law in the blood-sprinkled and eternal refuge of the cross. So the Apostle Paul writes, "We are bound to give thanks always to God for you, brethren, beloved of the 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" (2 Thess. ii:13, 14).

No wonder he says, "This is the will of God, even your

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sanctification" (1 Thess. iv:3), for he had received the commission from the risen Lord to preach the gospel among the Gentiles, "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi:18).

But if we are sanctified by faith, it is through the truth or the word of God. "Sancify them through thy truth: thy word is truth" (John xvii:17). "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts xx:32). "Christ also loved the Church, and gave Himself for her; that He might sanctify and cleanse her with the washing of water by the word, that He Himself might present her to Himself, the church all glorious, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Ephes. v:27).

Here it is practical and progressive sanctification, or increasing conformity to the image of Christ revealed in the Word, founded upon the knowledge of the perfect sanctification He gives us before God by the Spirit, in faith, through the truth. He wishes us to be in the presence of men what we are in the presence of His Father, and hence the command, "as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; *for* I am holy" (1 Peter i:14-16). The foundation both of doctrinal sanctification and practical consecration is laid in the words of the Lord Himself: "I am the Lord your God, which have separated you from other people . . . And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. xx:24-26).—*J. H. Brookes.*

"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Ro. vi:14).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Why This Revival?

H. Arthur Wooley

There is a good deal of revival going on in the world to-day which, to the Christian who reads the **whole** Bible, ought to have the greatest possible significance.

We do not mean spiritual revival, but refer to revival of quite another kind.

For instance, an old empire is being revived—the Roman Empire soon to blossom out in its ten-kingdom form, answering to the ten toes of Daniel's image. Look at Italy, and consider what the boundless energy of one most remarkable man has already accomplished in a brief period.

Then we notice that three ancient (and most important) countries are being wonderfully revived, each and all (under God) through Britain. These lands (for all of which a great blessing is in store) are Egypt, Assyria (Mesopotamia or Iraq as it is now called), and Palestine (Isa. xix:23-25).

Again, an old language—Hebrew—has been suddenly revived; also the Jewish coinage is being restored after many years.

Further revivals are more or less in the air—at present. Some are almost ready—others will soon be heard of.

What does it all mean? Have you ever seriously asked yourself the question?

To my mind there is but one possible answer. These things are signs, striking and startling,—sure indications that the end-time is actually upon us; that the final seven years of this age, ending with Christ's return to reign, will soon begin!

But then, says someone, the Church must be caught up before the last week (of years) commences? Exactly. Then how near the Lord's coming for us, for all His own, must be!

That is my sole reason for penning this—to show by these signs (and others could be given) how near the day of all days is—the Day—the moment when we shall hear His voice, and rise to meet Him in the air!

Even so; Come, Lord Jesus.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"One Jesus . . Affirmed to be Alive"

There is no fact more momentous than the resurrection of the Lord Jesus; yet perhaps there is no fact of which the significance is so little perceived, generally speaking. Strange though the statement may seem to many, even saints share in a large measure the skepticism or indifference of sinners as to it. We have been struck with this by the remarkable similarity between the unbelieving utterance of the two disciples traveling to Emmaus and the words of Festus to King Agrippa when speaking to him about Paul. *They* said: "Certain women of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came saying that they had seen a vision of angels, which said that He was alive" (Luke xxiv:22, 23). *He* said: "They (the Jews) had certain questions against Paul of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive" (Acts xxv:19). We thankfully recognize that there was a deep moral gulf between the two disciples and Festus; for whereas the latter cared nothing for the Lord Jesus, the former sincerely loved Him, having had their hearts touched by divine grace. But the fact remains that neither the one nor the other saw the necessity for our Lord's resurrection and consequently none of them understood the immense moral bearing of the fact.

The travelers to Emmaus were Jews. Their hearts had from the beginning been animated by earthly hopes. They were familiar with the predictions of the Old Testament prophets concerning a glorious kingdom to be set up in this world, with Zion as its center and metropolis. Before the Calvary calamity they believed Jesus of Nazareth was the promised king, and their expectation was that their nation would sooner or later acknowledge Him as such. Then the Romans would be expelled, and Israel would be a happy nation once more, in secure possession of the land of promise. But the crucifixion had dashed all their hopes to the ground. They had heard with sorrow their brethren after the flesh repudiate their King, saying, "We have no king but Caesar"; and they had witnessed with broken hearts the mocking in-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

scription over His cross, "This is Jesus of Nazareth, the King of the Jews" (John xix). They had seen His mangled body taken down from the cross and laid in Joseph's tomb, and with it had been buried all their hopes. Now, therefore, their hearts were filled with perplexity and despair. Anything beyond an earthly kingdom seems not to have dawned upon their minds. When presently they were shown by their mysterious Companion that the Old Testament Scriptures spoke of sufferings as well as glories for the Christ, they were amazed, for they had not considered it before. "Ought not the Christ to have suffered these things, and to enter into His glory?" (Luke xxiv-26).

The truth is that while the things which have happened have set aside indefinitely the predicted earthly kingdom, the resurrection of Christ has opened the door for another and a higher order of things altogether. The New Testament epistles attach the deepest possible importance to the resurrection of Christ. It is not only God's vindication of His beloved Son—His title and character; it is also the public witness of His acceptance of His atoning sacrifice, "*God* raised Him from among the dead" (Acts xiii:30). The bearing of this upon our soul's blessing is immense. When we see the very One who smote the blessed Sin-bearer exerting His power to raise Him from among the dead; and, further, when we see Him exalting Him to His own right hand, how can we doubt for a single moment that our sins have been all put away for ever? The reason why so large a proportion of Evangelicals know nothing of settled peace with God is because their faith has not travelled beyond the cross. When they "survey the wondrous cross on which the Lord of Glory died," their hearts are filled with adoring gratitude. They admit the resurrection as a fact, but the meaning and power of it has not been apprehended by their faith. "He was delivered for our offences, and was raised again for our justification." Such is the doctrinal statement of the inspired apostle. His deduction from it follows suitably: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. iv:25; v:1). Let no unbelieving questions then ever be entertained by a single reader of our

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

pages; the once-crucified One is risen again, and is seated upon the throne of God. All our sins were upon Him at Calvary; not one is seen upon Him in His present exaltation and glory. "Your sins and your iniquities will I remember no more (Heb. x-17) is God's comforting assurance to all who believe in His Son.

Moreover, we are identified with Christ in His death and resurrection. Christ having died for us, God accepts His death as ours, and thus views us as having closed our connection with the first Adam, and all the ruin and guilt under which we lay. This has great moral results in the walk where it is spiritually perceived. The apostle grounds many of his weightiest exhortations upon this fact. Thus in Col. ii:20 we read: "Wherefore, if ye died with Christ from the rudiments of the world, why as though living in the world," etc.? The other side of things follows in the next chapter. "If ye then were raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye died, and your life is hid with Christ in God." Our death with Christ is our passage out of the old order of things; our resurrection with Christ is our entrance into the new order, where all is heavenly, and of God.

But this, blessed though it be, is not all. The resurrection of Christ has secured for us a heavenly inheritance. The portion of the Jew was earthly, and was held by him on the ground of responsibility, and so became forfeited. Our inheritance rests upon another ground altogether. Hence Peter's words: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter i:3-6). Earth is thus naught to the Christian; it is but the scene of Christ's rejection. His eyes are now turned upward; all his portion is there. We are "partakers of a heavenly calling" (Heb. iii:1), and we confess in consequence that we are

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"strangers and pilgrims on the earth" (Heb. xi:13). A heavenly portion is surely infinitely to be preferred to the richest inheritance here, whether Canaan or any other.

The present position of Christ as Head of the body, the Church, depends entirely on the fact of His resurrection. Ephes. i:20-23 tells us: "God raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is the body, the fulness of Him that filleth all in all" (see also Col. i:18). Union with Christ was an impossibility for any before the cross. The very thought remained unrevealed in the heart of God. Had the blessed One not died and risen again, perplexing though it all was to the Emmaus travelers, the body of Christ, whereof all believers are members, through grace, could never have been. It is a corporation of a heavenly character; all its associations, privileges, and prospects are outside altogether of the world of the first man.

If the resurrection of Christ means so much for the believer, it means much for the world also. When Festus spoke so flippantly of Him as "one Jesus, which was dead, whom Paul affirmed to be alive," he little realized that he was speaking of the Judge of quick and dead, at whose dread assize he himself must one day stand. To him "Jesus" was a person of no consequence; certainly of no interest to his mind; in reality He is One with whom every man must concern himself, either now or in the day to come. The preacher on Mars Hill announced that God "commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead" (Acts xvii:30, 31). This is deeply solemn for the world. Its career of sin and rebellion against God will not be suffered to run on indefinitely. A period has been set to it in the mind of God, and at the appointed hour He will intervene in majesty

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and wrath to the confusion of all His foes. The Saviour Himself has told us that all judgment has been committed unto Him, in order that all men may honor the Son even as they honor the Father (John v:22, 23). As Peter told Cornelius and his friends, He is the divinely ordained Judge of quick and dead (Acts x:42). The Son, once dishonored in death, is now risen and exalted. The Spirit, therefore, speaks of Him as "ready to judge" (1 Peter iv:5). Men's indifference to Christ is in consequence foolhardiness, and must result for all who continue contumacious in everlasting woe.

W. W. FEREDAY.

Preach the Word

Such is the command of the Holy Spirit by the Apostle Paul to Timothy. It occurs in the last letter the devoted servant of the Lord was inspired to write. "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom; Preach the word" (2 Tim. iv:1, 2). He does not say, Preach *your* word but, Preach God's Word.

Yet how few preachers heed the solemn direction, given in view of the judgment, the appearing and the kingdom of our Lord Jesus Christ. Most of them take a text, and this is all of God's Word the people hear in the entire sermon. The minister, as a general thing, expresses his thoughts in his own words, elucidating, enforcing, and illustrating some doctrine or precept in choice language, it may be; and the more eloquent he is, the more beautiful figures of speech he uses, the more poetical flights he indulges, the better he suits himself and his audience.

A Christian mother who was ill sent her son to the church services, and when he returned, she asked him about the sermon. He replied; "There were three divisions: in the first place, the minister took his text; in the second place, he departed from it; in the third place, he never returned to it." Alas! this is sadly true of most of the sermons preached in these days. No wonder the people are so profoundly ignorant of God's word, for they hear next to nothing of the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Holy Scriptures. They are entertained; and this is the utmost they expect, just as if they had attended a muscial concert, or a finely written essay at a Lyceum.

The longest sermons of which we have any account in the New Testament, were preached by the Apostles Peter and Paul (Acts ii:13). If examined carefully, they will be found to consist of little else than quotations from the Old Testament, and still they produced immense results, for they were preached in the power of the Holy Spirit. In the one case, "the same day there were added about three thousand souls" (Acts ii:41); and in the other, "the next Sabbath day came almost the whole city together, to hear the word of God" (Acts xiii:44). In neither sermon is there a single eloquent sentence, except the eloquence of truth, and nothing that can win its way to the heart, except the sledge-hammer blows of the Bible.

If a preacher is anything, he is an ambassador for Christ and an ambassador is one sent by a government to a foreign government, to deliver the message with which he is charged, and to represent its interests. If the ambassador should lose sight of his message, and propose to entertain the court where he sojourns with a nice song, or a volume of poetry, or a lecture on evolution, he would speedily be recalled, and remanded to the silence of private life. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a fire that breaketh the rock in pieces?" (Jer. xxiii:28, 29).

Let any earnest preacher try it, and he will find that his most showy sermons are like a sun-lit mist, "that appeareth for a little time, and then vanisheth away," instead of a fire that burns; and like the twanging of fiddle-strings instead of a hammer that crushes. He will find that the only part of his sermons that can last, and do any good, is the portion that contains the word of God, for that alone will grip the heart and conscience, when all his gorgeous flowers of speeech and splendid rhetoric will have been forgotten. His commission is precisely that given to every true prophet: "Thus saith the Lord; speak . . . all the words that I command thee to speak

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

unto them; diminish not a word" (Jer. xxv:2); "and thou shalt speak my words unto them, whether they will hear, or whether they will forbear" (Ezek. ii:7).

By the word we are begotten of God (James i:18); by the word we are born again (1 Peter i:23); by the word we grow (1 Peter ii:2); by the word we are cleansed (John xv:3); by the word we are sanctified (John xvii:17); by the word we are built up (Acts xx:32); by the word we are defended (Ephes. vi:17); by the word we are guided (Psa. cxix:105); by the word we are made to rejoice (Jer. xv:16); by the word the rejectors of Christ will be judged (John xii:48). Besides all this, he who preaches the word of God obtains great boldness in the faith. He is not afraid of the face of clay, for if his hearers do not like what he says, he can calmly reply, "My friends, your quarrel is not with me, but with my Master; go to Him with your complaints, for I have only repeated that which He told me to speak." Thus he is guarded against the danger, "the fear of man bringeth a snare" (Prov. xxiv:25); and he has the comfort of saying with the Apostle, "If I yet pleased men, I should not be the servant of Christ" (Gal. i:10). To such a minister, the most brilliant sermon that contains no Bible but the text is empty flap-doodle, and he turns away from it, sick and starving. Oh, if preachers were wise, they would preach the word of God in the very words of God.

If the experience of one who has passed almost fifty years in preaching, is worth anything to his younger brethren, it may be said that man's word is an empty sound, and that only "the Word of the Lord endureth for ever" (1 Peter i:25). Again and again have men come to announce that they were brought to Christ, or led into the ministry, by something they heard the old preacher say. But they never talk about the sermon. They do not recall the sermon, whether it was good, bad or indifferent, whether it was eloquent or common-place. But in every instance they remember some passage of Scripture, that was deliberately and emphatically repeated; and this proved to be the turning point in the history of the soul. Do not give the people your *views* and your *opinions*, which are not worth a boy's bursted balloon, but give them the Word of God.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Heart of the Lesson

By Arthur Forest Wells
Baltimore.

BELSHAZZAR'S FEAST
August 4. Dan. v:1-31.
Golden Text, Ephes. v:18.

Daily Readings

Mon., July 29, Prov. v:1-23. Tues., July 30, Prov. xxxi:1-31. Wed., July 31, Matt. xxiv:32-44. Thurs., Aug. 1, 1 Thess. v:1-28. Fri., Aug. 2, 1 Cor. vi:1-20. Sat., Aug. 3, 2 Peter iii:1-18. Sun., Aug. 4, Dan. v:1-31.

The Outline of the Lesson

I. The Sacreligious Feast, (Dan. v:1-4). II. The Writing on the Wall (Dan. v:5). III. The King's Attitude (Dan. v:6-9). IV. The Queen's Counsel (Dan. v:10-12). V. The King and Daniel (Dan. v:13-16). VI. Daniel and the King (Dan. v:17-28). VII. Daniel Clothed in Scarlet; Belshazzar Slain; Darius Receives the Kingdom (Dan. v:29-31).

The Heart of the Lesson

The story of this chapter is an account of a downfall which was brought about by sensualism. Belshazzar was the nephew of one of the greatest monarchs that ever lived; but he came to ruin through fleshly indulgence. The occasion of his fall was marked by at least four things. Belshazzar sought to be a 'good mixer'. This oriental monarch broke down the barriers of his artistocracy and became quite democratic. This might have been a good thing in itself, but the act was not praiseworthy because of the principle and motive that lay back of it. From the standpoint of the race, all men are equal; but from the standpoint of moral and spiritual values, all men are not equal. All men are indeed sinners (Rom. iii:23); but God calls every man to leave that position and state, in order that he may live a life of separation unto Him (2 Cor. vi:17-7:1). Secondly, Belshazzar's life was marked by a dangerous indifference to impending judgment. Darius had been besieging the city for some time with the threat of Babylon's doom, but the licentious king paid no or little attention to it. (Compare Gen. vi:5-8; Matt. xxiv:37-39; 1 Peter iii:20). He was saying, "Peace, peace," when there was no peace. (Cf.Jer. vi:14.) Thirdly, the time was marked by brazen idolatry. "They drank wine, and praised the gods of gold, and of silver, of brass, or iron, of wood, and of stone." "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things" (Rom. i:22-23). Let us ask ourselves most seriously whether there are not traits of Belshazzarian idolatry among us to-day. Gold and silver, they are the gods of money; brass and iron, they are the gods of business; wood and stone, they are the gods of the houses of the natural man. "Choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the river, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve Jehovah" (Josh. xxiv:15). Fourthly, Belshazzar's day was marked by sensualism. Sensualism is the first result of idolatry. So writes the Holy Spirit in Rom. i:24-25, "Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Creator, Who is blessed for ever. Amen." Their carousing was marked by wine and women, which is a very common sin of our own day (Cf. Prov. v:3-5, 8-9, xxxi:45; Is. v:22-24; Matt. xxiv:37-39).

Some years ago I came across the following poem which was written by a prodigal son just before his suicide, and addressed as a toast to the city in which he sinned and died. Does it not describe the atmosphereof Belshazzar's court?

"Vulgar in manner, overfed,
Over-dressed and under-bred,
Heartless, Godless, hell's delight,
Rude by day and lewd by night;
Bedwarfed the man, enlarged the brute,
Ruled by ——— and prostitute.
Purple robed and pauper clad,
Raving, rotten, money mad,
A squirming herd in mammon's mesh,
A wilderness of human flesh,
Crazed by avarice, lust and rum,
——— thy name is 'Delirium'."

The end of a life like that of Belshazzar must be none other than judgment. This is sad as well as serious, for this king might have come to a glorious end. The pure-hearted Daniel was still at the court bearing witness to the blessings which God gives to a temperate and sober soul. But Belshazzar does not seem to have paid any attention to the God-fearing prophet who had been lifted to high position in his 'father' Nebuchadnezzar's day. (Cf. John v:40; 1 John iii:1). The king might have had many a good counsel and comfort from Daniel, if he had been willing to receive them; but now, since he has refused God's grace, he must hear God's judgment through the rejected prophet. Therefore Seiss has well written, "Stranger was it than all fiction that such a banquet, conducted with such noisy defiance of Jehovah, should end up with a sermon to which all those lords, and even the presumptuous king, were the willing and eager listeners."

DANIEL AMONG THE LIONS

Aug. 11. Dan. vi:1-28.
Golden Text, Psa. xxxiv:7

Daily Readings

Mon., Aug. 5, Acts xxiv:10-23. Tues., Aug. 6, Matt. v:1-16. Wed., Aug. 7, 1 Peter iv:12-19. Thurs., Aug. 8, Rev. xiii:11:18. Fri., Aug. 9, Psa. cix:1-31. Sat., Aug. 10, Acts xii:1-24. Sun., Aug. 11, Dan. vi:1-28.

The Outline of the Lesson

I. Daniel's position under Darius (Dan. vi:1-3.) II. The Plot against Daniel (Dan. vi:4-9). III. Daniel's Faithfulness (Dan. vi:10). IV. Daniel Cast Into the Lion's Den (Dan. vi:11-17). V. Daniel's Preservation (Dan. vi:18-23). VI. The Retribution of the Plotters (Dan. vi:24). VII. The Decree of Darius (Dan. vi:25-27). VIII. Daniel's Prosperity (Dan. vi:28).

The Heart of the Lesson

Daniel's entire life is a testimony to the faithfulness of Jehovah. We are led to think of the Twenty-third Psalm in which David bears this testimony of Jehovah, his Shepherd, "Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my head with oil; My cup runneth over. Surely goodness and lovingkindness shall follow me all the days of my life; And I shall dwell in the house of Jehovah forever."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

What folly then for the politicians to plot against such a God-protected and God-prospered statesman! It was a double folly in view of the witness which they had to bear concerning him in verse 5, namely, "We shall not find any accusation against this Daniel, except we find it against him concerning the law of his God." While their enmity was directed against their contemporary, it was in a most real sense directed against his God. Is it possible that they failed to come to that conclusion? If not, then they had every reason to fear Him, for the Divine judgments which fell upon Nebuchadnezzar must have been patent facts before them. But alas, some sins make the mind so reprobate that they cannot, or do not, comprehend their danger.

The action of the presidents and satraps was presumptuous as well as wickedly foolish, for they represented themselves as bringing a unanimous decision of the college of statesmen to the king. The vote had not been unanimous, for Daniel was against the proposition. Indeed, he had not even been consulted. There is a similar condition in Christendom to-day, for we are repeatedly made to read or hear the statement of certain church groups, that they represent all of a certain number of church organizations, although they do not. There is no such thing as a unanimous vote on any religious question to-day. Note also that it was not Daniel, the conservative believer, who caused the trouble in this kingdom of Darius. The disturbance was created by those who rebelled against the faithful representative of Jehovah.

Consider what a vain petition the presidents, and so forth, brought before the king. Two things can be said about it. It was a valueless bill in itself. Its motive and appeal lay in the selfish interest of men. The movement was actually provocative of harm, for it forbade prayer to the true God by restricting all petitions to a man. That condition involved a principle which is not unlike one which threatens the liberty of conservative Christianity in our day. We praise God that the rapture of the church is promised to precede the climax of such a movement. For it will be a very sad day when religious uniformity will boycott every one who does not have the mark of the beast. This anti-Christian spirit cannot tolerate true faith; but it thrives on selfish ambitions, which culminate in the worship of a man.

More than a few children of God are feeling the pressure of such Medo-Persian intrusion into religious liberty in the day in which we live. Daniel felt it most keenly by the loneliness in which he was forced to live, and by a thrust into the den of lions. Now, we may be certain that God will not forsake the faithful in such trying times, just as He did not forsake Daniel. Indeed, we should put the truth positively: we are certain that God will stand by the faithful now as then. That part of the problem is easily solved. The question remains, What shall we do? The answer to this is also simple. It is this: Be a Daniel. Be a Daniel in personal purity, in prayer, and in faith toward God through our Lord Jesus Christ.

THE RETURN FROM CAPTIVITY

Aug. 18, Jer. xxix:10-14; Ezra i:1-11; Psa. cxxvi:1-6

Golden Text, Psa. cxxvi:3

Daily Readings

Mon., Aug. 12, 2 Chron. xxxvi:14-21. Tues., Aug. 13, Psa. cxxxvii: 1-9. Wed., Aug. 14, Jer. xxix:1-14. Thurs., Aug. 15, Ezra i:1-11. Fri., Aug. 16, Psa. cxxvi:1-6. Sat., Aug. 17, Psa. cxxiv:1-8. Sun., Aug. 18, Isa. xi:1-16.

The Outline of the Lesson

I. The Prophecy of the Return (Jer. xxix:10-14). II. The Proclamation concerning the Return (Ezra i:1-11). III. The Song of the Return (Psa. cxxvi:1-6).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

THE HEART OF THE LESSON

This lesson falls into three distinct portions. There is the proclamation of the return from the captivity, the prophecy which preceded it, and the joy which followed.

1. The Prophecy concerning the Return. A brief analysis of (Jer. xxix:10-14) gives us at least five leading ideas: First, the captivity was an expression of Jehovah's righteous judgment upon Judah (Cp. 2 Kings xxi:10-15). Secondly, there is to be a return from the Babylonian captivity (Cp. Isa. xiv:1-6). Thirdly, the return is to be brought about by the Lord Himself. It is to be an act of His sovereign grace going out to His people (Cp. Isa. xliv:24-45:8.) Fourthly, the return is announced to take place at the end of seventy years. (Cp. Jer. xxv:11-14; Dan. ix:1-2; Zech. vii:5). Fifthly, the event will have a spiritual significance for Judah (Cp. Jer. xxxiii:1-11). Here are five definite things that required a definite fulfilment. Precise particularism is one of the bold characteristcs of Divine prophecy, and it is just this feature which distinguishes it over against the vague generalisms of human prediction. Let us now see how the Lord counterbalanced every one of these forthtellings with a definite historical fact.

2. The Proclamation concerning the Return. That Israel was carried away into a Babylonian captivity is a matter of authentic history (Cp. 2 Kings xxiv:11-16). The fact of the captivity is evident of course on the very face of the record of the proclamation of the return from it. There could be no thought of a return from if there had been no going into captivity. That answers the first item of Jeremiah's prophecy. The second concerned the fact of a return. That too is easily answered by the record of our second text which proclaims the privilege of the return. The third item was that of the Lord's sovereignty in the emigration. We are told by some who have written of the history of these days, that Judah's return was part of a general movement, which the Medo-Persians inaugurated, to allow the captives of all peoples among them to return to their own homelands. It has been thought that Cyrus feared the presence of a host of people in his midst who refused to be assimilated in the melting-pot of the nations. He feared them, it is said, because of the possibility of an intrigue on their part with an enemy in a critical time of war. On the other hand, it is taught, Cyrus served his own interests in permitting Judah to return to their own land, inasmuch as it might be expected that the Jews, out of a feeling of gratitude toward him, would protect the western frontiers of his dominion, or even develop the land in such a way that it might become a base for his intended operations against Egypt. But our lesson has nothing to do with such reasonings, which frequently are brought forth in an attempt to discredit the supernatural element of prophecy and history. Cyrus may have thought at times that he was doing himself or the Jews a favor by permitting their return, but the Scripture says that God ordered him in these things. Indeed, Isaiah was moved to designate him as Jehovah's shepherd, and even announce his name, about 175 years before this proclamation of Judah's return. "Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation through all his kingdom." The fourth element of Jeremiah's prophecy concerned the time element in the captivity. The accuracy of this portion of the prophecy is substantiated by Dan. ix:1-2. How could it be otherwise in the dealings of Him Who makes "all things work together" (Rom. viii:28). This incident of our lesson is wonderful; but what shall we say when we turn to Gal. iv:4-6, and read there of what He did in "the fulness of the time"! No wonder that the Bible of some saints

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

have been marked "T. P.," which means, "Tried and Proven." The fifth part of Jeremiah's prophecy indicated that the return would have a spiritual interest. And so it had; for the return was first a religious movement, and only secondarily patriotic. This may be one of the chief contrasts between the motive of the return of Judah under Cyrus, and the spirit of modern Zionism. Be that, or be that not, as it may, the spiritual note is the most important phase of any restoration. (Cp. Deut. xxx:1-10; Acts iii:12-26; Luke xv:10-19, xviii:13-14).

3. The Psalm of the Returned Exiles. We can readily understand why Judah would want to sing when they got back to their homeland. No one needs an argument about that. The fact is that Canaan is about the only place where one can sing. There is no evidence that Israel sang in Egypt. But they did sing as soon as they were redeemed from the place of bondage. See (Exod. xv:1-21). And when Judah was in Babylon, they wept and hanged their harps upon the willows. See Psa. cxxxvii:1-9. But as soon as they returned from their captivity they sang. They will sing again when God brings Israel back to Palestine in the future. All nature will join with them in that joy (Cp. Isa. xiv:7; lv:12-13, lxi:3, lxv:18). Indeed, Jehovah Himself will rejoice with them (Cp. Isa. lxv:19). We too have reasons for rejoicing (Cp. Rev. iv:1-5:14, xix:1-16). Therefore let us sing (Cp. Ephes. v:18b-20).

REBUILDING THE TEMPLE

Aug. 25, Ezra iii:1-6:22; Psa. lxxxiv:1-12.
Golden Text, Psa. cxxii:1.

Daily Readings.

Mon., Aug. 19, Exod. xx:18-26. Tues., Aug. 20, Lev. vi:8-13. Wed., Aug. 21, Lev. vi:14-23. Thurs., Aug. 22, Lev. vii:11-21. Fri., Aug. 23, Lev. vi:25-30. Sat., Aug. 24, Lev. vii:1-7. Sun., Aug. 25, Exod. xxv:1-9.

The Outline of the Lesson

I. Altar Built, Offerings Resumed, Feast of Tabernacles Kept (Ezra iii:1-6a. II. Rebuilding of Temple Begun (Ezra iii:6b-13. III. Interruption, Ezra iv:1-24. IV. Work of Rebuilding Temple Resumed (Ezra v:1-6:12). V. Temple Finished and Dedicated, Passover Kept (Ezra vi:13-22). VI. Longing for the Temple Worship (Psa. lxxxiv:1-12).

The Heart of the Lesson

When God reopened His relationship with Adam, He did it by leading Adam to accept a garment which had been wrought at the expense of shed blood (Gen. iii:21). When Noah reentered upon the earth after the flood, he "builded an altar unto Jehovah" (Gen. viii:20). When Abram returned from Egypt, he went "unto the place of the altar, which he had made there at the first" (Gen. xiii:4). When David repented of his great sin, he prayed concerning "the scarifices of righteousness" (Psa. li:19). When the publican prayed for mercy in the temple, he plead the merit of a propitiation through blood (Luke xviii:13). When the prodigal came home, the Father had the fatted calf killed and eaten (Luke xv:23). When the saints confess their sins, the blood of Jesus, God's Son, will cleanse them (1 J. i:7-9). Indeed, "apart from shedding of blood there is no remission" (Heb. ix:22). And apart from the mercies of God, there can be no consecration (Rom. xii:1-2). No wonder then that the returned exiles began their life in the homeland by building an altar. That is the way to begin life, and every period of life. The altar is the place where the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sinner and the returning backslider must meet God. The temple can come later; the temple will come later; but it is important that we have the altar first, and last and in between. One can worship at an altar without a temple; but one cannot worship right in a temple that has not the proper altar.

Times of such revival are marked by two conflicting emotions; and they may have to be experienced in the presence of bitter opposition from without. Who cannot imagine the joy with which the leaders of the returned exiles gathered around the site, upon which the temple was to be built, to lay its foundation? The beginning of any new work is an inspiration in itself; but how much greater is the joy of those who, having been saved from a period of chastisement, have the privilege of beginning life anew! Times of rededication are such that demand a song. But that joy will always be of a serious nature, for there will be the solemn remembrance of the pains that sin had wrought in former years. Therefore we read here of voices of weeping as well as shouts of joy. Let us hope that many will profit by the experience of these saints of the Old Testament in order that the time may never have to come for them to have their joys mingled with regrets.

It was not unusual that they should meet with opposition in their temple building program, for Satan does not relish houses of worship to Jehovah. The first plan of the adversaries included an offer of co-operation. This created a very precarious situation. It looked very promising, but it was laden with trouble. Thanks to the grace which God gave to the spiritually minded Zerubbabel and Joshua, the plan of the enemies was frustrated. I should say that they won a great victory that day for the spiritual life of Judah, although I can well understand that they might have been severely criticized by those who insisted upon 'good mixing'. But, fellow-preacher and Sunday School teacher, what are we doing when the world comes to our churches and Sunday Schools with its offer to us of 'cooperation'? It may be easy enough to praise the courage of these returned exiles; but are we as true as they were to the principle of spiritual separation? We may be certain that if we do hold out against the world's compromises that our enemies will show a strong open opposition toward us. And those who do not have the mind of the Spirit of God, may say that it serves us right for being so 'narrow'. That will be a time of testing; but God will supply His grace for us to endure it and to triumph over it. (Cp. 1 Cor. x:11-13; James i:12-16; 1 Peter i:3-9). It is only as we stand fast in "the faith which was once for all delivered unto the saints" (Jude i:3), that we can ever hope to build up ourselves upon it (Jude i:20-21).

In due time, the building of the temple was resumed, and then it was not long before they worshipped God in it. That temple of stone and wood is no more; but we have a Temple nevertheless. Our Temple is the Lord Jesus Christ (Cp. John i:14, ii:19). And we are His temple, being builded upon Him the Foundation and Corner-stone (Cp. 1 Cor. iii:10-16, vi:19; Ephes. ii:19-22). Let us therefore glorify God in our body (Cp. 1 Cor. vi:20; Rom. xii:1-2).

"Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. v:13).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Book Reviews

The Confusion of Tongues. By Charles W. Ferguson. A Review of Modern Isms. 464 pages. Doubleday, Doran & Co., Inc. Garden City, N. Y. $3.50 postpaid.

This volume attempts a description and an exposure of the different isms. It also contains a brief dictionary of sects, but which is quite incomplete. The cover announcement states that the volume is "a lively and soundly documented review of the nineteen chief religious manias that exercise present-day America." We do not know the author, but he reveals considerable ignorance as far as a true knowledge of the Bible and its doctrines is concerned.

But the volume is valuable in the exposure of some of the parasite cults which prey upon countless thousands of people everywhere. We call especial attention to the articles which dissect the obnoxious Russell-cult, known also as Millennial Dawnism, the International Bible Student Association now headed by a Mr. Rutherford; the Cult of Theosophy with its oriental occultism and philosophical non-sense; and the Un-American cult, Ku Kluxism. Furthermore we point out the excellent exposure of that Anti-Christian movement which goes by the name of "Unity." All church-members, and there seem to be myriads of them, who have fallen in line with this invention, owe it to themselves to read this article and to learn what this widely advertised "Unity" is. Equally excellent are the articles on "Christian Science"—"Bahaism," the "Swamis and the Yogis," the New Thought movement, Swedenborgianism and Mormonism. There is also a lecture on "The Maid of Angelus," the notorious Mrs. McPherson. The author lets her off too easy and pays her too many compliments. He calls her a "vaudevillian." On the whole Mr. Ferguson has sized her up correctly. After reading this portion of the book one is constrained to say "how long will this thing last?" But even now the end seems to be in sight.

The article on "Buchmanism" is not altogether correct, though this mystical movement among the young people is worth while reading and should be especially studied by headmasters of schools, presidents of colleges and universities, for while this movement is not unorthodox, it has in it a dangerous, morbid element.

But we cannot understand why the Mennonites should be classed with the cults of Spiritualism, Russellism, Christian Science, McPhersonism and the other delusions. We have no sympathy with the so-called Amish, or New Amish-Apostolic Church, but there are thousands of followers of Menno, who are earnest believers and loyal American citizens. They are not delusionists. It is a mistake to put them into the same category with the others. Nor do we know why another outstanding cult with its invented theories and teachings was omitted. We have reference to the "Seventh Day Adventistic Cult." They certainly belongs in the "Who is Who in Cultism."

The volume is very readable and is a good book for reference. The history, the origin and development of the different sects, is trustworthy.

Send in that Dollar today for a year's trial subscription to some one who may be helped by the reading of "Our Hope."

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI SEPTEMBER, 1929 No. 3

Editorial Notes

The Lord Always

"I have set the Lord always before me" (Psalm xvi:8). This Psalm gives a prophetic picture of Him who existed in the form of God and made of Himself no reputation and took on the form of a servant, who humbled Himself and became obedient unto death, even the death of the cross. In this Psalm we hear Him giving expression of His trust in God and the certainty of His victory over death and the grave. Our blessed Lord walked constantly in the path of obedience. The path He has gone through He has graciously left for His redeemed people to follow. His own grace, and the power of His Spirit, whom we have received as one of the blessed results of His finished work on the cross, make this following after Him possible. Thus all believers should be able to say, "I have set the Lord always before me," and live daily and constantly with the Lord before the heart. Such a life is a life of blessing and victory, a life unto the praise of His Name, which yields abundant fruit.

We must have the Lord, first of all, before our hearts in His redeeming love. We were lost and He came to redeem us. "He loved me and gave Himself for me" is the song of worship of all who have been washed in His blood. All who know the price which was paid for redemption remember daily that He loved us, and in His own body on the tree bore our sins. That this might be so He left that blessed request before He went to the cross: "Do this in remembrance of Me." The Lord's Supper was instituted by Him that we might keep Him before our hearts in a practical

Our Hope 36 (1929-1930)

way. Each time we gather according to this request and worship in Spirit and in Truth, the Holy Spirit puts Him afresh before our hearts. We then taste His love again and receive new and blessed assurance that we belong to Him and He belongs to us. We need to get fresh glimpses of His great love so that we may increasingly appreciate Him and live out the salvation we have in Him. How it does melt the heart when we remember the fact that He bought us with His blood.

Centuries ago in Boston the leading of praise in song was given to a Judge Sewell. The "Bay Psalm Book" contained only a few tunes. But the good man found even the few tunes bewildering. In his diary, which is in existence, he reports his successes and his failures. Occasionally he thinks that he had "set a psalm well"; at other times he complains that the people ran away with the tune. But on a certain Sunday he says, "The song of the Fifth of Revelations was sung. I was ready to burst into tears at the words 'Bought with thy blood.' " Such loving remembrance of Him refreshes His heart and becomes a source of blessing in our lives.

We must have Him before our hearts as the One who walked on earth in humiliation, meek and lowly of heart. How blessed it is never to lose sight of Him in this character. His life is our pattern; to walk even as He walked is God's call to His redeemed people. Are there sorrows and trials? He passed through them too as the perfect One, in perfect submission and perfect patience. Are we misunderstood and wrongfully treated? This was His lot among a crooked and perverse generation. Are we in want and distress? He knows all about this. Well may we have His life down here as the object of meditation before our hearts. And as we do we shall receive help, and by the power of His Spirit reflect His image. How blessed it is to look back to His path on earth and thus receive courage and strength to follow after Him.

But we also have Him before our hearts as the One who is now crowned with Glory and Honor upon the Father's throne. He is there for us. His love is unchanged; His

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Power is on our side. While we have Him before our hearts as the glorified and living One, He has us upon His heart. He knows us and knows our needs and will supply them in His own way. To step on daily through this quickly passing age with the Man in Glory before our hearts, telling Him our troubles, looking to Him for help, expecting all from Him and Him alone, and accepting all that comes into our lives as from Himself, that is the life we are called to live as His redeemed ones.

We must have Him before our hearts as the Coming One. Every night we retire our last thought ought to be of Him and that before another morning comes we *may* meet Him. Every morning's first thought should be of Christ and that before another evening appears He *may* come. If He is before us in this way, in reality, it will be a great blessing in our lives. Sorrows and trials will become insignificant. The future will then be left in His hands, while every day He gives us while waiting for Him to come, will be marked by untiring service and by doing good. Soon He will come and we shall meet Him face to face. Having the Lord before our hearts as the Coming One, whose Glory we shall share and whose image we shall bear in all eternity, will result in never losing sight of the Lord. Wherever we go, we look to Him to guide. Whatever we do, His honor and the glory of His Name becomes increasingly the desire of our hearts. In all we do, in our work, in the household duties, in service, in anything and everything, we will have but one object, and that object will be to please Him. The Lord grant to us all such a walk in these last days. There is little time left to be faithful to Him. *May we use it.* Satan's power will hinder as never before in a life closely linked with Him; but He has conquered Satan. If we are willing His sufficient Grace will meet all our need. "I have set the Lord always before me."

✠

Cease ye from Man

"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. ii:22). This exhortation stands at the close of a great prophecy.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The holy seer had seen and heard all about the Day of the Lord. That great consummating day of the future will bring with it the humiliation of man, of his pride and exaltation. "The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day. For the Day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" . . . "And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day." Then follows the word we have cited. What is man with all his boastings, with his inventions, his discoveries, his claims of progress, when that day will humble all the proud achievements of the age! Look away from man—cease from man! Put not your trust in him.

Aside from this there is a spiritual lesson here. Those meet with the fewest disappointments who expect little or nothing from man and who expect all from the Lord. How many mortifications, annoyances and disappointments would be avoided in a believer's life if there were more simple dependence "in everything" upon Him who says, "Open thy mouth wide and I will fill it." They have made no small progress in divine things who have learned in a practical way "to cease from man, whose breath is in his nostrils."

✠

A Castaway

"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 a castaway" (1 Cor. ix:27). "How can you believe in the eternal security of a saved person if the Apostle Paul feared that he might be a castaway?" This question has often been asked of us. But the text has nothing to do with our salvation. Our salvation is not of works, but by grace; nor is this salvation secured and maintained by self-restraint or any other efforts of ours. The grace which has saved us for time and eternity also keeps and gives power to deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present age. The word translated "casta-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

way" (*adokimos*) means "disapproved." Paul was looking forward to that day when all servants have to appear before the award-seat of Christ. He recognized the possibility that he might preach to others and yet be not approved by the Judge as to his service rendered, the possibility of losing not his salvation, but the promised crown.

Years ago we corresponded with the late Sir Robert Anderson of London on this matter, and this able student of the Word of God answered the view that Paul feared he might be lost, if he did not keep his body under, in the following remarks:

Were it not for a morbid tendency to seize upon any Scripture which can be perverted to undermine the truth of grace, no one could find a difficulty here. For the subject, not only of the immediate context, but of the whole chapter, is the Apostle's *ministry*, and has no sort of reference to salvation. As he says in the twenty-fourth verse, in a race *all* run, but *one* receives the prize. But if it was found that the winner, albeit he had proclaimed the rules of the contest to the others, had himself violated these rules, he was refused the prize—he was "rejected" (*adokimos*).

The suggestion that the Apostle Paul was in doubt whether he might not himself be finally lost is quite unworthy of consideration. His Epistles one and all refute it. The word *adokimos* was originally applied to base coin, and this affords a clew to its meaning here. A geniune coin never becomes base, and an *adokimos* coin is base *ab initio*. Hence Bloomfield's reading of 2 Corinthians xiii:5, "Unless indeed ye be not genuine Christians." And in our present verse the word is explained by Bengel to mean "unworthy of a prize or crown, as in the public games."

✠

Because He Believed

Aged Daniel, when he knew the degree of Darius had been signed, went calmly into his house once more. He opened his windows wide towards Jerusalem; he kneeled down three times a day and prayed, and gave thanks before his God; as he did aforetime. Nothing could keep him away from seeking the face of God in prayer. No lions'

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

den, no threatening danger could change his purpose. As a lad, believing in his God and obedient to His Word, he made a noble decision to be on the Lord's side. Now as an old man he exhibits the same purpose, the same faith. Faith does not grow old. And so they found him "praying and making supplication before His God" (Dan. vi:10-11). They led him away. They cast him into the den of lions. They closed the mouth of the den with a stone. They put the king's seal upon the stone, and when the morning came and the seal was broken, the stone rolled away, the joyful voice is heard from the dreary den, "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me." And when he was taken out he was unhurt. But what was the secret? "No manner of hurt was found upon him, **because he believed in God"** (Dan. vi:23). That was the blessed secret. He knew God, he was obedient to Him, he trusted Him and God delivered him.

This is the way all His people can still take. These are blessed steps. Knowing God, obeying God, trusting God—and then we find out that He will keep His own, shut the lions' mouths and deliver us from evil.

✠

President Hoover on the Bible

Our good President said a few months ago in an address: "There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of the law, business, morals or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination. The study of this book in your Bible classes is a post-graduate course in the richest library of human experience."

These are well-chosen words in tribute of the Book of books. But the highest value of the Bible consists in the revelation of Him, who is God's eternal and only Son, who came from heaven to earth to make known God's love and satisfy God's righteousness in His sacrificial death on the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

cross, who arose from the dead and is exalted in glorious humanity to the right hand of God, and who will come again to complete His mighty work of redemption. These are the truths which still the hunger of the human soul, which bring peace and happiness into human existence and fill our lives with a glorious hope and a triumphant optimism.

✠

The Mystery of Lawlessness

2 Thess. ii:7-8 is an interesting passage in this important chapter. We quote it in a translation a little more correct than the authorized version. "For the mystery of lawlessness does work already, only there is He who restraineth until He be gone, and then the lawless one shall be revealed, whom the Lord shall consume with the breath of His mouth and shall annul with the appearing of His coming." We are often asked what this mystery of lawlessness (not iniquity) is. Some look upon it as if there were something mysterious connected with it. This mystery of lawlessness is nothing mysterious. Sin is lawlessness and that has been at work from the beginning of the race, man having forsaken God and exalted himself in self-will. It has been working in every dispensation and it will work on till it works out into open lawlessness, in a complete and Satanic opposition to God and His Son, culminating in the man of sin, the lawless one, the false Christ. But what keeps back the manifestation of this lawless one? Who or what is it that restraineth the complete lawlessness and apostasy with its Satan-possessed leader? Many answers have been given to this question which we do not need to investigate. It is self-evident that that which restraineth must be a power superior to man and Satan and of a nature totally different from the man of sin. The restraining One is both a power and a person. It is the Holy Spirit of God. When the true Church leaves the earth, in the blessed day when the Lord comes for His saints (1 Thess. iv:16-18) then this restraining power and person, who has His abode in the Church and therefore is here on earth, will be taken out of the way. As the result, in due time, the lawless one will be revealed. The Holy

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Spirit, who came down from heaven on the day of Pentecost to form the Church, the body of Christ, will be withdrawn, when that body is complete, and taken into glory to be united to the Head, the Lord Jesus Christ. The light being gone gross darkness will settle upon Christendom. The apostasy will be here and out of that apostasy comes Satan's man and masterpiece, the God-defying and himself-deifying lawless one, the Antichrist. We have his special photograph in three passages in the Word of God—Daniel xi:36-39; 2 Thess. ii:1-12; and Rev. xiii:11-18.

And how near the accomplishment of all this is! Everything is ready for the apostasy and for the lawless one. But as long as the true Church, the praying Church, the Church which still keeps His Word and does not deny His Name, is here, neither the apostasy or the lawless one can be manifested. How soon the Lord may call us to meet Him face to face we do not know. In view of what is going on to-day, the increasing departure from the faith, the universal unrest and lawlessness, the increase of crimes of every description, the Satanic delusions and other things, all true believers who look for that blessed hope feel as if it must be very near.

✠

Lovers of Pleasure

In the warning the Holy Spirit gives through the Apostle Paul concerning the last days of our age, the perilous times, we find the statement that those, who have the form of godliness and deny the power thereof, will be "lovers of pleasure more than lovers of God" (2 Tim. iii:4). Lovers of pleasure more than lovers of God means, paraphrased—self-indulgence, a life lived, controlled by the lust of the flesh, the lust of eyes and the pride of life; it denotes the walk in the flesh and living after the flesh is the road of death (Rom. viii:13).

Lovers of pleasure more than lovers of God! What evidences we have of this in our days! It is one of the striking signs of our times. The show houses, the theatres, the moving-picture places, and other places of worldly amusements are crowded to their utmost capacity. What a sad spectacle it is to see, even on the Lord's day, women with

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

small children standing in line waiting to get inside! And how these places are responsible for the ever-increasing corruption of the young! The god of this world knows how to make everything as attractive and beautiful as possible. This Spring, according to the newspaper reports, 53,000 people attended in New York City, on Sunday, a baseball game. In a stampede which followed two persons were killed and nearly one hundred injured, yet so large was the crowd that the other sections of the stadium knew not what had happened. If some one had gone to the different Protestant places of worship on the same Lord's day morning, they would have probably found less worshipers in all of them than the number which attended the ball game.

Sometimes persons write us: Should a Christian go to the theatre, or attend other worldly amusements? Certainly not, for apart from the bad example he sets, he becomes, through supporting these things, a partaker of other men's sins.

✠

A Nauseating Picture

Someone sent us a picture from California, clipped from a newspaper. It shows a man in a wheelchair with two crutches in his hands and a woman alongside of him. She is dressed in the modern way and in the height of fashion. Her right hand rests upon the head of the man; her left is lifted up, her face shows a hypocritical grin.

Underneath the picture we read this: "Aimee Semple McPherson exemplifies her congregation's belief in healing. Here she is praying for an invalid, relying upon the Scriptural promise—"The prayer of faith shall save the sick."

How nauseating it is! Of course it is done for advertising purposes. This woman has been charged with being the best advertiser since the days of the celebrated circus man, P. T. Barnum. Much of her so-called "religious service" is a religious vaudeville. We believe it was Barnum who said that the people want to be fooled. She certainly is fooling a certain class of religious, unbalanced cranks, with her pretensions.

✠

Our Hope 36 (1929-1930)

The Study of Revelation

There has never been such a widespread study of the book of Revelation, the last book of the Bible, as in our times. It seems as if the Holy Spirit has put this great capstone of the Bible especially upon the hearts of His waiting people. The right key and interpretation of this great book has been given long ago to the people of God. At the same time it is true that of late old and unsatisfactory theories concerning the Patmos vision have been revived, while others have invented new fanciful methods of interpretation.

Fall and winter coming on, we would suggest the beginning of home Bible classes for the study of this book. Such classes, in years gone by, have been held in many communities as well as in churches. They have been the means of great blessing. The textbook used is our own exposition of Revelation. The late Dr. W. H. Griffith Thomas said that the exposition we have given was the best analysis and key to the book he had ever seen. Over 50,000, in three languages, have been in circulation and it is in steady demand.

Write us about it in case you wish to undertake this study in your home or in your church. We will give you simple instructions how to proceed. We furnish our exposition of Revelation in quantities at a specially low price.

✠

Special Attention!

We call special attention to articles appearing in the current issue. We begin the publication of an excellent paper on "*The Rapture of the Saints*," which will be continued, God willing, for several months. The writer, Mr. Henry Campbell, was for many years a Barrister in India in connection with the English government. We are sure all our friends will enjoy his contributions, which shed additional light upon "that blessed hope."

Our esteemed contributor, Mr. F. C. Jennings, gives us this month a special article as to *Israel's Resurrection*, besides his good article on the lower lights of the tabernacle. All our readers should read his able book on "The Human Body." Twenty years ago we discontinued the department on "*Notes*

Our Hope 36 (1929-1930)

on Prophecy and the Jews." It is resumed with this issue. We shall also answer questions on prophecy, and begin doing this at once.

The articles containing a brief biography of Martin Boos, the Gospel-preaching priest, are now drawing to a close. How many of our readers would like to see these articles in book form? We believe they could be used to great advantage with intelligent Roman Catholics. This biography, written by the Editor, would also make a good addition to any Christian's library.

Another matter. The December issue of "Our Hope," if it pleases the Lord, will again be devoted to the Coming of the Lord; it will be a prophetic number. Last year's prophetic number was so very much enjoyed by thousands of our readers. We can promise even better things this year. Last year we could have disposed of hundreds of other copies, but the great demand soon exhausted the extra large edition.

In view of these good things, we would urge our interested readers and friends to make an extra effort to introduce "Our Hope" to hundreds of others.

✠

The Work of this Fall

If it pleases the Lord we hope to conduct the Boston Monthly meetings on the first Thursday of October. They are now held at Wesleyan Hall, 581 Boylston Street, Copley Square.

✠

We expect to be in **Winnipeg, Manitoba** (Elim Chapel), from October 13 to the end of the month. We will also hold the monthly meetings in Boston on the first Thursday of November. Other fixed engagements for November are: **Pauls Valley, Oklahoma,** November 10-17; **Los Angeles, California,** November 24 to December 1. We shall conduct a Prophetic Bible Conference in connection with the Los Angeles Bible Institute, now under the management of our brother, W. P. White. We desire to do all in our power to assist this great institution again.

Please remember all this ministry in your prayers.

✠

To the Friends of Israel

United with us in the **American-European Fellowship**, of which the editor has been president since its start, is the **Christian Testimony to the Jews.** We have a splendid Bible School in Radost, Poland, and a number of Hebrew-Christians are giving out the Gospel. The work is very hopeful and the opportunities greater than in this country. The General Secretary of our work is now Dr. George A. Simons, who

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

was for many years the head and leader of the Missions in Russia under the Methodist Episcopal Missionary Society. Dr. Simons is available for addresses and lectures on Russia and other countries, and the work which is carried on there. He can be addressed at 156 Fifth Avenue, New York City.

✠

Stony Brook School

The school begins this month in full capacity. We are filled up and could not accommodate more boys. Among these we have taken in a number of scholarship boys of parents who are not able to pay the full tuition. We wish we could have taken many more of this class. Please remember the school and the boys daily in your prayers. The great aim of the headmaster of the school, Frank E. Gaebelein, is to lead every boy to Christ. Then also remember the financial needs. The large funds are in the hands of men and women who have no sympathy whatever with a school which teaches the Bible as the very Word of God, and which aims at the conversion of boys and the consecration of their lives to the Lord Jesus Christ. We have proof that modernistic leaders in New York and elsewhere are antagonistic to the great plan of Stony Brook School, the plan which insists in academic training that the Bible have the first place. So pray with us that all needs may be supplied and funds may soon be given which will make the erection of a new building, for housing more boys, possible.

The Miracle of Biblical Structure*

The Bible is its own best apologetic. Within its covers there lies convincing proof of a unique quality and a divine origin. Were those who cavil at the authenticity of Scripture but to undertake an impartial and thorough-going investigation of the book, their attitude might undergo a marked change.

Chief among the internal evidences for the Bible is its coherent structure. An illustration will bring this point vividly before our minds.

Among the essential attributes for the greatest writers is the sense of form, known in literary criticism as architectonic power. Just as the architect must plan his edifice according to the laws of strong and symmetrical design, so the writer must build his thought-structure on similar principles. Indeed, an author's eminence depends to a large degree upon his success in producing work that shows constructive force. The supremely great in literature—Dante, Milton, Shakespeare, Goethe, Bunyan and their fellows—have pos-

* A chapter from "Survey of Scripture" by Frank E. Gaebelein.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sessed this architectonic power. Their masterpieces have been marked for unity and coherence, monuments of literature as strong as the pyramids.

With this fact in view let us imagine a great collection of works by a mixed assortment of writers. Here is a piece of historical biography by Plutarch, here a play by Shakespeare. Here are some lyrics by Keats, and here a sermon by Jonathan Edwards. A section from the legal code of Justinian stands next to some of the personal letters of Charles Lamb, while a prominent place is given to Milton's epic of "Paradise Lost." Now let us suppose that this compilation having happened to be bound together as one book, shows a striking underlying unity of structure. Would not this be an amazing phenomenon? What possible explanation short of the miraculous could account for the structural unity of so wide a selection of books written independently over so many years?

This, however, is the very phenomenon which we have in the Bible. About two-score men took part in writing it. Few of them were highly educated. They represented all stations in life. Some, like Moses, David and Solomon, occupied place of highest power; others, like Peter and John, were humble laborers. One of the greatest was by trade a tent-maker. According to conservative reckoning they write over a period of about 1,600 years, for Moses began the Pentateuch about 1500 B. C., while John wrote the Revelation about 97 A. D. None of them was a literary man by profession. Rather were they engaged in other pursuits. They were men of action—generals, princes and kings; priests, prophets, and religious leaders; stout-hearted missionaries, struggling to make known to a pagan world the glorious gospel of Christ. Daniel was vice-regent of the Babylonian Empire; Ezekiel was a priest imbued with the spirit of ritualistic practices. Amos was a lowly herdsman. Luke was an educated physician. Yet this group, a veritable study in contrasts, produced history, poetry, drama, prophecy, laws, and narratives that, for perfection of form and beauty of expression, reach the heights of supreme greatness.

Were this all, one might well be amazed at such literary

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

attainment by men of such varied occupations. But when one begins to grasp the fact that these writings, though produced independently and at different places, still are knit together in organic unity, he can see behind it all only the guiding hand of Deity. For the Bible has structure. The individual books fit together like the stones of a mosaic. Running through each of them is the great theme of Jesus Christ, the incarnate Son of God, the Savior of the world. Subsidiary are other linking themes. The whole is a structure of varied detail yet massive in strength like the architecture of some great cathedral.

Lower Lights of the Tabernacle

By F. C. Jennings

The Lampstand

(*Exodus xxv*:31-40)

We now come to the Third piece of furniture that had its place within the Tabernacle: The Lampstand; and as surely as the previous two spoke of the relation of our Lord Jesus Christ respectively, Godward and manward, so does this equally clearly speak of what He ever is **in Himself,** nor can it be one whit less a happy and profitable occupation to mark, in a few lower lights, the beauties that are told us of Himself.

Here, then, the simple basal idea, if put in one word, would be **Light**; and here, too, then we may see very specifically the Holy Spirit of God, who also is the **Third** Person of the holy Trinity and the one divine Light-Giver. Like the wheels within wheels of Ezekiel's vision, so do the intricate marvels of the **Word** open up to us even as we are considering them. Father, Son and Holy Ghost, corresponding to Ark, Table, and Lampstand, but Christ the Object of each.

Nor are the two ideas of the Lampstand, speaking both of Christ in His own Person, and also of the Holy Spirit at all contradictory of each other; for what, says the Scripture, is

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

peculiarly the ministry of that Spirit? It is to **"take of the things of Christ and reveal them unto us"** (John xvi:14): thus shall He "glorify" our Lord by making His beauties radiate before us till our faithless hearts are won from the false glitter of this world.

Then by the grace of that same gracious Enlightener, let us seek to enjoy some of the beauties of Christ our Lord as told out in the Lampstand. You will first note that some degree of concentration is both needed and pressed in this: that our hearts and minds are not diverted by **anything in connection with it.** There is no "law" or "testimony" here: there are no Cherubim or Mercy Seat here; there are no loaves or borders here; but we just ponder the beauties of the Lampstand itself and are diverted to nothing else. Nor can there be a better occupation for our hearts than that. Do we not need to discern **that** in our Lord Jesus that shall blind us, as it did Paul, to all other rival lights? Why are some saints so much happier, holier, so much more useful than others? There can be little question but that such differences are due to heart-occupation with Christ Himself. May that be our happy case as we consider according to our feeble ability, the Lampstand.

How can we older ones, fail to sympathize with our younger brethren? We have almost finished the brief journey of life. We look back upon many pitfalls into which we have fallen, and we see the coming generations travelling in just the same paths with just the same dangers. How gladly would we lay our experience at their feet, to save them from our falls; and would assure them that nothing can do that like a personal delight in the beauty of Christ, appropriating it to ourselves as our well-loved hymn says:

"All thou hast done, and all thou art,
Are now the portion of my heart."

The very word for "beauty" speaks of what attracts, draws, is winning and awakens longing as when Eve saw the tree was pleasant, or beautiful to the eyes (Gen. iii:6) then she wanted it: and the Psalmist longed "to behold the **beauty** of the Lord (Psa. xxvii), and it is of that beauty that the Lampstand will in its lovely, picturesque way tell us,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

May our desires for Christ be awakened as we consider it.

First, then, note the material of which it is made: **"pure gold,"** not one single particle of alloy, or it would not represent **Him.** Gold is the very glory of God; the metal that tells of radiant perfection—the outshining of all that God **is.** So Jesus our Lord is said to be **"the brightness of His glory,** and the express image of His person" (Heb. i:2); what glorious metal could symbolize that as does "pure gold"?

Closely linked with this, we note that "unity" or consistency is clearly impressed upon it; it is all made "of one piece." Our Authorized Version speaks of this as "beaten work," and while this is not incorrect, we must not attach to the word "beaten" any thought of discipline—that is quite foreign to the word used here. It means that the separate parts: base, shaft, and branches, were not made separately and then assembled together. One single talent of gold was taken, and from that, every single part of this Lampstand was beaten and thus it was "of one piece." This is shown in the rendering of v. 31 "of beaten work shall the candlestick be made, even its base and its shaft; its cups, its knops and its flowers shall be of the same," or **"of one piece with it."** In verse 36, the same word is rendered in Revised Version, "beaten out of one piece."

That is the "beauty of the Lord." All in Him was "of one piece" with His Deity. Nothing that He ever said or did contradicted **that.** Even as a child of 12, He was perfect, as a rosebud is perfect. Never did He show ignorance, never did He admit the possibility of the slightest error: if He had, that would have necessitated some alloy in the "gold;" never is it told that He ran or even hastened, as if fearing the situation would get beyond Him. No, every thought, word and deed shone with a perfect light, and was "of one piece" with His being God manifest in flesh—pure gold without alloy. That is a great beauty to some of us.

But there is another beauty which perhaps some of our readers may not be quite so ready to share with me: I refer to the association of those two numbers that, as we have already learned, when considering the Ark—speak in themselves of God and Man—"3" and "5." Consider the Lamp-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

stand and note how markedly "3" is stamped upon it: **"three"** branches on each side; **three** bowls, **three** knops; **three** flowers in each of the branches, and the same repeated **three** in the shaft (verses 32 and 33). Yet there are "five" parts: shaft, branches, bowls, knops and flowers. If this were the only place, or one of a very few, one might perhaps call it merely a conicidence; but this association is too consistently found where Immanuel; "God (3) with us (5)" is to be seen that it seems impossible not to discern design.

Next note those constantly recurring trinity of beauties as they certainly were, and nothing less; I refer to the bowls, that is, the cups of calixes, made like almonds, in which we, of course, see the fruit, for we all know the almond to be a "fruit." These issue from the "knops" and these, in their turn, from the "flowers." Thus the Lampstand evidenced a constant succession of beauties, first the natural order, the flowers, as all our fruit trees put forth in the spring, covering the earth with renewed loveliness; and when the petals fall, as in this temporal scene, fall they will, there is the knop*, or incipient fruit, which goes on to maturity, and that maturity is again a flower, but like unto almonds.**

Like all the blessed ways of God, every end is only a new beginning, as in that first chapter of our Bibles: the order all through that six days is "the evening and the morning;" each day ends in a morning of another, or new beginning; so in our lampstand, the fruit is still a flower; the series ends in a petal or calyx, which tells of a new beginning. Beautiful and profound truth! So in the physical sphere our planetary system that revolves around its central Sun, is itself as a unit revolving, astronomers tell us about another centre and even **that** about still another, till the finite brain reels and has to confess its impotency. But the same truth is evidenced in God's dispensational ways: the end of each dispensation only begins another that takes in a still wider sweep. Thus, look at the very last book of our Bible: "Here we come to the end. But is it like the close of a creature's life? Is it the quiet,

---

*Knop, Heb. *kaphtohr*, of doubtful etymology.

**The word is "*gahbia*," meaning both a bowl and a calyx, the outer most series of leaves of a flower, which are so much like a bowl in shape.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

decent end of something **dead?** Do we see the eyelids closed, and the cold hands of the dead Scriptures folded, telling us to put the Book away—it is limited after all. It is finished, a **dead** book? Nay, indeed, nay. It is the **end,** but it is also the **beginning.** It is another Genesis only of a wider sphere. It is a door that is placed at the end of one creation; but the door opens, and fairer, nobler scenes still stretch out to eternity before us. **There is no end with God."*** And does not our Lampstand tell the same story in the calyx—both fruit and flower ending the series? Indeed it does, and surely we may reckon that among its beauties.

This truth is really emphasized by these blossoms or flowers being "like unto almonds." Why did the Wisdom of God select that tree? The etymology of the word, and the teaching of nature will combine in giving us an answer. The Hebrew word is from a root "to be sleepless." The almond tree is the wakeful tree, since it is the first to awake from the sleep of winter. Let our Modernist friends scoff. Let unreasonable and unreasoning Rationalism deride, yet many a humble believer will without any shame rejoice in the clear, simple truth that, in the almond we do see our Saviour-Lord in the beauty of resurrection; for He, too, is the first to "awaken" (Acts xxvi:23). nevermore to return to the sleep of death; but in Him there is a constant succession of beauties: blossoms, knops, almonds—blossoms, knops, almonds, unendingly: and my dear fellow-sinner, fellow-saint, **He is ours!**

Here in our Lamp, and in the One it symbolizes, no winter ever comes; no death destroys, no petals fall; but there is a constant succession of beauties that alone gives us a correct idea as to eternity. How banal are our natural thoughts of Heaven! If our present life did not give more variety than those thoughts, we should weary of it in a week. But this succession of beauties assures us that eternity will not exhaust our ever-fresh delight in our Lord Jesus Christ. Every glance at Him will show us some new beauty that will awaken fresh joy, and give freshness to our singing.

---

*From a little volume on "The Seven Letters," by the writer.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Now we must turn to the lamps: their number was "7," which tells us that they give a "**perfection** of testimony." Here, too, we must let another Scripture shed its light upon this. In Isaiah xi we read of "the rod that comes out of the stem of Jesse, and the branch that springs from his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and of understanding: the spirit of counsel and of might; the spirit of knowledge and fear of the Lord." Here we have the very Antitype of the Lampstand, the place of the three pairs of lamps being taken by the One Spirit, in His sevenfold (with that on the central shaft) powers or activities, fitting Him for the government of the earth. Note then, for they are like the branches in the Lampstand, in three pairs.

1. "The Spirit of Wisdom and Discernment"

That corresponds with the lowest (although I shrink from using that word in such connection) pair of branches. It is what the Lord had **in Himself,** irrespective of anything to call for their activity. Let the scribe of Mark ii:7 only **think** "Who can forgive sins, but God only"—let the Pharisee of Luke vii:39 only speak **within himself,** at once the "wisdom and discernment" is evidenced as being of "pure gold" (comp. Isa. cxxxix:2). Let His own familiar friend come with a kiss, and is not the divine "discernment" evidenced? Everything showed what was ever in Himself whether called out or not.

2. "The Spirit of Counsel and of Might."

In these intermediate branches of the Lampstand we have the preceding qualities **evidenced,** as we constantly see them in the path of our Lord through this world. Perhaps we may see both these blessed activities of the Spirit in John vi. He would take counsel, as it were, with Philip. "Whence shall we buy bread," He says, "that these may eat;" but it is He who alone can give worthy counsel and it is His "might" that carries that counsel out. Think of being able to take counsel with the Son of God! O, would beloved, that we made better use (if that word may be employed with reverence) of our Lord, for I do greatly fear that we "neglect this so great sal-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

vation" (Heb. iii). How very blessed would our needs and perplexities be, if every one of them brought us nearer and made us better acquainted with "the counsel and might" of our Lord Jesus!

3. "The Spirit of Knowledge and the Fear of Jehovah"

Both the position, and this last word, Jehovah, indicate that we have here the topmost pair of the branches. There are many words for knowledge in Hebrew; that word here used tells of that capacity of the spirit of man for discerning God, and the consequent governing of all conduct by His will, which is here termed the "fear of the Lord."

Again, in the three we have the trinity of His perfect humanity all controlled and empowered by that Spirit that rested upon Him; for the three tell us of Him, **self**ward in the first: manward in the second, and Godward in the last, which are the three relations of a perfect Man: body, soul and spirit. That is another "lower light."

Now mark how the closing words of this verse 37 confirm us in believing that it is the **beauty** of the Lampstand that is primarily to be in our minds: "And they shall light the lamps thereof that they may give light **over against it;**" but this last phrase is literally **"upon the sides of its faces."** That is, the prime purpose of the Light of the lamps was to show the beauty of the Lampstand itself. So in all light that we receive—if it be true light—divine light—the light of the Spirit, it will always make Christ more attractive to us. It will reveal **His** beauties. It will draw us to Him. We shall forget ourselves in that happy occupation with our Saviour-Lord; that is, the Light will shine "upon the faces of the lampstand."

But now we come to what seems strange;—we have "tongs and snuffdishes" or "snuffers and snufftrays." In our ordinary domestic life, the snuffers are to remove the dead wick that the flow of the oil, and so the flame, may not be hindered. But is it possible that anything should answer to this—anything that spoke of **death** in Christ? Most assuredly not. But since nothing in this scene could supply what should perfectly image Him, there was need of snuffers to make that

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Light as unchanging as that which the blessed Spirit of God ever casts upon Him. So only could that "everlasting light" be symbolized (comp. Isa. lx:19).

With us there is a constant need of trimming away the old dead wick that hinders the flow of the fresh oil. All past experiences, if rested upon, do this; and these need to be snuffed off. It is the truth that is told out in so many ways in Scripture; for instance, the daily supply of **manna** and its becoming corrupt if stored up. This, with many other types, cry aloud: **"Do not rest on the past."** Nor is there a more important truth for true growth today, and especially for our young people. Few errors are more pernicious for practical piety than the teaching that throws the soul back on some past experiences of divine goodness. If professing Christians cannot specify the hour and the day, the place and the means of their conversion to God, they are told that they may with reason question the genuineness of that conversion: while if they can—or think they can—then they rest upon **that** for all their lives! Ah, the wick is dead! The golden snuffers are needed that the oil of the Spirit may flow unhindered and the light shine again brightly; and that light ever tells of the beauty of the living risen Saviour. O, again I say, let us ever remember that the one purpose of the Spirit of God is to glorify Christ, as it is written "He shall glorify me, for He shall receive of mine, and shall show it unto you" (John xvi:14).

The description closes with another reference to the unity of the Lampstand. "Of a talent of pure gold shall he make it, with all those vessels." The very word for "talent" tells, unless I err, of its significance here. Its first meaning is "a **circle,"** which ever clearly speaks of what has neither beginning nor end, for so only are the beauties of the Lord expressed. There is no end to His beauties!

Have we not seen then that these three pieces of furniture tell us of the threefold relation of our Lord Jesus to accord with the triune nature both of God and man: Godward, His propitiatory work making Him so dear to God; manward His present intercessory work, making Him so precious to us; selfward His infinite, divine personal loveliness, His inscrutable Person! Hard is the heart that refuses to adore Him!

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Martin Boos, the Gospel Preaching Priest

By The Editor

(*Concluded*)

Johan Stockfeld was an excellent, devoted missionary among the Jews. He had called on Boos in 1823 and the heart of the suffering priest was drawn out toward him immediately, insomuch that, in a very few minutes, their communication became confidential. Before Stockfeld took leave of him, he requested Boos to write something in his note-book to which Boos replied in German, "I will write for you my birthday." So he took the pencil and wrote laboriously with his partly paralyzed hand: "Faith in Christ, for us and in us, made a heretic of Pastor Boos." Nearly two years afterward, when Stockfeld was travelling again through the same part of the country, he was informed of the great illness of Boos and about his fears of purgatory.

The faithful missionary called upon Boos at eight in the morning. When he entered his room the old man did not recognize him, and was silent and distrustful, till reminded of his former visit. Then he expressed his joy in seeing him again. He began to speak at once and as tears rolled down his cheeks, he said: "I have suffered very much during all my life; but my severest sufferings are yet to come, for I am about to pass through purgatory before I enter heaven."

His young friend replied, "The beggar Lazarus was carried immediately by the angels into Abraham's bosom; and one of the malefactors heard from the Saviour's lips these words—'Verily I say unto thee, today thou shalt be with Me in Paradise.'"

Boos answered, with tears in his eyes, "Such a wolf as I am cannot possibly enter into heaven but must be first purified and refined in purgatory."

The missionary replied: "'The Blood of Jesus Christ His Son cleanseth us from all sin'; and the Lord in His Word teaches us nothing about any other place after death besides heaven and hell."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

He answered that he did not expect to be purified in purgatory by any other means than through the blood of Christ; but even many Protestants believed that there was a third place between heaven and hell, which they called by other names, such as Sheol and Hades.

Stockfeld then showed him from the Hebrew and the Greek the true meaning of these words. And then he proved that the blood of Christ exercises its purifying influence only during our lifetime on earth.

The old man said that this had never appeared clear to him; and even when the Lord had graciously saved such multitudes under his ministry, he had been silent on this subject. Once a woman, who had found the truth under his preaching and had been saved, came to him the next day and said, "But pastor, what shall then become of purgatory?"

Stockfeld conversed with him for many hours on other important topics, such as the primacy of the Pope of Rome, traditions, etc. Boos, though very ill, maintained his fullest mental capacity. His Protestant friend for hours set forth to him the glorious Gospel in such a way that nothing was left of the figments of Popery. A wonderful deliverance came to Martin Boos, and the last vestige of Romanism dropped off. As never before he rejoiced in the perfect peace with God through the blood of Him, whom he had preached and for whose sake he had suffered so long.

Before taking leave of him, whom he would never meet again on earth, the missionary requested Boos once more to write something in his little book as a memorial.

He wrote these words in German "*Lutherisch ist gut sterben*"—"It is good to die Luther-like." These few words were sufficient to explain and confirm his blessed deliverance from Romish error and Romish bondage.

A few weeks later his end came, and it was an end of peace.

A young friend, of like precious faith, attended him during his last days. We let him speak:

"On the 29th of August, 1825, at ten minutes before five in the evening, our dear pastor, Martin Boos, fell asleep gently and blissfully in the Lord. I was with him day and night. He was so grateful for my presence, and the services

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

I rendered him, that he regarded me as an angel, whom the Lord had sent. He suffered from both consumption and dropsy, which rendered him so weak that we were always obliged to support him when he wanted to rise. But the Lord gave me grace and strength to do everything for him. At noon on the day of his departure I gave him some refreshments after which the forerunners of death began to manifest themselves. I therefore began to pray with him from my inmost soul, and after prayer he enjoined us to accompany him in spirit to the last moment. Then he said, 'The hour is come in which my Saviour takes me to Himself.' After half an hour the perspiration of death burst forth. I laid him backwards on the pillow, for he was sitting up in bed. Then he commended his spirit into the hands of the Lord and immediately after he fell asleep in peace."

Thus died this distinguished man, whom God had chosen to spread abroad the true knowledge of His Son and that faith which justifies and saves. Thousands upon thousands were led by him to Christ and, believing on Him, were saved, even in the night of Romanism. The full fruit of this Gospel preaching priest, as well as his toil and suffering, will not be known till the day of Christ. His reward will be great.

The friend in whose arms he died caused a simple wooden cross to be placed over his grave with this inscription:

Here Rests
THE REVEREND MARTIN BOOS
Aged sixty-three
He died in the Lord. (*Rev. xiv*:13)
1825 A.D.

The mountain dell which furnished him a tomb, and the grave-diggers who interred his body in the earth, knew little what manner of man it was that they entombed. But when he shall rise, when it will appear "what we shall be," it shall be manifest to all, that—"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. xii:3).

The End.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Translation of the Saints

By Henry Campbell

INTRODUCTORY

We would, before detailing the particular aspect of the Rapture, which we have in mind, allow ourselves the pleasure of a few general remarks.

What a wonderful picture we have in Scripture, when we read of the catching up in clouds of the armies of the faithful! The army of dead believers—those asleep in Jesus; the army of living followers—those remaining alive at His Coming; both to meet together the Lord in the air, and so, ever to be with Him! The well-loved verse runs thus:—"For if we believe (as of course we do) that Jesus died and rose again, even so them also that are fallen asleep in (through)* Jesus will God bring with Him . . ."

How we love to go over what others, so gifted, have seen in this lovely text. One such shares with us his treasure in these words:—"The dead for whom we mourn are not dead, they all live to God, and when the great day comes, God will bring with Him those who have gone before, and unite them with those who have been left behind. When we see Christ at His Coming we shall see also those who have fallen asleep in Him." Another writes:—"The phrase, 'which sleep in Jesus,' makes Him, as it were, the way or door by which they journeyed to death: He surrounded them as they sank to rest. Additional sweetness is imparted to the phrase by the use of the metaphor of sleep" (*Ellicotts N. T. Com.*). In that same little word, "bring," Bengel saw the same thing:—"Sweet word," he says, "it is spoken of living persons." Delitzsch, describing the state of the departed in Christ and their resurrection, writes very beautifully:—"The creative act of restoration, and the yearning, joyous

*"It must mean through or by means of Jesus"—*Vincent, "Word Studies in the New Testament."*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

eagerness of the soul for its body to be again received from death—these are two acts that meet one another, and coincide in one lightning-like now." He adds a lovely saying: " . . . the soul, with that form of body brought together again, takes possession of it, as a queen takes possession of her throne, and pervades it with its heavenly light."

Scripture often yields the utmost in its simplest words. Here, for instance, take those two small words, "*even so*," which link our belief with our blessing in this text, and how like stones set in fair colors do they shine out, when we understand them thus:—"*So*, as the Crucified arose"; or, *so*, as the consequence of that; still better: *so* as made like Him in death and resurrection: God will bring them with Jesus; it is not said He will awake them" (*Denny, on Thessalonians*). Bernard, in one of his Brampton Lectures, observes:—"Finally this character of existence is not changed by that which changes all besides. Those who have entered on it depart, but they "die in the Lord," they sleep "in Jesus," they are "the dead in Christ," and "when He shall appear" they will appear; and when He comes "God shall bring them with Him," and they shall "reign in life by one—Jesus Christ." We are not to think of a sleep of the *soul*, an entire unconsciousness. The figure of sleep is taken from the body, a dead man resembling one asleep. As Luther said:—"Our death Paul calls not a death but a sleep; Christ's death he calls a real death which has swallowed up all other deaths." Burkitt puts it beautifully:—"Jesus died, the saints sleep . . . I do not find that Christ's death is called a sleep; no, His death was death indeed, death with a curse in it." Supreme to all such are the words of the Lord of Life, spoken of one already entombed at Bethany: "Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep" (John xi:11); or, those uttered of the little flower of twelve, whom death had plucked at Capernaum: "She is not dead, but sleepeth." So surely "dead" was she that they "laughed Him to scorn." But, as Luke so simply puts it: "her spirit returned" (Luke VIII:55).

So of the first army of Christians, who have already gone

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

before. But what of the second army—the living believers who are never to die? Let us not be miserly with immortal things. How we marvel at the change that is to occur in our mortal bodies if living at that time, a change "into something rich and strange," and that, too, "in a moment, in the twinkling of an eye." The Word shines forth thus:—"We shall not all sleep . . . but we shall all be changed, in a moment, in the twinkling of an eye." Then we shall be on the edge of eternity, and in that tiny atom of time we shall begin to feel, as the old hymn expresses it—"through all this fleshly dress, bright shoots of everlastingness." Gladly, here, we make spoil of a German writer—"The suddenness only bears reference to the momentaneous bursting forth of the already perfected new body, as the beautiful butterfly, which is gradually perfected in the less attractive larva frees itself suddenly from the obstruction of its dark envelope and springs into the light of the sun."*

Our redemption, our salvation, our victory, will be carried out on a surpassing scale, when we "keep company to heaven," and "fly abreast"! But wonderful as it will be to meet again our loved ones; wonderful as it will be to feel eternity touch us on that great day, the greatest wonder of all will be to see the Lord Himself, our own Saviour, come down from heaven to meet us. "For the Lord Himself shall descend from heaven . . . then we which are alive and remain shall be caught up . . . in the air: and so shall we ever be with the Lord." To what a height is the mind carried, and to what a depth is love stirred by that emphatic "Himself," to see the Lord Christ, the "Saviour of the body" (Eph. v:23). Not Jesus as human only, wonderful as that will be; not solely as the representative "Son of

---

*A beautifully worded, and spiritually-sighted passage places before us the conjoint effect of the translation of the Saints:—"What a heaven-full of princely creatures the Eternal Father will have, when all the redeemed shall be presented to Him in the brightness of His Son's glory. Even as His Son is the brightness of His glory. Christ has said: They will shine like so many suns, in the kingdom of the Father. A whole heaven-full of glorious-bodied creatures, each one emitting a splendor like the glorious body of the Lord. 'We are now the sons of God, but it doth not yet appear what we shall be'" (*The Biblical Museum, vol. 4—J. C. Gray*).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Man," as He called Himself in the days of His flesh; but the risen Son of God in the full blaze of His eternal glory which He had with God before the world was; He, who said to Mary, "Touch me not"; at sight of Whom in heaven the beloved disciple in vision fell at His feet as one dead; before Whom the six-winged Seraphim cover feet and face, crying to each other "Holy, Holy, Holy, is the Lord of Hosts" (Isa. vi:2, 3). To see Him will be to behold "the glory of God in the face of Jesus Christ." We borrow here another's wealth of wording:—"He is the brightness of His Father's Glory, shining in through a veil of flesh (whereof the shining of Moses' face was but a type and shadow) through the lantern of His humanity (if I may so compare it), so as to relieve our eyes in beholding the Godhead, which no eye could otherwise have done. There is a sun behind that veil, the glory of which immediately shining unto Him, would put out our eyes" (*Goodwin's, "The Knowledge of God"*).

In His descent from heaven we behold the great Ascension truth.

Ours are the "wings of the morning" when we observe that only the meeting takes place "in the air," not the abiding with Him. What a burst of feeling is there on the part of the Apostle when he adds—"And so shall we ever be with the Lord." It is a brief comprehensive description of eternal life, having as its centre companionship with the Son of Glory. It is our "Amen" to Christ's unfailing promise—"I will come again . . . that where I am there ye may be also." Sir Thomas Browne, whose father when he was a child "used to open his breast when he was asleep and kiss it in prayers over him that the Holy Spirit would take possession there," saw in the phrase "so shall we ever be with the Lord"—the promise of Christ to make us all one flock.

When we gather together some of the lovely things about our blessed hope which Scripture gives us, what an armful of amaranthine flowers we have: "The hope set before us," "an anchor of the soul"; "the good things to come"; "the recompense of reward"; "the crown of life"; "the crown of glory"; "the inheritance of the saints in light"; "incorrupt-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ible, undefiled that fadeth not away, reserved in heaven." What star-like words are these! How precious are the pearls that dropped from the pens that inscribed the Epistles. We find:—"a heavenly calling"; "our gathering together unto Him"; "receiving the end of your faith"; "which things the *angels desire to look into*"; "*the mystery which had been hid* from all ages . . . Christ in you the hope of glory."

In the Christian catalog of celestial enchantments, whose "sounds have gone out into all the earth," whose words "into the ends of the world," we read, as in golden letters, of "the deep things of God"; "the things that are freely given to us by God"; "the riches of His Glory"; "the unsearchable riches of Christ"; and, oh, that exquisite item, which no epitome can omit from the schedule,—"The love of God which is in Christ Jesus," that love it is which will set us "before the presence of His Glory, without blemish, in exceeding great joy!"

Beautiful sayings, they reach ahead to eternity; lights in an unending row, left burning by the Spirit to mark the road to heaven. Simple words in themselves. We are only learning to spell them out, like little children, with pointing finger and tracing nail—little children—for "not many wise after the flesh, not many mighty, not many noble, are called." 'Tis well we are but such, for of such are the kingdom of heaven. Our blessed hope is concerned with no less than "the secret place of the Most High—the Shadow of the Almighty."

Before dealing with the special aspect of the Rapture of the Saints, we may be excused from bringing out of our storehouse, in this introductory part "things new and old." We would into glory peep. Rightly so! Belief in the doctrine of the Rapture is evidence of the highest faith. It is because grace is given us—"the gift of God"—that we look for His coming—for a sky charged with marvels! Did not St. Paul commend to his Corinthian converts to exercise this gift: "See that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ" (1 Cor. i:7).

The present slender contribution to the subject of the Translation of the Saints has not, however, as its object a

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

counting up of our jewels, nor will doctrine be much trenched upon, though a doctrine the Rapture truly is. We are of those who think that our subject has been relegated for far too long by the Church to that benumbing realm, though even as a doctrine we can boldly say that we see in it the true magnetic north. Paul knew how better it was for us to "watch in the market-place than slumber in the temple."

We have no need to apologize to the man or woman who would dismiss our subject as beyond their so-called "practical" Christianity. We answer with Tertullian: "*Certum est, quia impossible est.*"

The object of this essay is to suggest that there is about the translation of the saints an atmosphere of military character. This line of thought arises from a scrutiny of the soldierly Greek terms used by St. Paul in the grand descriptions of this great heavenly transportation.

Our essay will, further, suggest on a figure in the Book of Revelation, the probable reason why this war-like language has been adopted by the Apostle. We will treat of these two divisions accordingly in two separate parts.

Part One

We open this part of our essay with those words of St. Paul, in which he reveals the sequence or order of the resurrection of the faithful from among the dead at Christ's coming:

> "*For as in Adam all die; so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's at His Coming*" (1 Cor. xv:22).

There are two words in this passage that call for attention—"*order*" and "*coming.*" The first word "order" is the equivalent of the Greek "*tagma.*" This is an essentially military term, meaning in the original—a company, troop, division, rank. Two well-known commentators observe of the term: "We are to think of each 'corps,' or body of troops, coming on in its proper position and order." *Jamieson, Fausset, and Brown* remark: "Every man in his own order." The Greek is not abstract but concrete; image from troops each in his own regiment. Though all shall rise, not all shall be saved,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

nay, each shall have his proper place. Christ first, after Him the godly who die in Christ in a separate band from the ungodly. Then "the end," *i. e.*, the resurrection of the "rest of the dead."

Prof. Godet observes: "The word *tagma* (order) denotes the place assigned in a series to each individual or group. The Apostle has here before him two ranks of the risen: the first formed by Christ alone, moving foremost; it is He who opens up the way to the life of glory. Then He is followed by all His faithful people, who form the second rank. It is the same idea expressed by the figure of the first fruits and the harvest."

We leave the word "order" by calling attention to its use again by Paul, in writing to the Colossians, in another soldierly term—"I am with you in the spirit, joying and beholding your *order*, and the *steadfastness* of your faith in Christ" (Col. ii:5). Both words in the Greek are military terms, namely "orderly array and solid front" (*Lightfoot*). The latter word "steadfastness" is drawn from "firmament" (Hebrew, *raka*: Latin, *firmamentum*), that is, from the regular movement of the heavenly bodies. Paul sees the Christian Church as an immense army moving on free from fickleness and uncertainty, in disciplined array, under a regulated law from first to last. "Raka" means to spread out. Isaiah says: "I, even my hands, have stretched out the heavens, and all their hosts have I commanded" (Isa. xlv::12).

The second word, "Coming," or in Greek "*Parousia*," in classical use meant merely an advent, a presence. The former term is hence embedded in church phraseology. But the busy spade of the archeologist has recently unearthed the every-day use of this word, its colloquial, as opposed to its classical use (Greek "in corduroys," as it has been called), and this is the meaning therefor that lay in St. Paul's mind when he adopted it, for the New Testament Greek is the common speech of the people of those times. In an ancient document of the third century B.C., this word occurs (so Deissman tells us) in connection with the visits of one of the Ptolemaic kings to a certain district, on which had been laid

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the burden of a tax, in order to present the coming monarch with a "crown." The same writer gives us another instance of the meaning of the word that is of so much importance to us. At Olbia, in Asia, an inscription of the same age was found, which mentions a "coming" of King Saitarphanes, the expenses of which were a source of grave anxiety to the city fathers, until a rich citizen, named Protogenes, paid the sum—900 pieces of gold, which was presented to the king. Indeed, the Latin term "*adventus*," is found on coins struck to celebrate the visit of the Emperor Nero to Corinth and Patras, in whose reign St. Paul wrote this Epistle to the Corinthians about the "advent," the "coming" of Christ. A scholar on these matters tells us: "As distinguished from other words associated with Christ's coming, such as His 'manifestation' of the divine power, and His 'revelation' of the divine plan, the '*parousia*' leads us to think of His royal visit to His people" (*Milligan's "Here and There Among the Papyri*).

What a contrast is presented between the "coming" of a pagan monarch, expecting a costly crown for himself, and the "coming" of the Lord Jesus Christ, who will give to those who love His appearing a "crown of righteousness" (2 Tim. iv:8). Chrysostom was not far from the same thought when he said: "When the King cometh into a city they that are honourable proceed forth to meet Him, but the guilty await their judge within."

With this richer knowledge of these terms it requires little stretch of imagination to share with Paul the soldierly spectacle of our Lord's descent from heaven.

(To be continued.)

"Though it (the vision) tarry, wait for it" (Hab. ii:3). "For yet a little while and He that shall come, will come and will not tarry." It has not seemed long to the saints, at home with the Lord. It has not seemed long to Him who calls a thousand years one day. Let it not seem long to you. Remember nothing is *belated* in the divine program. Every event is "prepared" for its own hour, and day and month and year.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Israel's Resurrection

By F. C. Jennings

An article under this title by our esteemed brother, George E. Guille, appeared in a recent issue of "Serving and Waiting," the burden of which is that there are not **two** resurrections only in the future, but **three,** since "all pious orthodox Jews who have died in the faith of a Messiah yet to come" must also be raised; and this resurrection (to quote) is "entirely separate and distinct in time and character from the resurrection of the dead in Christ, and from any other resurrection." Of this he gives the following proofs, as he esteems them:

1: The Scriptures, in Dan. xii:1-2; Ezek. xxxvii:11-14; Isa. xxvi:19 and 49, 19-21; to all of which I must beg my readers to refer for themselves.

2: The "terrestrial bodies" in 1 Cor. xv:40 are the "resurrection bodies" of those raised Jews.

3: As Scripture clearly teaches that David, Ezekiel and Daniel will be raised and taken back to Palestine, these afford a sample of what shall befall all the "orthodox and pious Jews" of all generations, before and after Christ, who shall be also raised.

4: Then, turning to a possible objection that this would involve a "second chance" for rejectors of Christ, he insists that this is impossible, for these have never had **any chance at all,** God Himself having blinded their eyes.

5: And finally concludes that so only can God keep His covenant, that promises that "all Israel shall be saved."

I do not think that I have omitted anything given as proofs, and while I must necessarily be brief, I will seek to follow the Editor's excellent counsel and "search the Scriptures whether these things are so."

But before turning to the "proofs," I can but say that it would appear incredible that this marvel, of such weighty importance, should not only not be clearly told, but quite ignored, and indeed apparently denied in the very places where we should expect to find it! For instance, this is a *resurrection quite ignored by our Lord in John* v, *where He,* speaking on this very subject, tells us of but two, that of "life" and that of "judgment" (v. 29). That seems to leave no room at all for another of an entirely different character, and if it does nothing else, it awakens serious doubt. Further,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the inspired apostle strengthens that doubt, for in Acts xxiv: 15 he too, apparently, knows nothing of a third resurrection, but only of the same two—of the just and unjust. Nor are we permitted to assume that this "third" may be included in that of the Just, for it is "entirely distinct" from both these! Surely, in view of such marked omissions, we shall be given very clear and unequivocal proofs that this third has any existence at all.

But turning to the proofs:

1. Certainly the three Scriptures cannot justly be said to supply that need, for were they thus clear and unequivocal, so many of the closest students of the Scriptures, to whom we all owe so much, under God, would not have seen in all these the resurrection of Israel indeed, but as a living nation upon the earth, to a restoration to their God, to their Messiah, and to their land. We will glance at each.

Dan. xii:1-2. We quite agree that verse 1 tells of that time of unparallelled trouble termed: "The Great Tribulation." It is the time of Jacob's trouble, but he shall be saved out of it (Jer. xxx:7). But if "they that sleep in the dust of the earth," refers to Jews who have died and have been buried; and if "shall awake" means a literal, personal resurrection of those Jews from the dead, then is even that resurrection shared by some who cannot be called "orthodox and pious," for they are indeed raised, but it is **"to shame and everlasting contempt,"** and thus it is not a resurrection of the "pious" only. But recognize that it is a national resurrection, and all difficulty disappears. Even before our eyes many Jews have returned and are returning to their land, and in a day probably not far in the future God, in His mercy, will form (and it may be from some of these very Jews) that truly pious Remnant (**the true "Jacob"**) of which so much is said in the Scriptures; while those "to shame and everlasting contempt" will form the apostate mass.

Ezek. xxxvii:1-14. Here the great reliance seems placed on the plural word "graves," for it is urged, if the vision were but a figure of a national resurrection, the singular "grave" would have been used. But that again is so small a basis for so much to be built on it, that it is like an attempt to stand a

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

pyramid on its apex. The various nations among whom that one people have been so long buried, may surely be likened to separate graves. They have been buried in each, and so completely dissevered that they have lost, are *dead* to, their own common language, and have adopted that of those among whom they are thus buried. The plain German Jew does not understand the language of the French or English or any other Jew. They cannot speak to one another at all, for they are in separate "graves." But it is claimed "The whole house of Israel does not allow the omission of a single individual, dead or living, who is of the true Israel." Suppose then, simply for argument's sake, we admit that, but it still begs the question as to who must compose that "true Israel." Our author tells us that it is not "the Reformed Jews," they are excluded, for they "have rejected the promises of God to their fathers, and abandoned the national hopes, but the orthodox and pious Jews in all generations "before and since the cross, and who have died in the faith of a coming Messiah" (p. 87). Thus, all generations, and all time, are covered, and must therefore include the generation and the time when our Lord was on earth. Had then the Scribes and Pharisees of His day abandoned their national hopes? Not in the least. Were they not perfectly orthodox? Surely they were. Fully as much so as any in our day? Were they not as "pious" as our modern orthodox Jews, who will not even speak the name of Jesus without spitting, as we have known some to do? Then these Scribes and Pharisees too must be raised. Did our Lord permit them to cherish any such hope? Do the words **"If ye believe not that I am he ye shall die in your sins"** (John viii:24) give any ground for it? Do such words as **"Ye are of your father the devil"** give the slightest basis for calling them, or **any** wilful rejectors of Christ, **"pious** Jews who have died in the faith of a Messiah to come"? And not rather unbelieving Jews, who have died in rejection of God's beloved Son as offered them both in the Scriptures in their hands, in the mighty works that He did, and the "greater works" than these in the witness of the Holy Ghost now dwelling and active in grace on the earth? Can our brother—can

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

any say—that such words hold out one single glimmer of hope for any who reject, as do these responsible Jews, the only Name whereby any can be saved? Can such as these be included too in that last Scripture, Isa. xxvi, in which God's "people" are invited to "enter into their chambers—until the indignation be overpast"? Are the "My people" those who have died in unbelief and rejecting Christ, or not rather the living Remnant of faith, the Jacob of Jer. xxx:7, who is to be saved, although passing through that time of "indignation," the Great Tribulation on the earth? But it is still urged: "My dead body shall rise" must mean that "the dead bodies of Jehovah's people shall rise from the dead." But still the question remains, Is a Jew who has rejected and is rejecting God's Son one of His people, or one of those "Despisers" who will "wander and perish"? (Acts xiii:41). The true answer to that cannot be doubted.

2. Turning then to 1 Cor. xv:40: "There are also bodies celestial and bodies terrestrial," and I again quote from the article: "The Church is heavenly—and her members receive celestial bodies, suited to a celestial environment. But Israel's hopes are earthly. . . . The faithful Jew, raised from the dead shall return to the promised land in a terrestrial body, suited to a terrestrial environment." This, our brother must forgive me for saying, is quite a mistaken interpretation. Paul is answering the question: How are the dead raised and with what bodies do they come? and to aid our human limitations, he makes use of four parables beginning with a seed sown **in the earth** and ending in **heaven**; but in not one of them is there any question of a distinction between Christian and Jew, but solely (at least in the first three—this is the third) between the present and the future bodies—between the glories of earth and the glories of heaven. These are so radically divergent, that assume one transported from earth to heaven, what had been a "glory" here—(these earthly bodies so fearfully and wonderfully made)—would be anything but a "glory" there for it would be quite unsuited. Further, the apostle is dealing solely with those in Christ, and all these when raised need, and shall have, another character of body to conform to the celestial environment. It is seriously unjustified to

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

deduce that this teaches that God will provide bodies of terrestrial glory, for those who are not "in Christ" at all, but have rejected Him.

Apply, consistently, the preceding parable in the same way, and we should be compelled to say that the flesh of men, of beasts, of fishes and of birds all spoke of the varying characters of the resurrection bodies of Christians and unbelieving Jews! It is true that our Author here speaks of "the faithful Jew," but again Scripture does not permit such a word to be applied to any who reject the Lord Jesus in unbelief. The true application of the second parable is that in the diversity of kinds of flesh that we see here, all are divinely adapted to their environment, so there must be a similar divergence between the flesh of our present body of dust, and that of the future body of glory, as shall adapt that for its heavenly environment.*

3. As to those holy faithful men of God, David, Daniel and Ezekiel, no one surely doubts for a moment that they will be raised at the resurrection of the just; but to deduce that as far as that third resurrection is concerned, God will make no distinction between these three, and the "orthodox" rejectors of Christ of all time—call them pious if you will—is to put righteousness and unrighteousness, light and darkness, Christ and Belial, he that believeth and an unbeliever, on precisely the same level.

4. But this brings us to the most serious point in our discussion. The article insists that these so-called "orthodox and pious" rejectors of the Lord Jesus must in all justice, be raised, for it is God Himself who, having made it impossible for them to believe, is pledged to raise them. It is, as our author writes, God who has "judicially blinded them as to the deity and saviorhood of His Son" (p. 86). Thus is the objection answered that this assumed resurrection would give these Jews a second chance. Not at all, says our writer, for they have never had a first, and God being responsible for that, gives them a distinct resurrection. Nor is even that in order to give them that first "chance" of which He had deprived them here, for they are raised at once to "ever-

*I cannot go into this wonderful chapter here, but may I ask my reader's reference to a recent book: "The Human Body," published by A. C. Gaebelein, not only for a detailed examination of this chapter, but for an examination of this infinitely important subject, the resurrection of the dead.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

lasting life," according to Dan. xii:2. The youngest can surely see how fatally this affects the very character of God.

But Mr. G. may say: "Have I not based it carefully and loyally on Scripture? Have I not given the three occurrences in the New Testament of the dread commission given to Isaiah, chapter vi:9 and 10, then, in accord with this, could any words be clearer or more unequivocal than "therefore they **could not believe,** for He hath blinded their eyes" (John xii:40). I have but quoted Scripture and who then can blame me?"

Yes, we answer, but you have not quoted, nor can you find one letter of Scripture that justifies you in saying that these "Jews **never had a first chance."** Look at those to whom the Spirit of God applies these words and who must surely represent all to whom they can be applied—had they had no first chance? Listen to the Holy One as He says to these very men: **"Ye will not come to me that ye might have life"** (Jno. v:40). Does that permit such a thought as that He had deprived them of the power to come? Again listen: **"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under wings, but** (and does the sentence finish with "ye **could** not"? Nay, indeed, but) **ye WOULD not?** It was because they had rejected all light again and again, that eventually God gave them up to blindness. Anything else than this is a distortion (absolutely unintentional, I am sure) of the doctrine of the sovereignty of God.

God IS sovereign. We reverently, humbly, yes, gladly confess to that basal truth. That we have lost all claim to His favor—are completely dependent on His sovereign mercy both for salvation and everything connected with it, we heartily acknowledge; but that that makes God responsible, and the Author of unavoidable unbelief of any single individual, and so puts Him under a kind of obligation to offset that apparent arbitrary injustice by raising unbelieving Jews along with believing Ezekiel, David and Daniel, we unhesitatingly deny. Nor will our brother refuse to join us

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

if he stands by his own word, for he too says that it was **"for their unfaithfulness"** that "God pronounced a sentence of judicial blindness upon them" (p. 87). But "unfaithfulness" is only another word for "unbelief." So that our author unites with us in saying that it was because of their unbelief that God gave them up to that unbelief; and so, and only so made it impossible for them to believe. That "casting away" is still true of the Jews as a nation, but of no single individual among them can it ever be said that God—without their having a single opportunity, or "chance"—blinded any eye that would otherwise have seen, closed any ear that would otherwise fain have heard, or hardened any heart that would, apart from that hardening, have been tender, contrite, and penitent. It is a shocking distortion, although, let me repeat, impossible to have been intentional.

During the long years of this earth's sad history there have been three responsible witnesses for God: **Gentile**, **Jew** and **Church** and all have utterly failed and been judicially given up. As to the first, it is written that "when they knew God, they glorified Him not as God," and so God "gave them up" in every part of their threefold being, body, soul and spirit (see Rom. i:24, 26, 28) and thus giving them up, judicially hardened them. Then this place is taken by the Jew, and that witness too, being unfaithful, is "given up" as we see it, but not forever. During the time that the Jew as a nation, is thus "given up," the **Church** comes into the place of responsible witnessing, and that too shall also be "given up," as is assured by the words so terrible as coming from lips so gracious: **"I will spue thee out of my mouth"** (Rev. iii:16). That is equivalent to the same utter reprobation, and corresponds with the "blinding" of the nation of the Jews of old. Aye, and closer still is the dreadful correspondence in the words, **"God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth"** (2 Thess ii:11-12). Alas, Christendom too is hastening on to that same judicial blinding, but never, **never,** is that due to an arbitrary and causeless act of divine sovereignty, but ever to wilful unbelief.

Our Hope 36 (1929-1930)

God shall most surely fulfill His "covenant to the fathers," in His government of this earth, of which Israel is ever the Centre. **But all true PIETY all through this present day finds its holy and blessed place in being "accepted in the Beloved," and in being blessed with all spiritual blessings in HEAVENLY PLACES in Christ Jesus.**

THIRTY-FIVE YEARS—"OUR HOPE"

An Acrostic

All of Grace, this life of service,
All these thirty years and five;
Many were the trials and testings,
Yet *Our Hope* is still alive.

Christ, our Lord, has e'er been faithful,
Giving wisdom, strength and zeal;
Ever ready to sustain us
And when suffering—glad to heal.

Graciously He kept His vessel
In His right almighty hand,
Quenching thirst and stilling hunger,
On the sea and on the land.

After storms and foaming billows
He would calm the restless sea,
And He caused the bow of covenant
In the warning clouds to see.

Every cloud had silver linings
When the thunder passed away,
And we saw with joy and gladness
He was still the living way.

Bright again the sun was shining
And His smile we could behold,
Thus our hope and faith He'd strengthen,
And His servant more embold.

Even now as age increases
We may still with Caleb say:
"I have not grown any weaker,
I can still the weapons sway."

Leaning hard on Christ, our Saviour,
On the solid rock we stand,
Till our labor here is ended,
And on heaven's shore we land.

Ever looking unto Jesus,
As our only "Blessed Hope,"

Our Hope 36 (1929-1930)

We are glad to even suffer
And with difficulties cope.

In His ranks we'll not be cowards,
We'll proclaim His blessed Word,
Which gives strength in every conflict;
Is the conquer'rs only sword.

Never will we fear nor waver,
Never will we compromise—
By His Grace we're sure to conquer
And to win the victor's prize.

—P. E. Penner.

Current Events
In the Light of the Bible

Does This Look like Universal Peace? Information from the War Bureau in the capital of the United States, Washington, states that 100 Coastal Forts are planned by the army for rail artillery. These forts are to be equipped with 14-inch guns, which are capable of halting any possible invaders thirty miles out. The entire United States coast line is to be girdled with one hundred firing stations or auxiliary forts. Delaware Bay and New York harbor are to be first of all fortified. The initial cost is 100,000,000 dollars.

This must come for the Pacifists like a bolt out of a clear sky. With all the optimistic outlook that war will at last be outlawed, our government makes these great defense preparations. It is a step in the right direction, for universal peace is a delusion. As long as this age lasts it will never come. We wonder if the government has indications of a possibile attack of some foreign power.

A Possible Catastrophe for our Planet. Infidels sneer at the declarations of the Word of God that our planet, the earth, will some day pass through a judgment by fire. The great cataclysmic ending of this age, when the heavens and the earth will be shaken, and stars will fall from heaven and bring devastation to the things on earth, is also laughed at by the Evolutionistic-Modernist of our times.

Dr. Charles P. Oliver, director of the University of Pennsylvania Observatory and an authority on meteors, made

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

recently in the "New York Times" the following statements, as to what may happen to our planet.

"No inhabited part of the earth is safe from the colossal disaster which may result from a bombardment of a meteorite such as the one discovered in South Africa a few weeks ago, or the enormous mass which struck the wilds of Siberia some years ago. It is a piece of good fortune for the human race, he said, that these meteors struck uninhabited parts of the earth instead of a densely populated region like this city or London or Paris.

If a meteor of the gigantic size of the one just discovered in South Africa were to strike New York after traveling through millions of miles of celestial space at the rate of from twenty to seventy miles a second, it would not only wipe this city off the face of the earth, but would cause more havoc than the World War. The Siberian disaster changed a dense forest into a completely bare area for many miles in diameter. The entire region is torn and furrowed as though by a gigantic harrow and also pitted in places with numerous large circular excavations resembling lunar craters.

About 20,000,000 meteors visible to the naked eye and several times that many which can be seen only with the aid of a telescope daily enter the earth's atmosphere, he asserted. The vast majority of these are very small and are heated by friction in space until they are completely burned up, so that they reach the earth as impalpable dust. About one meteor a day of sufficient size to cause damage hits the earth.

Yet, strange to say, the amount of damage that meteors have done to man and his works up to the present time is almost negligible. This is due largely to the fact that most of our globe is made up of oceans, deserts and other uninhabited areas where striking meteors can do no damage."

When the end of the age comes God will probably use such agencies to fulfill the prophecies spoken by the mouth of His holy prophets. What consternation then when the world finds out that the universe is not governed by blind chance, but that its government rests in the hands of a holy and righteous God! Now in infinite mercy He holds back these forces and covers our earth with His hands of love. It will be different in that coming day.

An Interesting Jewish Attempt. Proposals for a formation of a society to seek an authoritative answer, to be given to the whole world, of the Jewish conception of Jesus, have been made in Denver, Colorado. The group is headed by a well known Jewish manufacturer. As outlined, the society's purpose would be to assemble again the great Sanhedrin of seventy Jews from all over the world, to meet in Jerusalem. There they would review *the life and trial of Jesus*, together with the jurisdiction *and decrees of the Sanhedrin.* This

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

modern Sanhedrin, *basing its conclusions on such research* would set forth Jewry's position in relation to the founder of Christianity. The leader of this attempt says:

"This body would consider these ancient documents and history in the light of the Holy Scriptures and the recent tremendous events arising from the World War.

"For nearly 2,000 years, the Jews have been compelled to stand silent in the face of accusations holding them responsible for the trial and crucifixion of Jesus of Nazareth.

"We should cheerfully and manfully face the issues raised by the blood accusations hurled at the heads of our ancestors and ourselves, and carefully review and consider and give a solemn Jewish answer to the life, trial and crucifixion of Jesus of Nazareth, that marvelous Jewish son who sprang from the loins of Israel and who is the most esteemed and venerated of all men in the sight of hundreds of millions of Christian people throughout the nations of the world."

"Let us also be reminded of the fact that in the very midst of the bitterest persecutions of the Jews that many of our greatest rabbis and scholars have praised the personality of Jesus, and have certified the propagation of Christianity was ordained through the providence of God, as a means of bringing our Holy Scriptures and the knowledge of God to the Gentile nations of the world.

"Let us diligently and honestly search for the facts, and earnestly seek to discover the evidence, and thereupon boldly announce the truth.

"And if our ancestors were guilty of any crime in this matter, or violated any law or commandment of God, let the great Sanhedrin fearlessly acknowledge our guilt and crave Divine pardon.

"Let Christian scholars of every denomination also be invited to appear and present evidence and argument. Let a true and righteous judgment be rendered, regardless of the consequences."

The opportunity for this review and judgment, according to local men who attended the meeting, is being presented now for the first time since the Roman domination of Jerusalem.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The conquest of Jerusalem by Great Britain makes the city free once more, "where Jewish people may dwell in freedom and security, and where our great Sanhedrin may again assemble and render true and righteous judgments in the name of God and without the fear of men."

This is certainly a most significant undertaking. The Editor wishes it God's speed. Let us pray for it. It is in fullest harmony with our significant times. As "Gentile-Christian" apostasy grows, "Jewish Revival" comes to the foreground. The time is nearing when the grafted-in branches of the wild olive tree will be cut out, and the broken off branches will be grafted in again.

We may expect a great deal more of this Jewish awakening, and their changed attitude towards their own Messiah, in the near future. *It is the sign of all signs.*

The Freethinkers of America. This society seems to have for its object the fostering of antagonism against the Bible and against Christianity. We have before us the copy of a letter addressed to Mr. William J. O'Shea, the head of New York Public Schools, and written by the president of "The Freethinkers." We quote the letter:

"It is generally known that the practice prevails, in the Public Schools of this city, of opening the sessions by reading selections from a book commonly known as "THE BIBLE," together with the singing of religious hymns, and similar exercises of a religious character. I have myself, personally visited several schools and verified this fact.

I am advised that such reading of "THE BIBLE," and singing of religious hymns constitute sectarian religious instruction within the prohibition of Constitution and Laws of the State of New York, and the Charter of the City of New York, and that it is a waste of public money.

As a resident of the City of New York, a property owner and a taxpayer, I hereby notify you that I demand that this illegal practice be discontinued, and that the reading of "THE BIBLE" and all other religious exercises, in the schools, be stopped.

Unless this is promptly done, and I am advised by you within the next ten days or two weeks that "BIBLE" reading and Psalm singing in the Public Schools will be prohibited and ended, I shall file a Taxpayer's suit to enjoin this illegal practice."

We do not know what success the president of the "Freethinkers of America" had with his injunction. The letter reveals antagonism against God's Holy Word. Never before have the enemies of the Bible been as active as they are to-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

day. Besides the Freethinkers of America we have "The Society for the Advancement of Atheism" and numerous other radical movements, not to speak of the ever-increasing "Modernism" in the various denominations. Yet we need not to fear for the Bible. It has outlived the puny attacks of mortal men during a few thousand years. The great rock will ultimately crush all enemies of the Truth and Revelation of God.

Among the Vice-Presidents of the "Freethinkers of America" we find the name of Prof. Harry Elmer Barnes, a professor in Smith College, which, we believe, claims to be a Christian institution. Surely, everything is set for the avalanche of Apostasy, but the end of it will be the tremendous crash predicted in the Bible.

Foolish Superstition. The following news item made the rounds of hundreds of newspapers:

"What was described as 'an outline of the head of Christ' appeared on the high white wall of the New York and New Jersey crematory last night.

"It was discovered by a watchman who reported it to officials of the crematory. They advised him to wipe out the silhouette but he said he had tried and failed. Police likewise could not remove it.

"By midnight 5,000 persons had gathered in front of the wall and one person had placed flowers below the silhouette, which was about three feet high."

Such things are readily swallowed and believed by multitudes of people, but the truth of God and the miracles of the Bible are discredited. They speak of "The Head of Christ," but how does anyone know how the head of Christ looks? Probably some Romish trick is behind it.

"Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as the close; then let every one of these short lives leave its sure record on some kindly thing done for others—some goodly strength or knowledge gained for yourselves."—*J. Ruskin.*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Notes on Prophecy and the Jews

Beginning with the current issue of "Our Hope" we inaugurate this new department. Besides giving valuable hints on prophetic interpretation, brief expositions of difficult passages in the prophetic word, events of Jewish history, past, present and future, information as to the conditions in Palestine, we shall also answer a limited number of questions which relate strictly to prophecy. We know our readers will enjoy this new department, and we pray that through their interest other believers may become interested.

✠

The prophet *Zephaniah*, who prophesied during the reign of the good King Josiah, predicts the great day of the Lord as a day of judgment upon all the earth, the ungodly portion of the earthly people of God and upon the nations. It is known to every student of the Word that a revival took place under King Josiah. He destroyed idolatry and repaired the house of the Lord. It was a happy time of revival and blessing. And yet in the midst of it a great prophecy was uttered. The instrument was a woman; this in itself was an evidence of the failure of the people and the condition into which they had sunk. Huldah, the prophetess, did not take a prominent part as a leader, but she spake only when she was asked. Her message is one which predicts judgment for Jerusalem. The wrath of God is to be poured out and will not be quenched.

And when Zephaniah speaks, he bears testimony to the same truth. The Lord is coming in judgment. We have here a significant fact revealed. A revival or reformation such as took place under Josiah did not heal the backsliding condition of Judah, but rather increased their responsibility. And then there followed a reaction. The darkness became greater than ever before and judgment had to follow. It is not different in our age. We hear much of revivals. Alas! many of them are produced by clever advertising methods and thorough organization. People are attracted in large numbers by good music, by popular speakers, but the evidences of a genuine work of the Holy Spirit are often com-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

pletely missing. Many tell us that great world-wide revivals are coming, "thousands will be swept into the kingdom," "the world is rapidly being brought to the feet of Christ." All this is an idle dream. The Word of God does not tell us that this present age will improve and that great "sweeping revivals" will result in greater righteousness. Judgment is coming. The apostasy of Christendom is beyond recovery. Like all the other prophets Zephaniah beholds more than the judgments which were impending against Judah and Jerusalem; he bears witness of the great day of the Lord, the day when Jehovah is 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.

In the preceding prophetic book, Habakkuk, we read that Habakkuk asked the Lord to remember mercy in wrath. "In wrath remember mercy" (Hab. iii:2). This is also the revelation contained in Zephaniah. Wrath is to be revealed, and God will remember in mercy the remnant of His people. The words of Zephaniah are of great interest, for soon that which he saw, as well as the other prophets, will become actual history. To help our readers in a better understanding of the three chapters, which compose this book, we give the different sections of Zephaniah's prophecy:

1. The superscription (i:1).
2. A general announcement of the coming judgment (i:2-6).
3. The day of the Lord at hand; what it will bring (i:7-13).
4. The day of the Lord is near; what it will be (i:14-18).
5. The call to seek Jehovah (ii:1-3).
6. Jehovah's judgment of the nations (ii:4-12).
7. Jehovah's Word against Assyria and Nineveh (ii:13-15).
8. Jerusalem, the rebellious city (iii:1-7).
9. The day of the Lord and its results (iii:8-13).
10. In wrath mercy remembered; the kingdom come (iii:14-20).

The day of the Lord is mentioned a number of times.

"The day of Jehovah is at hand" (i:7). "The day of Jehovah's sacrifice" (i:8). "A day of punishment" (i:9).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"A day of crying" (i:10). "The great day of Jehovah" (i:14). "The voice of the day of Jehovah" (1:14). "The descriptions of the day" (i:15-17). "The day of the Lord's wrath" (i:18). "The day of Jehovah's anger" (ii:2). "The day Jehovah rises up for the prey" (iii:8). "The day of comfort for Jerusalem" (iii:16).

Not Zephaniah announces what is going to take place, but Jehovah Himself speaks. How solemn this is! A number of times He declares what He will do.

I will utterly take away.
I will take away man and beast.
I will cut off mankind.
I will stretch forth my hand.
I will cut off the remnant of Baal.
I will punish the princes.
I will search Jerusalem.
I will bring distress upon men.
I will destroy thee (Philistines).
I will turn to the people a pure language.
I will take out of the midst of thee.
I will leave in the midst of thee.
I will gather them that are sorrowful.
I will deal with all them that afflict thee.
I will save.
I will get them praise.
I will bring you again.
I will make you a name and a praise.

And God through His own blessed Son, when He sends Him as the first begotten back to this earth, will do all these things. Now He is silent and permits infidels, critics and professors to deny His Word; but how terrible will be the day when He arises and keeps silence no longer!

The promises in this prophet, as well as in the other prophets, belong to the God-fearing remnant of the literal Israel and not to the Church. For instance, the word in chapter ii:3 must not be applied to the Church. "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." The remnant of Israel is addressed. Their hope is to be hid *on the earth* during the time of the Lord's indignation. The hope of the Church is something far different. The Church will be caught up to meet Him before He ever begins to deal in

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

judgment. We shall be removed from the earth and be with the Lord while the remnant of Israel will be kept on the earth during the great tribulation and coming judgments. "Even so, come, Lord Jesus."

✠

A Jewish magazine devoted to Zionism announced several years ago an article on its cover on "The Second Coming." Eagerly we turned to it to read the communication. We were disappointed in finding a cleverly written story about the Russian-Jewish massacres and how a Jew had impersonated Christ and demanded that the Russians should cease from killing the Jews. The Russians had listened to him with awe, and peace had been restored, but when they found out they had been deceived, they fell upon the Jew.

What a change there would be if Zionism would acknowledge that only the Messiah coming in power and glory can bring about a change in the conditions of the land and the people. His Second Coming is not only the Hope of the Church, but it is also the Hope of Israel. The veil is still upon their hearts. Their eyes are holden and they know Him not. No doubt the veil will be partially removed when the Church is complete and has been called away from this earthly scene to her true home above. May that day soon be.

A Message for Each Day

September 1. "The GLORY which shall be revealed in us" (Rom. viii:18).

Read it variously, if you will; "through us," "toward us," "unto us." We must take in the idea slowly. It needs pictorial help. The Transfiguration gives it. A tired, dusty, plainly garbed man went up the mountain side at night. Quickly, while He prayed, He was changed. Everything shone about Him. Heavenly men visited Him. That pictures the glory awaiting us.

September 2. "An exceeding and eternal weight of GLORY (2 Cor. iv:17).

Glory is heaviness, not in the *burdensome*, but in the *excellent* sense. Afflictions are "light," yet burdensome. If you weigh feathers against gold, a little gold goes a long way in the scales. Let the thought rejoice your heart, and make you patient in trial. All afflictions are momentary. All glory is abiding. The last awaits you.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

September 3. "Beholding as in a glass the GLORY of the Lord, are changed" (2 Cor. iii:18).

"Changed" means metamorphosed. Certain insects become of the same color as the material they feed upon. There is truth in that scornful phrase "the sanctimonious face of *the cloth.*" The person who is an habitual Bible student does wear an expression that is unlike the coarse look of the man who feeds on lusts and pleasures. Look on Christ, and you will need no beauty doctor.

September 4. "When His GLORY shall be revealed" (1 Peter iv:13).

That is the intention of every plan and every purpose of God, to fill this planet with His honor. There is no word in Scripture that occurs oftener than the term "glory." We do not know why such grand things are ordained for our earth, unless it be that by sin it has become *the one sphere* out of harmony with all the other creations of God (Luke xv:4).

September 5. "Present you faultless before the presence of his GLORY" (Jude 24).

To "present" here means "to set" (Matt. iv:5). Some peculiar station is appointed for every saint in glory. If we retain Paul's figure of a beautiful woman, all is plain (Eph. v:27). As *individual* believers we all are full of blemishes (Isa. i:6). But when we become *one* in the great Church, the Bride, there shall be no spot, scar, stain, deformity or flavor of contagion.

September 6. "For over all the GLORY shall be spread a canopy" (Isa. iv:6 R. V.).

Comparatively few Bible students seem to realize that presently the land of Palestine will shine with the old Shekinah glory. As that light distinguished Israel in former times from all other nations, so in the Millennial days, it will be the astonishing cause of all the marvelous changes that shall emanate from the immediate *presence of the Lord.*

September 7. "Solomon in all his GLORY was not arrayed like one of these" (Matt. ix:29).

Solomon's splendor was *put on* glory. The lilies radiated *inherent* glory. In death Solomon lost all his earthly magnificence. The glory of the believer is different. It only begins after death. It is called "eternal glory by Christ Jesus." It will be no put on glory, but the transfigured beauty which emanates from the heavenly life within.

September 8. "For what GLORY is it if when ye be buffeted for your faults, ye shall take it patiently" (1 Peter ii:20).

This is a word by itself. It expresses the lowest idea of "glory" (celebrity) found in Scripture. But another word from Peter explains it. Though the world may not see anything grand in your spirit of patience, heavenly onlookers do; and we are told, "the spirit of glory and of God resteth upon us." So we are *in glory*, when most humiliated

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

September 9. "His GLORY is the fulness of the whole earth" (Isa. vi:3 marg.).

To take in the beauty of these words we must see the situation. A mighty king had died in Judah. To counteract the depression Isaiah was shown a King who was not "unclean," and who could not die. Clouds of battle may hide Him to-day; but our God lives, and everything that remains of goodness in this wicked world comes from the fulness of His unseen glory.

September 10. "Show me thy GLORY" (Exod. xxxiii:18).

That prayer could not be answered then. The glory of God could only be seen in the face of Jesus Christ (2 Cor. iv:6). So Moses waited long, until the Transfiguration (Luke ix:31). And then when the answer was realized he not only saw *the* glory, as something to gaze on, but found himself a partner in that glory. So shall it be with us.

September 11. "GLORIFY God, in your body, and in your spirit, which are God's" (1 Cor. vi:20).

None of us can add anything to the essential honor of God, for He possesses all gifts and Himself imparts to us any virtues we have. But we glorify Him when we are willing to humble, even abuse ourselves, and confess our sinfulness, that His grace towards us may have all the honor for any good in us.

September 12. "My heart is glad, and my GLORY rejoiceth" (Psa. xvi:9).

"Glory" here means the better part of our being; the new life of the soul, which is to be distinguished from both the emotions, and the flesh. Unconverted people may be glad and thankful, and even hopeful about some kind of an hereafter; but only the spiritually minded can glory in the deep things of God.

September 13. "We see Jesus . . . crowned with GLORY and honor" (Heb. ii:9).

This vision seems not to come to every believer. Some never seem to see beyond the *cross*. When Stephen, with rapt eyes looked up and saw Christ's glory, the crowd around saw only a defeated fanatical man, dying. May you and I, reader, see to-day, what Stephen saw, and the Jews missed, the glorified Son of man.

September 14. "God forbid that I should GLORY save in the cross" (Gal. vi:14).

Many persons think they glorify the cross by hanging it around their necks or elevating it on a church steeple. The cross itself never can be glorified. It is always the shame symbol. The contrast here is between circumcision and crucifixion. The Jew gloried in what *he* was doing. The Christian glories in what *Christ* did.

September 15. "He will give grace and GLORY" (Psa. lxxxiv:11).

Grace now for daily need. Glory for eternal joy. Both to-day and to-morrow are thus provided for. Think of grace as the *preparation*,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and glory as the *crown* of all life's experiences. It is in this sense that "all things work together for good." We cannot say now that our trials are tending to daily happiness. But the bitter bud will ripen into sweet fruit.

September 16. "The GLORY of the celestial is one, and the glory of the terrestrial is another" (1 Cor. xv:40).

There is no word for "glory" in the second phrase. All the best versions omit it. Things heavenly are incomparable with things earthly. Yet it is plain that as the moon now shines from light derived from the sun, so in the Millennial State the holy and renewed proples, though terrestrial, shall shine in a celestial reflected light (Rev. xxi:24).

September 17. "My people have changed their GLORY" (Jer. ii:11).

This plainly means, that God, and He alone is His people's glory. Even the heavens are astonished when redeemed men backslide. Nothing on earth can equal the wickedness, when after they know God, men cease to glorify Him as God (Rom. i:21-23). Ask your heart to-day, is God supreme in my life? Does any pursuit but holiness absorb me?

September 18. "A light to lighten the Gentiles, and the GLORY of the people Israel" (Luke ii:32).

Note the comparison. He who was to be merely a *revealing Light* to the nations, was to have been an *enveloping glory* to the Jew. How much they missed by refusing Christ. But note further, in whatever way Christ comes to us, He comes *as Light.* "In Him is no darkness at all." The closer you get to Him, the sweeter and brighter will be the atmosphere you live in.

September 19. "The earth shined with His GLORY" (Ezek. xliii:2).

So it has always been, whenever a heavenly being visited our earth. Every angel brought radiance. How little we realize as we go about our daily duties, looking on the few artificial lights men have constructed, that just just beyond the thin veil of space, are spheres, and creatures, and settings, too awful in brightness for mortals to gaze on.

September 20. "The woman is the GLORY of the man" (1 Cor. xi:7).

This is to be understood in its graded relationship. First, man is shown as a representative of the excellency of God. Then woman is seen as reflecting the excellency of man. No *equality* either of sexes, or man with God, is here taught. God is head. Christ represented Him. Man comes after; and woman after him; *her head.*

September 21. "That we should be to the praise of His GLORY (Eph. i:12).

How can we do it? By learning to say "Even so, Father," to every thing that happens to us. *Christian character* is what looms up here.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Doctrinal *faith* is all right, but there must be doctrinal *living* to prove its value. Just remember, before worlds were created, God drew a plan for your character. Are you copying the plan?

September 22. "The God of GLORY appeared unto our father Abraham" (Acts vii:2).

And He appeared unto Moses, and Daniel, and Isaiah, and Ezekiel. Why does He not appear unto men in this age? Because He has made His greatest of all theophanies in His Son Jesus Christ. The last word has been said to men, concerning salvation and covenants. When next He speaks it will be in judgments (Psa. l:3; Rev. x:7).

September 23. "Herein is my Father GLORIFIED, that ye bear much fruit" (John xv:8).

Let us not lose sight of the figure here. A *vine* is the most worthless of all wood, fit neither for fuel nor for building. Its only value is its abundant fruitage. Our old nature is worthless to please God. It cannot even be fruit-bearing, without "abiding" in Christ. The fruit is not alone *preaching* Christ, but showing in character, "love, joy, peace" (Gal. v:22, 23).

September 24. "They held their peace, and GLORIFIED God" (Acts xi:18).

And they did it by saying *nothing*. They refrained criticism when God's doing seemed queer to them. Hunt up some of the strange ways you may glorify God to-day. The crooked woman, the leper and the centurion all had different reasons. Begin with Jeremiah's way to-day, and you will want to keep on till you join the praising company on the sea of glass (Rev. xv:4).

September 25. "I will take pleasure in it, and I will be GLORIFIED" (Hag. i:8).

And what were the people to do? A very common kind of work, and very tiresome—cut wood and drag it down from the mountains. Are you tired to-day, poring over your ledger, nursing your children, following the hum-drum things? Remember you are helping to build an unseen Temple, and see if you can't do it praisefully (1 Cor. iii:10).

September 26. Wherefore GLORIFY ye the Lord in the FIRES" (Isa. xxiv:15).

Can you do it? Perhaps the translation is a little difficult. It certainly means in *low places* (margin). Think of Daniel's friends, how they glorified God in the fires. Think of the Maccabees in Antiochus' frying pans (2 Mac. vii:apoc.). Think of Paul and Silas in the prison. When your child died, and your money went, did you praise God?

September 27. "The king's daughter is all GLORIOUS within" (Psa. xlv:13).

Thus is the Church now while awaiting removal to her Husband's home. It is a hidden glory, for "it doth not yet appear what we shall be." By and by it will be true of purged repentant Israel. Linger over the word "within." The world, with carnal eyes, does not see a

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

believer any different from itself. But God sees us "all fair," "washed," "made meet for the inheritance of the Saints in light."

September 28. "Glorious things are spoken of thee, O City of God" (Psa. lxxxvii:3).

This is quite another kind of glory, not hidden, but to be open and manifest for the admiration of all peoples. Oh, do believe it, and let your faith grasp something tangible. The Old Testament is burdened with particulars concerning the coming grandeur of Jerusalem. And not one of these, in the remotest way, applies to the Church.

September 29. "Who is this . . . that is GLORIOUS in this apparel?" (Isa. lxiii:1).

Thus will the astonished nations cry in the day of Armageddon. Can this be the man crucified so long ago between thieves? Where has He been all these centuries? Whence comes His strange terrific power? He bears no armament but the paralyzing breath of His mouth. And men shall hide in rocks from the wrath of the Lamb, turned to a Lion.

September 30. "Who shall change our vile body, that it might be fashioned like unto His GLORIOUS body" (Phil. iii:21).

This is a word for the saints. When the King appears, so glorious, that even His *apparel* shall strike awe to the eye, we shall have nothing to fear. We ourselves shall be like Him, copies of the same terrible glory that envelops Him. Despised now, we shall be honored then. Bearing bodily disfigurement now, we shall be perfectly beautiful then.

"Exploring the Bible"

This is the title of a larger volume written by the Headmaster of the Stony Brook School, Frank E. Gaebelein. It will be published this month by the well-known firm of Harper Brothers, New York.

Dr. Charles G. Trumbull, Editor of the *Sunday School Times*, who was one of the men whom Harper Brothers asked to read the manuscript, endorsed it in the following words:

"I am profoundly impressed by this book, and am unrestrainedly enthusiastic about it. I really believe it is one of the most remarkable contributions to the popular and at the same time thoroughly cultured and rational study of the Bible in our generation. I knew it was going to be good, but I did not realize how good it was going to be.

What I believe Mr. Gaebelein has done is to combine, in a most unusual way, real scholarship, good writing, thorough acquaintance with the latest researches and university atmosphere and attitudes of today, with a conservative, evangelical faith which rests the whole case on the immovable foundations of the Rock of Ages, and the inviolable

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

integrity and inspiration of that Word of God which "Cannot be broken."

The book ought to satisfy, on the one hand, those who demand brains, and fearless thinking, and scholarly familiarity with all that the most "modern" mind can offer, and on the other hand those who demand reverent Christian faith, full familiarity with the structure and the deepest meaning of the Scriptures, and an unquestioning acceptance of the Bible as the Word of God. In its combination of these various qualities and qualifications the book seems to me quite unusual.

It is amazingly rich in what it actually gives to the reader. It is a book I must have at my hand, after it is published, both in my editorial office and in my study at home. It answers innumerable questions that are constantly arising in practical Bible study. I should enjoy nothing better than spending a winter, or an entire year, in leading a Bible class through this entire book, chapter by chapter, and I believe such a class would find it one of the most unusual and fascinating studies they had ever had, no matter how familiar they might think they were before with the Bible.

The discussion of "Inspiration," in chapter III, is one of the finest, most thorough, and most convincing and satisfying I have ever read anywhere.

There is nothing vague, or indefinite, or "up in the air," about the book. It is so delightfully practical, and concretely useful in its working suggestions for studying the Bible for one's self. Such a chapter as "Seven Guiding Principles for Bible Study" is immensely valuable; the ordinary student can readily memorize those seven principles, and will find them useful for the rest of his life.

Within the past month a well-known Bible student and book reviewer in Canada, whom I talked with while in Toronto, told me there was great need of a fresh and thorough exposition of the great Covenants of the Bible, and he wished the *Sunday School Times* would secure and publish this. I knew of no one to turn to for it. But I smiled as I came to page 120 in Mr. Gaebelein's manuscript and, reading on, found that he had done it! Those pages, from 120 to 147 make a contribution to Bible study that is worth its weight in gold."

We hope and pray that this volume will be used mightily under God to bring about a real revival of Bible study among the young people of our land, as well as among older folks.

We are planning to put a copy into every university, college, seminary, boys' and girls' schools of the United States and Canada. It ought to be in every Christian home.

You can get your copy from us as we have a large supply ordered.*

*The price of the volume is $1.50 postpaid.

It will lighten the burdens caused by the editing and publishing of "Our Hope" if all whose subscriptions have expired will renew promptly.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Heart of the Lesson

By Arthur Forest Wells, Baltimore

EZRA'S RETURN TO JERUSALEM

Sept. 1. Ezra vii:1-8, 36.
Golden Text: Ezra viii:22.
Daily Readings

Mon., Aug. 26, Psa. lxiii:1-8. Tues., Aug. 27, Ezra vii:1-10. Wed., Aug. 28, Ezra vii:11-28. Thurs., Aug. 29, Ezra viii:1-20. Fri., Aug. 30, Ezra viii:21-30. Sat., Aug. 31, Ezra viii:31-36. Sun., Sept. 1, Isa. xi: 1-12, 6.

The Outline of the Lesson

I. Ezra's Grant to Return (Ezra vii:1-10). II. Artaxerxes' Letter to Ezra (Ezra vii:11-26). III. Ezra's Praise of Jehovah (Ezra vii: 27-28). IV. List of Ezra's Companions, (Ezra viii:1-14). V. The Gathering at the River Ahava (Ezra viii:15-30). VI. Departure, Journey, and Arrival (Ezra viii:31-36).

The Heart of the Lesson

The key to this lesson is found in Ezra vii:10, "For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances." Three things are attributed to him here: he sought; he did; he taught. The actions themselves are all praiseworthy; and their order is right. The entire lesson can be grouped around these three verbs, for they declare the principle of his whole life and ministry.

1. Ezra's Seeking. We will not endeavor just now to catalogue all the suggestions that might come to us as a result of an inquiry into the meaning of the word "seek" as used here. Suffice it to say that this ready scribe had his heart and mind set toward the things of Jehovah. It will be quite in order for the teacher to remark upon the necessity of faithful preparation for him who seeks to do the Lord's work; but let him not forget the spiritual emphasis that this leader in Israel always manifested in his life. Ezra was a student; but he was first of all a worshipper. His seeking was a devout study and an intelligent fellowship with Jehovah. He certainly did not make study an end in itself; nor would he have gone to college for its social life; nor, again, was he like those who are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. iii:7). Ezra studied to know, to worship, and to please his Lord. He who combines worship with study, and study with worship, will not readily walk in the ways of error of either the mind or spirit. But it is dangerous to neglect either of these two duties. No one will doubt that David was devout; but who can fail to remember his great mistake when, apparently ignorant of what God had said about the transportation of the ark, he had it put upon a cart in a truly Philistine fashion, and occasioned the death of Uzzah (2 Sam. vi:1-11). There are no such chapters in the life of Ezra. And therefore there was no temptation for him to become displeased with Jehovah. Indeed, Ezra's reference to God dispenses the very breath of heaven. It is most impressive to read the copy of the king's letter and note its recognition of God; but we cannot help but testify that we are conscious of a very blessed change in atmosphere, as we leave the good for the better, as we leave the king's language and read that of the scribe. Artaxerxes may speak of "the God Which is in Jerusalem" and "the God of heaven"; but Ezra says, "Blessed be Jehovah, the God of our fathers." The king says much; the ready scribe says more. I do not know that I can adequately convey this contrast in

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

words; but you will feel it with me as you read Ezra vii:11-26 and Ezra vii:27-28. "Ezra set his heart to seek the law of Jehovah."

2. Ezra's Doing. Ezra's acquired knowledge; but his habitual worship bore fruit in the form of praiseworthy actions. It may be said that the world is suffering from a lack of Scriptural knowledge; but it can also be said that the church is lagging in its life and growth because of a lack of Scriptural obedience. Suppose that we had to say that there are comparatively few scholars among us; it would still be true, I hope, that most Sunday School pupils know enough of the Gospel to evangelize the whole world. Whoever knows enough to say, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house" (Acts xvi:31), knows enough to lead a soul to Christ for salvation. The work is simple; but are we all doing it? It should be noted that Ezra's ministry is not marked by unusual manifestations of the supernatural. Like John the Baptist, he "did no sign" (John x:41). Ezra's ministry is, therefore, the more remarkable, because it was an expression of faithfulness in the ordinary walk of life. When, therefore, we read the blessed testimony of our Golden Text, we read the plain statement of the obedience of faith, such as is possible for any one of our number. Ezra may have been a man of great natural powers; but his abiding testimony is the fruit of a child-like faith. Therein lies a great comfort for us. Ezra's faith-work is possible to-day. Nor was he the first to have learned that lesson, David said in Psa. xx:7, "Some (trust) in chariots, and some in horses; but we will make mention of the name of Jehovah our God."

3. Ezra's Teaching. Having himself sought and obeyed the law of Jehovah, Ezra is a welcome teacher of the will of God. We have a fine description of his teaching in Neh. viii:1-8. There it is said that "they read in the book, in the law of God, distinctly (or, with an interpretation); and they gave the sense, so that they understood the reading (or, and caused them to understand.") But our present lesson deals with the matter of his teaching, rather than with its method. Who is there that is not moved by the charge which he gives to those to whom he entrusts the treasures under his care? Read carefully Ezra viii: 28-29. Then compare 1 Tim. vi:20 and 2 Tim. i:12-14. Beloved fellow workers, we have a holy and a responsible calling.

"Arm me with jealous care,
As in Thy sight to live;
And O, Thy servant, Lord, prepare
A strict account to give."

NEHEMIAH REBUILDING THE WALL OF JERUSALEM

Sept. 8. Neh. ii:1-7; 4.

Golden Text: Neh. iv:6.

Daily Readings

Mon., Sept. 2, Neh. ii:1-8. Tues., Sept. 3, Neh. ii:9-20. Wed., Sept. 4, Neh. iii:1-32. Thurs., Sept. 5, Neh. iv:1-23. Fri., Sept. 6, Neh. v:1-19. Sat., Sept. 7, Neh. vi:1-19. Sun., Sept. 8, Neh. vii:1-73.

The Outline of the Lesson

I. Nehemiah's Permission to Rebuild Jerusalem (Neh. ii:1-8). II. The Preparation (Neh. ii:9-20). III. The Work of Repair (Neh. iii:1; vii:4).

The Heart of the Lesson

The book of Nehemiah has two major subjects. They are civil reconstruction and moral reform. Our lesson deals with the former. The book opens with an account of a report which reached the cupbearer

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

concerning the condition of the Jews in Jerusalem. It is a report of affliction and desolation. The saintly statesman responded to the sad news with mourning, fasting, and prayer. And the Lord replied to this earnest contrition by making it the occasion of Nehemiah's royal permission to rebuild Jerusalem. Nehemiah wasted no time in beginning the project; but he soon learned that even his grant from the king did not keep his jealous adversaries from expressing, in their order, grief, ridicule, wrath, and intrigue at his undertaking. The men of Satan's opposition were not strong enough, however, to defeat the purpose of God, Who blessed Nehemiah's mission through his prayerfulness, discerning heart, and industrious spirit.

We may learn a number of very helpful lessons from the life of Nehemiah. Note, for example, his interest in the Lord's people that were in Jerusalem. He had been born in captivity, and had lived far away from the remnant whose condition troubled him. A selfish man would have been content with his pleasant position at the court of Artaxerxes, in a land of plenty and pleasure. But it is as if Nehemiah said, "I am not ashamed, nor am I too lazy to help my needy and afflicted brethren. I am indebted to them because of my better lot in life through the grace of God." It was just such a spirit that moved Paul, many years later, to make great sacrifices for the spiritual well-being of Jews and Greeks. See Rom. i:8-17. Are we followers of these men in this regard? Are we concerned about the condition of the lost and the needy?

Note, secondly, Nehemiah's spiritual discernment. Although his life had been lived in a heathen atmosphere, he was able to distinguish between the things of God and the things of Satan. It is always refreshing to read the account of his wise precaution against his enemies, and his noble devotion to his constructive mission. Such spiritual discernment and courage are the result of faith. (See 1 Cor. ii:6-15; Heb. xi:1-12:3). It is true that there have been prudent statesmen who were not believers in Jehovah; but it cannot be denied that Nehemiah's wisdom was of a spiritual order. We see this especially in his response to the news concerning the afflicted remnant. How many statesmen to-day pray prayers like that of Nehemiah in Neh. i: 4-11? That prayer reveals a keen understanding of the mind of God concerning the cause and remedy of man's condition.

But note, thirdly, that Nehemiah did not trust in his own wisdom and power. The whole record breathes the story of trust in Jehovah His first response to the problems which confronted him, was believing prayer. When he was suddenly pressed by the king to state his request concerning his people, Nehemiah paused long enough to send up an ejaculatory petition to God before he felt sure of his answer. That was a momentary prayer which received an immediate answer. But he was also schooled in protracted prayer in which he learned to wait for his answer. For note that the prayer of chapter one began in about the month of December, but the answer was not given until about the month of April. But, whether the prayer was short or long, it testified to the fact that the praying statesman trusted God rather than himself or his king. Observe also that Nehemiah confessed to his own sinfulness. His faith was, therefore, a dependence upon the grace of God.

We note, lastly, that Nehemiah's faith was a working faith. Compare James ii:14-26. With him it was a matter of rebuilding a city; with us it is very likely a mission of another sort. The particular character of this or that work in the Lord is of secondary consideration; it is the principle of faithful obedience to His will that is before us here, and which is fundamental. We might speak of the hardships which Nehemiah endured, and the sacrifices which he made, in the faithful

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

execution of his mission, but those things are also not of primary importance. The heart of the challenge of Nehemiah's example is for us to be obedient to our heavenly vision whatever it may be. (See Acts xxvi:19).

TEACHING THE LAW OF GOD

Sept. 15. Neh. viii:1-18.

Golden Text: Ps. cxix:130.

Daily Readings

Mon., Sept. 9, Exod. xix:1-25. Tues., Sept. 10, Deut. vi:1-25. Wed., Sept. 11, Deut. xxxi:1-13. Thurs., Sept. 12, Josh. viii:30-35. Fri., Sept. 13, 2 Cor. iii:1-18. Sat., Sept. 14, Gal. iii:23; iv:7. Sun., Sept. 15, Neh. viii:1-18.

The Outline of the Lesson

I. Ezra Reads the Law to the People (Neh. viii:1-8). II. Nehemiah and Ezra Comfort the People (Neh. viii:9-12). III. The Feast of Tabernacles Observed (Neh. viii:13-18).

The Heart of the Lesson

The eighth chapter of Nehemiah introduces Ezra to us again. He is out of sight in the first part of the book. But when we heard of him last, in Ezra x:16, we saw him busy adjusting the embarrassing situation which had arisen because of the presence of mixed marriages. In the meantime Nehemiah has come to Canaan with another remnant of Israel, and has been busy with the wall-building program and other civic matters. The interests of the two men unite very definitely in the chapter of our lesson. This is one of several Scriptural incidents in which we behold the grace of God coupling together two men of different talents to carry on His work toward a common objective. Peter and John may not have been altogether alike in disposition or age, but they complemented each other in their Gospel ministry. We have one of many other illustrations of this truth in the cooperation of Moody and Sankey. This principle has a wider application in the joint service of the laymen and the ministers to-day. No one man is indispensable to the kingdom of God; nor can any one group of men do the whole work of the Gospel. Ezra and Nehemiah stand for a blessed union of spiritual interests without the curse of man-made uniformity.

The events of our lesson took place in the seventh month. This month is prominent in the Jewish calendar because of its important festivals: the Memorial of Trumpet-blowing, the Day of Atonement, the Feast of Ingathering or Tabernacles, and the Solemn Assembly (Lev. xxiii:23-44). The first day of this month was also known as the New Year's day of the civic or agricultural year. It was the month in which the season began to change toward winter, and when early rains occurred. But the date is more particularly interesting in connection with this lesson, because it indicates that these events followed the completion of the wall almost immediately. (Compare Neh. vi:15.) Ezra and Nehemiah knew that their safety lay, not in the wall of man, but in the Word of God. (See Psa. xx:7.)

The origin of the human expression of this Bible study movement has its origin, however, among the people themselves. It was they who gathered as one man to request Ezra to bring forth "the book of the law of Moses, which Jehovah had commanded to Israel." It was they who erected the pulpit of wood for this convention. And it was they who stood from early morning until mid-day to hear the words of the law

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

with worshipful attendance. What minister would not rejoice to have all the people, whose names are upon his church roll, gathered together without exception on some rally day, to hear him read and expound the Word of God to them! We have no desire to make a plea for pulpits of wood and seven-hour sermons; but we would do all in our power to encourage consistent expository preaching and teaching in church and Sunday school. This is one of the very great needs of the hour' It would be very encouraging if we could hear the pews say "Amen" to this remark.

The first result of this Bible exposition was a conviction of sin that led to mourning and weeping. But the sorrow was soon turned into joy, which expressed itself in personal mirth and benevolent giving to others. Thus we have another proof of the words of the Golden Text that the opening of God's words gives light. And this light, or joy of Jehovah as it is called here, is our stronghold, our strong citadel, or refuge. Here, then, is the proclamation of the great truth that a nation's security lies in their holy joy. Their holy joy is the result of their knowledge of and obedience to God's Word.

We are happy to say that the Bible is a singing book. One need but read the One Hundred and Nineteenth Psalm to be convinced of that. Our Lord's first public word was "Repent" (Matt. iv:17); His second was "Come" (Matt. iv:19). His third was "Happy" or "Blessed" (Matt. v:1). Toward the end of His ministry He said, "These things have I spoken unto you, that My joy may be in you, and (that) your joy may be made full" (John xv:11). And again, "These things have I spoken unto you, that in Me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world" (John xvi:33). Paul could write to the Thessalonians, "Ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye became an ensample to all that believe in Macedonia and in Achaia" (1 Thess. i:6-7).

"Don't let the joy die out of your life,
'Mid ceaseless burdens and endless strife;
'Tis brave hearts that win in the battle of life—
Keep singing still—
Keep singing."

MALACHI FORETELLS A NEW DAY

Sept. 22. Mal. i:1-4:6.

Golden Text: Mal. iii:1.

Daily Readings.

Mon., Sept. 16, Mal. i:1-5. Tues., Sept. 17, Mal. i:6-14. Wed., Sept. 18, Mal. ii:1-9. Thurs., Sept. 19, Mal. ii:10-17. Fri., Sept. 20, Mal. iii:1-6. Sat., Sept. 21, Mal. iii:7-18. Sun., Sept. 22, Mal. iv:1-6.

The Outline of the Lesson

I. God's Love for Israel (Mal. i:1-5). II. Reproval of Priests, Mal. i:6; ii:9). III. Condemnation of Social Sins (Mal. ii:10-17). IV. The Coming of the Lord's Forerunner and of the Lord Himself (Mal. iii:1; iv:6).

The Heart of the Lesson

The book of Malachi closes the Old Testament canon. In one sense, we may look upon it as a book of final results, for it records the closing chapter of Israel's history under the old covenant. From the days of Malachi, the last of the Old Testament prophets, to the days of Moses, the first of the Old Testament recording prophets, is about a

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

thousand or eleven hundred years. A thousand years would seem to be ample time in which to test the heart of a nation. Indeed, it would appear that the prevailing testimony concerning a people at the end of that time would be a clear indication of their abiding tendencies. This conclusion is all the more plausible in the case of Israel's status because their past had known several declines and revivals. The revelations of this last chapter of the Old Testament is, therefore, not the account of the result of one prolonged test, but the last account of repeated tests.

What, then, is the report of their last spiritual laboratory test? What is the last picture which the Old Testament gives of Israel's own record before God? It is a report and a picture of failure. It has often been remarked that the first book of the Bible, which begins the majestic "In the beginning God," ends with the account of "a coffin in Egypt." But we must now say that the history of Israel which began with the account of the calling of the father of the faithful, ends with the word "curse." Nor is it simply a question of a single word at the end of the book. A goodly portion of this last prophecy is occupied with the rebukes of Jehovah against this people and their priests. Such, indeed, is the uniform history of man everywhere. His history is a record of spiritual failures. We do not deny that he has many pages of brilliant successes in the arts and the sciences. But "what doth it profit a man, to gain the whole world, and forfeit his life" (Mark viii:36)? Let us not forget that only eight persons were saved in the ark of Noah at the end of a period which was marked by the material successes of the descendents of Cain. Our Lord asked most seriously, "Nevertheless, when the Son of man cometh, shall He find faith on the earth" (Luke xvi:8)? "In the beginning God created the heavens and the earth" (Gen. i:1). "Lest I come and smite the earth with a curse" (Mal. iv:6). What a contrast between the beginning and the end of the Old Testament! We rejoice to know that it is otherwise with regard to the beginning and the end of the New. (Compare Matt. i:1 and Rev. xxii:21.)

And we rejoice to write that the prophecy of Malachi is not altogether of judgment. Indeed, we have here a marvelous testimony of the faithfulness of the Lord's grace. When God found Jacob that night at Bethel, He said to him, "Behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I spoken to thee of" (Gen. xxviii:15). It is true that unconsciousness of Jehovah's presence marked Jacob's experience that night, as insensibility to their sins marked Israel in the days of Malachi, but neither of the two effected the faithfulness of God's sovereign grace. As God was with Jacob to the very end of his life: so has He been with Israel unto the end of the Old Testament, and to this very day. He is still speaking about His love of Jacob. And, in this spirit of faithful love, He now again predicts the coming of the Messiah to Israel. "But unto you that fear My name shall the Sun of Righteousness arise with healing in its beams." Jacob's heal-catching may effect his failure; but Jehovah's sovereign grace assures his final blessing. "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: And this is My covenant unto them, When I shall take away their sins . . . For the gifts and the calling of God are not repented of" (Rom. xi:25-27, 29, compare ix:13-16).

Let us not overlook the fact that God has always had His remnant

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

according to the election of grace, which has been a sort of connecting link between Himself and the people at large. Read Malachi's beautiful testimony concerning them in Mal. iii:16-18. (See 1 Kings xix:18; Rom. xi:5; Rev. vii:3-8.)

SIGNIFICANCE OF THE EXILE AND THE RESTORATION

Sept. 29. Review.

Golden Text: Psa. ciii:17.

Daily Readings

Mon., Sept. 23, Ezek. iii:4-27. Tues., Sept. 24, Ezek. xlvii:1-12. Wed., Sept. 25, Dan. ix:3-19. Thurs., Sept. 26, Dan. xii:1-13. Fri., Sept. 27, Ezra viii:21-34. Sat., Sept. 28, Neh. i:1-11. Sun., Sept. 29, Mal. iii:1-18.

The Outline of the Lesson

I. The Story of Ezekiel (Ezek. i:1-3; ii:1-3:27; viii:1-4; xi:22-25; xxiv:15-24; xxxiii:30-33. II. Ezekiel Teaches Personal Responsibility (Ezek. xviii:1-32, xxxiii:1-20). III. Ezekiel's Vision of Hope (Ezek. xlvii:1-12). IV. The Story of Daniel (Dan. i:1-21, ii:13-19, iv:19, vii:28, viii:15-18, ix:20-23, x:1-19, xii:9. V. Belshazzar's Feast (Dan. v:1-31). VI. Daniel Among the Lions (Dan. vi:1-28). VII. The Return from Captivity (Jer. xxix:10-14; Ezra i:1-11; Psa. cxxvi:1-6). VIII. Rebuilding the Temple (Ezra iii:1-6:22; Psa. lxxxiv:1-12). IX. Ezra's Return to Jerusalem (Ezra vii:1-8:36). X. Nehemiah Rebuilding the Wall of Jerusalem (Neh. ii:1-7:4). XI. Teaching the Law of God (Neh. vi:1-18). XII. Malachi Foretells a New Day (Mal. i:1-4:6). XIII. Review: Significance of the Exile and the Restoration.

The Heart of the Lesson

The lessons of this quarter have taken us through one of the avenues of God's method of child-training. The exile of Israel was the expression, not so much of the judgment of God upon unbelieving sinners, as it was His chastisement of disobedient saints. It was the application of the principle revealed in Prov. iii:11-12 and Heb. xii:5-11. "Whom the Lord loveth He chasteneth, And scourgeth every son whom He receiveth." The primary object of punishment is the satisfaction of justice; but the chief object of chastisement is the correction of the erring child. The object of the exile was, therefore, not the destruction, but the preservation of Israel as a nation. Jehovah dealt quite differently with the heathen nations of Palestine, when Israel entered the land under Joshua. Then it was a matter of extermination through judgment; but now it was a matter of preservation through chastisement.

But God hates sin as much in the believer as He does in the unbeliever. Therefore, sin can never be in the line of profit. Jehovah preserved the children of Israel in the wilderness; but a very large representation of the murmuring guilty ones had to die in the wilderness. The nation was preserved in the captivity; but the chastisement through which they had to go was bitter and costly unto death for the great majority of those who were carried away. "By the rivers of Babylon, There we sat down, yea, we wept, When we remembered Zion. Upon the willows in the midst thereof we hanged up our harps. For there they that led us captive required of us songs, And they that wasted us (required of us) mirth, (saying) Sing us one of the songs of Zion. How shall we sing Jehovah's song In a foreign land" (Psa. cxxxvii: 1-4)? Sin impoverishes the soul.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Israel's restoration from the captivity is a proof of the faithfulness of God. It proved His faithfulness to His covenant with Abraham, which reads, "And I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojourneyings, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. xvii:7-8). Again, it confirmed His promise to them through Jeremiah just before their captivity. "For thus saith Jehovah, After seventy years are accomplished for Babylon, I will visit you, and perform My good word toward you, in causing you to return to this place" (Jer. xxix:10). This should encourage every Christian to treasure the promise of 1 John i:9 with new joy. "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

But it should be noted that it was the contrite and believing remnant who shared in the blessings of this Divine grace and faithfulness. God's lovingkindness does not do away with the necessity of obedience on the part of His child. It is he who confesses his sins who learns to know the joys of forgiveness and the privilege of restoration. Repenting Peter was reinstated; but Judas went and hanged himself. "Even so then at this present time also there is a remnant according to the election of grace, But if it is by grace, it is no more of works; otherwise grace is no more grace" (Rom. xi:5-6). It was the righteousness remnant in the days of Noah who escaped the judgment of the flood (Heb. xi:5-7). It was the small group of the faithful who had their souls rested by the Lord in the days of His flesh (Matt. xi:28-30). It is he who opens the door for Him with whom the Lord will sup (Rev. iii:20). Once again, it is they who separate themselves from heathenism through the obedience of faith who experience the joys of God's Fatherhood (2 Cor. vi:16; vii:1).

The restoration was a challenge to Israel to be faithful in regard to the fellowship and service of God in the future. Israel's possession of Canaan was not an end in itself for them. It was rather a means unto a missionary goal. It does not matter where Jonah is, if he refuses to go to Nineveh. Israel might just as well be in Babylon, if they do not intend to serve Jehovah. Peter was restored to feed God's lambs, and to tend and to feed His sheep. "Ye are My friends, if ye do the things which I command you" (John xv:14).

Book Reviews

By Frank E. Gaebelein, A. M.

Immanuel Hymnal. The Macmillan Company, New York. Cloth, with indexes. $1.75.

In recent years the forces of modernism have been making a subtle assault upon the grand old hymns that proclaim the evangelical faith. New hymnals have purposely omitted the songs that exalt the Cross and point the sinner to salvation through the blood of the Lamb. Instead hymns of the social gospel, patriotism, and the brotherhood of man have been substituted. Certain modernistic leaders have openly affirmed their abhorrence of the evangelical hymnology. Such an honored favorite, for instance, as Cowper's immortal "There is a fountain filled with blood" calls forth their scorn.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

It is, therefore, a great pleasure to hail the "Immanuel Hymnal" as a remarkable contribution to Christian worship. Indeed we do not hesitate to rank it as the finest hymnal published in many a year. Too often the music at revivals, conferences, Bible institutes, and many churches has been little short of a scandal in its cheap quality. The riches of God's grace have been set to tritely harmonized tunes scarcely above the level of jazz in musical value. Were the "Immanuel Hymnal" generally adopted, this condition would be rectified. Its musical worth is unquestionable.

The hymnal is distinguished by three excellencies: First, the selection is thoroughly evangelical; the whole gospel is reflected in the many hymns included in its pages. Second, the music is of high artistic value. The great hymn writers like Barnby, Sullivan, and Lowell Mason are represented. In addition the treasures of fine music have been drawn upon for new tunes. Thus the musician is distinctly pleased when he comes upon a tasteful rendering of the second movement of Beethoven's G major Sonata or one of Mendelssohn's Songs Without Words used as vehicles for hymns of praise. Especially commendable is the use of folksong tunes; no music in the world is more direct and sincere than the true folksong, and none reflects more faithfully the emotions of the heart. Third, the book includes sixty responsive readings from both Old and New Testaments that contain some of the most glorious passages of Scripture.

Churches, institutes, conferences, and schools that are true to the faith ought to adopt this splendid hymnal. In doing so they will greatly enrich their musical worship. The book is one that should be encouraged by evangelical believers everywhere, for in encouraging it they will help spread the Gospel. In short, the "Immanuel Hymnal" is a true witness for our Lord.

A Remarkable Biblical Discovery, or "The Name" of God According to the Scriptures. By William Phillips Hall. American Tract Society, New York. Cloth, 175 pages. $1.50.

A Christian business man perceives a neglected field of Biblical research. Though without theological training, he nevertheless sets himself the task of acquiring the scholarly equipment essential for a thorough investigation of the field of truth which he has glimpsed. So he learns both Hebrew and Greek, and, amid the responsibilities of business life, he secures the tools for his investigation.

This, in brief, is the story of William Phillips Hall's book, "A Remarkable Biblical Discovery." Partly through a suggestion dropped by Dr. A. C. Gaebelein and partly through an extraordinary spiritual experience, Mr. Hall was led to begin his study of the Name of our Lord and its primary significance in apostolic times. How thoroughly he has pursued this study is shown by the volume recently issued by the American Tract Society, of which Mr. Hall is President. Scholars of high repute have given the book generous praise. Logically and with minute care Mr. Hall shows that the apostles, as they called upon the Name of the Lord, identified the Lord Jesus Christ with the very God who in the Old Testament revealed Himself as "I AM." His argument, therefore, is a strong refutation of unitarianism and should be a severe blow to modernistic interpretations of the Person of our Lord. Comparatively brief though it is, the book is one that requires much study for a mastery of its contents; probably for the sake of accuracy Mr. Hall's presentation is quite technical. The reader should be rewarded by a painstaking perusal of the book.

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI OCTOBER, 1929 No. 4

Editorial Notes

In Nazareth

Impressive scenes are recorded in the life of our blessed Lord in the fourth chapter of the Gospel of Luke. The devil had ended all the temptation, completely defeated. He had tested Him, the second man, and found nothing in Him. He was the sinless, the holy One, who could not sin. The enemy left Him for a season. Then the Lord returned to Galilee. It was a return in the power of the Spirit. The whole province was stirred, and as He taught in their synagogues, all who heard Him glorified Him.

And now He came to His own home-town Nazareth, where He was brought up, the Nazareth whose inhabitants had the reputation of being ignorant people so that it had become proverbial—"Can there any good thing come out of Nazareth?" Our Lord never failed to attend the synagogical services on the Sabbath, and therefore He visited the synagogue. We suppose it was the same synagogue to which His Virgin mother and Joseph belonged, where He attended as a boy and listened to the reading of the Law, His own Law, and the Prophets, the Prophets which spoke of Him. We suppose it was the custom then, as it is still in certain synagogues, to call on some one to read the appointed portion (called the *Haftorah*) from the Prophets. They called on Him that Sabbath morning and He found the portion in Isaiah beginning with the sixty-first chapter. He began to read: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at

Our Hope 36 (1929-1930)

liberty them that are bruised, to preach the acceptable year of the Lord." Then He released the sacred scroll and gave it back to the Rabbi. All eyes were rivetted upon Him. Why did He not read on? They expected Him to read the entire portion selected for that Sabbath, and here He only read a few sentences in the beginning. He gave His reason for this action when He spoke and said "This day is this Scripture fulfilled in your ears." If He had read on in Isaiah lxi He could not have spoken thus, for the next sentence after He stopped reading, announces "the day of vengeance of our God," the day of wrath, followed by the promised mercies of the kingdom. The acceptable year of the Lord is still in which there is the preaching of the Gospel to the poor, the healing for broken hearted ones, deliverance for the captives of sin, healing for the spiritually blind. And as He spoke, unfolding His great mission all wondered at the gracious words which fell from His anointed lips. Alas! they knew Him not, for they said "Is not this Joseph's son?" But how could such words come from one, who was but Joseph's son? But He knew "no Prophet is accepted in his own country." The history of the past proved it, and it is still true. His testimony would not be accepted in His own country and in His own city.

So He reminded them what had happened in the days of Elijah and Elisha. There were many widows in Israel in the days of Elijah when the heaven was shut for three years and six months. But Elijah was not sent unto them; the Lord instead sent him to a widow in Sarepta, a city in Sidon, to a widow there who was a Gentile. There were many lepers in Israel in Elisha's day, but none of them was cleansed save Naaman, the Syrian, and he was a Gentile. His own people were passed by and the two great Prophets of such significant names "Elijah" (My God is Jehovah) and "Elisha" (My God is salvation), indicating our Lord's Deity and His Saviourhood, turned to the Gentiles. So would He, rejected by His own, pass them by and the Gentiles would receive the blessings. They understood Him. When the Apostle Paul stood before the temple mob, addressing them, they listened to him, till he said "the Lord said unto

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

me, Depart for I will send thee far hence to the Gentiles." As soon as they heard this, they cried: "Away with such a fellow from the earth, for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air" they were ready to murder Paul (Acts xxii:21-23).

And so it was in Nazareth. All the people in the synagogue were filled with wrath. They rose up, and thrust Him out of the City. Then they led Him to the brow of the hill on which Nazareth was built, ready to cast Him down headlong.

But then He proved He was not "Joseph's son." They had Him securely in their grasp. The mob led Him to the hill, but ere they could execute their murderous intention He vanished, "passing through the midst of them went His way." The same as it was in Jerusalem, when they picked up stones to stone Him, and He suddenly disappeared (John viii:59).

Though in the garb of humiliation, His omnipotent power was at His disposal. No one could touch the life of the holy One. No stone could strike Him, nor could they murder Him on the hill of Nazareth.

His rejection today is even greater than His rejection in the city in which He was brought. They rejected Him as one garbed in a servant's form, one who had read the Scriptures to them. How little they knew of Him, apart from His words of wisdom, grace and truth, and deeds of kindness and power! They were angered because He had spoken of the Gentile widow and the Gentile leper, because He had indicated that mercy would be extended to such as His own rejected Him.

But Christendom rejects the Christ, who died, the Christ who arose from among the dead, the Christ who is the living Head in the highest heaven, the Head over all things, the Head of the Church. They reject the Christ who has demonstrated His power in salvation through the Holy Spirit whom He sent from heaven to earth. In Nazareth they rejected Him as Joseph's Son; Christendom rejects Him as the Son of God risen from among the dead and the living

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Christ. In Nazareth they rejected His words, in Christendom they reject the Gospel sounded forth in the power of the Spirit of God.

This ever increasing rejection is the sign of the fast approaching end of the age and the coming of that day of which the sixty-first chapter of Isaiah speaks, which the Lord refused to read in the synagogue of Nazareth, "the day of vengeance of our God."

✠

But God— Only two little words, but how precious and sweet to the believer's heart! Many times in Israel's history when all was dark and the enemy seemed to triumph, God came in with His power and all was changed. When human strength and help fails, hope is gone and there seems to be no way out, faith looks up and says "But God!" Whenever difficulties arise, trials and troubles multiply, obstacles confront us, then is the time to utter the two little words—But God. He knows and He has the power.

Our blessed Lord had been rejected by Jews and Gentiles, nailed to the cross on which He died that awful death. He was buried. Paul in the synagogue of Pisidia said: "And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre." What a hopeless thing it would be if Paul had stopped with this! That is where the modernist infidel stops today. The modernist teaches Christ lived and died like any other human being. The best they can say is that He died for the truth He preached, for the good of the cause He represented, for His convictions. He was laid in a sepulchre and there He has remained, for modernism says that grave was never emptied and that His body saw corruption like every other human body. The apostle Paul did not stop with the sepulchre. He continued "*But God* raised Him from the dead." God came forth in His great power. The exceeding greatness of His power raised Him from among the dead and set Him at His own right hand, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to come (Ephes. i:19-21). And this same power is for us who believe. We count on the same "But God."

Can there be a darker picture than the one in the opening verses of the second chapter in the epistle to the Ephesians? Here is the true photograph of every human being, Jew and Gentile, in their natural condition. Here is death, spiritual death, no spark of life, no better self. On the other hand there is life, but it is the life of sin, the slavery of sin, mastered by the devil, as well as enmity against God. And all are on account of sins, the children of wrath, doomed to eternal perdition. The modernist denies this also. He has no use for the teaching that man is a lost sinner. And if man is not lost he needs no salvation.

We look at this divine description, true in every detail, and we feel how utterly hopeless man's condition is as far as he himself is concerned. If salvation out of such a condition is to come it must come from God. So we find next another "But God!" Children of wrath is the last statement of the third verse, followed by "*But God* who is rich in mercy for the great love wherewith He loved us." And that great love wherewith He loved us, which enables a holy and righteous God to be rich in mercy, to reach down into the depths of our degradation, sinfulness, death, is not displayed in Him who walked on earth, speaking words of truth and life which never were spoken before. The love wherewith He loved us is manifested in Calvary's cross. There the price was paid, the work was done which makes it possible for God to be rich in mercy. And so God comes through His Son and His sacrificial work into our night and gives light, into our death and gives life, into our misery of sin and brings peace and deliverance, into our poverty to give us riches, into our condemnation to accept us as His beloved children, making of children of wrath the children of glory.

Again we read "*But God* commendeth His love towards us, in that, while we were yet sinners Christ died for us" (Rom. v:8). "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the propitiation for our sins" (1 John iv:9-10). What marvelous love it is which God manifested to send His only Son to die for those who are His enemies!

"*But God* hath revealed them unto us by His Spirit; for the Spirit searches all things, yea, the deep things of God" (1 Cor. ii:10). The wisdom of God unknown in former ages, not known nor knowable by the world, is revealed to those who know God in Christ, who have believed in the love of God. Prophets wrote of a coming salvation, but no prophet knew the fulness of it. Isaiah expressed it in the following words: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him" (Isa. lxiv:4). But God—He has now made known the glorious redemption to the objects of His love.

We know from the revelation by the Spirit that in Christ we have all things, that in Him all the treasures of the wisdom and knowledge are hidden. In Him we have our perfection. While we wait for the consummation, when Christ will be manifested and we with Him in glory, we have tribulation, testings and all kinds of suffering. In connection with this we also have a "But God."

"There hath no temptation taken you but such as is common to man: *but God* is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x:13). His kindness and His mercy covers His own at all times even in the severest testings and trials. Epaphroditus, the beloved messenger of Philippi had been taken ill, even unto death—but God! "For indeed he was sick nigh unto death, *but God* had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow" (Phil. ii:27). Beloved! remember "But God!" Let it be before your heart.

"But my God shall supply all your need according to His riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen."

✠

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Where is Your Faith?

Was this question meant by our Lord to serve as a rebuke, or was it asked in astonishment? Perhaps He was astonished, as at another time He marvelled at unbelief. But it also was a rebuke to His trembling disciples. They had believed on Him as the supernatural One. They addressed Him as Lord, except Judas Iscariot. They were convinced of His Deity, for they witnessed His omnipotent power and had many evidences of His omniscience. They knew that disease had to vanish at His presence, and death yielded its prey, when He commanded. They confessed "Thou knowest all things."

Yet they feared and trembled. They were together in a small ship and He fell asleep. True man He was, His sinless, holy body often tired under the labours He performed. When He walked at noon-day over the hot desert sands, because "He must needs go through Samaria," He arrived at the well, where He waited for her whom His loving heart sought, it is written "being wearied of His journey, sat thus on the well." And so in this little ship He slept peacefully. He knew that ere long a storm of wind would sweep over the lake. It did not disturb His sleep. He knew Himself to be in His Father's hands. He knew that an unseen power would fill the little ship with water to make it sink. He knew it would not, nay, it could not sink. And so He rested in perfect peace.

The storm of wind came and tossed their bark to and fro. The ship filled with water. The disciples listened to the howling of the storm, they saw the dashing waves, in fear and trembling they saw the ship filling with water and anticipated in their fear a watery grave. Yet He slept. Did He not know? Did He not care? He knew all and He cared for all.

Then they awoke Him, crying out frantically: "Master, master, we perish." Calmly He arose. He was not surprised or disturbed in the least. Why should He with His perfect knowledge and perfect trust and perfect power! He rebuked the wind and the raging of the water, and they ceased and there was a calm (Luke viii:22-25). Then He

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

turned to His trembling, astonished disciples with the question "Where is your Faith?" *They had forgotten His Lordship.* They did not say "Lord, Lord we perish" but, they said "Master, master!" The word master is equivalent to Rabbi, teacher. Nicodemus addressed Him thus. It is the beloved word used in the camp of modernism. They speak of "the Manhood of the Master" or, "the wisdom of the Master;" they speak of "Jesus," they call Him "the Carpenter, but the word "Lord" one seldom hears from their lips, or reads in modernistic literature.

Not with such a master, but with such a *Lord*, how could they perish?

Fear is the daughter of unbelief and unbelief comes when we no longer remember that He, to whom we belong, whose we are, who is our friend, is the Lord. To have constantly before our hearts the great glory of His Person, that He is the almighty Lord is therefore the great need for faith. How can we trust unless we have His Lordship before our hearts.

And yet even then how often He has to speak to us "Where is your faith?" When a storm arises and threatens our little bark, when loss comes, trouble brews, disaster seems almost certain, how our unbelieving hearts begin to flutter and anxiety rules. May we then hear His loving voice—"Where is your faith?" and flee to Him who still can speak and "there was a calm."

✠

The Greater Joy

The Seventy returned with joy from their great mission of evangelizing. They had preached the nearness of the promised kingdom, and in order to make their message effective the King had conferred upon them power to heal the sick and to drive out demons. And so when they returned they reported with much joy—"Lord, even the demons are subject unto us through Thy Name" (Luke x:17). Then the Lord told them: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." And this greater joy belongs to all who have accepted the Lord Jesus Christ as their personal Saviour. No joy like

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the joy of salvation, the assurance that we are children of God, destined heirs of eternal glory, that our names are written in the Lamb's Book of Life. Grace records them there, written without any possibility of erasure. How this should fill our hearts with rejoicing.

We feel sorry for so many earnest Christians, who are led astray by the Pentecostal delusion, who think it is a greater thing to have an outward demonstration of some inward experience, who speak about faith healing and "speaking in tongues," the counterfeit of apostolic gifts, and who seem to have not the right conception of the Gospel of Grace. We asked some of those who claimed apostolic gifts about what the Gospel is, what the Gospel gives, and concerning the assurance of salvation and found them ignorant of these things.

Oh let us rejoice not in some special gift, not in some extraordinary experience, but in the Lord and that He has written our names in heaven.

✠

The Moist Rock

Each summer besides reading and studying the Word of God, away from the turmoil of the big City, we study that other great book of God, which reveals His goodness and His glory as Creator, the book of nature. We love to listen to its message as it tells out, even in the smallest things, His wisdom and His kindness. Many lessons have come to our heart and many outbursts of praise as we traced His blessed footsteps in creation. This past summer we were occupied with the different varieties of lichen and mosses which are found in the Catskill mountains of New York. Lichen and mosses are the humblest in plantdom. But they preach many little sermons of peace and comfort.

In collecting the different specimen to classify and preserve them we came to a rock, and upon this rock grew prolifically a beautiful moss with delicate, tiny leaves. Its color was a bright and most beautiful green. It was a hot day, yet the moss bank upon the rock was unaffected by the scorching heat. It was refreshing to look upon it. We soon discovered

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the secret of its fresh life and its beautiful green. Behind the rock was a mountain spring and its cooling waters trickled over the rock. It has a sure foundation and the never failing moisture to sustain its life. We plucked a specimen, pressed it, and though it had no longer life, and was severed from its resting place, even in death it maintained its refreshing green.

We then heard a sermon preached. The humble moss bore witness to Him who is the rock of ages; the spring in its never ceasing supply witnessed to the living water, the Holy Spirit. The believer has found his resting place upon the rock and as he remains there, anchored, rooted and ground in Him, as the moss upon the rock, and is constantly watered by the Spirit, his life will be ever fresh and green "like a tree planted by the rivers of water." Though the scorching heat of affliction, trial and temptation may be upon and around the believer, yet he will not lose his freshness and his comfort, for he has both in the Rock and in the Water.

We bowed the head and thanked our Lord for the simple lesson, and more than that, for His grace which long ago led our wandering feet to the rock and gave us the fountain of living water welling up into eternal life.

✠

The Need of Water

As we examined these small things in God's wonderful creation, we noticed a species of moss (*Climacum Dendroides*), which forms gray cushions in the dense woods, but after rain the cushions turn into a beautiful green. Then life springs forth and tender shoots with little fruits develop upward, reaching for the sunlight.

What a great blessing water is! Human existence would be impossible without water. All vegetation and animal life perishes without water. Water sustains life; water cleanses; water refreshes and revives. No Christian needs to be told of the necessity of the water of life, of its life sustaining, cleansing and refreshing power. And like the pure rain-water from the sky, the water of life is free. "Let him that is athirst come and whosoever will take the water of life freely."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

As we looked upon the gray cushion at our feet, it brought the following thoughts to our heart and we wrote them down:

Gray I am, but the refreshing waters of the sky
Change me into the green of nature's fragrant life.
Humble though I be, like all my sisters of the woods,
Yet my ambitions are heavenward to bear mine appointed fruit.
And thus I bring a lesson to the heart of sinful man.
Listen to me:
"Oh man, withered by sin and its disastrous plight,
You need, as I do, the waters from the heavens above—
Then you too will freshen into life and yield your fruit."

Our Creator-God has written His precious lessons everywhere in nature for us to learn, but how little we read in this great book. Every reader of the Bible knows that all things in nature are used as types and symbols of things spiritual. The trees, the grass, the flowers, the lily of the valley, the rose, the olive, the vine, the fig tree, the sand, the dust, the wind, the storm, the waves of the sea, the lamb, the lion, the horse and many others. The sun, the morning star, the stars of heaven and much else give us the messages of the Bible in a typical, symbolical manner. How much we lose, because we do not listen more in quiet meditation to the language of nature!

✠

Praise and Thanksgiving

"Whoso offereth praise glorifieth Me" (Ps. 1:23). How many hundreds of times praise and thanksgiving is mentioned in God's Word! In the Book of Psalms the word "Praise" is found over two hundred times. The inspired Psalmists reveal their holy ambition to praise the Lord, Jehovah, our God. "My praise shall be continually of Thee"—"Let my mouth be filled with Thy praise"—"I will yet praise Thee more and more." "My praise shall be of Thee." "My tongue shall speak of Thy praise all the day long." "My mouth shall show forth Thy praise." "My lips shall utter praise." "I will praise Thee among

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

much people." "I will praise the name of God with a song." "Seven times a day do I praise Thee." "I will praise Thee at midnight." "While I live will I praise the Lord."

These are a few of the many expressions. And the words "thanks"—and thanksgiving are found even more frequent in the Bible. In the New Testament we find also praise and thanksgiving as a predominant note. Our Lord Jesus Christ gave thanks and we believe in the lonely night watches praise and thanksgiving, perhaps in the very language of the psalms, were continually uttered by His holy lips. The Apostle Paul was a great giver of thanks, as it is revealed in all his epistles. He exhorted Christians to praise and worship—"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of the son of His love, in Whom we have redemption through His blood, even the forgiveness of sins" (Col. i:12-14). As God's holy priests we are to offer up spiritual sacrifices and these spiritual sacrifices are praise and thanksgiving. "By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His Name" (Hebr. xiii:15).

What a wonderful thing it is that lips of clay, unclean lips, yet cleansed the live coal from off the altar (Is. vi:6) can praise Him! He loves the praise of His children, as we love it when our children come and thank us for what we have given them, thus expressing their heart's affection.

And it means much to our Creator—God and Father. We listened during the summer to the morning and evening songs of the birds. He who observes all things must be delighted with the expression of their praise. All nature praises Him in a way we cannot understand. And here is earth's noblest creature, man, created in His image. Daily man receives from the Creator's bounty. The water he drinks, the bread he eats, the beautiful things he enjoys, yea, everything else are all His gifts. But there is no praise, no thanksgiving from their lips. How much it therefore must mean to our heavenly Father when His children,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

children of grace, come to Him and thank Him and offer the sacrifice of praise. The leading characteristic of the family of God should be, next to love, praise, worship and thanksgiving.

It is a blessed thing to cultivate the habit of praise. If the psalmist said "all the day long will I praise Thee" and if he praised Him at midnight, how much more we should praise Him and give thanks unto Him. What a blessed, satisfying occupation to pour out our hearts in praise and adoration! We then breathe the very atmosphere of heaven. Many a sorrow and grief vanishes when we open our lips in praise.

✠

Today and Tomorrow

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. xxvii:1). How we mortals are constantly forgetting the great truth contained in this proverb! We are planning, we are building our aircastles and do not realize that tomorrow may never come, that in reality it does not exist. How much more peace of mind God's people would enjoy if they would heed the inspired exhortation of James. "Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this, or that" (James iv:13-15). It is a bad thing for a believer to have his mind filled with thoughts of the morrow, imaginings of what might happen. Thousands worry themselves into a sickness and become nervous wrecks. It is sheer mockery when a Christian says that he trusts in the Lord and in His promises and then keeps on worrying about the future and instead of living just for today nags himself, or herself, about tomorrow. Worrying about the future is a disease breeder.

Let us also remember the words of our Lord. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

day is the evil thereof" (Matt. vi:34). Oh to learn to live right just for today, to use today, without any anxiety for the morrow!

Miss Helen McDowell, a gifted poetess and reader of "Our Hope," sent us recently the following lines:

Today the sun is shining,
So lovely, bright, and clear,
But what about tomorrow
With all its dread and fear?

Tomorrow is elusive,
For, when your hand would stay
The morrow, as it dawneth;
Behold it is today.

My friend there's no tomorrow,
Today is all your own,
Enjoy it, don't destroy it,
With tear, and sigh, and groan.

For **now's** the blessed moment
The Master's work to do,
Today is yours, tomorrow
May be too late for you.

✠

October 31, 1879

The last day of October is a memorable day in the annals of the Church of Christ. On that day Martin Luther hammered his ninety-five theses on the door of the great church of Wittenburg, and the wonderful German reformation was born over four hundred years ago.

On October 31, in the year of 1879, a youth in the City of Lawrence, Massachusetts, knelt late at night before a chair with a New Testament in his hand, the gift of his mother. He had just read a portion of it. Then he prayed a prayer of dedication telling the Lord that on this hallowed day he would give himself entirely to Him, to do with him whatever it pleased the Lord. That young life was then fully surrended to the Lord and put at His disposal for whatever service He had for him.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

This youth was the writer of this note. But this experience was not the first touch of His gracious hand for service. Well we remember, when as a young boy of seven or eight, the heart was touched whenever the heathen were mentioned. Often we went to the collection boxes put out for foreign missions and placed before the entrances of the church, and put in our little coin with a desire in the little heart to go and tell the heathen about the Christ.

And the Lord accepted the young life yielded to Him on October 31, 1879. The next year for the first time we arose to address an audience gathered for worship, and since then our life has been spent in service for Him without a break. It is a long time fifty years. But how quickly they have passed in His service. What joy has been our lot to sow besides many waters! Yet how unworthy! And all along He has kept us, sustained us in spite of our many failures, and continued to bless richly the testimony to Himself and to His eternal truth.

We feel not old, nor is our physical and mental strength diminished, though the labors have often been strenuous. We can but praise Him for all His great goodness. And when October 31 is reached again this month we shall put ourselves afresh into His blessed hands, awaiting a new commission with new strength to go forward in His Name. Brethren pray for us!

✠

A Great Work to be Done

As we have stated before, in years gone by, thousands of our books have been presented to the libraries of universities, colleges, seminaries, boys and girls schools in the United States and in Canada. We have had most excellent results from this seed sowing. Many letters have been received from young men and young women, as well as from educators advising us of the blessing which came to them by the study of our books. As they are permanently cataloged in these libraries the blessing will continue and many more will learn the truth of the Bible by perusing these books.

And now we want to continue this fall and winter to send

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

that most excellent volume "*Exploring the Bible*," and the smaller volume on "*A Brief Survey of Scripture*," to about two thousand educational institutions, accompanied by a letter. Both books are written in a most attractive style and both reveal a fine scholarship and sound and comprehensive knowledge of the Truth of God. They will make a big appeal to the hearts and minds of the young and we know will be greatly used in helping the thousands of students who will have access to these two volumes. The author is Frank E. Gaebelein, Headmaster of Stony Brook.

The cost of doing this, including postage, is about three thousand five hundred dollars. We are not able to assume this responsibility wholly ourselves. If we were able to do so the whole blessing from it would be ours alone. But we want others to have a share and part in it. Every reader can have fellowship with us in this great work and we have asked the Lord that all what is needed may be *speedily* supplied.

Please pray about this and also remember this work in your prayers. We have begun to prepare the addresses of these different institutions in our land and in Canada.

✠

The Church in the House

From many we hear that this volume of sermons, addresses and devotional essays, written by the editor, has brought much blessing to individuals, to the young people and to Christian households. Yet only a few hundred of our thousands of readers possess this book. Recently Dr. A. Z. Conrad, Pastor of the Park Street Congregational Church in Boston, who read this book, wrote the following words of comment.

"'The Church in the House' is the title of a fine volume of sermons and addresses by Dr. A. C. Gaebelein. Dr. Gaebelein is a profound Biblical student and he gives the result of extensive research and of profound study of Biblical problems. Dr. Gaebelein's interpretations are sane, thoroughly rational, and always have a spiritual objective, which makes them very valuable. We commend this book very heartily."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Psalms

We omit in this issue the usual exposition of a Psalm, but instead we print a most helpful article, written by Mr. John Bloore, on the prophetic meaning of this great book. We know all our readers who have studied with us through our pages the first forty-one Psalms, will greatly enjoy this contribution of our brother.

With the November number we shall begin the study of the second Book in the Psalms, the Exodus section, Psalms xliii to lxxi. Prophetically, this is most interesting and helpful.

✠

Special Offers. Please Read.

Our readers will find on the cover pages our usual special offers of our books and Scofield Reference Bibles at greatly reduced prices. The same offers will appear in our November and December issues. Our books and pamphlets are not published as a commercial venture. We publish them ourselves for several reasons. We are thus enabled to furnish our books and pamphlets at a much lower price than if a regular publisher had charge of it. It also enables us to circulate copies free. For thirty years we have done a very extensive free circulation of our books. Thousands of our books have been given away and hundreds of thousands of pamphlets and tracts have been distributed throughout the world.

These special offers give our readers an opportunity to obtain Reference Bibles in combination with our books at a very low price. Hundreds in years gone by have made use of these offers. purchased books for themselves and to give away to others as presents, disseminating the truth. The small profit which is ours helps us to meet our overhead expenses and to continue in this good work. Please order early. Do not leave the ordering of Bibles and books to a week or two before the holidays. Please order by number only and let us know if you desire other combinations. Remittance must accompany every order.

✠

Summer Conferences

The *Montrose Prophetic Conference* held by the editor was well attended and brought us and to all who attended rich blessing. The late Dr. Reuben A. Torrey requested us seven years ago to hold such a conference, and we have done so for seven years. Nearly all the attendants were readers of "Our Hope."

The *Stony Brook Prophetic Conference* with which we are identified was held August 18-23. We spoke daily, giving five addresses on the prophecies of Isaiah.

✠

Boston Meetings.

This is the thirtieth season of our Boston Monthly Meetings. They are held every first Thursday of each month except July, August and September. The meeting place is in Wesleyan Hall, 581 Boylston Street, on Copley Square. We have two sessions at 2.30 and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

7.30 P. M. The Editor will address the meetings on October 3d. We hope for a large attendance and for much blessing. Please come and bring your Christian friends with you.

✠

Other Meetings

We give again the places and dates of other meetings this fall. We do so in order that our readers may notify their friends or relations who live in any of these localities we expect to visit.

Winnipeg, Manitoba, October 13 to the 27th (Elim Chapel, Portage Avenue and Spencer Street).

Paul's Valley, Oklahoma, November 10-17 (Union Meetings all churches uniting).

Los Angeles, California, November 24 to December 1 (Los Angeles Bible Institute).

Altoona, Pennsylvania, December 15 and 16.

Calls from several smaller places are before us which we hope to fill also. Though numerous invitations have reached us to visit old and new places during 1930 we have made no definite plans yet as we want to wait on Him whose guidance is so essential in these matters.

✠

The European Harvest Field

This is a missionary magazine published in the interest of the American European Fellowship. This Society does extensive work in Finland, Bulgaria, Roumania, Czecho-Slovakia, Poland, Italy and Russia. The Fellowship is linked to Mr. Prokhanoff's great work. It also does work among the Jews in Eastern Europe. If you are interested send for a free sample copy, addressing the office of "The European Harvest Field," 156 Fifth Avenue, Room 414, New York City.

✠

New Translations

Our book on "Christianity or Religion?" has been published in Valencia, Spain, in a large Spanish edition. It makes a very fine and neat looking volume. The distribution is now going on. Some sixty-five native preachers in Porto Rico, who lost their books through a devastating cyclone, all received a free copy. We hope we may soon have to publish a second edition.

Paul Mishkoff, who does such a fine work in Bulgaria, preaching the Gospel to thousands has translated the book into Bulgarian.

He wants to have five thousand copies printed. He says in his letter "the publication of 'Christianity or Religion?' in Bulgarian would be an epoch making event in this country." Will our readers please pray that this edition may be made possible

✠

Remember December

Our December issue will be a splendid prophetic number. We did so last year, but the forthcoming issue will be even richer than last year's. Among other fine articles will be one by the late Bishop Ryle on "Israel's Restoration," and one by the Editor on "The Morningstar," and a treatise, also by the Editor, on "The Biblical Logic of Pre-Millennialism." These articles should be read by thousands more.

Send in your orders early for a supply of extra copies. Ten copies postpaid for $1—Twenty copies for $1.75, and Fifty copies for $3.50. You will do a good work in circulating this special number.

✠

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

A Short Outline of the Book of Psalms

It is well known that the Psalms are divided into five books and that the first of these comprises Psalms i-xii. This fivefold division suggests a comparison with the Pentateuch, or five books of Moses, and when carefully considered, some real correspondence is found to exist. For example, one commentator of note assures us that all the figures and illustrations of the first book of Psalms are from Genesis, and those of the second book from Exodus. In any case it is evident that the first book largely sets forth the counsels of God concerning Christ and Israel. In accord with this the covenant name Jehovah is chiefly used, and God in this relation to His people is presented as the source of all blessing. Thus this group of psalms fittingly occupies the first place.

The psalms of this book fall into three sections.

(a) Psa. 1-8. Christ is the perfect Man, decreed King, and world-wide Ruler. In Psalm i the righteous man and the blessedness of his obedience are set forth. While the godly remnant of Israel is contemplated, it is certain that the Lord Jesus alone gives full expression to this beautiful moral picture. **He** is definitely before us in the next psalm, giving God's counsels concerning Him as King, and the banded opposition from which he suffers rejection for a time. The consequences of this for the godly, and the exercises through which they pass, through the opposition of the ungodly, is given in Psalms iii-vii. Psalm viii is the glorious issue reached, rebellion subdued, and Christ as the Son of Man manifested in supreme dominion.

(b) Psa. ix-xv. In this series, by contrast, the sinister figure of Antichrist, the false king, is prominent—the wicked, lawless "man of the earth" who oppresses the God-fearing remnant (cf. ix:5, x:2, 3, 7-10, 13, 15, 18, etc.). Over against this, however, faith can speak with confidence about Jehovah's righteousness, pure words, power and deliverance for His people, as described in Psalm xv.

(c) Psa. xvi-xli. The figure of the Blessed One who first came before us (Psa. i-viii) now reappears. His character, personal glory, perfect work, and final triumph over the enemy are presented, intertwined with the results enjoyed by God's people through Christ displayed in grace or government.

First we see Christ taking His place in humiliation, identified with those of faith, Himself finding Jehovah all His object and portion (xvi). Next we read faith's appeal

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

against oppressive and abounding evil, and the cry for Jehovah's intervention (xvii). This is given in wonderful detail in Psalm xviii. The following three (xix-xxi) are linked together in praise of God's glory in creation and revelation, for Christ and His salvation, for His glorious exaltation and manifestation in judgment on enemies. Again Psa. xxii-xxiv stand united together by the great theme of Christ's atoning sacrifice and its results—death, resurrection and coming glory. His sacrifice is the basis of all blessing, made good in resurrection-power, and is characterized by fullest acceptance in divine glory.

Psalm xxiv triumphantly closes the beautiful series which begins with the deed sorrows of the Cross (xxii), in which our blessed Lord is so wonderfully set before us. The remaining Psalms of this first book fall into two sections. First xxv-xxxix give us the results which flow from the atonement accomplished. Throughout, the soul's moral exercises find expression in mingled prayer and praise. With the confession of sin and realized helplessness there is the yearning for and pursuit of holiness. Salvation is thankfully acknowledged, and Jehovah's mercy, kindness and truth declared. The soul's confidence in God increases, though trouble and affliction abound, and the enemy's power and subtlety are keenly felt. In this happy confidence God's house is known and entered as a secure sanctuary. In the faith which thus lays hold of Jehovah, the judgment of the wicked is foreseen and foretold, as in Psa. xxviii, xxxv and xxxvii. Note the sevenfold characterization of Jehovah's voice in Psa. xxxix.

Life out of death is suggested in Psa.lm xxx The next gives an intimation of the sorrows and sufferings of Christ. then come the blessedness of forgiveness and salvation in the thirty-second. Out of this comes the exultation of the two following psalms.

In the forty and forty-first Psalms, which close this first book, the cross is again before us. It is Christ in perfect obedience, yielded up to God as a whole burnt-offering, answered by resurrection, so that a new song is given to those who seek God and love His salvation. Such consider the poor, chief among whom is that poor and afflicted One (2 Cor. viii:9), who is the central figure is Psalm xli; only, it is rather the expression of unbelief looking upon Him in the lowly place He took; with this is brought out (in contrast) the portion of faith and of unbelief.

With Psalm xlii we enter the second book, or main division of the Psalms. This is truly similar to Exodus in theme, for the great subject is, generally speaking, Israel's ruin and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

oppression and the Redeemer who comes out of Zion; at the end there is the glorious kingdom of the Son of David. Prophetically, it is the believing remnant whose voice is heard, giving expression to their exercises amid the terror of those coming days of "Jacob's trouble," which is also the time of world-tribulation, when the antichrist shall be received by the apostate part of the nation. There is much here that refers to the period of which our Lord speaks in Matthew xxiv.

The first eight Psalms (xlii-xlix) are linked together, presenting the ruin, oppression and helplessness of the people, but also bringing into view the mighty Deliverer whom faith sees as girding on His sword (xlv) and robed with glory. Psa. xlvi gives the blessed result—Israel is brought through the storm into blessing. Next we see universal dominion realized (xlvii); all opposing power being overhtrown, Zion is the center of all blessing (xlviii). Psa. xlix is a moral summing up, based on the preceding, showing that power and abiding glory proceed from God alone.

The next six Psalms (l-lv) may also be linked together. First, we have God as righteousness and requiring righteousness; and lastly (lv) we see the great apostate and his company from whom the righteous so greatly suffer. Between these opposites the confession of bloodguiltiness is heard (li); prophetically it is the remnant's voice owning the national guilt concerning their slain Messiah. Fittingly there follows in graphic language the characterization of the wicked one to whom the unbelieving nation will turn (in fact, the way for him is preparing at this very time), and the company of workers of iniquity associated with him. In the midst of the rise and progress of these focres of evil, the voice of faith will be heard as in Psalm liv.

We have referred to the series closing with Psalm lv as setting before us the "man of sin" and his company, from whom the faithful Jewish remnant of the last days will so greatly suffer. It seems fitting, in view of this, that we get now what strengthens faith, and so sustains the remnant in their trials. This occupies us in Psalms lvi-lx. First, God is trusted in as the all-sufficient (Psa. lvi:3, 4, 9, 11). This leads to faith's exultant praise (Psa. lvii), for in the shadow of God's wings is found a refuge amid the calamities of verses 4 and 6. Faith, being in the current of God's mind, looks forward to the complete overthrow of evil (Psa. lviii). Faith can speak with assurance of God's judgment of evil, as did Enoch, Noah and all the prophets. In Psalm lix the work of judgment broadens out to the ungodly

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

nations in those last days which are constantly before us in these Psalms. In Psalm lx the cycle returns to God as alone sufficient, though here looked at in ways of discipline.

In the concluding psalms of this second book (61-72) Christ comes prominently before us. How beautiful this grouping together, as we come to the One who brings all evil to judgment, who answers faith's call, and gives the desired blessing, founded of course, as all must be, upon His cross, of which Psalm xlix treats. From Psalm lxxii we see that the results are universal in character and affect all nations. Note the contrast in this to Psalm lix, which, however, is the necessary prelude to Messiah's kingdom and glory. This series ascends to the full triumph of God in Psalm lxviii, in and through Christ as the ascended and glorified Man. But immeidately (Ps. xlix) follows the depth of humiliation to which the blessed Lord descended (Compare Eph. iv:1-16. Suitably, there follows the judgment of those who proved themselves adversaries in connection with that humiliation; and the climax in peace and rest is found in Psalm lxxii.

The third book of Psalms gives us the principles of holiness according to which God deals with Israel, and in fact with all the nations. His sure mercies abide forever under the true David (Ps. lxxxix).

First, in Psalm lxxiii, the understanding of things is found by entering the sanctuary; there the soul is instructed in the ways of God, and is delivered from a false appraisal of the ease and prosperity of the wicked. Then the defiled sanctuary is seen in Psalm lxxiv, and the invading enemy is seen as God's enemy, as well as of the people, and deliverance is pleaded for. He who brings deliverance, when all other source of hope is prostrated, appears in Psalm lxxv. Then God is known in Judah and Israel, while all other power is laid low (lxxvi). The sanctuary again appears in Psalm lxxvii, and the soul contemplates God's ways in mercy and faithfulness, known from of old. The questions raised in the early part of this Pslam lead to a review of Israel's history in Psalm lxxviii, which causes faith to count upon God's sovereignty and electing love for the realization of complete blessing. The defiled inheritance and holy temple again come into view with the realization that this must be due to God's anger with His poeple, but which, because of the reproach it brings from the enemy, becomes a plea "for the glory of God's great name," and at the same time purging away His people's sins for His name's sake. This develops in the next Psalm to an enlarged plea for revival

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and restored glory, in connection with the Branch, the Man of God's right hand—Christ (lxxx:15, 17).

The trumpet call for Israel's awakening is next sounded, accompanied with the declaration of Israel's responsibility to hear; for, in not doing so, she had so grievously failed in the past. In all of this the judges of the people had failed, necessitating **God's** judgment; but this means too that He will judge the confederacy of nations who took the opportunity to destroy Israel because of God's anger against His failing people. In result it shall be **His** opportunity to make His name known universally (lxxxiii). All this finally leads to the blessed conclusions of Psalm lxxxiv, in which the preciousness of the sanctuary and God's ways are again celebrated.

Psalms lxxxiv-lxxxix form the last section of the third book of Psalms. The fourth book consists of Psalms xc-cvi, and the remaining Psalms (cvii-cl) make the fifth and last book of this library of praise and experience.

In Psalm xxlv we see the remant in the land considering their restoration to it as a manifest token of God's favor, but earnestly looking for the full blessing of Messiah's kingdom. Psalm lxxxvi gives expression to the individual confidence and assurance of the godly, while waiting for this coming blessing. Next, Zion representing God's faithful ones forms the subject of song (lxxxvii), while Psalm lxxxviii declares the deep exercise, affliction, and trouble of the remnant to whom it seems as though hope itself was extinguished. The closing Psalm lxxxix gives the answer, presenting, by way of contrast to the sad lament of Psalm lxxxviii, the sure mercies of David which God will accomplish perfectly through Christ, David's true heir. This closes the third book, which especially presents the ways of God in holiness and truth. It is blessed to see that the conclusion of all, in final accomplishment, centers in our blessed Lord, the true Ruler.

Following what has just occupied us, the fourth book of Psalms fittingly develops how universal blessing will be realized under the administration of the Son of Man, the rightful heir of all things. First, however, Psalm xc gives a picture of the first man under God's government, and the next Psalm His delight in the dependent Second Man. With Him before the soul no wonder that the next two Psalms (xcii, xciii) celebrate the establishment of Joehvah's reign in glory, in result of which His supremacy is manifested in holiness and peace.

The next seven Psalms (xciv-c) are linked together. They

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

commence with the appeal of righteousness that power be exercised in judgment upon all that dishonors God. This is not simply the work of retribution, but for salvation (xcv) whereby Jehovah will be fully manifested, and all the earth called to sing a new song (xcvi). This finds its answer in the subjection of all the earth (xcvii), full victory over evil having been attained (xcix). Psalm c gives the resultant praise.

The next six Psalms (ci-cvi) conclude this fourth book. First, what will characterize the righteous rule of the true King is set forth (ci); then we have the suffering and rejection of Christ; but mercy for Zion (the godly) is in view, through whom the Lord's name will be declared, and the nations be brought to fear Him (cii). The suffering and rejected One here is none other than the Eternal One (compare Heb. i). Psalm ciii gives the blessed results flowing from the restoration of the people. The close of Psalm cii has already introduced the Creator, though He be also the Sufferer of that Psalm; and now Psalm civ celebrates His glory, power and work, by whom and for whom all things were created. Psalm cv recounts Jehovah's faithful ways with Israel, then in cvi we hear the voice of confession recounting Israel's failures and her judgment which, however, was tempered with mercy. Thus the remembrance of the past and its many lessons, whether of failure and judgment, or of God's grace according to promise, all contributes its own peculiar note to the praise rendered to God when the perfect Second Man (Ps. cxi) is king in Zion.

With Psalm cvii we commence the last book of the Psalms. It sums up and gives the conclusion reached in the ways of God.

The theme opens with Israel redeemed and gathered from all quarters, giving her testimony to God's goodness and unfailing mercy. Psalm cviii expresses joy over Israel's possession of her inheritance. The next two Psalms are linked together as giving, first, Christ's rejection at the hands of the wicked against whom judgment arises because they so treated the "poor and needy"; then Christ's glorious exaltation and final smiting of all opposition. Three Hallelujah Psalms (cxi-cxiii) follow, in which praise is given to Jehovah for His works and wonders. Psalms civ, cv continue to celebrate the glory of Jehovah as in the midst of His people, bringing out what He is in contrast to idols.

The next four Psalms (cvi-cix) close the second main part of the fifth book of Psalms. A glad note of salvation pervades them. First, we are told how Jehovah heard and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

answered Israel's cry, bringing in salvation and awakening worship, rendered to Him in His house. Next, all the nations are called to praise the Lord for His goodness to Israel, for their return and reception into God's favor shall be as life from among the dead to the world (Rom. xi:15). Psalm cviii enters more into the details of this great transaction, and leads up to Christ, the headstone of the corner, through whom all is realized. The meaning of the Psalm is made clear by the Lord's references to it (Matt. xxi:42; xxiii:39), and by Peter's remarks recorded in Acts iv:10-12. Psalm cix is saved Israel's testimony to the Word of God, coupled with confessions of failure, all showing how in the future, to which these Psalms refer, the new covenant work will be accomplished—the law written in their hearts (Heb. viii:9, 10; x:16).

Another section now opens (cxx-cxxxvi), in which we find the fifteen Psalms entitled "Songs of Degrees," to which the closing two (cxxxv-cxxxvi) seem to stand as an answer expressing in praise and thanksgiving the blessed conclusion of those "degrees" or steps in Israel's restoration at "the time of the end," when her national salvation will be realized. These "Songs" develop the blessings of grace. Fifteen in number (5 x 3) may well suggest how God in grace exercises His great love and power toward His failing and oft-troubled saints, whose experiences are made to issue in an outburst of praise at the end.

Psalm cxx expresses the distress and loneliness of the soul as evil presses on every side; but the eyes of faith are lifted up to Jehovah (Ps. cxxi). Then rest and worship in the sanctuary-city follow. Again (cxxiii) the trial from the scorn and contempt of evil men is expressed, but with this comfort that those thus tried have the Lord, supreme over all, to wait upon. Then Jehovah's deliverance is owned as from the One who alone did and could effect it (cxxiv). And it is not only deliverance from evil, but the Lord is round about His people forever (cxxv). The following three Psalms (cxxvi-cxxviii) tell out the fulness there is in Jehovah for His delivered people who from Him have joy, fruit and peace.

A different strain runs through the next series (cxxix-cxxxi). Affliction and persecution lead to self-judgment and acknowledgment of sin, but the glory of redemption is shining for the soul so that, though humbled and contrite. the Lord is known and hoped in "now and forever." The three closing songs (cxxxii-cxxxiv) celebrate, first, Jehovah's faithfulness to His Word and promise; then the blessedness of His

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

people as blessed through that faithfulness; finally the sanctuary-worship of Jehovah's redeemed. Psalm cxxxv and cxxxvi are evidently supplementary, and give Israel's witness to God.

The next nine Psalms (cxxxvii-cxlv) form another section. These Psalms lead upward from the desolate and solitary condition of the captive people through varying experiences in which men and things around are found wanting. The Lord must be their all, and is proclaimed preeminent. His kingdom is everlasting.

The last five Psalms (cxlvi-cl) form a grand finale of praise. First, over against the vanity and nothingness of man we have the celebration of God's creatorial power, His abiding faithfulness, and His abounding mercy. He is known as Jehovah, the God of **Jacob**—which refers to the lessons of that man's history. In the next Psalm Israel's regathering and Jerusalem's blessing are in view. Thus the praise is for the nation's millenial blessing received from Him who governs all creation. The third Pslam of this series calls for praise to the Lord, from the highest heaven down to the creeping things of earth.

Next comes praise for power given to the saints in subduing evil, who are thus associated with the King whose enemies are made the footstool of His feet. The book closes with a final summons that everything, whether instruments of man or created beings, should render praise to Jehovah. This indeed will be when Israel fully restored, enemies subdued, the government of all the earth shall be in the hand of Him who is from everlasting to everlasting—Jesus the same yesterday, today, and forever.—JOHN H. BLOORE

The Translation of the Saints

BY HENRY CAMPBELL

(Continued)

We can now proceed to set out the ground-work of the present paper—the two main pronouncements of Scripture as to the rapture of the Saints—for, as will be seen, they present no mere picturesque spectacle of a royal visit in time of peace, marked by joyous civic welcome and military display, but a great reality, a swift manoeuvre, the triumphant descent from heaven of the Great Commander of the army of the redeemed, mid the shouts of victory

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

1 *Corinthians xv*:51-57

"*Behold I tell 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 incorruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin: and the power of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.*"

1 *Thessalonians iv*:13-17

"*But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe* that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you, by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that 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 that are alive, that 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.*"

We turn now to examine in these passages the words that bring out the special military significance of the whole movement, but, first, we will take by itself that superb expression referring to the Lord Jesus Christ—"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." The combination of the phrase expresses, as an old exegete finally remarks: "the permanent and concomitant operation of the Divine Power during the appearance of the Lord." We see now why among the numerous titles that the Lord Jesus bears are these: "A leader and commander to the peoples" (Isa. lv:4); "The Captain" of their salvation (Authorized Version—Heb. ii:10), bringing many sons into glory;" "The Lord of Hosts;"† "The Lord strong and mighty;" "The Lord mighty in battle;" "The King of glory" (Psa. xxiv) who led captivity captive when He ascended on high and gave gifts

*"We understand the 'if we believe'—since the objective facts of the Gospel cannot work in us unless they become a subjective faith. Hence the 'if we believe'."—*Mackintoshs, West. N. T.*

†On the term "Lord of Hosts," Briggs in dealing with Psalm xxiv observes: "The original title of Yahweh, given as the countersign or military password for entrance to the royal city, is used here in accordance with the original meaning of this divine name as given in 1 Sam. xvii:45, 'God of the battle array of Israel'."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

unto men (Eph. iv:8). Though many of these titles are Old Testament ones, they are His, for Jehovah of the Old Testament is Jesus of the New. In the New Testament the Greek word, "*archegos*" is applied four times to Christ: "the *Author* and Finisher of (our) faith" (Heb. xii:2); "the *Captain* of their salvation" (Heb. ii:10—Authorized Version); "The *Prince* of life" (Acts iii:15); "A *Prince* and a Saviour" (Acts v:31). We thus see, whether it be the Old or the New Testament, military characteristics associated with Christ. Dr. David Brown, writing on Hebrews xii:2 remarks: "here the word should be rendered "Leader" or Prince, or (*as in chap. ii*:10) Captain, as He is also the *Teleiotes*, "the Perfecter of faith—both leading the van and bringing up the rear of the noble army of believers" (*The Expos. 5th Ser., vol. 2, p.* 434). We may add that the word "captain," which is used in Scripture must be rightly understood, for the English reader is apt to associate it with an inferior officer. Not so is it in the Greek, where it is a more general term, and denotes, properly, the author, or source, of anything; then a leader, chief, prince.

Coming now, after this digression, to the special words in the above passages we will select the word "*mystery*" first. We must banish from our minds the idea of there being something difficult to understand about the matter. This is a very common mistake, though it has long since been corrected. Dr. T. K. Abbott writes:—"This word has much misled commentators, who frequently try to bring out of it the notion of what in English is "mysteriousness," a notion which does not belong to the word in the New Testament at all. It is well rendered by Liddell and Scott, "a revealed secret" (*Essays on the Original Texts of the O. and N. Tests.*) This writer gives instances of the use of the word in the classical authors, as for instance in a fragment of Menander which has—"Do not tell your *musterion* to your friends;" and, again, when Cicero writing to Atticus of a domestic matter, which he does not wish to be made known to others, uses the word. We find the word used by the Greek translators of the Septuagint in the second chapter of Daniel to cover the king's dream, *i. e.*, the king's "secret" which had

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

gone from him. It is frequently used in the Apocryphal books, and so is of considerable value in enabling us to understand the real sense of this word in the passage before us. We learn from these uses that the word meant secrets of state, or the plans which a king kept in his own mind. This was a strictly Oriental conception. A king's "counsel" was his "secret," which was known only to himself and his trusted friends. It was natural to extend the conception to the secret plans of God (*Hatch's Essays in Biblical Greek*). What a gracious light does this information throw upon the revelation that Paul is making to the Christian Church. Alex. Maclaren has put the matter very clearly—"We talk about 'mysteries,' meaning thereby truths that transcend human faculties; but the New Testament 'mystery' may be, and most frequently is, a fact comprehensible when once spoken. 'Behold, I show you a mystery, we shall not all sleep, but we shall all be changed.' There is nothing incomprehensible in that. We should never have known it if we had not been told, but when told it is quite level with our faculties. And as a matter of fact the word is most frequently used in connection with the notion not of concealment, but of declaring." The revelation here made is, as it were, the disclosure of "sealed orders." Paul, that grand soldier, often has told us how the plans of the Lord were revealed to him, the chosen vessel (Eph. iii:3-10); Rom. xvi:25). The "mystery" is not to be applied to the raising of the dead, for Christ had risen and the resurrection of believers in Him was a matter of clear inference. But that the living on earth at that time should be caught up in the clouds that was a revelation, a statement of the future, of things which "eye saw not, and ear heard not, and which entered not into the heart of man, but unto us God revealed them through the Spirit." "It is applied," writes Prof. Milligan, "only to the changing of the living, and perhaps to their being presented, along with Christians raised from the dead, in one blessed company to their Lord . . . both sections of the great Christian army" (*The Expos., 4th Ser. vol.* 4, *p.* 32)—a passage we endorse, save for the dubious "*perhaps*."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Next occur the words:—"*the last trump;*" "*the trumpet;*" and "*the trump of God.*" We must note how the term "trumpet" particularly pressed upon Paul's heart when penning the Epistle to the Corinthians, for in a passage full of characteristics it is to this one that he returns, when he adds, "for the trumpet shall sound, etc." We are well advised, therefore, to dwell upon it.

Lexicographers state that the term "trump" means a bugle, a war-trumpet, afterwards used for sacred purposes. What is sounded is a trumpet-blast, a signal. In Israel two trumpets were used: for the calling of the assembly; for the journeying of the camp (Num. x:2-6). A single blast gathered the princes. A dual one brought the whole assembly to the door of the tabernacle. In the last portion of this paper we will see the connection of the tabernacle with the departure of the saints from earth, but the heavenly, not the earthly, tabernacle.

The "last" trump of our passage probably had some such distinction in mind, now lost to us. Even his brother Apostle, Peter, found in some of Paul's Epistles, "some things hard to be understood" (2 Peter iii:16).

Many people connect it with the "last" days, the end of the world. But Olshausen aptly remarks: "it should rather be understood of last sounding trumpet" and cannot imply "trumpet sounding in the last days." Dean Alford says: "The word 'last' must obviously not be refined upon, as some have done, identifying it with the seventh trumpet of the Apocalypse; nor pressed too closely as if there were necessarily no trump after it—but is the trumpet at the time of the end—the last trump, in a wide and popular sense."* Further, the "seventh" trump of Revelation was heard by John in heaven as blown by the angel there. The instrument in our passage is blown for the earthly dead to enable them

*"By calling this trumpet the last, Paul does not refer either to the seven trumpets of Jericho, or to the seven trumpets of the Apocalypse. . . . Neither does the term signify, as has been thought, the trumpet which brings in the last phase of the earthly economy. The term "last" necessarily supposes trumpets anterior to this. I think the Apostle means by it the manifestations of the Divine Will given to the beings of the invisible world, and on which depend the decisive crises of the kingdom of God on the earth; (cf. Zech. ix:14)." (*Pro. Godet.*)

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to experience the ecclesiastical exodus along with their live fellows of the assembly. An actual heavenly trumpet heard on earth, marked as "long" and "exceeding loud," once called the whole of Israel to the dread Mt. Sinai before God, with the accompaniment of a "cloud" and a "voice." These incidents were actualities. There is, therefore, no reason whatever for treating the military sounds described by St. Paul as mere metaphor, master of metaphor as he was, when occasion demanded it. On the other hand we are not to go to the other extreme and think that the Apostle imagined a real metal instrument penetrating to the ears of the dead reduced to dust. Prof. Godet remarks on this: "He thereby understands a divine signal the nature of which is incomprehensible, and which he describes by a figure taken from Israelitish usages." We must remember here, as indeed throughout this paper, that figurative language has a meaning. Behind the figure is actuality, which is most approximately gauged by the figure adopted. We are in an empire where earthly explanations are vain.

In the Thessalonian epistle occurs, next, the phrase, "*with a shout.*" The original text has, however, "*in,*" not "with," a shout. The intention, therefore, is to convey the notion of the stirring noise, in the midst of which the Lord will descend. Lightfoot considers the preposition "in" to signify—"the attendant circumstances rather than the time." The preposition "in" is more effective than "with": it calls attention to the long blast. Luther uses the term as "*Feldgeschrei*" (war-cry), and he understood by it the joyful exclamation of the angelic host—"the van and guards." In the Vulgate the phrase reads "*in jussu,*" signifying a shout of command proceeding from the leading huntsman, or from the pilot of a ship, requiring the rowers to keep time, or from a charioteer, or from a general. It does not mean the battle-cry of the combatants, but the meaning is that at a word of command they shouted. Such, shortly put, are the views of the older writers. Later men all see the same military significance. Lange says: "Christ is therefore described as a victorious captain, whose order summons to battle for the destruction of His enemies." Darby, who did not fail to

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

mark the martial significance here, says: "The Shout" is a military term; whatever the precise term now equivalent to it, it is that which follows "stand at ease" . . . When soldiers are left to go about at their ease, and then all suddenly called back into the ranks, it is the command given them for that purpose to which the word "shout" here used is equivalent. But the only persons who hear it are "the dead in Christ," Christ being represented as in this way gathering together His own troops" (*Lectures on the Second Coming*). Conybeare and Hewson translate the phrase: "with the shout of war," and add in a footnote: "the word denotes the shout used in battle." In Ellicott's New Testament Commentary we read: "Two notes amid those sounds of mystery strike the ear—the archangels voice and the trump of God. Probably, therefore, the "shout of command" is uttered by the "leader of the angels," and the "trump" (called the "trump of God" because used for God's purposes) is blown to summon the mustering hosts." Barnes sees in the term "shout" a great military rush: "It does not mean here that the Lord would Himself make such a shout, but that He would be attended by it; that is, with a multitude who would lift up the voice like that of an army rushing to the conflict." Some think that the Lord Himself utters the shout. They refer to His statement: "Verily, verily, I say unto you, The hour cometh and now is, when the dead shall hear the voice of the Son of Man" (St. John v:25). The voice of the risen Christ is marked for us in Scripture, perhaps for this purpose. Ezekiel, looking to the east, saw the glory of God come in and tells us, "His voice was like the sound of many waters" (Ch. xliii:2); while John, looking into the depth of heaven, saw Him mid the seven golden candlesticks and heard that same great voice of "many waters" (Rev. i:15). Olshausen suggests that "*arxonton aggelon*" is equivalent to "*arxaggelon*," If this is correct it would be Christ the Lord. The name denotes nothing less (in Hebrew) than Jehovah Sabaoth, by which Christ is meant to be described as infinitely exalted above all human leaders. On the other hand, as Ellicott sees it, "it suits the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

dignity of the scene better to imagine the loud sound to come rather from one of the heralds of the great army."

There is an Old Testament aspect of "shout" which throws another light on the subject. Balaam's pronouncement to Balak shows how the "shout" is coupled with the actual presence of the Lord, as King, with His people when viewed as righteous: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord God is with him, and the shout of a King is among them" (Num. xxiii:21). When the Lord Jesus Christ comes to receive His Church, also a peculiar people, "not having spot or wrinkle" (Ephes. v:27) "without blemish" (Jude xxiv), He is seen in Psalm xlv in military garb, and in addition as enthroned, while a scepter of equity is the scepter of His kingdom (verse 6). This kingly picture is in keeping with eastern notions of the time, for a royal bridegroom going to fetch a bride bears the investiture of a conqueror. "In Thy majesty ride on," says the Psalmist (verse 4). We recall how the bride is depicted as a "castle," or impregnable fortress (Cant. iv:4; vi:4, vii:4, viii:10). There was also a sword-dance in such-like eastern marriages. These matters are no doubt those in the mind of the writer when he says: "I speak the things which I have made touching the King" (verse 1). We close our examination of these words "shout" and "trump" by quoting the 47th Psalm: "God is gone up with a shout: the Lord with the sound of a trumpet." This Psalm, if not of an Ascension order, certainly has the lower application to the millennial rule at Zion. Briggs calls the Psalm a temple hymn for the Feast of Trumpets—the ascent of the hill of Zion in the temple in triumphal procession. Grant says: "It is the sound of recall from the battlefield, because the victory is won" (*The Numerical Bible*).

(*To be continued*)

"Christ died for our sins according to the Scriptures; He was buried and He rose again the third day according to the Scriptures" (1 Cor. xv:3-4.)

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Current Events
In the Light of the Bible

Communistic Children in Riot. In New York are many schools, some called in mockery "Sunday Schools" in which atheism is taught as well as the principles of radicalism, rebellion against the constitution of the United States and much else. It is said that thousands of children attend these schools in which this awful seed is sown. They also have an organization like "The Boy Scouts of America" known as the "Young Pioneers." These communists sent recently a number of boys to Russia, among them a young negro, to receive instructions in communism, then to return to this country for an increased propaganda.

During the past summer a number of American Boy Scouts sailed for England to attend the International Boy Scout meeting. What happened on the pier before the steamer sailed is best given by a report which appeared in the *Herald Tribune* of New York:

Fifty children led by a few adults brought out the police reserves yesterday when their communistic banners and speeches of belligerence chided 239 Boy Scouts setting sail on the Cunarder *Samaria* for the International Boy Scout jamboree at Birkenhead, England.

The reserves were necessary because the children, many of them girls from ten to fifteen years of age, turned a scuffle into a riot when they tore into a crowd of men who attempted to prevent the leaders of the Communists from making speeches.

There were 2,000 men and women on the pier to see friends sail on the *Samaria*. Many of these were drawn into the free-for-all when traffic policemen, called from the street, forced the battling children down the pier.

Girls hardly four feet tall used fists and fingernails as the police tore from their hands banners that advised the Boy Scouts to desert that organization for the Young Pioneers, communistic society to which the paraders belong.

The spirit of the half-hundred youngsters was too much for the traffic police and the reserves were called from the Charles Street station, not far from the Cunard pier at Fourteenth Street. By the time they arrived the trouble-makers were off the pier in the street, still shouting their derision at the Boy Scouts whose sailing was delayed twenty minutes by the disturbance.

Under Captain Barrett the reserves, with the aid of a few mounted policemen, tried to disband the agitators. Their work was made difficult because of the size of their antagonists. Unwilling to be accused of mishandling children, the policemen at first could do little but shove the group along, the while suffering many indignities.

One youngster, guarding the older ones in the group, kicked the horse of a mounted policeman in the stomach and the animal charged

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

as though spurred. No one was hurt as the horse tore into the crowd, and an opening was made that gave the police a chance to arrest four persons.

Patrolamn O'Shea grabbed Sol Efran, twenty years old, of 103 Vermilyea Avenue, the Bronx. Immediately he was beset by scratching, kicking boys and girls, all of them too small to strike. O'Shea said Efran tried to take his club away from him, and, he asserts, other hands reached for his revolver.

When he was rescued by fellow policemen he still had Efran. Others arrested were Harry Eisman, thirteen, of 1310 Hoe Avenue; Benjamin Harper, twenty, of 595 East 141st Street, and Murray Silver, twenty-three, of 155 Longfellow Avenue, all of the Bronx.

Eisman was turned over to the Children's Society as a delinquent, and the others were arrested on charges of disorderly conduct. According to the police, Eisman and Silver are aliens from Russia and subject to deportation for their conduct yesterday.

The crowd that watched the battle in the street numbered about 3,000, many of the visitors at the sailing of the White Star liner *Cedric* having joined the ones at the Cunard pier. Boy Scouts also departed in the *Cedric,* but there was no demonstration there.

The agitation did not start until about ten minutes before the *Samaria* was due to sail. The Boy Scouts in khaki had gone aboard and were waving farewells to parents when the fifty young Communists marched up the pier displaying their banners. Some of them read: "Down with the Boy Scouts"; "Bosses Support Boy Scouts to Prepare Cannon Fodder," and "Join the Young Pioneers; They Do Not Train for War."

We feel sorry for the poor misguided youngsters. But what is going to happen in this country within the next five or ten years if this red propaganda continues unhindered. And what is going to happen if atheistic, infidel professors in professing "Christian (?) Colleges" continue to sow their dragon seed? It is even now a horrible thought to think what will happen.

What Arrogant Pride and Obnoxious Assumption! At the close of a recent convention of the Diocese of New York (Protestant Episcopal) a certain speaker made a motion that the convention go on record as thanking God for the recovery of the Bishop of the Diocese of New York from his serious illness, and also "that all right minded men" should stand behind the Bishop in the building of the Cathedral of St. John the Divine. As a climax to his speech in behalf of the motion the enthusiastic speaker exclaimed: "*I want to behold the Bishop sitting upon his throne of glory, looking down upon his finished work.*"

Such a statement is more than irreverent—it is blas-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

phemous. None has a throne of glory but the One, who alone is worthy of it, our Lord Jesus Christ. He only sits upon the throne of glory and looks down upon His finished work.

But this is in full swing with the attitude of a good part of the Protestant Episcopal denomination which is drifting back to Rome. The Bishop of the Diocese of New York seems to have much sympathy with his Rome-ward movement.

The Protestant Episcopal denomination has a society called "Confraternity of Unity." It is a growing society and is well represented in the State of New York. We cite from their literature: "The Confraternity of Unity is composed of members of the Anglican communion who believe that the See of Rome (the papacy) is the center of unity for all churches. This Confraternity, therefore, seeks through corporate action within the Anglican communion a basis of reunion with the Holy See which will not be prejudicial to the facts of her sacramental life and adopts this constitution."

Then follows the constitution and the "*Credenda*," the confession of faith. We give a few interesting statements:

"I believe in the true, real and substantial presence of the Body and Blood, together with the Soul and Divinity, of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist." (The miserable invention of the Mass-Editor). I believe in the seven sacraments instituted by Jesus Christ for the salvation of mankind: that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony."

"I believe in the Primacy, not only of honor but of jurisdiction, of the Roman Pontiff, successor St. Peter, Prince of the Apostles, Vicar of Christ."

"I believe in the veneration of the Saints and of their images."

Why these miserable hypocrites, these blind leaders of the blind, the whited sepulchres, still call themselves "Protestants" is hard to understand. Still harder it is to understand why they are not altogether in Rome kissing the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

pope's toe. But the Exodus out of dead "Protestantism" is coming. Beware of the ever increasing Romish propaganda in our country.

Talking Peace and Preparing for War. There is a great deal of truth in an editorial which appeared some time ago in the Joplin (Mo.) *Globe*:

"Not long since Japan, one of the original signers to the Kellogg pact renouncing war, formally ratified the agreement. Four days later delegates from forty-six nations met at Geneva to consider changing some of the rules for treating the sick, wounded and imprisoned in the next war.

"The world talks peace and prepares for war.

"Did you read about the experiments at Fort George E. Meade with the new high speed lethal caterpillar?

"Up to now the fastest armored tanks we have had have been able to travel but about eighteen miles an hour. At this rate, they never displace the cavalry, although they might, and actually did in the world war, have an important place in military equipment.

"But the newest tank travels at the rate of sixty-two miles an hour.

"Imagine what a menace an army of these three-man tanks would mean, advancing along a general front.

"The sixty-two mile speed, it should be stated, is a road speed, but the machine will be able to travel at the rate of forty-two miles an hour over rough fields. And this is immensely faster than the ordinary cavalry would be able to advance over fields.

"Then there is a new development marked by experiments proving it is entirely feasible to carry airplanes on out big dirigibles, let them free for fighting or reconnoitering, and later hook them back in place once more.

"Every day the talk of peace grows more general and the noise of preparations for war more blatant."

One is thankful that at least some clever newspaper men see the truth. The blinded, optimistic, postmillennial religious press does not. To them the millenium is constantly nearing through the Kellogg Peace treaty and other legis-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

lative acts. The world was never so far away from the millennium as now. It is a great fact "Every day the talk of peace grows more general and the noise of preparation for war more blatant."

Jewish Massacres in the Holy Land. Clashes between Arabs and Jews in Palestine are nothing new, but never before have they been so widespread and so outrageously perpetrated as recently. According to reports, as we go to press, one hundred Jews have been murdered and over a hundred seriously injured. The British government is doing everything in its power to quell the riots. The most serious disorders occurred in the colonies, especially in Tel Aviv.

These outbreaks should be a warning to the Zionists that their dream of glorious restoration will not be easy sailing. If they only would believe what their own prophets say they would soon discover that only troubles and disasters await them in their unbelieving attempt. What has so recently happened will happen a thousand times worse during the time of Jacob's trouble, the great tribulation. Yet they will go ahead with their plans and succeed in this remarkable national revival. Even so it must be to make the fulfillment of prophecy as to the end of the ages possible.

The Onward March of Zionism. Zionism, the great Jewish National Movement held its annual session this past summer. A council of the Jewish Agency for Palestine was newly created and held its first session in the city of Zuerich, Switzerland. What happened there marks a big step in the Jewish restoration movement. We quote from the New York *Herald-Tribune*:

A fund of $1,000,000 toward the Palestine reconstruction work under the provisions of the Palestine mandate for the establishment of a Jewish National Home there, was placed at the disposal of the newly created Council of the Jewish Agency for Palestine at its second session here.

Felix M. Warburg, of New York, and Lord Melchett, of London, subscribed $500,000 each toward a Palestine finance corporation, through which the Jewish Agency is to carry on its upbuilding work. Announcement of these subscriptions was made by Dr. Lee K. Frankel,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Vice-President of the Metropolitan Life Insurance Company of New York, who is one of the forty-four American non-Zionist delegates attending the session.

Dr. Frankel stated in his report that the finance corporation would require an amount exceeding $15,000,000 to place the Palestine work on a purely business basis, and urged an intensive industrial development, especially in the fields of textile and orange industries.

At the first business session of the Jewish Agency Council Louis Marshall, leader of the American delegation, was unanimously chosen president of the session, at the suggestion of Dr. Chaim Weizmann, president of the World Zionist Organization. Lord Melchett was chosen vice-president. Twelve other members of the praesidium were elected, representing the various groups composing the conference.

The immigration and settlement on land and in the cities of 100,000 Jewish immigrants during the next five years, at the rate of 20,000 a year, was the task outlined to the council of the Jewish Agency by Dr. Weizmann. One thousand families, he said, are to be settled on the land and 2,000 helped to absorption in the industries and in other branches of work annually. "Were this goal achieved by the Jewish Agency, all Jews and myself would regard it as a great achievement. The next five years ought to bring at least similar results."

"We wish to work as much as possible and criticize as little as possible," declared Mr. Warburg in his address. The finding of a middle road is necessary, he said. "The Palestine finance corporation which is contemplated must be conducted along the lines of other business enterprises, by a board which tries its best for the shareholders, without a large apparatus. The business must be conducted calmly, without hysterics or indiscretion. We want to employ as many workmen as possible in agriculture and industry and acquire as much land as possible," Mr. Warburg said.

"The workmen must have an opportunity to acquire land. I am in agreement with Dr. Weizmann's proposal that the older colonies be surrounded with Jewish workmen's settlements, giving them a chance to acquire the land."

Many Jews and Gentiles predicted failure for this remarkable Jewish rennaisance, but it has not resulted in failure, but forged ahead. Still greater things will take place in the near future. Postmillennial writers and some of their echomen, who have no faith whatever in any kind of Jewish national restoration ought to see in the Jewish National awakening a decisive answer to their theory.

Mussolini and the Jews. The Papacy has not much use for the Jews, a statement which is abundantly verified by history. Anti-Semitism always flourished in Roman Catholic countries where priest-craft and priest power are in force. But it is different with Mussolini. This great leader has declared for religious liberty much to the disgust of the self-styled "Vicar of Christ." The *Jewish Tribune* gives us

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

some interesting facts on Mussolini's attitude towards the Jews.

"That the legal status of Italian Jewry has been improved by the terms of the concordat with the Vatican was the gist of remarks by Benito Mussolini in an interview with Jacob Landau, director of the Jewish Telegraphic Agency. Equality of rights among devotees of all religious sects in Italy was stressed, specifically: (1) A rabbi has the same authority for marriage performance as a Catholic priest. (2) There is no obstacle for a civil marriage between a Jew and a Christian.

(3) No religious service is obligatory upon any resident of Italy. . . . Jewish parents may withdraw their children from attending the Catholic religious service which is part of the school program. (4) No antagonism to the Zionist program will be manifest in any way. . . . Italy has no designs on acquiring the Palestine Mandate.

The Jewish population of Italy numbers 60,000 of whom 15,000 live in Rome, 10,000 in Milan, 5,000 in Trieste and 1,000 in Naples. The remainder are distributed in lesser numbers among the small towns and villages.

Last week the "Strong Man of Italy" received a delegation representing the Jewish community of Turin. Among the presentations were an album listing the names of Italian Jews who fell in the World War, and a contribution of 50,000 lire for Fascist welfare institutions.

Notes on Prophecy and the Jews

The first chapter of the Prophet Isaiah is the majestic portal of this great book, through which one can have a vista of the entire book. The chapter begins with Jehovah's complaint of Israel (verses 1-9). Their deplorable condition is described. Full of ingratitude, stiff-necked, corrupt, like a leper; and this is their moral condition still. In consequence their country is desolate. However, God has not made a full end of them or they would have been like Sodom. The Lord rejects their outward worship. This is seen in verses 10-15. They had a form of godliness

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

but rejected the power thereof. They were morally blinded and that soon was followed by judicial blindness. All this is true of an empty, professing Christendom.

Then comes the Lord's appeal to them and offer of mercy. After He had uncovered their true condition and rejected their worship He offers them His mercy on the condition that they cease from evil and learn to do good. This is repentance. Thus the Son of God had appeared in their midst and offered them the Kingdom on the condition of repentance. From His gracious lips came the offer of forgiveness and cleansing (verse 18). But they would not. What is stated in verse 20 came to pass. "But if ye refuse and rebel, ye shall be devoured with the sword." The sword came upon them. The judgment then fell upon Jerusalem. Righteousness used to lodge in it but now murderers (verse 21). Well has one said, "The saddest thing for the heart of God is not that the world is wicked, but that the city which bears His name, on which His eyes rest continually, should be so evil."

The closing verse of the first chapter of the Prophet Isaiah contain the promise and assurance of restoration for Jerusalem. The Lord will come and deal with His adversaries. He will also purge away the dross from His own people. Jerusalem will again be called, "The city of righteousness, the faithful city" (Compare with Jerem. xxxiii:16). The first 5 verses of the second chapter give a glorious vision of what will follow after the coming of the Lord and the restoration of Jerusalem has taken place.

✠

The Jews held recently their great feast days. These are: The day of atonement, New Year or feast of trumpets and the feast of tabernacles. Christians who know little of present-day Jewish customs often wonder how the Jews can keep the day of atonement, having no high priest, no altar and no temple. They fully recognize the fact that a vicarious sacrifice is needed for that day. They have therefore invented a ceremony which they call "*Kapparah*," which means covering or atonement. As a rule a cock is taken by a man and a hen by a woman. Then they recite

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Ps. cvii:17-20 and Job xxxiii:23-24. The fowl is then swung around the head three times. The hand is put on the animal's head. Then the following words are said thrice in Hebrew: "This be my substitute, my vicarious offering, my atonement. The cock (or hen) shall meet death, but I shall find a long and pleasant life of peace." Then the animal is slaughtered and either given to the poor or eaten by the owners and the value of it is handed to poor people. This practice, of course, has no commandment of God on its side. It is a poor attempt to uphold that which came to an end, when the Lamb of God died on Calvary's cross. It is nevertheless an acknowledgment that a vicarious sacrifice is needed and that without the shedding of blood there is no remission of sins. Some Jewish teachers have opposed this custom and denied that it represents the spirit of Judaism. Others uphold it strongly. Cabalists recommended the use of a white cock with reference to Isaiah i:18. Rich orthodox Jews have used a ram for the ceremony in view of the ram which was offered in Isaac's place. May the time soon come when they shall look upon Him whom they have pierced and find in Him redemption and peace.

✠

Martin Luther has in his writings a passage from which we may conclude that he had more light on the *imminency* of the coming of the Lord than it is generally believed.

"The Lord admonishes us Christians not to place the date of our lives upon the earth, but to know that our Lord and Redeemer shall come from heaven, and thus be prepared *every hour to expect His coming*; *likewise*, that we should be but half and with the left hand, in this world, while with the right hand and with the whole heart, we are *in waiting* for that day when our Lord shall come in His glorious majesty and power, which no man can describe," etc. "Let us have *respect* to the words of Christ and *expect* His coming," etc. (See Walch's *Luther*, 13 vols. Cols. 34-43, on Luke xxi:25-36). Commenting on Dan. xii:7, he says: "I ever keep it before me, and I am satisfied, that the last day must be *before the door*; for the signs predicted by Christ and the apostles Peter and Paul have all *now* been fulfilled, the treet put forth, the Scriptures are green and blooming. That we cannos know the day matters not; some one else may point it out; things are certainly *near their end*." Again: "Let us not think that the coming of Christ is *far off*. Let us look up with uplifted heads, and with a longing and cheerful mind *expect* our Redeemer's coming. Though the signs may seem uncertain, yet no man can despise them *without danger*.''

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Again: "We certainly have *nothing* to wait for *but* the end of all things." The co-laborers of Luther, also held to these views of the imminency of the Advent, Melancthon laying special stress on *the shortening* of the days, as a motive for constant expectancy."

And to this we may add another strong testimony for the belief of the early Christians that the Lord may come at *any time*. Cyprian in the year 220 made the following declaration:

"It were a self-contradictory and incompatible thing for us, who pray that the kingdom of God *may quickly come*, to be looking for *long* life here below. * * *. Let us *ever* in anxiety and cautiousness *be awaiting* the sudden Advent of the Lord, for as those things which were foretold are come to pass, so those things will follow which are yet promised; the Lord Himself giving assurance, and saying, 'When you see all things come to pass, know that the kingdom of God is *nigh at hand*.' "

To these many more testimonies from the so-called "church fathers" might be added.

✠

Israel Zangwill, the Jewish novelist, over twenty years ago wrote the following words:

"The road to Palestine is hard and long; the Jew will probably make many a detour to his goal, and is most likely to settle as a first step in some neutral territory, less beset with political and religious pitfalls, there to reorganize his scattered forces, to relearn the lessons of co-operation and self-government, to readjust the balance of the old world and the new, and to reconcile his conceptions with the modern scientific vision of the universe and with the new, historical perspective opened up to us by archaeology. Thus tempered and prepared and reunited, he will await the opportunity of colonizing the Holy Land with his overflowing population, and there reinspired and resanctified by the fulfilment of this secular dream, he will continue his work towards the creation of a model state, which set on Zion's Hill, may be a light to the peoples."

Zangwill is no longer here. The dream of the Ghetto, the Jewish land for the Jewish people, has, in part at least, been realized. But the creation of the model state, to be set upon Zion's hill for a light to the nations of the world, is as far away as ever. Nor will it come till He comes, who is the light of the world, the shepherd of Israel as well, who will gather home the outcast of Israel, restoring then the covenanted kingdom to them. But the Jews are as blinded as they have been in the past, in not seeing what is so largely

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

written in their own Scriptures. No realization of the Jewish Hope till Israel's Messiah appears.

✠

Dr. Increase Mather was one of the many theologians of the XVII century who believed firmly in Israel's literal restoration and the literal fulfillment of the promises of an earthly Kingdom. His book "The Mysteries of Israel's Salvation" was published in 1669. His comment on Acts i:6 is interesting and helpful. If is found on page 130 of his work:

"Christ never absolutely denied His having such a visible and glorious kingdom upon the earth, as that which His disciples looked for; only He corrected their error as to the time of this kingdom appearing. Christ did not say unto them that there should never be any such restoration of the kingdom to Israel as their thoughts were running upon; only He telleth them the times and seasons were not for them to know; thereby acknowledging that such a kingdom should indeed be, as they did from the holy prophets expect. Herein was their error,—not in expecting a glorious appearance of the kingdom, but in that they made account that this would be immediately."

✠

Zionism has brought more than a revival of Jewish nationalism. It has brought a revival of Hebrew. Periodicals are now published in Jerusalem in the ancient Hebrew and poets sing again of the glory of Zion. We print herewith a Zionistic poem:

On lovely dwellings fall the fervid rays,
The naked rocks lift high their heads in air;
Dust-covered stones fling back the noon-day's glare,
And strange old ruins tell of ancient days.
A motley throng creeps through the narrow ways—
Pilgrims from far off lands whose faces bear
The look that tells of by-gone toil and care,
Of weary journeys and of long delays.
What magic is there in this torrid clime?
What fascination in these hoary walls?
What charm dwells here that sovereignly calls
To hearts of men throughout the reach of time,
Heedless of earthly gain, yet draws the soul,
Through want and hardship, to what mighty goal?

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

This was the ancient home of Israel;
Here lived our fathers fearlessly and free,
Their lives a glory and a memory;
And we, His chosen ones, once more shall dwell,
Majestic, jubilant, invincible,
In this, our heritage; our eyes shall see
The long-ago that is again to be;
The peace that has no ending shall dispel
The dreaming and the doubt, the hopes, the fears.
With love and longing we await that day,
Whose dawn beholds the yearning of the years
Fulfilled at last, and while we, waiting, pray,
A newer life in Mount Moriah wakes,
And over Olivet the morning breaks.

That day will surely break over Olivet, but it will be the day when His feet shall touch His earth again on that hallowed spot.

✠

There were thousands of converts from Judaism to Christianity during the xix century. Many of these were men of great intellect and learning. One of the most interesting as well as eccentric was the father of the great English diplomatist, Sir Henry Drummond Wolff, Joseph Wolff. The story of this man reads like a romance. He was born in Germany in 1795, his father being a rabbi. He had to leave home when a boy on account of his inclinations to Christianity. When seventeen years old he was admitted into the Roman Catholic Church. He then entered the university of Tuebingen where he studied Oriental languages through the liberality of Prince Dalberg. In 1816 he had an audience with Pope Pius vii and was right afterwards admitted to the highest papal institutions of learning. But two years later he attacked the doctrine of infallibility; he was therefore expelled from the Dominion of the Pope. He next appeared in England where he joined the Church of England. In Cambridge he resumed his Oriental studies with the purpose to become a missionary to Oriental people. For five years he traveled in the Orient as a missionary and was the first modern missionary to preach to the Jews in Palestine. In 1828 he began an expedition to find the ten lost tribes. After suffering shipwreck and being rescued by Sir Charles Napier, whose friendship he retained through life, he passed through

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Anatolia, Armenia and Khorassan, where he was sold into slavery, but ultimately set free. Undaunted he traversed Bokhara and Balhk, and reached Cabul in almost a state of nudity, having walked 600 miles through Central Asia without clothing. In 1836 he went to Abyssinia, and afterward to Sana in Yemen, where he preached to the Wahabites. Next he came to the United States where he preached before Congress; in this country he received the degree of Doctor of Divinity. His greatest work he undertook in 1843. He went to Bokhara to ascertain the fate of Col. Stoddart and Captain Connolly. He confronted the savage, barbarian sovereigns of Asia with imperturbable audacity; he refused to conform to their customs. More than once he was threatened with instant death. He rode into Smarkand, that closed city of Asia, holding a New Testament above his head. Asked to become a Moslem he made a defiant reply. He was rescued from the perilous position he had placed himself in by the Persian ambassador.

He was no doubt one of the greatest pioneers of modern missionary efforts. He went fearlessly among all kinds of fanatical people and preached to them. He was, however, erratic in the highest degree. For a time he was connected with the Irvingite movement. He also styled himself "The Apostle of our Lord Jesus Christ, for Palestine, Persia, Bokhara and Balkh." However, he was just an example of the great possibility which is in the Jewish people to reach the peoples of all countries by the preaching of the Gospel.

✠

Question No. 1. Is Matthew xxiv:40-41 identical with 1 Thess. iv; 15-18?

Certainly not. In Matthew our Lord speaks of the judgment of the flood, which took all away except the eight souls which were saved, Noah and his house. The antediluvians were taken in judgment and perished, Noah and his house were left on the earth for the beginning of a new age. When our Lord comes in judgment, in His visible and personal manifestation, many will be "taken," but they are not taken to heaven—they are taken away by the judgment. Others will be left, left on the earth to enter the age to come, the age of the kingdom. But 1 Thess. iv:15-18 is something entirely different. When the Lord

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

comes to gather His saints together to meet Him in the air, some will be taken, in fact all true believers will be taken to meet Him in the air; others, the professing, but unsaved church-members, will be left to enter into the great tribulation and to face the judgments of the Lord, the wrath of the Lamb. Compare the passages. Nothing whatever is mentioned in Matthew xxiv about the resurrection of the dead in Christ and the change of those who remain and are alive at His coming.

Question No. 2. Were the five foolish virgins lost, or did they only lose the wedding festivities? Matt. xxv:1-13.

The foolish virgins represent false professors, who are therefore lost. The proof of this is that after they had gone to buy oil, and had reached the door, their prayer "Lord, Lord, open to us," is of no avail. This was probably the first prayer meeting they had ever held; but it was then too late. The only answer was, "Verily, I say unto you, I know you not." "Lamps going out" signifies the lack of inward power to sustain the outward profession. The separation of the true believer and the mere professor took place before the bridegroom came. Nothing separates the true Church from the false profession like the hope of the Lord's coming acting on the life of each individual.

Question No. 3. Are the Old Testament believers members of the Body of Christ?

No. The Church, which is His Body, is a New Testament revelation and institution. The relation of the Old Testament saints to the Church of the New Testament is clearly established by John iii:29.

Question No. 4. What does the word "generation" mean in Matt. xxiv:34?

"This generation" is Israel. It means that Israel will not pass away until the things stated in the chapter are all fulfilled. Accordingly Israel exists as a separate people to this very day, although scattered among the other nations of the world. The passage is one of the proofs that Matt. xxiv:1-44 applies to Israel and not to the church.

Question No. 5. What is meant by the "last trump" in 1 Cor. xv:52?

It is a trumpet of grace, not of judgment. It is not therefore one of the seven trumpets of Rev. viii:2. It is a trumpet that has to do with the resurrection, not of the lost, but of the saved. Those who have heard and obeyed the first call of the gospel trumpet, will also hear the last, or resurrection trumpet, when the Lord comes.

Question No. 6. Do the parables of the kingdom of heaven in Matt. xiii, include the church? if so what is the difference between the church and the kingdom?

The kingdom and the church now, while the church is on earth include the same persons; but they each express their own different relationship to Christ, as revealed in Scripture. In the kingdom we

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

are subjects of the King. We are brought into it by the sowing of the seed of the Gospel in our hearts; which, when received into good ground, is being born again. In the church we are members of the body of Christ, and are made that by the baptism of the Holy Spirit into one body. Just as a queen may have been a subject in the Kingdom by birth, and afterwards married to the King. Her marriage does not take her out of the kingdom.

But does not the kingdom embrace all who profess to be Christians, whether born again or not? Yes, and so does the church include all the profession. The Lord's messages to the seven churches of Asia show this. The tares are in the kingdom, and vessels to dishonor are in the professing church. Sardis has a name to live but is dead. But at the end, the kingdom will be purged of all that offends; and the names of false professors will be blotted out of the book of life.

Whether the kingdom be likened to a pearl of great price, or to a field in which wheat and tares are growing; and whether the church be the body of Christ, or a multitude of professors, many of whom have no spiritual life; the same individuals compose both, in both these aspects. The wheat gathered into the barn is the translation of the church to heaven. The tares gathered and burned in the fire in the judgment of the false professors in the church.

The wheat will be gathered into the barn when Christ comes as the Morning Star; that is, in a character in which the sleeping world will never see Him. Then the tares will give up even the profession of the faith; the restraint being removed, absolute apostacy, that is the denial of the Father and the Son, will follow. Then instead of being ripe for heaven they will be ripe for hell. Although they had professed they had never received the love of the truth, that they might be saved (2 Thess.).

The Way to Become Famous

Some sixty years ago a certain preacher was traveling in Egypt in search of health. On a bright day he visited the ruins of a once magnificient temple. A good portion of the ruins was covered with the desert sand, which the winds of centuries had swept against them; but the massive fragments of the walls remained, the solid pavements of the deserted chambers, and the broken columns lying here and there, still bore an eloquent witness to the former grandeur of the edifice, now stripped of all its glory.

Oppressed by the desolation and loneliness of the scene, he wandered from his companions into a dimly lighted section and was there musing alone, as he thought, upon the mutability of human greatness. What architect planned this wonderful temple? What king, or Pharaoh ordered its erection? What priests ministered at its altars? What warriors and statesmen, what poets and philosophers came

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to worship at its shrines? The melancholy breeze gave the only response to his inquiries, when he was suddenly started from his reveries by a voice calling in Arabic "Abraham! Abraham!" Another voice answered "Yes, Moses, I am here" and then two dusky forms, Bedouins, glided through the door, and disappeared.

How strange, he said to himself, that the men who care nothing for fame, were the very men, whose names have been transmitted to the remotest posterity, while the men who thought they were securing imperishable renown by their stupendous structure, have passed away as if they never existed. Then the Word of God came to him with new meaning and power: "The memory of the just is blessed, but the name of the wicked shall rot" (Prov. x:7). "The righteous shall be in everlasting remembrance" (Ps. cxii:6). "And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had done so. This is also vanity" (Ecc. viii:10).

Abraham was a man of the tent and the altar, wandering in a country in which he held no real estate—"No, not so much as to set his foot on"—utterly unmoved by worldly ambition, and his life flowing on in calm, sweet contentment, far removed from the wearing turmoils of those who were seeking earthly honors and glory. And Moses gave up his position in the court and capital of the mightiest empire of antiquity, and for forty years attended a few sheep in the wilderness of Horeb. Then for forty years he roved across a trackless desert with a lot of fugitive slaves, and did not even enter the land that was at the end of the long journey, but closed his toilsome career with no human hand to ease his dying posture, or even to dig his lonely grave.

What did they gain by a course which the sneering skeptic of that time, and of our time as well, would pronounce the height of folly? For one thing they gained—and what the atheists, the infidels and modernists of this time will never gain—immortal fame. Their names, after the lapse of more than thirty centuries, are as familiar as household words in every land, where even a corrupt Christianity has reared its

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

standard, and they will be handed down to the last generation, with the respect due to unsullied fame, stimulating millions, as they have done in the past, to a life of steadfast allegiance to righteousness and of humble devotedness to God.

He appeared as "the God of Glory" unto Abraham (Acts viii:2) and He will see to it that those who are faithful and self-forgetful shall suffer no lack of the only honor worth having, the honor that cometh from God only. His own promise is "them that honor Me I will honor, and they that despise Me shall be lightly esteemed" (1 Sam. ii:30). To this our Lord has added "if any man serve Me, let him follow Me; and where I am there shall also My servant be; if any man serve Me, him will My Father honor" (Jno xii:26).

Everything done for Him, however unnoticed by man, has upon it the stamp of immortality. Every word spoken for Him shall echo through the corridors of eternity. Every cross meekly borne for Him shall be changed into a crown of glory. Every thought of His precious name is treasured in the book of God's remembrance. Every man who has been occupied about Him and with Him, indifferent to the aims of the unbelieving world, will hear Him say "Because thou hast been faithful in a very little, have thou authority over ten cities" (Luke xix:17). Every woman pursuing the wearisome routine of her household duties, and checking the temptation to complain of her narrow sphere by the thought that she is bearing the burden for Him, will see her name shining "in the book of life" (Phil. iv:3), and hear Him say, amid the plaudits of the angels "She hath done what she could" (Mark xiv:8). Oh, how He cheers our souls, that are sometimes desponding, with His own gracious words of promise "Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark ix:41).

There are thousands upon thousands of professed Christians, yea, and of ministers of the Gospel, at least who profess to be such, who are sacrificing their fidelity to Him to gain the applause of the world. There are also Bible teachers, who are styled "world-famous" or "world-renowned" who cater to the wishes of the religious world

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and are disloyal to the whole counsel of God. But they all miss the object they covet. They may achieve a little brief reputation by pandering to the tastes of a crowd, possessing about as much sense as sheep (we mean the crowd) they may succeed in getting their names into the newspapers, and imagine that they are gaining fame; but they are soon pushed aside by a more successful claimant to notoriety, and when they are dead and gone they are entirely forgotten. It is the believing Abraham, "the friend of God," and it is the "meek Moses," whose fame shall outlast the ephemeral distinction of worldings in and out of the professing church. Oh reader, seek fame with God in a meek, humble, self-denying, self-effacing walk with Him, and your reward and glorious fame will last throughout eternity.

A Message for Each Day

October 1. "This is a great mystery; but I speak concerning Christ and the Church" (Eph. v:32).

The Church is one of the *seven New Testament "mysteries."* These "mysteries" are secrets *hidden* from the world, but *revealed* unto the believing. So Paul could write concerning the translation of the saints, "Behold, *I tell you* a mystery." How sweet to recollect, when we are misunderstood, and misjudged, and scorned for our separation, that it is all part of our mystery in Christ. The cloud of Glory had a *dark* look to the Egyptians. The Tabernacle was *black* to the outward gaze. Every saint is an *enigma* to the world.

October 2. "The Lord added to the Church daily such as should be saved" (Acts ii:47).

The word Church (*ecclesia*) in the New Testament never means the *building*. Herein it differs from the Temple of the Old Testament, which was one local place for worship. The Church is an organic body, united by the Holy Spirit, but without visible abiding-place on earth. It was proper, under a dispensation of manifest glory, for the Jew to make his Temple ornamental. It is ignorance and sin to spend money in this age to decorate church edifices. Heaven is now the saints' meeting-house; and heaven needs no garnishing.

October 3. "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. xviii:20).

How different this to the Jewish order of worship. *Where.* Neither in Jerusalem nor Samaria. The Church might be in Prisca's house or in a catacomb. *Two or three* constitute an assembly. There need be neither clergy nor priest, since all believers are priests. *Gathered,*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

not as clubs by volition, but drawn in the Spirit. *In my Name.* All sect names are additions that dishonor this unity. *There am I.* A Presence not seen but felt; yet demonstrated in gifts (1 Cor. xiv:23-25).

October 4. "Fellow citizens with the saints, and of the household of God" (Ep. ii:19).

The early Church, when it practised community of goods, exhibited the only example of a true *Commonwealth* the world has ever seen. The Church is also a Family. Some in a family are attached as *servants.* Some admitted as *guests.* Some fed as *children.* Some respected as *heirs.* Some obeyed as *parents.* The word *Household* is larger than the word *Church.* In this metaphorical family God is seen as Father; Israel as Wife; Moses as Steward; Jesus as Son; the Church His Bride; Millennial Saints His Brethren (Heb. iii:4-6).

October 5. "Unto the Church of God which is at Corinth, to them that are sanctified in Jesus Christ, called to be saints" (1 Cor. i:1).

Probably these Corinthians had been the most degraded and vile of any heathen to whom the Gospel had been preached. Here we find them in "the Church;" "washed," "sanctified," "justified," made "saints," "members of Christ," "joined to the Lord," "the temple of the Holy Ghost." All this and more is true of us. We "*are* complete in Him." We "*are* kings and priests." We "*are* a chosen genera tion." We "*are* partakers of His fulness." We "*are* joint-heirs with Him." Let us praise "the fulness of Him that filleth all in all."

October 6. "The Church of God which He hath purchased with His own blood" (Acts xx:28).

Many men have made costly purchases, but they always paid in money, or some treasure which was no part of themselves. *Tears and blood* are the only things a man can give *out of himself.* Tears mean sympathy; blood means life. Esau gave tears to redeem his birthright. Our blessed Lord gave His own precious blood to obtain the Church. Some would change the phrase "Church of God" to "Lord." But the words are found eleven times elsewhere, and certainly "God was in Christ reconciling the world unto Himself."

October 7. "His body, the fulness of Him that filleth all in all" (Ep. i:23).

"Fulness" means completeness (Matt. viii:20; Rom. xi:25; Gal. iv:4). As a spectacle to men and to angels in the coming "fulness of times" the Church shall be the largest and completest manifestation of God's grace to a fallen world. In this place the Apostle gives the word "fulness" a unique sense; and dares assert that without His Church the glorified humanity of the Lord Jesus would be incomplete. Besides this "fulness of the Gentiles," there is yet to be the fulness of Israel (Rom. xi:12, 25).

October 8. "Preaching the things concerning the Kingdom of God, and the name of Jesus Christ" (Acts viii:8).

This twofold ministry was common to the first days of apostolic preaching, when Law was making the way for Grace (Acts xxviii:23, 31).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

It shows the Church and Kingdom are distinct. One is "built;" the other to be "set up." One is in the earth *now*; for the other we still pray. "Thy Kingdom come." One is an "election;" the other is to be "universal." One has "members;" the other "heirs." One is destined for *heaven*; the other for *earth*. So it is unscriptural to talk *now* of the "extension" or "advancement of the Kingdom," while the King is absent.

October 9. "Foreordained before the foundation of the world" (1 Pet. i:20).

Scripture mentions two forms of election. The "Kindgom was prepared *from* the foundation of the world." The Church was "chosen in Him *before* the foundation of the world." If, then, God loved us in the eternities without date, and purposed to save us before we ever were born, how can we be so unbelieving as to doubt His daily care or question His willingness to sustain us to the end? In fact, it is not a matter of *us* at all; but *Him*, His *grace*, His *love*, His *power*, His *choice* to present a Church unto His Son.

October 10. "Called in one hope of your calling" (Eph. iv:4).

The world conforms to its vocations. Idle rich lounge in broadcloth. Toiling poor sweat in fustian. "See your calling, brethren." It is an *high* calling (Phil. iii:14). You are joined to Christ your Head. Your fellowships are angels and saints. It is a *holy* calling (2 Tim. i:9). A Holy Spirit is your guest; how dare you affiliate with a corrupt world? It is a *heavenly* calling (Heb. iii:7); it has cut you off from this age, and linked you to destinies and purposes unseen and future.

October 11. "Know how thou oughtest to behave thyself in * * * the Church of the living God" (1 Tim. iii:14).

We believe we may be caught up at any moment. And we believe we shall return with the Lord to participate in His judgment upon sinners. All about us are people who do not believe these things, and our *words* make no impression upon them. Is there anything in our *conduct* that will give them an opportunity to say. "You preached one way, and you practiced another. Yow deceived us by your own laxness and conformity to our ways."

October 12. "To her was granted that she should be arrayed in fine linen, clean and bright" (Mary) (Rev. xix:8).

When viewed as a *woman*, the Church wears no ornaments but purity and simplicity. When seen as a *city*, decoration is in place. Her rival, the Harlot, displays gilt and gay colors. Ever since Eve's disobedience made her naked, pursuit after clothes has been the deadliest sin of the world. Commerce largely impinges on apparel. A few beads will buy the souls of savages. Blessed secret shown the Church! All human righteousness is but "filthy rags."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

October 13. "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. xii:7).

That is, for the profit of other. If we could return to the primitive ideal, we should cease telling how gifted or useful any man is. While salvation is *individual*, the gifts of the Spirit which accompany salvation are for *others*. All talents are for the enrichment of the Body. Since every member is bound to glorify one Lord, all comparison of gifts distorts the ideal, by producing jealousy and emulation. These very gifts are said to be "given," "prepared," "ordained," so that boasting is excluded (Rom. xii:4-6).

October 14. "I have espoused you to one husband, that I may present a chaste virgin to Christ" (2 Cor. xi:2).

As regards union with Christ, the Church is a Bride. As in marriage "twain become one flesh," this symbol perfectly harmonizes with that of "Body." Priestly marriage of old was under three restrictions. The High Priest might not marry a *widow*, nor a *divorced woman*, nor an harlot. So the Lord Jesus must have the Church's *first* love, her *just* love, and her *sole* love (Lev. xxi:14).

October 15. "He who walketh in the midst of the seven golden candlesticks" (Rev. ii:1).

Thus we are "one in Him," though some of us may be rich, some poor, some cultured, some ignorant. Yet no domestic relation is violated; *servants* must *obey* masters; *husbands* be *tender* because of the Church; *children* obey "in the Lord." Is the Lord Jesus "in the midst" of our families? Is He "in the midst" of our business? Is He "in the midst" of our recreations? If He be not in our midst during the week, we shall have no realization of His presence on Sunday.

October 16. "In a great house there are not only vessels of gold and of silver, but also of wood and of earth" (2 Tim. ii:20).

The "great house" suggests the Church of God. The "vessels" are forms of ministry. In domestic use pottery is more needful than gold. The contents is the chief thing about a vessel. Paul bore about a "treasure," but it was contained in an "earthen vessel." Some Levites carried the golden vessels of the Tabernacle; others carried the ash pans; but all worked without confusion. One ornament every Christian may bear, the ornament of a "meek and quiet spirit," which is of "great price."

October 17. "My spirit remaineth among you: fear ye not" (Hag. ii:15).

These words have a pathetic bearing upon the present Laodicean phase of the Church. There is much being done, but to little purpose. Division is in place of unity; machinery in place of ministry. The Church is sowing much, but bringing in little; for evangelization in nowise overtakes heathenism. To the faithful few who mourn "the drought upon the land," comes this assurance: So long as some can "*pray* in the Spirit," and "*give thanks* in the Spirit," the Lord says, "I am with you."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

October 18. "In whom ye also are builded together for an habitation of God through the Spirit" (Eph. ii:22).

To the Ephesian saints, who dwelt under the shadow of the Temple of the great goddess Diana, these words conveyed peculiar teaching. They *saw* the magnificent shrine of the goddess. They could *not see*, except by faith, the glory of this invisible Temple. To the ecclesiastic Jew who "took pleasure" in the costly stones of Zion, it was equally wonderful news to learn that they both, heathen and Jew, had been appointed "living stones;" chosen, quarried, fashioned, exalted, cemented for the indwelling of a true Shekinah presence (1 Pet. ii:4-9).

October 19. "I am jealous over you with godly jealousy" (2 Cor. xi:2).

Why? Lest the virgin Church become defiled. There is a correspondence between the natural and the spiritual even in degeneracy. What the modern maiden is, the latter-day Church has become. Garments have taken the place of graces. Shams have supplanted simplicity. Deformity hides under decoration. But blessed be God, not everything churchly will be "spued out." There are "a few names which have not defiled their garments," and these shall "walk in white, for they are worthy."

October 20. "The flock over which the Holy Ghost hath made you overseers, to feed the Church of God" (Acts xx:28).

In the early Church were two kinds of office-bearers—the Itinerant and the Stationary. Among the first were Apostles and Evangelists. Among the second were Elders and Deacons. Elders were always plural and ministered the spiritual affairs. The modern term "missionary" was unknown. The field for Apostle and Evangelist was always "the region beyond." *Locality* alone distinguished churches; never *doctrines* or *men*. We never read of Wesleyans, Lutherans, Baptists or Universalists. It was simply "The Church of God," in such a place (1 Cor. 1:i; Eph. 1:i).

October 21. "Prepared as a Bride, adorned for her husband" (Rev. xxi:2).

In Eve we may see the forecast of the Church's creation (Gen. ii:23; Eph. v:30). In Esther, her preparation for her royal marriage In Rebekah, her adorning, and the Spirit's revelations of the true Isaac. In Abigail, who recognized the king in his rejection, her future destiny. In Jezebel, what the Church will become if she apostatize. Because woman was to be the notable type of the Church, we find her put under headship; commanded to be veiled; forbidden administrative authority; and enjoined to subjection, like Sarah, who called Abraham "lord."

October 22. "We have thought of thy loving kindness in the midst of thy temple" (Ps. xlviii:9).

Wandering thoughts in worship are a source of distress to many. How can thoughts that have roamed earthward all the week, at the Lord's table be brought into captivity to the obedience of Christ? A scene in Luke will help us. Into the midst of a distracted company the Lord appears, saying, "Why do *thoughts* arise in your hearts?

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Behold my hands, and my feet." So *Himself* becomes the magnet to draw all contemplation off from every distracting circumstance. Only by looking away to Him can thoughts be captured and doubts cured.

October 23. "And the Lord added to the Church daily such as should be saved" (Acts ii:47).

The idea is, "the Lord was adding those being saved, day by day together." Two facts stand out. First, the *class* being saved. These were Jews, long exclusive and arrogant in self-righteousness. So their *character*, rather than their *salvation*, for the moment becomes the emphatic thing. Second, these saved ones were "being added together." This was the wonder; and this "adding together" gives us the best and simplest definition of the Church anywhere recorded in the New Testament.

October 24. "Upon this rock will I build my Church" (Matt. xvi:18).

There is a far-reaching play upon words here. "Thou art Petros (a stone), and upon this Rock (petra) will I build my Church." As the Temple was built upon an actual rock, so the Church was to be founded upon a spiritual Rock. As David the person is connected with the Kingdom, so Peter the person is related to the Church. Peter was the first "living stone" in the new spiritual house. This he explains (1 Peter ii:4-8). Yet he was not the exclusive foundation of the Church (Gal. ii:9).

October 25. "The gates of hell (hades) shall not prevail against it" (Matt. xvi:18).

Death is the way by which every creature passes through the "gates of hades." But no saint can be detained in that unseen world beyond the Resurrection day. A powerful and persistent foe is set against the Church. The word "against" teaches this. So it is not promised that the Church shall *prevail over* the kingdom of Satan, but negatively, the Church shall be kept and defended, till Satan's rule is overthrown, and the gates of the grave be flung wide open, for the whole Church to return triumphant.

October 26. "I will give unto thee the keys of the Kingdom of heaven" (Matt. xvi:19).

The Kingdom in its mystery form was already in the world. The "word of the Kingdom" had been sown in men's hearts. But Judaism was a locked house. The Church was to break down all barriers of Jew and Gentile. To Peter was committed the first privilege of "opening the door of faith to the Gentiles." But in this authority, while he was to be *eminent*, he was not to be *exclusive*; as the ministry of Paul and Barnabas and Philip conclusively shows (Acts xiv:27).

October 27. "The Apostles' doctrine, and fellowship, and the breaking of bread, and in prayers" (Acts ii:42).

These four features characterized an early Church. Notice, no allusion is made to the architecture. The "doctrine" was "Jesus and the resurrection." The "fellowship" not merely companionship but systematic almsgiving. The "breaking of bread" was frequent

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and informal. The "prayers" a form of service (Acts xvi:13). A modern church is different. It contains a hireling ministry; a godless choir; an impure gospel; lack of discipline; communicants who dress like theatre-goers; singers who are sneering sceptics; and deacons who cannot rule their own houses.

October 28. "Prayer was made without ceasing of the Church unto God for him" (Acts xii:5).

God has two ways of dealing with His saints—the *governmental* and the *individual.* In proportion as the Church realizes her oneness in Christ, all members "bear one another's burdens," and all sorrows become *governmental.* This providence was meant for the *Church* rather than for the *Apostle.* In no better way could the infant Church have been unified in heart, and keyed to compacted faith, than by this common affliction to its most useful member.

October 29. "Ye are come unto * * * the general assembly and Church of the first-born" (Heb. xii:23).

The whole passage is magnificent and mysterious. Much has been said on it, but little light given. Two facts are certain. The scene is for *present* comfort, though the present time by no means exhausts it. The Greek indicates, "Ye have already come to an high festival, and full assembly of first born ones." Into this state of graded glories, of which eight are mentioned, we believers have been *welcomed.* Sinai and its terrors are past, and we are now allied in fellowship to the highest conditions and holiest beings of which we have any revelation.

October 30. "The seven candlesticks * * * are the seven Churches" (Rev. i:20).

This figure is a departure from the usual idea of *oneness,* and sets forth the Churches' *isolated responsibility* to cast light in *independent localities.* The *lampstand,* rather than the *light,* is prominent. Of old the candesticks were much ornamented. Each Church by beauty of *deportment* was to be conspicuous. And if there were not these "works," the candlestick was disqualified from bearing the light, for no unpolished lampstand could please the eye of the Great High Priest.

October 31. "The Spirit and the Bride say come" (Rev. xxii:17).

Pre-eminent above all other graces, the true Church must be a *waiting Church.* She may *witness,* and she may *warfare,* but if she does not *watch,* with all her assumption, she is disloyal to her Bridegroom. He has commanded it. It is the proof of devotion. If we love an absent friend we are sure to long and look for his arrival. The symbol "bride" has no meaning if it does not set forth that tender love and yearning which makes lovers miserable while distance divides them. And because the Church is one Body the early Christians watched equally with the last, for the common "Hope."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Heart of the Lesson

By Arthur Forest Wells

RECOGNIZING OUR DEBT TO OTHERS
Oct. 6. Neh. iv:15-23; Mark xii:28-34; Rom. xv:1-7; Phil. ii:1-8; Col. iii:12, iv:1; James ii:14-17

Golden Text, Phil ii:4
Daily Readings

Mon., Sept. 30, Neh. iv:15-23 Tues., Oct 1, Mark xii:28-40 Wed, Oct. 2, Rom. xv:1-7. Thurs., Oct. 3, Phil. ii:1-8. Fri., Oct. 4, Col. iii:12-17. Sat., Oct. 5, James ii:14-26. Sun., Oct. 6, Psa. xl:1-17.

The Outline of the Lesson

I. Tools and Weapons (Neh. iv:15-23). II. The Great Commandment (Mark xii:28-34). III. Pleasing the Neighbor (Rom. xv:1-7). IV. The Mind of Christ (Phil. ii:1-8). V. The Garment of Christian Conduct (Col. iii:12). VI. Masters and Servants (Col. iv:1). VII. The Test of Good Works (James ii:14-17).

The Heart of the Lesson

Of the seven texts of this lesson, we choose one for the basis of the following comments. We take the liberty, however, of adding three verses in order to have the whole truth before us in one passage. We have in mind Mark xii:28-37. Compare xxii:34-46 Matt. Here are three ideas, Law, Love and Christ. "Love . . . is the fulfilment of the law" (Rom. xiii:10). But love is possible only through the Lord Jesus Christ. "Hereby know we love, because He laid down His life for us" (1 John iii:16). "We love, because He first loved us" (1 John iv:19). "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii:3-4).

After our Lord Jesus Christ had given His parable of the Marriage Feast and the slighted invitation, the Pharisees "went," "and took counsel how they might ensnare Him in (His) talk." Their first attempt at this was through a question concerning the tribute to Caesar. But the Lord quickly vanquished them with an "answer full of miracle"; for we read, "When they heard it, they marvelled, and left Him, and went away." The Pharisees seem to have had an understanding with the Sadducees; for we read, "On that day there came to Him Sadducees," with their question concerning the resurrection. Our Lord informed them that they erred, "not knowing the Scriptures, nor the power of God." This reply astonished the multitudes. It was then that one of the scribes came with this question, "What commandment is first of all?" "But their minds were hardened; for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed (to them) that it is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart" (2 Cor. iii:14-15).

The Lord Jesus answered the question of the scribe most marvellously. Compare Deut. vi:5 and Lev. xix:18. But observe carefully that it was a definite reply to a precise inquiry. Now, this interrogation concerned the fact of the chief commandment. It was a question of law with the scribe. The Lord instructed him accordingly. That is to say, He gave His infallible information concerning a very

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

weighty legal matter. His answer was in no way a proclamation of the gospel of the grace of God. We do not deny that those who are saved by grace through faith should manifest such supreme love. Rom. viii:3-4 safeguards us from such an error. But we do emphasize the fact that this reply of the Lord has nothing to do with the initial stage of the salvation of sinners. It was a Divine answer to a human question about law. Since law does not save (Rom. iii:19-20); no comment concerning it can have bearing upon the origin of the new birth.

The truth of this statement is illustrated in the spiritual standing of the scribe. Although he possessed a praiseworthy knowledge of Scripture, and manifested keen discernment in the matter of faith and words, our Lord had to declare to him, "Thou art not far from the kingdom of God." Since he was not far from the kingdom of God, it follows that he was not in that kingdom. That is to say, that knowledge of our highest duty to God and man does not guarantee entrance into the eternal fellowship with God, for life and service.

Mark tells us at this point that "no man after that durst ask Him any question." The law stops the mouths of sinners. "Now we know that what things so ever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God; because by the works of the law shall no flesh be justified in His sight; for through the law (cometh) the knowledge of sin" (Rom. iii:19-20).

But it is not the will of our Saviour to let us continue in such a state. It is therefore most significant that He followed up His answer to the scribe concerning the law by His own question concerning Himself. That is to say, our Lord would have us understand that the greatest question of life is not one about law, but one about the Son of God. "But who say ye that I am?" (Matt. xvi:15). We come, therefore, to this conclusion about the recognition of our debt to others, namely, we must understand the law of that responsibility; we must have the willingness of a loving heart to express it; and we must recognize that this ethical requirement is possible on, in and through the Lord Jesus Christ. "For the love of Christ constraineth us" (2 Cor. v:14). "I can do all things in Him that strengtheneth me" Phil. (iv:13).

KEEPING FIT FOR THE SAKE OF OTHERS

Oct. 13. Dan. i:8-20; 1 Cor. ix:19-27; 1 Tim. iv:7-12; 2 Tim. ii:1-5
Golden Text, 1 Cor. vi:19-20

Daily Readings

Mon., Oct. 7 (Psa. lxvi:1-20). Tues., Oct. 8 (Dan. i:8-20). Wed., Oct 9 (1 Cor. ix:19-27). Thurs., Oct. 10 (1 Tim. iv:7-12). Fri., Oct. 11 (2 Tim. ii:1-5). Sat., Oct. 12 (Rom. xiv:13-23). Sun., Oct. 13 (1 Cor. x:23-33).

The Outline of the Lesson

I. Daniel's Moral Victory (Dan. i:8-20). II. The Right Use of Freedom (1 Cor. ix:19-27). III. Profitable Godliness (1 Tim. iv:7-12). IV. Avoidance of Entanglements (2 Tim. ii:1-5).

The Heart of the Lesson

It is one of the important revelations of Scripture that there exists a vital inter-relationship between the members of the human race. The basis of this condition may be found in our common origin. "He made of one every nation of men to dwell on all the face of the earth" (Acts xvii:26). What one man does effects another. The most con-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sequential and, at the same time, the saddest expression of this inter-relationship, on the plane of the natural, is to be found in the effect of Adam's sin on all his posterity. "As through one man sin entered into the world, and death through sin; and so death passed unto all men" (Rom. v:12). We see the working of the same principle at the time of David's proud numbering of Israel. The king sinned; and the people suffered with him. "And David spake unto Jehovah when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done perversely; but these sheep, what have they done? Let Thy hand, I pray Thee, be against me, and against my father's house" (2 Sam. xxiv:17). We detect the same law at work in the case of Achan's relation to Israel. Achan was not a federal head in Israel, as Adam was to the human race, nor even as David was the representative of the nation, yet the Holy Spirit wrote, "But the children of Israel committed a trespass in the devoted thing; for Achan . . . took of the devoted thing: and the anger of Jehovah was kindled against the children of Israel" (Josh. vii:1).

We are glad to say, however, that there is an infinitely blessed application of the same principle, on the plane of the supernatural, by grace through faith, in the federal headship of the Lord Jesus Christ. "For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one Man, Jesus Christ, abound unto the many" (Rom. v:15). When we are talking about keeping fit for the sake of others, what shall we say in the presence of the consecration of the Lord Jesus Christ for us? When John the Baptist hesitated to baptize our Substitute, He replied, "Suffer it now: for thus it becometh us to fulfil all righteousness" (Matt. iii:15). In His high-priestly prayer, He said, "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth" (John xvii:19). And Paul must write this glorious praise, "To the praise of the glory of His grace, which He freely bestowed on us in the Beloved" (Ephes. i:6). Once more, note His grace in the following promise, "Because I live, ye shall live also" (John xiv:19).

In a much lesser degree we too are able to become a blessing to others. The lad who came to the great multitude on the shores of the Sea of Galilee with five loaves and two fishes, did not realize what a channel of blessing he would be before night came; but the fact is that his small supply was multiplied by the Lord to feed five thousand men (John vi:1-14). And so it was, when Paul was saved, and began preaching Christ crucified, that "the church throughout all Judaea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied" (Acts ix:31).

It behooves us therefore to watch ourselves that we may be a blessing and not a curse to mankind. I have read of a teacher who neglected her duties in school because she was continually preoccupied with her own love affair. One of the boys, who noticed the teacher's absent-mindedness, wagered with some classmates that he could give her a wrong answer without having her detect the error. The test came in a class in geography. This particular pupil was asked to give the boundaries of a certain state. He gave a most ridiculous answer; but the teacher absent-mindedly pronounced his answer correct. From that time forth that boy was the master of that school room. And, having discovered his power, he misused it, until he was caught by the arm of the law for leading a wicked life. So can a teacher become a curse to her pupils!

The question now arises, What can we do to keep fit for the sake of others? The first answer to this problem is, Believe what God has

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

said about our position in the Lord Jesus Christ. "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ" (Rom. vi:11). "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own? For ye were bought with a price" (1 Cor. vi:19-20). The second answer to this problem is the sequel to the first: it is this, Yield your body, soul and spirit to the will of God. "Neither present your members unto sin (as) instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members (as) instruments of righteousness unto God" (Rom. vi:13). Having claimed "the mercies of God," it is for you "to present your bodies a living sacrifice, holy, acceptable to God (which is) your spiritual service. And be not fashioned according to this world (or, age): but be ye transformed by the renewing of your mind" (Rom. xii:1-2). Our Lord gave us the secret in John xvii:18-19, "As Thou didst send Me into the world, even so sent I them into the world. And for their sakes I sanctify (or, consecrate) Myself, that they themselves also may be sanctified in truth."

USEFUL WORK A CHRISTIAN DUTY

Oct. 20 Gen. 2:15; Ex. 20:9; Neh. 6:3; John 5:17; 9:4; Acts 20:33-35; 2 Thess. 3:6-12; Eph. 4:28.

Golden Text, 2 Thess. iii:10

Daily Readings

Mon., Oct. 14 (Gen. ii:4-17). Tues., Oct. 15 (Exod. xx:1-17). Wed, Oct. 16 (Neh. vi:1-9). Thurs., Oct. 17 (John v:1-18). Fri., Oct. 18 (John ix:1-41). Sat., Oct. 19 (Acts xx:18-35). Sun., Oct. 20 (2 Thess. iii:1-17).

The Outline of the Lesson

I. Adam in the Garden of Eden (Gen. ii:15). II. The First Half of the Fourth Commandment (Exod. xx:9). III. Nehemiah at Work (Neh. vi:3). IV. The Work of the Father and the Son (John v:17). V. The Time for Work (John ix:4). VI. Paul at Ephesus (Acts xx:33-35). VII. Command to Withdraw from Loafers (2 Thess. iii:6-12). VIII. Work and Benevolence (Ephes. iv:28).

The Heart of the Lesson

The Scriptures reveal work as a duty common to all men. This universal requirement for man is not only indicated in God's charge to Adam to dress and keep the garden of Eden, when he was yet without sin; but it was restated in God's law to fallen man who had come out of Egypt by virtue of the blood of the lamb and the strong arm of Jehovah; and it has been reaffirmed in the teaching of the Holy Spirit to the Church. It is as much a man's duty to work, as it is his duty to be honest. The idle rich are as guilty as the tramp of violating the law of God by doing nothing useful. A foreman asked an employee what he was doing. The boy, assuming that his employer was suspecting him to be guilty of some mischief, replied that he was doing nothing. Whereupon he received the following rebuke, "Well, you ought to be doing something."

We should work, because God is a Worker. "Six days shalt thou labor, and do all thy work; . . . for in six days Jehovah made heaven and earth, the sea, and all that in them is." "My Father worketh even unto now, and I work." One of the exalted titles of the Lord Jesus Christ is that of Servant. "Behold, My Servant shall deal wisely, He shall be exalted and lifted up, and shall be very high"

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

(Isa. lii:13). He Himself said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. xx:28). It is true that He does not put us into the class of servants, but into the class of His friends (John xv:14-15), yet He does say, "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant" (Matt. xx:26-27). The Apostles did not hesitate to call themselves servants of Jesus Christ (Rom. i:1; James 1:1; 2 Psa. i:1; Jude i:1; Rev. i:1).

We should work, because work brings its own blessing. We must not confuse the curse that is upon the labor of man in his sin with the pure work which God arranged for His obedient creature. Contrast Gen.2:15 with iii:17-19. Every honest laborer can testify to the presence of the sweat; but he can also witness to the fact of pleasure that comes with the work that is well done. It may be that this materialistic age, which looks so often upon industry as just a necessary means unto nothing better than a silver dollar, has lost much of the joy that comes to the faithful artist and artisan; but that joy is still possible to him who is not slothful in diligence; who is fervent in spirit; and who serves the Lord (Rom. xii:11).

We should work, whenever work is possible for us, because it is a curse not to do so. One of the greatest prices that men pay for idleness is the loss of appetite and rest. The loafer can have no real interest in life; nor can he really appreciate a pillow of peace. Furthermore, an idle body, as an idle brain, is the devil's workshop. This was one of the practical problems which the Apostle had to meet in Thessalonica. The idler became a busybody and caused disorder. The evil was so serious that the Apostle had to charge the faithful Christians to withdraw themselves from the loafers. The seriousness of that condition becomes all the more apparent when we compare Paul's words to the Thessalonians on this matter with those of John concerning the treatment of those who brought in another doctrine (2 John i:9-11). Beware of that day for Church and State, when the Athenians and the sojourners among them spend "their time in nothing else, but either to tell or to hear some new thing" (Acts xvii:21).

We should work, because it is the pleasure of God to recompense His faithful servants with precious rewards. "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things (done) in the body, according to what he hath done, whether (it be) good or bad" (2 Cor. v:10). "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is" (Rev. xxii:12). "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life" (Matt. xix:29). Happy indeed will the faithful servants be, when their work has been done, and they hear the Lord say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord" (Matt. xxv:21, 23).

All honest work is honorable; but some work is more important than others. It is not the privilege of everyone to spend all his time in the Gospel ministry; but that is not a disadvantage for any one. All honorable work may be done for the glory of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x:31). "And whatsoever ye do, in word or in deed, (do) all in the name of the Lord Jesus, giving thanks to God the Father through Him" (Col. iii:17). "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

grace of God; if any man speaketh, (speaking) as it were oracles of God; if any man ministereth (ministering), as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen" (1 Peter iv:10-11). And then remember that the following principle is always applicable to the obedient servants, "As his share is that goeth down to battle, so shall his share be that tarrieth with the baggage: they shall share alike" (1 Sam. xxx:24).

THE CHRISTIAN VIEW OF RECREATION

Oct. 27. Jer. xxxi:12-13; Zech. viii:5; Matt. xi:16-19; Mark ii:18-28; vi:30-32; John ii:1-11
Golden Text, John x:10

Daily Readings

Mon., Oct 21 (Jer. xxxi:10-14). Tues., Oct. 22 (Zech. viii:1-8). Wed., Oct. 23, (Matt. xi:2-19). Thurs., Oct. 24 (Mark ii:18-28). Fri., Oct. 25 (Mark vii:30-44). Sat., Oct. 26 (John ii:1-11). Sun., Oct. 27 (Phil. iv:4-9).

The Outline of the Lesson

I. The Joy of Gathered Israel (Jer. xxxi:12-13). II. Playing Boys and Girls in Zion (Zech. viii:5). III. Children in the Marketplaces (Matt. xi:16-19). IV. No Fasting Among the Companions of the Bridegroom (Mark ii:18-28). V. Rest in a Desert (Mark vi:30-32). VI. Jesus at the Marriage in Cana (John ii:1-11).

The Heart of the Lesson

The subject of this lesson is, "The Christian View of Recreation." But it should be observed that some of the above texts are not Christian but Hebrew texts. That is to say, they relate to conditions of the kingdom and not of the Church. Yet, since the God of the kingdom is the God of the Church, we may apply the principles concerning recreation enunciated in them to ourselves. The God who justified Abraham is the God who justifies us. And so we may say that the Lord who refreshed David and Elijah is the Lord who recreates us. "Jesus Christ (is) the same yesterday and today (yea), and for ever" (Heb. xiii:8). The happy God (Rom. ix:5) wants us to be happy (Ephes. i:3).

A beautiful story is told about Dr. C. I. Scofield's trust in God for His supply for the necessity for recreation. With his advancing years he very much wished for an automobile. He was telling a minister friend about this one time, and how, with his desire for a car, he decided to pray for it. "And," said he, "God heard my prayer and answered it, and He sent me an automobile." The minister was surprised; but, after a moment's thought, said he believed he might start praying for one too in order that he might be more efficient in his pastoral work. But Dr. Scofield smiled and said, "Well, if you believe that you could render better service as a Christian minister with an automobile, and believe that you ought to ask God for it for that purpose, you do so. But I didn't ask God for an automobile in order to render better service. I told God that I had worked pretty hard all my life, and that I was getting on in years, and that I wanted an automobile as a toy, a plaything, something in which to rest and enjoy myself. And God sent it to me."

Recreation is one of the reoccuring needs of the faithful servant of the Lord. He Himself once sat by the well, when He was weary with His journey, and asked for a drink (John iv:6-7). At another time He was constrained to say, "Come ye yourselves apart into a desert

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

place, and rest a while" (Mark vi:31). Mark explains that the reason for this invitation was the fact that "there were many coming and going, and they had no leisure so much as to eat" (vi:31). There may be some who have more need of work than of rest; as in the case of a certain church which had just received a new pastor. One of the members expressed the hope that he would be faithful to feed the flock; but he replied to this more-than-agreeably-plump saint that it was his conviction that the members did not need food as much as they needed exercise. Be that as it may, I am happy to know of some Christians who are most faithful in regard to their church duties. Indeed, some of them are doing far more than they may be expected to do by way of comparison with others. I spoke to one such recently, and I could not help telling him that he needed rest. Ah, yes, those who loaf in the Lord's vineyard need a recreation too; but it is of another kind. They are often very tired, but for quite another reason. They may have been indulging in pleasures and vacations and holidays which have sapped their strength. There are enervating pleasures; and there recreative joys. The difference between them is tremendous.

How shall we secure the necessary recreation? In some cases, it may be that our answer should move upon a very natural plane. Many saints neglect the ordinary means of refreshment. Some there are who have never learned to play. They cannot relax. They have never had an avocation to really rebuild themselves for their vocation. It may not sound very religious to speak of hobbies; but they may represent a common-sense remedy for some people's tiredness. Having said that, let me hasten very quickly to what is infinitely more important. Most men are far more in need of Divine joys than human toys. They need to go to the ocean of God's love far more than they need the sea shore of earth. Their misuse of holidays makes their souls cry out for God's sabbath. There is a song called "Come Ye Yourselves Apart," which expresses the spiritual answer to the question we are now considering. It contains the following truth:

Come ye yourselves apart and rest awhile, W ary, I know it of the press and throng. Wipe from your brow the sweat and dust of toil, And in My quiet strength again be strong.

Come ye aside from all the world holds dear. For converse which the world has never known, Along with Me and with My Father here, With Me and with My Father not alone.

Come, tell Me all that ye have said and done, Your victories and failures, hopes and fears. I know how hardly souls are wooed and won: My choicest wreaths are always wet with tears.

Come ye and rest; the journey is too great, And ye will faint beside the way and sink: The bread of life is here for you to eat, And here for you the wine of love to drink.

Then fresh from converse with your Lord, return, And work till daylight softens into even: The brief hours are not lost in which ye learn more of your Master and His rest in heav'n.

"High in the Father's house above,
"My mansion is prepared;
"There is the rest, the home I love,
"And there my bright reward."

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI NOVEMBER, 1929 No. 5

Editorial Notes

He Himself

They had left Jerusalem on that memorable, never to be forgotten day. And as they traveled along the road they talked of the wonderful things of that day. Is it true that He whom we believed to be the Messiah, Jesus of Nazareth, whom they crucified, left an empty sepulchre behind and is alive? Did those women, whom we saw this morning, really see angels? Did the angels say to them "He is alive"? Then think, may one have said to the other, several more of our companions told us that they went out to the garden, they saw the sepulchre; it was empty. But how strange—Him they saw not. Perhaps they said and reasoned, "He always loved to be with His disciples; why does He hide Himself now?" Perhaps it is only a rumor and the message "He is not here, He is risen" is a false report.

And suddenly while they talked together of all these things which had happened, another person joined the two who journeyed towards Emmaus. "And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him" (Luke xxiv: 15-16). Oh, blessed moment when He drew near to walk with them, to talk to them and finally to reveal Himself! Blessed be His Name! He is still the same; He still draws near, He still walks with His own to talk to their hearts, and still He reveals Himself. He is always with His own. I am with you always, He assures us. Wherever two or three are gathered together unto His Name there He is in the midst. While this is blessedly true, yet it is also true that "Himself draws near" at certain times and seasons in a

Our Hope 36 (1929-1930)

special way and manner. When can we expect Him to come very close to us and draw near? Surely at the time when we are like those two disciples, perplexed and sad. Then His loving heart is touched with the feeling of our infirmities (Hebrews iv:15) and He draws near to help us. When we weep and are filled with sorrow, when "trials like sea-billows roll," then He draws near.

Thus it was when Mary and Martha were weeping, because their brother Lazarus had died; then He drew near and Mary fell down at His feet weeping and He wept with her. When we suffer wrong, are misunderstood or persecuted; when we are bearing a little of His reproach, then He draws near to comfort and to cheer. Then we find Him our burden-bearer, our caretaker, and all will be well.

"Just to leave in His own hand
Little things, all ye cannot understand.
All that stings! Just to let Him take the care
Sorely pressing, finding all we let Him bear
Changed to blessing.
This is all! and yet the way
Marked by Him who loves thee best."

And when He drew near and talked to them their hearts burned within them. There is always that blessed heart-burning when He speaks. But it was, according to the words of those two disciples, "while He opened to us the Scriptures." And this is still His way. Would we draw closer to Him and have Him closer? The Scriptures will accomplish these blessed results. And like these two disciples we too can pray "Abide with us, for it is toward evening and the day is far spent." And ere long He Himself will draw near, when the hour strikes, that hour of glory known before the world's foundation, when He comes to receive His beloved ones. Oh! can there be anything more glorious, more wonderful, more blessed than real fellowship with the Son of God!

✠

Our Fellowship

The beloved disciple wrote his first Epistle as a family letter from the Father to His "little children" who are in the world. "Sublime is the beginning of this gracious, yet

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

searching, document. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ."

The "beginning" mentioned in these verses is different from the beginning mentioned in the first verse of the Gospel of John. It means the manifestation of the Son of God, the true God and the eternal life, in His incarnation among men. "And the Word was made flesh and tabernacled among us, and we beheld His glory, the glory of the Only Begotten of the Father, full of grace and truth" (John. i:14). John and his fellow disciples had walked and talked with Him. They knew Him, the Word of Life, intimately. They were close to Him, had heard Him, they saw Him with their eyes, they gazed upon Him, their hands handled Him as His companions. In Him and with Him they enjoyed fellowship with the Father and with His Son Jesus Christ. And these things are declared to the other members of the family of God so that they might share the same fellowship. Believers are in possession of eternal life, and He, the Son of God, is that eternal life; because believers possess this life and are His, they are fitted for such a wonderful fellowship.

But in what does this fellowship consist? Fellowship means "having things in common." What then can we have in common with God, the Father of our Lord Jesus Christ? The Father's delight is in Him, His Son, who pleased Him so perfectly in His life of humiliation and obedience. For God His Son is the One altogether lovely. We knowing the Son, believing on Him, contemplating Him, also find our delight in Him; He is for us the One altogether lovely. As we delight ourselves in Him, in His obedience, in what He is in love and devotion to the Father, we share the same with the Father. This is fellowship with the Father. Whenever we praise and thank the Father for His Son, express to Him

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

our deepest appreciation of Him, His unspeakable gift, and tell the Father how we love His Son, long to be more like Him and walk in humiliation and obedience, even as He walked—this is fellowship with the Father.

And the Lord Jesus Christ, our Lord, has made known unto us the Father. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and to whomsoever the Son will reveal Him" (Matt. xi:27). John in his Gospel records the many blessed words of the Son concerning His Father and our Father. In the five chapters, beginning with the feet-washing and ending with the great intercessory prayer of our Lord (John. xiii-xvii) the word "Father" occurs fifty times. Therefore through the Son and in Him we know the Father and the Father's love. The delight of our Lord on earth was to do the Father's will, to glorify Him in a life of perfect devotion and obedience. And as we delight ourselves in the Father, honor Him, yield obedience to Him, we have fellowship with the Son, for we know and enjoy the Father through the Son. Such is the simple meaning of fellowship with the Father and the Son. In such fellowship our joy is indeed full; it is heaven, though not yet in fullness; for the fullness will be enjoyed in everlasting glory.

The indwelling Holy Spirit is the power which enables every child of God to know and to enjoy this fellowship.

But God is Light and in Him there is no darkness at all. Fellowship with the Father and the Son means, therefore, to have fellowship with light, and that excludes darkness. "If we say that we have fellowship with Him and walk in darkness, we lie and the truth is not in us." If a believer professes to have such fellowship and walks deliberately in darkness, he lies and deceives himself.

"But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." But what is this walk in the light? It is not walking according to the light we have, nor is it, as some teach, a perfect and sinless life. Walking in the light means *where* we walk and not *how* we walk. It signifies a daily walk in His presence, with

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

our will, and in the light of Himself, judging everything that does not answer to that light. He who walks in the light, brings everything which is not right in His presence, where it is exposed to His light, then there is confession and self-judgment. Such is the walk in the light which fellowship with God demands. This true walk in the light also shows us what we are in His sight. Sin is in us. But we have no consciousness of it as resting upon us, though we know that sin is in us; in His fellowship we know that "the blood of Jesus Christ His Son cleanseth us from all sin."

To this must be added the additional truth as revealed in the beginning of the second chapter in the first Epistle of John. Christ is our advocate with the Father. Whenever a child of God sins, and his sin severs the fellowship with the Father and the Son, He exercises His office as Advocate in our behalf. Then we are enabled through the power of the Holy Spirit to confess our sins; this is followed at once by forgiveness and cleansing and the interrupted fellowship is restored. But let us not forget that this unseen fellowship which is ours must become visible in our lives.

God is light, He is righteous and holy. Therefore fellowship with Him must manifest in our lives righteousness. "Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous" (I John iii:7). God is love. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John iv:7–8). "For this is the message that ye heard from the beginning, that we should love one another" (I John iii:11). A separated life, a righteous life and a life of love, love for the brethren, are the visible evidences of our fellowship with the Father and with His Son, Jesus Christ our Lord.

✠

The Right Hand and the Stars

The Bible speaks frequently of the right hand of God. It is a symbolical expression. When we read of the mouth of the Lord, the eyes of the Lord, the ears of the Lord it is a figure of speech to teach us

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

creatures of the dust, that as we speak, as we see and as we hear, so the Lord speaks, sees and hears. The right hand denotes power. "Thy right hand, O Lord, is become glorious in power" (Exod xv:6). "O Thou that savest by Thy right hand them which put their trust in Thee" (Psa. xvii:7). "Thy right hand has holden me up" (Psa. xviii:35). "Thy right hand is full of righteousness" (Psa. xlviii:10). "Save with Thy right hand" (Psa. lx:5). "His right hand, and His holy arm, hath gotten Him the victory" (Psa. xcviii:1).

Many other passages might be cited. The right hand of God in salvation is He, who has taken His place at the right hand of the majesty on high, our Lord Jesus Christ. The power of God to save is vested in His ever blessed Son, our Lord.

In that great opening vision of the last book of the Bible, the Revelation of Jesus Christ, we behold Him amidst the seven golden candlesticks and here we read in the symbolical language "and He had in His right hand seven stars" (Rev. i:16). Whom do these seven stars represent? We read at the end of this first chapter of Revelation: "The seven stars are the angels of the seven churches." But who are the seven angels?

Most expositors of Revelation say that they signify the elders, or bishops, in charge of the different churches to which the messages are addressed. But this view is far from being satisfactory. Angels are messengers; they are in the heavenlies, they are near to God; they are worshipers; they are obedient servants doing His will. They are not actual, literal angels, but they represent those in the seven churches, who possess angelic characteristics, that is the true believers. They belong to the heavenlies and are there in Christ Jesus; they are near to God; they are messengers; they are servants and worshipers. In each of these churches, prophetically the seven periods of the whole Church, as we have shown in our exposition of Revelation, there were and are found true believers alongside of the professing element. These true believers then are repre-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sented by the seven angels and are especially addressed in these messages.

And here is the blessed and comforting thought. In every period of the Church, beginning with the Post-Apostolic age down to our times, the Laodicean age, the Lord Jesus Christ has held safe and secure His own believing people in His right hand, the hand of power. We wonder if He did not have this in mind when He said of His own: "And I give unto them eternal life, and they shall in no wise perish, neither shall any man pluck them out of my hand" (John x:28). He holds us fast and none of those who have eternal life can ever perish.

Evil are our days; perilous times are upon us in every way. Satan's kingdom is stirred up against the future heirs of glory, the coming tenants of the heavenlies and the Father's house. We need not fear for we are in His right hand. So go onward and forward assured of your victory and glorious destiny in Him who is soon coming again, and who will execute the appointed judgments over the earth with His right hand.

✠

Cleaving Unto Him

"That thou mayest cleave unto Him, for He is thy life" (Deut. xxx:20). Faith cleaves to Him, for He is the object of our faith, as well as the author and finisher of it. As it is the nature of a climbing vine to cling close to the tree, so it is the nature of true faith to cleave to Him.

The term "cleaving," as here used, may be illustrated by things material and social. Two smooth substances cleave or adhere to each other, when the air is perfectly eliminated from between them. In order for us to cleave to the Lord, there must be no worldly element between us.

Of Ruth it is said she "clave unto Naomi." Furthermore it is written "a man shall cleave unto his wife." This implies choice and affection; so God must be chosen and loved, in order to cleave unto Him. And choice and love are preceded by revelation, reconciliation and regeneration. Everything has been done by God to bring about the closest contact, and to maintain it. On the other hand, especially in these days,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

everything will be done by Satan to hinder and to interrupt it. Oh! that we might indeed exhort one another "that with purpose of heart they cleave unto the Lord." In cleaving, clinging to Him, there is warmth, security, joy, peace and victory.

✠

Grieving and Quenching

We are warned in the Word of God not to grieve the Holy Spirit and not to quench Him. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv:30). "Quench not the Spirit" (1 Thess. v:19).

The question was asked in one of our meetings when we answered questions: "What grieves and what quenches the indwelling Spirit?" We answered it as follows:

The first thing which grieves the Holy Spirit is if the Lord Jesus Christ is not honored and glorified as He should be. Anything which detracts from His glory is grieving to the Holy Spirit. For instance, one of the most grieving teachings is that which claims that our holy, blessed Lord had sin in His holy nature. The men who teach that our Lord could have sinned if He wanted to sin, that therefore He had a sinful nature, as we have a sinful nature, dishonor our Lord and by teaching such a horrible thing grieve the Holy Spirit. Whenever we do not give to our Lord the place of pre-eminence which belongs to Him, or do not trust Him, obey Him and follow Him as we should, we grieve the Holy Spirit. And we please Him the most when we exalt our Lord and Saviour.

The next thing which grieves the Holy Spirit is the denial of the unity of the body of Christ, that is the Church.

There is one body and one Spirit. We are exhorted "to give all diligence to keep the unity of the Spirit in the bond of peace" (Eph. iv:3). The divisions in that body, the sectarian spirit in sects and parties, is the work of the flesh and not the work of the Holy Spirit. He unites and never divides. We are not left in doubt as to the origin of these divisions when we read 1 Corinthians iii:1-7 and Galatians v:19-21. "Seditions" in the latter passage should be

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

translated "sects" or "parties." We please the Holy Spirit when we ignore and reject the sectarian spirit and love all the saints of God.

A carnal walk grieves the Holy Spirit likewise. He dwells in us to enable us to walk in the Spirit, to give us power to mortify our members which are upon the earth (Col. iii:5-9). Countless thousands of Christians grieve the Holy Spirit by their carnal walk, forgetting that they are no longer of the world. No one can see the difference between such and the great mass of professing church-members, who have the form of godliness, but refuse its power and who are lovers of pleasure more than lovers of God. A walk in separation is what pleases the Spirit of God.

And what quenches the Spirit of God in the believer? Whenever He urges us to do something in Christian service and we do not obey, we quench Him. We quench Him, when in a prayer-meeting we feel that we should arise, or, bow the knee, and praise Him and utter our petitions, and we do not do it. The same is true about witness bearing. We feel we should speak to an unsaved person, tell him or her about the Lord and the Gospel, and when we refuse we quench Him. It is quenching the Spirit when we feel that we should give of our substance to the Lord's work, and then instead of giving, we refuse and expend that which we should have given in some other way. Christian giving must be under the direction of the Holy Spirit.

How often we do grieve and quench the Spirit and then we know it by a broken fellowship. We must then come and confess our failure to our Lord and find forgiveness and cleansing. But it is also necessary to avoid that which grieves and quenches the Spirit, and that becomes possible fore very child of God by the walk in the Spirit.

✠

The Creator's Voice in Small Things

Many of our readers enjoyed our little nature study and spiritual application as given in last month's issue. We want to add something which will interest our friends. There is a tiny little moss scattered all over the world in over five hundred varieties.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

In Botany it is known as *Genus Fissidens*. It is found throughout the United States and also in the tropics.

Mungo Park, an African traveler, was once lost in a wild desert region of tropical Africa. He almost despaired of his life, when he discovered a bit of moss on a stone at his feet. This gave him new courage as he thought of the Creator's care. He then wrote the following lines:

Sad, faint and weary, on the sand
Our traveler sat him down; his hand
Cover'd his burning head.
Above, beneath, behind, around,
No resting for his eyes he found;
All nature seemed as dead.
One tiny tuft of moss alone,
Mantling with freshest green a stone,
Fixed his delighted gaze.
Through bursting tears of joy he smiled,
And while he raised the tendril wild,
His lips o'erflowed with praise.
Oh! shall not He who keeps thee green,
Here in the waste, unknown, unseen,
Thy fellow exile save?
He who commands the dew to feed
Thy gentle flower, can surely lead
Me from a scorching grave.
Thy tender stalks, thy fibres fine,
Here find a shelter from the storm;
Perhaps no human eye but mine,
Ere gazed upon thy lovely form.
He that form'd thee, little plant,
And bid thee flourish in this place,
Who sees and knows my every want
Can still support me with His grace.

✠

The Road of Modernism

During the great assembly of Lutherans held in Ocean Grove, N. J. this summer, Dr. Walter A. Maier, professor at the Concordia Seminary in St. Louis, Mo., made some true and excellent statements. Among other

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

things he said "Modernism leads us to internationalism; internationalism leads to communism; communism leads to anarchism, and anarchism leads to destruction. The highly polished modernists in our country are working for the same goal for which their uncouth, atheistic companions in Russia are striving.

"America's wealthiest age is also its bloodiest, with a half a million persons sentenced annually to prison, more than a million arraigned yearly on criminal charges and a half a million orphaned by divorces."

College education as a cure for crime was met with the comment that "an uneducated thief will hold up a grocery store, but an educated one will steal the whole chain store system." Surely these conditions call for united prayer to God for a nation-wide revival of true religion.

We endorse every word Dr. Maier has spoken, in fact "Our Hope" has given similar utterances and warnings for years past.

✠

Freethinkers and Modernists

We have in New York a Freethinkers Association. They are very active in publishing anti-Bible and anti-Christian books. We receive their advertisments constantly. They have organized the "*Freethought Book Club.*" They select every month a certain book, or certain books, which they recommend to their constituency to read.

Then we have in New York City the "*Religious Book Club.*" This Book Club tells the thousands of church-members, who have joined, what books to read. They recommend the reading of different religious books. This religious book club is presided over by the trinity of American Modernism: S. P. Cadman, Harry Emerson Fosdick and Bishop McConnell. What books these men recommend church-members to read is not hard to guess.

And now comes history proving that Freethinkers and Modernists *à la* Cadman, Fosdick and McConnell are "birds of a feather."

The "Freethought Press Association" sent to us in the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

month of September a letter, which gave us the following information:

> "The Freethought Book Club takes pleasure in announcing that they have selected for their September, 1929 book "Unravelling the Book of Books" by Ernest R. Trattner.
>
> Any book selected by the Freethought Book Club is significant, but we believe that the selection of this book is of more than public interest, **for strange as it may seem, it was also selected by the Religious Book Club.** Truly a "Believe it or not."

Believe it or not? Of course we believe it. It proves what we have always said and still say that *freethinkers are modernists and modernists are freethinkers.*

The Trattner book is an ultra rationalistic production. It popularizes the pernicious, satanic school of destructive criticism.

In the table of contents of this volume we find the following:

> "How Jean Astruc, a French physician, found the true key to unlock the documents of Genesis, and how Professor J. G. Eichhorn applied this newly discovered knowledge."

But they should have added this: "Dr. Jean Astruc was an immoral Frenchman whose life was a disgrace. They called him later the Sir Isaac Newton of Criticism." And Eichhorn was not far behind him.

Once more Freethinkers and Modernists have joined hands. TRUE CHURCH OF JESUS CHRIST, AWAKE! AWAKE!

Oh that the Lord would put it upon the heart of some of His stewards to begin at once **"A Christian-Evangelical Book Club"** through which the Freethinkers-Religious Book Club menace might be counteracted!

✠

Religious Unbalance

Psychologists say that religious unbalance is on the increase. We believe it for every week evidences to that effect come into our hands. This religious unbalance has many different phases, so many that one could write a thick

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

book on it. Many of the existing sects are the result of mental religious unbalance. Among such must be mentioned the following: Christian Science; Russellism, now known as the International Bible Student Association; Seventh Day Adventism; Pentecostalism with its different branches; Holiness-eradication movements and those who hold to extravagant theories concerning prophecy and things to come.

Before us is a letter lately received. The writer claims special revelations from God that he is "the greatest teacher who ever was," and that he has "power like Elijah to command the rain to stop." Anyone who claims special revelations from God, that he receives messages communicated to him directly from heaven, is either a deceiver or unbalanced. A number of years ago one person wrote us that he was commissioned to set up the kingdom in Palestine and he had selected the editor to become his Prime-minister. We refused this honor. Such letters from men and women, who have visions, hear strange sounds, believe themselves to be called to do wonderful things, reach us frequently. The writers are the victims of religious unbalance. But there are more subtle forms of religious unbalance than these.

It is religious unbalance when men and women refuse the God-given and appointed means in case of severe illness and say they trust God for healing and complete restoration. We have seen frightful results of this religious fanaticism. Children were permitted to die miserably, and many others, whose lives could have been saved if means had been used. Men and women who pose as Christian teachers and encourage this phase of religious unbalance, often for filthy lucre's sake, have an awful responsibility. The so-called "Gift of Tongues experience," in which women and men jibber in strange sounds, is religious unbalance. Insane asylums in different parts of the land have many inmates who became lunatics and maniacs on this road. Then take the people who persist in dictating to God in prayer, who come into the presence of an All-wise and Omniscient God and *demand* that certain things be done. This is not faith but an unbalanced presumption.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

In the line of prophecy we find phases of this religious unbalance. During the world-war hundreds manifested this fanaticism. One woman pestered us for weeks and months with her "inspired" scribblings, we should have said "inspired hallucinations."

Even otherwise well balanced teachers were sure that Emperor William II is the Antichrist, as others say to-day that Mussolini is the man of sin and the son of perdition. Anyone who turns prophet and predicts certain things to happen manifests an unsound mentality. Into this category belong those who waste their time by figuring out when the Return of Christ is to take place. Out of this delusion was born the Millennial Dawn-International Bible Student Association, for the deluded "Pastor Russell" claimed that Christ came back in 1874 and that forty years later, in 1914, He would set up His kingdom. What an hallucination!

Others manifest fanaticism when it comes to the Christian's relation to human government. They do not want to discharge their duties as citizens; they even make objections to taxation on the plea that their citizenship is in heaven. They forget that the powers that be are ordained of God. But with all these statements about religious fanaticism we have only touched upon a very, very few. There are many other forms of it.

In fact a Christian should watch and pray much about such conditions. They are easily acquired. It is written "God hath not given us the spirit of fear; but of power, and of love, and of a *sound mind*" (2 Tim. i:7). A sound mind can only be maintained by having the right balance of the Truth of God. As soon as we press any portion of the Truth too much and at the expense of other truths, we become one-sided and that is the first step towards religious unbalance. We maintain the right balance if we study the whole Bible and compare Scripture with Scripture, dividing the Word of Truth rightly.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

What Will the Harvest be?

As we travel in different parts of the country scores of people, strangers to us, come and tell us that they have read our books that they received light and spiritual help through them. Others tell us of reading "Our Hope" and what a help it is to them. Not a few acquainted us with the fact that reading some of our books and pamphlets, notably "His Riches," resulted in their salvation.

In asking a number of these people how they obtained the books they read, we received answers like the following: "It was sent to me as a gift by a gentleman whom I met while taking a trip." "A business friend sent me a copy." "I do not know who subscribed for me for 'Our Hope,' for it came without my ever having subscribed for it," etc.

We have already stated in a former issue what blessing has rested upon our own distribution of our books to many hundreds of libraries of colleges, seminaries, universities and boys and girls schools.

But what we see in blessing is only a small fraction. His Word, whether spoken, or in the printed page will not return unto Him void. It will accomplish its great mission. What a harvest we shall reap in that coming day through sowing in faith and hope the precious seed! And you too, beloved reader, can do your sowing and trust Him for the harvest.

We are sending again to hundreds of libraries the two volumes written by the Headmaster of the Stony Brook School, "A Brief Survey of the Scriptures," and the larger volume published by Harper & Brothers, "Exploring the Bible." It is your privilege to have a part with us in this work.

Then, please, make use of our special offers. These books are greatly appreciated as a present, and so is a nice Scofield Reference Bible.

✠

Our Fall Work

We addresesd in September the Sunday-School Association of Delaware County, New York, which met in Walton, N. Y., and also spoke to a union meeting in Andes, N. Y.

On October 3 we opened the Boston Monthly Meetings and addressed two splendid audiences. On October the ninth we left for Chicago via the Erie Railroad System, which now runs a splendid limited

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

twenty-four hour train to Chicago, as comfortable as any train running between these two cities. Our destination was Winnipeg, which we reached by way of the Great Northern R. R. on their fine night train. We spent the greater part of October in this Northern City, ministering to large audiences in Elim Chapel.

During this month we hope to visit Pauls Valley, Oklahoma, and from November 24 to December we expect to be in Los Angeles, Cal., speaking twice daily in the L. A. Bible Institute and preaching in the Church of the Open Door.

We have promised to be in Coatesville and in Altoona, Pa., during December. Please continue to pray for us, that our Lord may keep us in health and strength, and guide and use us as He has done so graciously for so many years.

✠

December Edition

We want to make our December issue as large as possible. We would like to publish 25,000 copies. You can help us in this by ordering as many extra copies as you can use and afford. We prepared this issue on prophecy and our Lord's Return during this summer. It was done with much prayer and we are sure this number will be greatly and widely used. So please let us have your orders. Last year many wanted extra copies after the issue was published, but our supply was already exhausted two weeks after it had been sent out. This may happen again this year.

✠

Are You Interested?

If you are interested in very old and rare books, or in sets of the English Classics, please let us know. We will mail you free a list of such books priced very reasonably.

The Book of Psalms

The Second Part. Psalms XLII-LXXII

Introduction

As we have shown in our introduction to this collection of inspired prayers and hymns of praise, the five-fold division of it corresponds to the Pentateuch; it has therefore been rightly called by orthodox Jews "The Pentateuch of David."

The second division beginning with Psalm XLII and ending with Psalm LXXII is therefore the Exodus section. What we find in the beginning of the book of Exodus we also find in the opening section of this division of the book. In the first chapter of Exodus we see the children of Israel in a strange land, away from the land of promise. They are a suffering people. The iron heel of a despot rests upon them. We hear them groan and moan as the whip of the taskmasters falls upon them. They are in great tribulation, which instead of decreasing, increases in severity. Finally

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

their cries and groans are heard and the Lord arises in behalf of His suffering children. He is about to show them the promised mercies of the covenant made with Abraham, Isaac and Jacob. While they suffer in tribulation in which the Lord kept them, Egypt, the type of the world, experiences the judgment—plagues of Jehovah. Then comes their deliverance from the house of bondage. Their enemies perish in the Red Sea, but His delivered, ransomed people sing the song of redemption.

When we examine the seven Psalms with which this section begins (XLII-XLVIII), we find the same conditions, but they have nothing to do with the past. It is a prophetic picture of the future experiences of the remnant of Israel. We see them away from Jerusalem; they are separated from the holy place and out of touch with Jehovah, just as it was the case with Israel in Egypt. This must be the reason why the name of Jehovah is so little found in these Psalms. Professor Franz Delitzsch calls attention to this in his commentary on the Psalms.

"The second book of Psalms consists entirely of Elohimic Psalms; for whilst in the first book 'Jehovah' occurs 272 times and 'Elohim' only 15 times, the order here is reversed: 'Elohim' occurs 164 times and 'Jehovah' only 30 times, and in almost every instance by a departure from the customary mode of expression for reasons that lie close at hand."

We are projected in the three opening Psalms of this Exodus section into the time of the great tribulation, the time of Jacob's trouble. Satan's man typified in Exodus by Pharaoh, domineers over them; it is the time of "the abomination of desolation" to which our Lord called special attention in His Olivet discourse (Matt. xxiv:15, 16). Those who apply the Olivet prophecy, the predicted great tribulation (as is done by post-millennial teachers) to the catastrophe which overtook Jerusalem seventy years after the birth of our Lord, are hopelessly confused. But our Lord called especial attention to the prophecy of Daniel to be fulfilled at the time of the end, during the last, the seventieth week of Daniel. And this time has not yet arrived.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

We shall find in our analytical exposition of the three Psalms in the beginning of this Psalm-Exodus all the characteristics, though not fully developed, of the seven years of the closing of this age, and more particularly, the last three years and a half. Here we find the heart cry, the longing of godly Israelites for the courts of the Lord. They are banished from Jerusalem, yet they are filled with hope and glorious expectations of deliverance. We hear them cry out of distress: "Deep is calling unto deep at the sound, at the noise of Thy cataracts; all Thy waves and Thy billows are gone over me." And yet they trust that some day they will go again "unto the altar of God, unto God, my exceeding joy; yea upon the harp will I praise Thee, O God, my God."

In the Forty-third Psalm there is also mention made of the Antichrist. They go "mourning because of the oppression of the enemy." Then comes that blessed prayer: "Send out Thy light and Thy Truth; they shall lead me; they shall bring me to Thy holy hill and to Thy tabernacles."

In the Forty-fourth Psalm their faith is tested in the severest way, for they are now in the throes of the great tribulation. And out of that tribulation there comes the cry of despair for deliverance and salvation. "Awake! Why sleepest Thou, O Lord? Arise! Cast us not off forever. Why hidest Thou Thy face? And forgettest our affliction and our oppression? For our soul is bowed down to the dust, our belly cleaveth to the earth. Arise for our help, and redeem us for Thy mercies' sake."

This cry is answered by the coming of the King, with His swort girt at his side, coming to execute vengeance upon their enemies and to deliver the trusting, God-fearing remnant. Hence in the Forty-fifth Psalm we have that beautiful prophetic picture of our Lord's visible and glorious return. He comes in His royal Majesty and His enemies, and His people's enemies fall under Him. He comes to receive His throne. He comes with the Queen at His side and the King's daughters. All has its blessed prophetic meaning.

As they are now delivered and the King has come, we hear them singing and shouting for joy. They tell out the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

story of the wonderful deliverance. Universal peace has come; the kingdom has been established. Jerusalem has become the city of the great King. This is the story of the Forty-sixth, the Forty-seventh and the Forty-eighth Psalms.

Throughout this section of the Psalms we read of tribulation and deliverance. In the Fifty-fifth Psalm the man of sin looms up again and we hear the godly praying their imprecatory prayers. Deliverance and the results which follow are then given again in different Psalms. One of the greatest prophetic Psalms, the Sixty-eighth, is found in this section.

There is also an interesting correspondency between the ending of the book of Exodus and the ending of the Exodus section of the Psalms. We read in the last chapter of Exodus that the glory of the Lord appeared and filled the tabernacle. The book which begins with moans and groans ends with glory.

The last Psalm in this section is the Seventy-second Psalm. It describes prophetically the glories of the kingdom to come. Here we see the goal of the godly remnant; they are going to receive the kingdom.

Psalms XLII-XLIX are asscribed to the sons of Korah. Korah, the great grandson of Levi, perished by a divine judgment on account of his rebellion against Moses and Aaron. But his sons, however, were not involved with him in this judgment. But as we learn from Numbers XXVI: 10-11, they died not. They were witnesses to the grace of God.

(To be continued, God willing.)

A Most Remarkable Life

By The Editor

The famous Dr. Thomas Chalmers of Scotland, more than a generation ago, said that his Biblical library consisted of four volumes. The favorite of the four was Kitto's "Pictorial Bible." Dr. Chalmers says in his Scripture Readings: "I feel quite sure that the use of the sacred dialogues as a school book, and the pictures of Scripture scenes which

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

interested my boyhood, still cleave to me, and impart a peculiar tinge and charm to the same representations when brought within my notice." John Kitto, D.D., F.S.A., was also author of "Daily Bible Illustrations" and a still more remarkable work, "The Encyclopaedia of Biblical Literature," as well as other works of note. We have often wished that these great works might all be re-published and widely circulated. They would bring a great blessing. The reason why we have not called the attention of the readers of "Our Hope" to these works is, because they are no longer in the market, and even scarce in a second-hand edition.

Who was Dr. John Kitto? But few who have enjoyed his master works know the details of his most remarkable life, a life which displays the mercy and the power of God in a most wonderful way. We shall give a sketch of his experiences and we know that it will prove most helpful to all our readers.*

It was in the first part of the nineteenth century when an operative mason, somewhat dissipated in his habits, and a small boy twelve years of age, were engaged in repairing an old house in one of the smaller streets of Plymouth. The mason was employed in re-laying some of the roofing; the little boy brought him, climbing up a steep ladder, the slates. The work-day was almost finished, when the boy on his last trip up the ladder missed footing just as he was stepping on the eaves, and was precipitated on a stone pavement thirty-five feet below. He was deprived of all sense and recollection by the fearful shock; and, save that he saw for a moment the gathering crowd, and found himself carried homewards in the arms of his father, a fortnight elapsed before he awoke to consciousness. When he finally became conscious he thought he had overslept. He found himself grown so weak, that he could hardly turn around. He was struck by the profound silence that prevailed around him—a silence which was a mystery to him, inasmuch as he saw the lips of his relatives and friends in motion. The

*Our sources are: "A Strange Story but True," by Hugh Miller (Coll. Writings, Vol. IX, page 418) and "Memoirs of Dr. John Kitto," by J. E. Ryland, M. A.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

mystery was soon solved. The terrible fall had robbed him completely of his hearing. He lived fifty years and never heard a single sound. As is common, too, in such cases, the organs of speech became speedily affected. His voice assumed a hollow, sepulchral tone, and his enunciation became less and less distinct, until at length he could scarce be understood by even his most familiar friends. He became dumb. The unhappy boy, this deaf-mute, was John Kitto.

Unable any longer to assist in the labors of his drunken father, he had a hard struggle for existence, which terminated in his admission as a pauper in the poorhouse of his home town. In the workhouse he was set to make list shoes. He was a very docile lad and made on the average about a pair and a half of shoes per week, in recognition of which he received a premium of a weekly penny. It was a big sum for the poor little deaf mute.

Darker days were yet in store for him. The idle children in the workhouse teased and persecuted him. Finally he was apprenticed by the workhouse to a Plymouth shoemaker, a brutal and barbarous wretch, who treated the poor unfortunate with the most awful cruelty. This monster threw shoes at his head, boxed him on the ears, slapped his face, and even struck him with a heavy hammer used in his trade. But strange the poor little fellow, while unable to hear and to speak, kept a record of his sufferings in fine English. We give a few extracts from the little diary he kept while in the hands of this brute:

"O misery, thou art to be my only portion! Father of mercy, forgive me if I wish I had never been born! Oh that I were dead, if death were an annihilation of being, but as it is not, teach me to endure life, to enjoy it I never can. Mine indeed is a cruel master . . . Threw this morning a shoe in my face; I had made a wrong stitch; then he struck me again. Again, I could not bear it. He boxed my ears and slapped my face. I did not weep in April when my grandmother died, but I did at this unkind usage. I sobbed convulsively. Oh that I were again in the workhouse! . . . He threw his pipe in my face which I had accidently

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

broken; it hit me in the temple and narrowly missed my eye. I held the thread too short; instead of telling me to hold it longer he struck me on the hand with the hammer; it was much swollen. Many more indignities I received. Again this morning I wept. What's the matter with my eyes!"

Suddenly, however, this dire tyranny came to an end. A few Christian men connected with the management of the workhouse had been struck by the docility and intelligence of the deaf mute. One of them, a Mr. Burnard, had furnished him with themes on which to write. He had shown him attention and kindness, and the lad naturally turned to him as a friend and protector. He wrote him a letter in which he stated his miserable existence under the tyrant. The good man not only took him away from his fiendish master, but by interesting a few friends secured the necessary funds to prosecute his studies. Even in his most deplorable circumstances the little deaf and dumb boy had been dreaming of making himself a name in letters, by writing books which even the learned would not despise. And now he was at liberty to read and to study.

We give an interesting account written by himself on December 5, 1821:

"Yesterday I completed my sixteenth year; and I shall take this opportunity of describing to my best ability, my person. I am four feet eight inches high; my hair is stiff and coarse, of a dark brown color, almost black, my head is very large, and, I believe has a tolerable good lining of brain inside; my eyes are brown and large; my forehead is high, eyebrows bushy, nose large, mouth very big, teeth well enough . . . You have asked me why I have in many places used the expression 'When I am old enough in other people's opinion.' The customs of this country have declared that a man is not competent to his own directions until he has attained the age of twenty-one. Not so *I*: I never was a lad. From the time of my fall, deprived of many external sources of occupation, I have been accustomed to find sources of occupation within myself, to think as I read, as I worked or as I walked. While other lads were occupied

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

with trifles, I have thought, felt and acted as a man. At ignominious treatment, at blows, I have suppressed my indignation and my tears till I have felt myself almost choked. I have, however, felt also the superiority of genius, which would not allow ignorance to triumph. I have walked hours and hours in the most lonesome lanes I could find, abstracted in thinking; or with a book in my hands, I have sat for hours under a hedge or a tree."

Such were the workings of his mind. Yet there seemed to be but few openings through which the poor deaf mute lad could be expected to make his way to independence, and what is termed respectability; and it was finally suggested that he should set himself to become a printer and to attach himself to the Mission of the Church of England in Malta. This press sent forth thousands of religious and Gospel tracts in different languages.

In a comparatively short time he acquired the art of type-setting and printing and became especially skilful in setting up Arabic type. Having a decided gift in mastering other languages, though unable to speak them, he endeavored to learn Arabic. But he aimed higher. He was not content to be a mere operative. More and more he was drawn to literature. He told his benefactors about it, who judged it an arrogant assumption that such a lad should have such aspirations. He suffered much from illness while in Malta. When finally he persevered in his studies of literature his superiors in the mission press sent the following report to London: "The habits of his mind were likely to disqualify him from that steady and persevering discharge of his duties which they considered an indispensable requisite." And to this harsh resolution Dr. Bickersteth (the author of "Yesterday, Today and Forever"), by whom it was forwarded, added the following remark: "You are aware, our first principles as Christians are the sacrifice of self-will and self-gratification. If you can rise to this, and steadily pursue your work, as you engaged to do, you may yet fill a most important station, and glorify our great Master. But if you cannot do this, it is clear that the society cannot continue in its services those who will not devote themselves

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to their engagements." The poor fellow was deeply wounded. He said, and truly: "I gave the society a pledge, which there does not live a man who could prove to an impartial person that I have not redeemed. When, after the labors of eight or nine hours, the office was closed for the day, I felt that I was at liberty to partake of some mental refreshment. This is the ground of my dismissal. Even if my attachment to literature were an evil, it might be tolerated whilst it did not (and *it did not*) interfere with my definite duties." It is hard to understand the action of the society in thus dismissing the young man because he devoted his leisure hours to reading and study. But the Lord Jesus Christ, whom he adored and worshiped had greater work for him.

Dismissed from his situation, he returned to England, with hardly any prospects whatever. But there was a great work for him to do. An unexpected opening, which providentially occurred shortly after his arrival, served greatly to fit him for it. A missionary friend bound for central Persia engaged him to accompany him on the journey as a companion of his two boys. With his eyes all the more widely open from the circumstance that his ears were shut, he traveled through European Russia into Persia, saw the greater and lesser Ararats, passed through the Caucasian mountains, loitered amidst the earlier seats of the human family, forded the Euphrates near its source, resided for about two years in Bagdad, witnessed wars, famines and pestilences. When his task was completed he journeyed homeward by way of Teheran, Tabreez, Trebizond and Constantinople, soon to engage in his great work. He had read and studied much. The Bible, however, was his greatest and choicest text book. He read it and re-read it, thinking it over and over again.

Never did literary man toil harder or more incessantly. His career as an author commenced in 1833, and terminated at the close of 1853. During that period he produced twenty-one separate works, some of them of profound research and great size. Amongst these the "Pictorial Bible," "The Pictorial History of Palestine," the "History of Palestine from the Patriarchal Age to the Present Time,"

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the "Encyclopaedia of Biblical Literature," the "Lost Senses," "Scripture Lands" and "Daily Illustrations." In order to produce this amazing amount of sound literature, Dr. Kitto used to rise, year after year, at four o'clock in the morning, and toil on till night. But the overwrought brain at length gave way, and in his fiftieth year he broke down and died.

The life of Dr. Kitto is a beautiful illustration of the fact that God chooses the weak things. Here was a lad with a drunken father. God permitted the accident which befell him. How different his life might have been if this misfortune had not come upon him. Then the Lord permitted him to go as a lad to the poorhouse. He permitted his outrageous treatment by the shoemaker brute. He used it in his training and preparation, and showed in his sustenance His grace and His power, and finally He used this chosen instrument to become a blessing to countless thousands of God's people.

The Translation of the Saints

By Henry Campbell

(Continued)

We next direct attention to the expression: "*with the voice of (the) archangel.*"

In such a departure out of heaven the Figure of the Lord Jesus Christ must ever be the center of our thoughts. But what are we to make of the reference to the archangel? It being his voice he must be present in the scene. Has this any bearing on the question of the rapture being a war-like movement in the heavenlies? The first point is to ascertain Who is the archangel. The actual word "archangel" only occurs in one other place in Scripture, where it is remarkable enough, coupled with the warrior Michael, Israel's "affable archangel," as he has been called, when contending with the Devil about the body of Moses (Jude ix). In the Apocalypse, as we shall see later, Michael fitly enough appears leading the angelic hosts against the old serpent, the Devil. We therefore connect "the voice of the archangel" with the notion of hostilities in the heavenlies, with

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the disposal of the bodies of the saints, and Satanic opposition thereto. Hence we can argue that if Satan was prepared to oppose the passage of one of the saints of God, as Moses undoubtedly was, then it is an *a fortiori* case that in the translation of the saints from earth, under the guard of his old antagonist, Michael, Satan will attempt to interfere again. So we can with our poor minds infer.

The last wording in the passage before us that calls for consideration in some detail runs thus: "*Shall be caught up together with them in the clouds*," or, as beautifully rendered by Ellicott: "Borne aloft from earth by upbearing clouds."

It is obvious that the transit of this immense army is connected with these "clouds." Under their screen, as it were, the troops and companies, reformed, are caught up. Then what sort of "clouds" are they? We would make a great mistake were we to treat these clouds as ordinary ones. They are in truth trailing clouds of glory that come from the celestial metropolis. They are none other than the Shekinah glory. If we look through Scripture carefully there can be little doubt about it. In that Old Testament canvas of Egypt, under a sky dark with judgment, the shining desert with its tell-tale flurry of sand in the air raised by the feet of men and pursuing animals, and the Red Sea in the distance ahead, shimmering like a mirage, these same clouds are made use of in describing Israel's escape from Pharoah's horsemen, for we read: "And the Angel of the Lord (Whom we know was Christ) which went before the camp of Israel removed and went behind them; and the pillar of cloud removed from before them and stood behind them: and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night" (Exod. xiv:19-20). We note here how the action of the Angel and the action of the "cloud" are concurrent; when the one moves, so does the other. In the gallery of the Gospels we pause before the picture of our Lord's transfiguration: "A bright cloud overshadowed them and behold a Voice out of the cloud saying, This is My Beloved Son, in whom I am well pleased" (Matt.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

xvii:5). This "overshadowing" is a deep touch. *Lux est umbra Dei*—Light is God's shadow. We recall how in the tabernacle the mercy seat was to be covered with a cloud of incense, for it was to be the place of meeting with Jehovah: "There will I meet with thee" (Exod. xxv:22); "I will appear in the cloud upon the mercy seat" (Lev. xvi:2); and at the mercy seat there was an overshadowing effect of glory (Heb. ix:5). The three details—"clouds," "to meet the Lord," "in the air"—all furnish parallels.

In that ante-room to the Epistles, the Acts of the Apostles, we gaze at another aerial splendor, framed in these words: "As they were looking up, He was taken up; and a cloud received Him out of their sight." And the disciples were then told by the men in white raiment that Jesus would "*so* come in like manner *as* ye beheld Him going into heaven." Theodoret has here some words which have a full measure of gold in them: "He showeth the greatness of the honor: as the Master Himself was taken up upon a shining cloud so also they that have believed in Him." In the great theophanic storm of judgment yet to burst over Mount Zion and her assemblies, the Shekinah glory is to re-appear as "a cloud and smoke by day and the shining of a flaming fire by night." The cloud in which God is present is described by Isaiah as a canopy, or, cover, for protection for those who escape; as a pavilion, or tabernacle, "for a shadow in the daytime from the heat, and for a refuge and for a covert from storm and from rain" (Isa. iv:5-6). On this passage Delitzsch has some informative observations: "The purpose of the cloud," he writes, "would not only be to overshadow, but also to serve as a wall of defence against opposing influences." He adds to this a footnote, we can scarcely refrain from setting out: "The cloud derived its name, '*anan*,' not from the idea of covering, but from that of coming to meet one. The clouds come towards the man who gazes at them, inserting themselves between him and the sky, and thus forcing themselves upon his notice instead of the sky; hence the visible outer side of the vault of heaven is also called '*anan*,' just as the same word is used to denote the outermost portion of the branches or foliage of a tree which is the first to strike

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the eye (in contradistinction to the inner portions, which are not so easily seen, even if visible at all)."* We may as well, here, refer to the later coming in wrath of the Lord of Lords, as depicted in the Apocalypse: "Behold, He cometh with clouds and every eye shall see Him," etc. (Rev. i:7). On this passage Lightfoot remarks, "The clouds are the accompaniment, not the throne." According to Trench they "belong not to the glory and gladness, but to the terror and anguish of that day."

Returning to the expression in our passage, we should note that the wording is not caught up "*to*," but "*in*" clouds, so that the Shekinah glory will descend to envelope the assembled saints. Clouds they will be "big with mercy" and shall indeed break in blessings on our heads.

In connection with this convoy of the Church in "clouds" we come upon a question which raises "a white celestial thought": What is the agency that furnishes the motive power of this catching up? Though we do not dogmatize here, indeed there is no scope for such a thing, we would however, make so bold as to throw out for further inquiry by each reader some lines of thought.

A careless reading of the whole expression would answer "The clouds themselves." But there is nothing in the words to suggest that the "clouds" *per se* supply the force. On the contrary we observe that both clouds and beings are caught up, the latter in the former. We must therefore guard ourselves against such a translation of the Greek text by Frame: "Be caught and carried *by means of* clouds to meet the Lord in the air"; or, that already cited for its beauty before, namely, Ellicotts: "Borne aloft from earth by upbearing clouds." Barnes avoids this error: "The word here used implies that there will be the application of external force, or power, by which this will be done." This we have no doubt is the correct view of the text, for the same Greek

*Isaiah's expression, "over all the glory shall be spread a canopy" (*Cf. Rev. vii*:15) can be variously interpreted: "for defence or covering" (*Schegg and others*), or "for the sake of beautifying and honouring that which is covered" (*Delitzsch*). It is under the *chuppah*, or, processional wedding canopy, that the bride and bridegroom among the Jews receive the nuptial blessing.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

word is used in respect of Paul's rapture to Paradise (2 Cor. xii:4) and the catching away of Philip in the wilderness (Acts viii:39) and the rapture of the mystical "male-child" of Revelation (Chap. xii).

We submit as sound Trinitarians that the power applied is none other than that of the Holy Spirit, for the reasons now undernoted:

(1) In the rapture of the Prophet Elijah we note, "And Elijah went up by a whirlwind into heaven" (2 Kings ii:11). Keeping this manner of agency in mind we remember that when our Saviour told Nicodemus of the new birth, He used the figure of the "wind" as to how such a thing could be.

(2) We next turn to the coming of the Comforter to the Church at Pentecost. He came "suddenly" and with "a sound as of the rushing of a mighty wind."* How natural is the connection between the notion of "wind" and "clouds." St. Peter, who was long impressed by the suddenness of the arrival of the Holy Spirit, referred to it when he affirmed that the Apostles preached the Gospel "with the Holy Spirit sent forth from heaven" (1 Peter i:12). The tense of the participle "sent" is such as might without violence be rendered "sent in a moment" (*Cf. Ellicott's Comm.*). It may not be out of place here to briefly point out that the original word for "twinkling" in the celebrated phrase, "in the twinkling of an eye," originally meant the swing or force with which a thing is thrown; a stroke or beat. "It is used in the classics of the rush of a storm, the flapping of wings." (*Vincent's Word Studies in the New Testament*).

(3) We read of Philip's experience in the wilderness after baptizing the eunuch: "And when they came up out of the water, the Spirit of the Lord caught away Philip" (Act viii:39). The Spirit was the Agent there. Here we see another lovely connection: "Water," a symbol in itself of the Spirit, leads to the mention of the Spirit Himself.

(4) We think of other instances in point. In that meet-

*In Ezekiel's experiences of rapture he both heard behind him the voice of a great rushing (iii:12), and beheld the Shekinah Glory (viii:4; xliii:5). His "visions of God" open with "a stormy wind" and "a great cloud" (i:4).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ing with the Lord, which gave us that chime of golden bells we call the "Nunc dimittis," Simeon "came in the Spirit into the temple," and saw his Infant Saviour. There is that other case when John caught sight of his Risen Master in heaven when the Apostle was "in the Spirit on the Lord's day (Rev. i:10).

(5) Further Scriptures develop the argument.* The Spirit's office and function during the present dispensation is to form, nourish, guard (or "garrison") and sanctify believers. "Each several building, fitly framed together, groweth into a holy temple in the Lord . . . a habitation of God in the Spirit" (Ephes. ii:21-22). When the Church is full-formed it will be ready for removal. What then of the Holy Spirit? On this subject we do not seem to be left uninstructed. Our Saviour has pointed us to "the days of Noah" as a time which supplies analogous signs of the times. Accordingly we read in the sentence of the greatest and biggest judgment that ever yet came on the world, these "signal words": "And the Lord said, My Spirit shall not strive with man for ever" (Gen. vi:3). It was at Sinai that the Spirit rested on the seventy gathered about the Tent of Meeting, what time the Lord came down in a cloud (Num. xi:25). The Holy Spirit "dwelt among Israel in their wanderings, grieved at their rebellion, and finally brought them to the land of rest." St. Paul directly warns the faithful that the Spirit will depart from among men, be taken "out of the way" when the Antichrist will be revealed at the commencement of the fatal 3½ years of his reign (2 Thess. ii:6-7). Although the Comforter was to be with the disciples for ever (John xiv:16) the term means "for the age," i.e., the Pentecostal age. Switzer ex-

---

*When the Spirit came mightily upon the Old Testament heroes it carried them along irresistibly (*Judges xiv*:6; *xv*:14; 1 *Sam. x*:6). In Gideon's case it is more strongly expressed; the Spirit "clothed" him (*Judges vi*:34 *R. V. marg.*), on which Ewald observes:—"As if one could see by the whole external aspect of the man how the new spirit which had seized him from within, maintained itself permanently in his whole appearance, adorning him resplendently, or being, so to speak, suffused around like the splendor of a new robe" (*Ewald's, Revelation*). Possibly we have here a connection with Paul's "clothed upon" (2 *Cor. v*:2) and his "put on" (1 *Cor. xv*:53). The *lxx* uses the same word as Paul.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

presses himself thus: "The Holy Spirit was sent among men or Given, on the day of Pentecost, for one special purpose, namely, to dwell in the members of the Church on earth for the accomplishment of their sanctification. When the Church shall have left the earth, this purpose shall have been accomplished, and the gift of the Holy Ghost will be withdrawn. At His departure, the restraint which now keeps in check Satan and his evil angels, so that they cannot carry out all their malicious designs upon earth, will be removed, and the result will be anarchy everywhere, confusion and chaos not only in the world of men, but in the world of nature also" (*The Mystery of the Ages*). It does not follow from this withdrawal of the Holy Spirit that He will be entirely absent from earth throughout the tribulation period. It is only so far as the Church as a whole is concerned that the Holy Spirit will be as it were *functus officio*, applying that expression reverently.

As in the Old Testament times, long before He came at Pentecost, He was ever active among men, so, again during the closing days He will no doubt be present working in individual instances.

Bearing these circumstances in mind, it is not unreasonable to suppose that as swiftness marked the arrival of the Holy Spirit for the Church, so speed will mark His departure, and that His departure will coincide with that of the Church which He indwells. We know the whole Godhead is for us. In the rapture passages there is mention of God and the Son. "When the names of Father and Son are prominently brought forward," writes Cumming, "the Spirit in the background is energizing all." The *locus operandi* is placed in the sky. While God the Father, and God the Son are on high, God the Spirit is below on earth. That the Third Person of the Trinity will be present at this great time is fully established by the following Scriptures: "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you" (Rom. viii:11). The best of Christians know only too well that they are not in such a condition as to be introduced

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

into heaven instantaneously. Some great spiritual change will have to take place to properly allow of such an appearance before a thrice-holy God.* The accompanying change of raiment, from corruption to incorruption, from mortality to immortality, would not of itself afford that imperative fitness. So we read with comfort these words: "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, *in the power* of the Holy Spirit" (Rom. xv:13). It is an exhilarating thought that on this grand occasion the Holy Ghost will be present and that He may accompany us "with the rushing of a mighty wind," as it were, a whirlwind like Elijah's, thereby carrying aloft the legions of the Blessed. In Ezekiel it was the "wind," or breath, that gave life to the dry bones. In a French work on the Holy Spirit (*M. E. Guers*) are to be found these illuminating words, as cited by Cumming in his work already referred to: "The cause of this wonderful transformation will be the expiatory sacrifice of Jesus Christ, and the Holy Ghost will be the instrument of it. . . . He rests on the sons of God, the inheritors of that glory for which He guards and protects them; He prepares them for this glory by retracing in their hearts the image of God, and by transforming them day by day to a resemblance of that image (John xvii:22; 2 Cor. iii:18; 2 Thess. ii:14). He is still more for them the Spirit of Glory and the Spirit of God in that He must consummate the divine work by changing their bodies also into the resemblance of Christ's body, in order to introduce them all together into the possession of the heritage of which they have only a foretaste."†

We would close this hasty survey of Scripture bearing

---

*Meyer observes of this passage:—"The change of the living at the Parousia is according to 1 Cor, xv:51 ff., not a process developed from within outwardly, but a result produced in a twinkling from without (at the sound of the last trumpet),—a result, which cannot be the final consequence of the gradual inward destruction of the principle of sin and death, because in that case all could not participate in it simultaneously, which nevertheless is the case" (*Comm. on the N. T.—Romans*).

†So Olshausen:—"The power of the Spirit, which at that dread moment will pour itself upon the Church like a life-bestowing dew (*Isa. xxvi*:19), will effect the bodily transformation . . ."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

upon the dynamic power and the swiftness of action of the Holy Ghost, by referring to a passage in the Apocalypse. When John heard a voice like a trumpet speaking to him from an opened heaven and saying, "Come up hither," he adds, "straightway I was in the Spirit" (Rev. iv:1-2). And so afresh we understand the blending together of the *two* closing voices in Revelation; "*the Spirit* AND the *Bride* say, 'Come' "; glorious and blessed unison repeated harmoniously once more, "Amen: come, Lord Jesus."

(To be continued)

Current Events
In the Light of the Bible

The Romish Manual of the Christian Doctrine. The Romish Church is reaching out in every direction for ecclesiastical and political power. She is at work in Europe and she is at work in the United States. Apostate Protestants claim that the federation of churches is the most desirable step in religious matters which could be taken, and some seem to include the Romish Church. Some modernists, especially S. P. Cadman, have expressed themselves in this direction, calling the Romish priests "our catholic brethren," whose co-operation is needed to form a united "American Church."

The following quotations from a Romish text-book give actual evidence of the organic antagonism of the teachings of the Roman Catholic Church, as continuously practised, against the integrity of the principles which underlie our American institutions.

The quotations are from the "*Manual of Christian Doctrine*," the 49th edition with the imprimatur of Cardinal D. J. Dougherty. The preface declares: "This book is intended as a manual of religious instruction . . . in High Schools, Academies and Colleges (Roman Catholic).

Page 1.—*What is a Christian?*

A Christian is one who, by the grace of God, is baptized and believes and professes the Doctrine (that which is taught) of Jesus Christ.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Page 115.—*What is the Catholic Church?*

The Catholic Church is the society of all those who, being baptized, profess the faith of Christ, and are governed by their lawful pastors under one visible head, the Pope.

Page 118.—*What are Heretics?*

Heretics are such as, although baptized, reject one or more articles of faith taught by the Church, as Protestants.

Page 118.—*What are Schismatics?*

Schismatics are such as are separated from the Catholic Church, refusing to recognize and obey its lawful pastors. The Greeks and Russians are schismatics.

(The Greek Church is under the Bishop of Constantinople, one of the original four Christian bishops, all of equal prestige and authority.)

Page 119.—*In whom does the infallibility of the Church reside?*

It resides in the Pope, speaking ex cathedra (officially), either alone or in union with the bishops of the church.

Page 119.—*What is a Christian's duty with respect to the truths taught by the Church?*

He must accept them Without Reserve; he must believe them and love them.

Page 128.—*Why must the Pope be infallible?*

In order that all Christians following his direction may be sure of not wandering from the way of salvation.

Page 128.—*What powers does the Pope possess in their fullness?*

He possesses: (1) Legislative power, (2) Executive or Administrative Power, (3) Judiciary or Coactive Power, by which he can pronounce judgment on those who break the laws of the Church and inflict punishment on them.

Page 128.—*Does the Pope possess none but spiritual power?*

He also possesses temporal power in the States of the Church.

Page 128.—*Why is this power legitimate?*

Because it rests on the best possible titles. (Lorenzo Valla, Secretary to Alfonso, King of Aragon, about the year 1435 "showed that the decretals of the domain of Constantine upon which rests the Popes' claim to the Pontifical States was

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

an impudent forgery; that Constantine had never had the power to give, nor had given Rome to the Popes and that they had no right to govern there." From Rafael Sabatini's Life of Cesare Borgia (written after a study of forty-nine Histories and other Writings).)

Page 131.—*Why are the qualities of the Church superior to those of civil society, or of State?*

Because the Church is a religious and supernatural society, while the State is temporal and natural. The Church is a universal, immutable, and immortal society, while the State is particular, variable and temporal.

Page 131.—*Why is the Church independent of the State?*

Because its origin, authority, object and end are not from the State, but from Christ.

Page 131.—*Why is the Church superior to the State?*

Because the end to which the Church tends is the noblest of all ends.

Page 132.—*In what respect is the State subordinate to the Church?*

In the spiritual order and in all things referring to that order.

Page 132.—*What right has the Pope in virtue of this supremacy?*

The right to annul those laws or acts of government that would injure the salvation of souls or attack the natural rights of citizens.

Page 132.—*What more should the State do than respect the rights and liberty of the Church?*

The State should also aid, protect, and defend the Church.

Page 132.—*On what is this duty founded?*

On the obligation of civil society to profess religion. For, since nations come from the Creator, they owe Him, as nations, adoration, love, and obedience, just as do individuals.

Page 132.—*What then is the principal obligation of Heads of States?*

Their principal obligation is to practice the Catholic religion themselves, and, as they are in power, to protect and defend it.

Page 132.—*Has the State the right and the duty to proscribe*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

schism or heresy? (To post the identity of persons condemned to life and property loss by denouncement for religious differences is to proscribe.)

Yes, it has the right and the duty to do so, both for the good of the Nation and for that of the faithful themselves; for religious unity is the principal foundation of social unity.

Page 133.—*What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?*

This doctrine is called Liberalism. It is founded principally on the fact that modern society rests on Liberty of Conscience and of Worship, on Liberty of Speech and of the Press.

Page 133.—*Why is Liberalism to be condemned?*

Because it denies all subordination of the State to the Church.

The Word of God tells us that Romanism does not change. (Rev. ii:21). She is the same arrogant, political trickster she has always been and will always be. Woe! to this country or any other country who falls for her and becomes her slave. Liberty of conscience and of worship, liberty of speech and the liberty of the press are the things she hates and attempts to abolish everywhere. It is the back-bone, this antagonism, of the whole vicious system. Liberty of conscience, of worship, of speech and the press are the principles of our American institutions. They will collapse completely should Romanism get the upper hand in our land. Then the fires of persecution would be kindled again. May God in His mercy preserve our nation from such a fate.

Romanizing the "Encyclopaedia Britannica." The Twenty-first Annual Report of the Westminster Catholic Federation for 1928 says:

"The revision of the 'Encyclopaedia Britannica' was undertaken with a view to eliminate matter which was objectionable from a Catholic point of view and to insert what was accurate and unbiased. The whole of the 28 volumes were examined, objectionable parts noted and the reasons for their deletion or amendment given. There is every reason to hope that the new edition of the 'Britannica' will be found very much more accurate and impartial than its predecessors."

The above statement is all in keeping with Rome's hatred of historical facts. As the Bible condemns her, she issues

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

one with explanatory notes; when history condemns her she says it is false. If the editor of the "Encyclopaedia Britannica" yields to Rome, the impartiality of the work will be branded as questionable and its circulation be seriously affected.

Millions to be Mobilized Against Religion. Red Russia in its leadership is atheistic. Millions of Russians are against atheism, yet they seem to be helpless.

After a hot debate the Society of Militant Atheists, at a conference recently in Moscow, lowered the age requirements for admission to the society from sixteen to fourteen years. Youngsters between eight and fourteen years of age will be enlisted as members of "groups of young atheists."

The conference elected a Central Council of Godless consisting of ninety-five members and thirty-two candidates, among whom are Anatole Lunacharsky, Commissor of Education; Nadejda Krupskaya, Lenin's widow, and Emelian Yaroslavsky, secretary of the Communist Party Control Commission.

Closing the conference, Yaroslavsky said: "The central problem of our society is to mobilize as many millions as possible against religion."

Many well informed Russians think that the days of Red Sovietism are numbered, that agencies are now at work which will terminate the godless government. Let us hope that the above attempt is the dying gasp of this anarchistic rule.

The Palestinian Troubles. The trouble between the Moslems and the Jews is not of a religious nature, but purely political. Underlying the Arab revolt is a strong disapproval of the Balfour declaration largely because the Jews received such outstanding privileges. A well informed observer in Palestine has given the following information: "The natives of Palestine, that is Syrians, Galileans and the Arabs, object to the type of Jews that have been coming in during the past twelve years. They are largely from Southeastern Europe, militantly radical and highly arrogant. The Hebrews of Palestine who have lived there for centuries, resent these newcomers just as much as the other native

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Palestinians. They would welcome the enlightened Jewish people from America and England."

It seems the Moslems do not object to the spiritual affairs of the Jews, but the Jewish aggressiveness and the seizure of political power has angered them. In civil service almost 50% of the officials are Jewish, which is all out of proportion, for Jews only constitute 12% of the population. They also make serious objections to the words "Land of Israel" which now appear on the Palestinian coins. We believe that the troubles will make the English government more cautious, and they will also result in strengthening the hands of the Zionists.

A New Flag Hoisted in Jerusalem. The flags of many nations are seen in Jerusalem. And now for the first time in many centuries, the city will see the yellow and white flag of the Papacy hoisted, with the return of the temporal power of the Vatican. A representative of the Pope is now to have a diplomatic residence in Jerusalem. We can depend on it that the Pope will come to the front and make certain religious claims in connection with the holy land. Diplomats see new troubles brewing. One can readily see how all these things may play important roles in the coming days of tribulation, predicted in the Word of God.

British Statistics on Palestine. The report of the British Government to the Permanent Mandates Commission of the League of Nations, concerning the administration of Palestine during the year 1928, pointed out that drought and locusts depressed agriculture, but that orange groves and forests were enlarged, and manufacturing increased; 63,319 persons visited the country; 1,011 motor cars were imported, mostly from the United States. The income was $12,900,000 and the expenditure $16,900,000. Of the latter, $3,240,000 was applied to Palestine's share of the pre-war Ottoman debt. Three new Jewish colonies were created; 2,178 Jewish immigrants entered the country and 4,500 Jews became naturalized citizens. The population of Palestine on March 31, 1929, is reported to have included 557,649 Mohammedans, 149,554 Jews, 78,463 Christians and 8,850 other persons.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Notes on Prophecy and the Jews

The thirty-fifth chapter in Isaiah is one of the great prophecies concerning the Kingdom age. Its place in this book is significant. It precedes the historic account concerning the invasion of Sennacherib, King of Assyria, and how King Hezekiah turned to the Lord for deliverance, and how, as a result, the proud army of the Assyrian King was smitten in one night. Though the enemies of Israel may be very strong and boasting as that Assyrian was, yet the Kingdom is promised to Israel and the promise will not fail; this is the lesson of this arrangement. The chapter stands at the close of many prophecies which will be finally fulfilled in the day when the King shall appear in His beauty, and reign in righteousness.

When our Lord was on earth and offered His Kingdom to His people Israel, He also manifested His divine kingly power by doing the miracles of Isaiah xxxv. He opened the eyes of the blind, He unstopped the ears of the deaf, the lame man leaped, the tongue of the dumb sang. Yet His people did not believe on Him and rejected their King. The Kingdom will come with the coming of Him, whose right it is to reign. Then the great prediction contained in this chapter of Isaiah's vision will be accomplished by the power of God. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Verse 10). The ransomed of the Lord is not the Church but His earthly people. They will be brought back to their homeland. The angels will gather them from the four corners of the earth into which they have been scattered (Matthew xxiv:31). What singing the earth will then hear! They will no doubt sing their own Psalms, which give such remarkable predictions of the Sufferings and Glory of Christ and the Sufferings and Glory of His People.

✠

We have often been asked the question, What is the best way to convince a Jew of the truth of Christianity,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the Messiahship of our Lord and present to him the Gospel? It depends on what kind of a Jew it is with whom one deals. Many Jews to-day are simply agnostics. They have rejected their own Scriptures, are materialists and even deny the existence of God. Of all the sights on earth a Jew, who denies the one God, the Creator of heaven and earth, is the most horrible. Of course, such persons must be treated like any other infidel. Such agnosticism among the Jews is growing constantly. For the orthodox Jew, who still believes in the coming of the Messiah, this Jewish apostasy must be a startling evidence that the Messiah must be near. Jewish writings declare that before King Messiah comes, Jews will forsake the law, become unbelievers and live in an ungodly way. We have written on this remarkable fact in our pamphlet "What Jews Believe Concerning Things to Come."

In dealing with the orthodox Jew we have found that his expectation of a coming Messiah is the proper starting point to deal with him. We tell him that we also expect a Messiah to come. We show him that we believe in a literal fulfilment of all which the Prophets have spoken; that we believe in the literal fulfilment of Zech. xiv. We turn to this chapter and show him what it teaches. A future siege of Jerusalem is predicted. In that day Jehovah comes to deliver Jerusalem. All this the orthodox Jew believes. We show him that the Lord will stand with His feet on the Mount of Olives; He comes and all His Saints with Him. We ask the Jew how it is that Jehovah has feet. Then we turn to Daniel vii:13-14 and show him that a *Son of Man* comes out of heaven. How did a Son of Man get into heaven? We also prove that He has wounds in His hands. From the fact of the Second Coming we turn to His first coming. We show the Jew that Jesus is the Christ and in none other can the Old Testament prophecies of the coming of a Messiah in power and glory be fulfilled, but in Him who was rejected by His own people. We show them that this rejection was likewise predicted as well as what the result of this rejection was to be for the nation. Then we present to him the Gospel of Grace and this we do in

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the same way as we do with any sinner. There are of course numerous other ways.

Dr. Pierson gave us years ago an answer to the question, "How to reach the Jews." This is another good way to approach the Bible-believing Hebrew. Dr. Pierson wrote the following:

No appeal to the Jewish mind can be more effective than that which is founded on the indubitable evidence of the resurrection of Christ. A tremendous leverage in the way of demonstration can be found in the evidence of the resurrection; and to the Jewish mind that great fact, set forth with proper proofs, would constitute a strong appeal. Gilbert West and Lord Lyttelton met, and agreed that they would join in a common assault upon the Christian faith. They undertook to accomplish what Voltaire attempted years afterwards —to uproot the Christian faith. Realizing the necessity for examining the foundations of the fortress they were to undermine, they decided to devote eighteen months to the study of the New Testament. But at the end of this period both were converted men. One of them has left us a monograph of the resurrection, and the other a monograph of the conversion of Saul of Tarsus, an event unaccountable had he not seen Christ in the way.

We cannot study the character of the Apostle as the persecuting Saul without seeing that there were forces in him which would yield to nothing but supernatural influences. Was there ever such *ambition* and *aspiration* as Paul displayed when he pressed on to the "regions beyond," leaving territory that had been tilled, even though it had not been reaped, that he might break up the fallow ground?

Look also at his *avarice* as a young man. In those days of small opportunities, with no books or printing presses, or any other of the great modern accessories, he leads a crusade of persecution as prominent as William Wilberforce in his campaign against slavery. If there ever was a man pledged to his career it was Saul of Tarsus, and we ask ourselves what there is in earth or hell that would account for the man instantly turning round and becoming a professor of the faith he had been persecuting. It was the most marvelous conversion that ever took place in Apostolic times. It would be interesting to know what some of the modern critics who are trying to set aside the birth, burial and resurrection of Christ are going to do with the supernatural conversion of Saul. It was brought about by seeing Christ.

But another line of approach to the Jewish mind might be adopted. He is singularly disposed to Biblical analogies. The Jew readily takes in that which answers to direct or indirect prophecy, and accepts those facts of the New Testament which he realizes correspond with facts in the Old. And there is no greater analogy than God's standard of measurement, the Exodus, which is referred to 350 times in the Old Testament. There were four great things that He showed to the people coming out of Egypt: (1) He passed by the blood-stained houses and did not suffer the destroying angel to inflict wrath; (2) He brought the Israelites through the Red Sea to the other shore; (3) with the same wall of water by which they had been protected He overthrew and crushed their enemies; (4) He went before them by day in a pillar of cloud and by night in a pillar of fire, to lead and give them light in their journeyings.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Coming to the New Testament, we find in Ephesians i something far grander—four facts which correspond to the four facts of the Old Testament, and constitute a striking analogy. (1) God passed by the blood-stained cross behind which we take refuge; (2) He brings His Son through the place of burial and resurrection; (3) He makes the joy of the hostile powers to be turned to sorrow till there are none left; (4) He sends the Holy Ghost to be a pillar of cloud by day, and a pillar of fire by night. Some Jewish minds will accept this analogy, and become obedient to the Word of God, and bow in homage to our Lord and Saviour Jesus Christ.

✠

The Prophet *Haggai* was contemporary with the Prophet Zechariah. Both had the same mission, to stir up the people in beginning again the work of the rebuilding of the temple. But like every other prophetic book, Haggai's prophecies also concern the future and are related to that soon coming day when the Lord will shake the heavens, the earth, the sea, the dry land and all nations. The book of Haggai contains four prophetic messages which are extremely simple in construction.

In Chapter i:1-11 we find the *first* message delivered in the sixth month on the first day of the second year of the reign of King Darius. This first utterance of the Prophet uncovered the selfish condition of the people, who said the time is not come that the Lord's house should be built, while they dwelt in ceiled houses. The prophet then urged to the work and told them that the Lord would take pleasure in it and be glorified. He also showed that the wasted condition of their land was the result of their neglect.

Verses 12-15 in the first chapter show the result of this first word given by Haggai. The voice of the Lord was obeyed and then the Lord's messenger gave the cheering message "I am with you saith the Lord."

Chapter ii:1-9 is the record of the *second message*, given seven weeks later. Verse 2 of the second chapter shows to whom this was addressed, namely to the governor of Judah, the highpriest and the residue of the people. In this message we find a prophecy which concerns the second coming of Christ and the establishment of the Kingdom. This prophecy is found in verses 6-9, and part of it is quoted in Hebrews xii:26. The shaking times have not yet been, but will come when He comes whose right it is. The Coming

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

One is the desire of all nations, and through Him Glory and Peace will come. The occasion was the disappointment of the men who had beheld the former house and now looked upon this new temple, which did not compare in glory with the Solomonic temple (see verse 3 and Ezra iii:13).

The third message is contained in chapter ii:10-19. This new message came two months later. The people had again become discouraged. Temporal blessings had not yet come to them, but the Lord promised He would bless them (verse 19).

The fourth message, verses 20-23, followed immediately. Once more the prophecy is repeated that the heavens and the earth are to be shaken. The context shows when that will be, when the Kingdoms will be overthrown, that is in the day of the Lord.

One of the striking features of this prophet is the constant phrase, "saith the Lord." Almost twenty times this occurs. What an evidence that the Lord indeed has spoken. He also will fulfill His word in due time.

✠

Question 7. What does Paul mean by "attaining to the resurrection from among the dead"? Will not all believers attain to that?

Certainly they will. Every believer will attain to the first resurrection out from among the dead. The word attain is used in the sense of arrive or reach. It is the resurrection of life; every one who has life in Christ participates in it. It is part of the salvation Christ has procured for all that are His. It is not a reward for faithfulness or service. There will be rewards, but this is common to all the saved. It is part of the grace shown to sinners who believe. If they did not share in this, the second death would have power over them (Rev. xx:6). Paul looked forward to it as that which would compensate him for his sufferings on the way to it; not that these sufferings were the means of getting it; or that he had any doubt about reaching it. But that whatever came, sufferings or death itself, he would any way, or by any means, arrive at it.

Question 8. Is the Church both the body and the bride of Christ, or is the bride the remnant of Israel?

The bride of Christ is the body of Christ. The words of Adam in regard to Eve, "This is now bone of my bones, and flesh of my flesh," are referred by Paul, figuratively, to the members of the body of Christ. It is because of that, because Eve was "of his flesh and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of his bones," that a man is to leave his father and mother and be joined to his wife, and they [also, as well as Adam and Eve] shall be one flesh. Then Paul adds, "This is a great mystery; but I speak concerning Christ and the Church." Of course, "body" and "bride" are both figures of spiritual relationship. Eve's fitness to be Adam's bride was that she was "of his flesh." The Church's fitness to be the bride of Christ is that she is His body. When Paul came to speak of the relationship of man and wife, he could not help speaking of that of which it is the type—Christ and the Church (Ephes. v:29-32).

In Revelation the Church is not spoken of as the body of Christ, but as the bride. "The Spirit and the bride say, Come." The Spirit is in the bride (Rev. xix:7; xxi:9; xxii:17).

The theory, which is now taught by certain Bible Institutes and teachers which of late have come up, that Israel is the Bride, was originated by Dr. Bullinger.

Question 9. Will the great tribulation begin immediately after the Church is caught up?

No. The great tribulation will begin when the image of the beast is set up in the holy place, in the temple of the Jews at Jerusalem, which will then have been built (Matt. xxiv:15), in the middle of the last week of Daniel. But the Church will have been caught up before that week begins; how long before is not revealed. There is no date in Scripture to the rapture; nor is any event ever dated from it.

Question 10. Will all believers be caught up at the rapture, or will those who have not walked according to the Lord's will be left behind?

There is not a shred of Scripture that gives the least hint of a partial rapture; on the contrary, every Scripture that speaks of it includes all saints, both all the dead in Christ, and all who are alive and remain. Why, then, should any believer entertain the thought? We have our Bibles, and we can read them for ourselves. That unfaithful believers will be caught up is proved by the fact that their works will be burned when manifested at the judgment seat of Christ (1 Cor. iii:15); but they could not be there at all if they had not been caught up.

A Message for Each Day

November 1. "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. xi:4).

Nothing more is recorded to memorialize Abel. The *omission* has teaching. Man's salvation is paramount in God's mind. No matter how good or great was Abel; all virtue becomes insignificant before the one crowning act. As a fallen son of Adam he laid hold on the redemption provided through the divine "Lamb slain from the foundation of the world."

November 2. "Enoch also, the seventh from Adam, prophesied" (Jude 14).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

He who "brings forth Mazzaroth in his season, brings also His elect into the world at an appointed time." Sacred number marked Enoch's sacred destiny. We may not know these times and seasons which the Father hath concealed within His own authority. But we can understand that not a sparrow falls without His notice. He saw Nathanael under the fig tree.

November 3. "Ye have nothing to do with us to build an house unto our God" (Ezra. iv:3).

This principle is constantly violated today. The ungodly are *solicited* to aid in the work of the Lord. There is a pretty conjecture about "Noah's Carpenters" which is without Scripture sanction. We cannot believe Noah had any sneering helpers. Solomon, as an exception, was permitted to receive aid from Hiram. But this was the type of millennial times, when the "sons of strangers" shall bring their offerings, and "build up the walls" of Jerusalem.

November 4. "Walk before me, and be thou perfect" (Gen. xvii:1).

Abram was not perfect before his fellowmen. The king of Egypt had good reason to criticize his conduct. But the trend of Abram's life was Godward. A compass may be jostled by accident, and point for awhile uncertainly, but let it rest, and it returns to its true pole. So every true believer in quiet moments gravitates back to Christ. Many heard Peter curse; but only unseen angels saw his tears.

November 5. "Delivered just Lot, vexed with the filthy conversation of the wicked" (2 Peter ii:7).

Lot is generally accused of worldliness in entering Sodom. In view of these words we are slow to charge him thus. It is more profitable to consider that some of us are like him, in circumstances that "vex" us. There is sin in our homes. Our relatives sneer about testimony; but God's angels bear an inkhorn as well as a sword. Though He chasten us in the world, He will not condemn us with the world.

November 6. "All these things are against me" (Gen. xlvii:36).

Famous saying, that has voiced the sorrow of thousands of hearts since. How little the old man apprehended the joys so soon to come. How little we know but translation may come to us the next hour. In summer when we need cooling fruits they ripen for us. In winter when we need heating carbons they cease. Man alone perverts nature by importing fruits *out of season*. So in grace; after long seasons of trial we do not then understand, we some day find the *fruit of patience* ripened.

November 7. "By faith Moses refused * * * (denied) to be called the son of Pharaoh's daughter" (Heb. xi:24).

Simple *refusal* is the chief part of godly confession. Had Adam

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

refused temptation, as did the last Adam, what a world this would have been! Four men, otherwise handicapped for *positive* achievement began by *refusal.* These four, Joseph, Moses, Daniel, Mordecai, afterwards became famous as God's witnesses. But let us not be deceived, the beginning of separation is always bitter; and reproach attends it to the end.

November 8. "And Aaron held his peace" (Lev. x:3)

Nothing more magnificent is recorded of Aaron. It was like the sun standing still upon Gibeon. He acted in direct contrast to David, whose grief for Absalom was a national shame. God is sanctioned as much by *judgments*, as by the *holy behavior* of His people. We who have been translated out of darkness, move in a sphere above nature's influences. As a holy priesthood ye are not to weep, but worship.

November 9. "The Captain of the Lord's host said unto Joshua: Loose thy shoe from off thy foot" (Josh. v:15).

Joshua was granted the rare honor of a theophany of the pre-incarnate Lord. He had also the distinction of leading the third, and only obedient one of the six generations of Israel. It is well for the children of God to know their Lord as *Commander.* The larger part of life is a struggle with evil. David only once said, "The Lord is my Shepherd," but he wrote many battle Psalms, declaring: "He teacheth my hands to war."

November 10. "By faith the harlot Rahab perished not with them that believed not" (Heb. xi:31).

No matter what Rahab's past had been, like Abigail, who honored the uncrowned David, she saw God was with Israel, when as yet they possessed no country. Her *faith,* not her *falsehood* is commended. Who of us believers, who know we have passed out of "condemnation," could stand one moment approved, if we were judged by the merits of our conduct?

November 11. "Israel hath sinned" (Josh. vii:11).

Yet only one man Achan had done the deed. Representative sin is a principle peculiar to God's people. Do we ever think when we attend a meeting that seems cold and stupid, the fault may lie in us? Some secret sin of ours hinders the Spirit. Paul recognized this insidious evil when he warns the assembly to "examine" and "judge" themselves. Achan was not a unit. His family, his unknowing cattle, his senseless goods perished with him.

November 12. "Howbeit the hair of his head began to grow again" (Judges xvi:22).

Because the roots of faith were in Samson. It is a mistake to think of the man as a physical giant. The keen-eyed Philistines were unable to discover the source of his strength, which lay in the hair of his consecration (xiii:5). It is for our comfort to know that while the Old Testament impartially records the *sins* of men of faith, the New Testament reckons their faith for *righteousness*; and enrolls them without a charge of sin.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

November 13. "When he made mention of the Ark of God * * * he died" (1 Sam. iv:18).

By the unconscious acts of Eli, we learn what lay nearest his heart. He heard of judgments upon his own house with *submission.* He heard of Israel's defeat with *silence.* He heard of the death of his sons *without a murmur.* But when he hears of the capture of the Ark, he *swoons and dies.* Whatever his weakness, the cause of the Lord was precious to him.

November 14. "Then Samuel took a stone * * * and called the name of it Eben-ezer" (1 Sam. vii:12).

There were several stages of humiliation before *Eben-ezer, the stone of praise,* could be set up. Like Israel we must (1) desire the Lord (verse 2); (2) put away hindrances (verse 3); (3) confess our weakness (verse 6); (4) cry unto God (verse 8); (5) rely wholly on the blood. At first Israel started out with ark, and priests, and shouting (iv:3-10); but only defeat resulted. Then one *little slain lamb* changed the whole scene to victory.

November 15. "David arose and cut off the skirt of Saul's robe privily" (1 Sam. xxiv:4).

This was the noblest of David's many grand deeds. Twice he refrained from slaying the Lord's anointed (xxvi:9). His faith in God's ultimate promise is firm. He would not lift a finger to hurry himself into the kingdom. Seven years was a long time to wait; but if God could afford to be patient with a bad man, surely His servant could. Let us apply this to our Lord, so long waiting for Satan's dethronement.

November 16. "And Mephibosheth * * * had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed" (2 Sam. xix:24).

This is one of the most touching forecasts of what the Church's attitude should be. Our king is in rejection. How can we dance, and jest and dress and mingle with the unholy crowd? The world says, "It is your duty to put on a good appearance." Our Lord says, while the Bridegroom is away His true friends *cannot but fast.*

November 17. "Elias was a man subject to like passions as we are, and he prayed * * * and prayed again" (James v:17, 18).

In the Old Testament there is no hint of this prayer to withhold rain. It was in accord with God's threat concerning the land. In the Old Testament the prophet is stern, lofty, apparently without personal sympathies. James shows the other side of his character. He plead and *plead* again just like other men. He sorrowed and suffered for Israel, and prayed *earnestly,* and prayed *again.*

November 18. "As the Lord God of Israel liveth, before whom I stand" (1 Kings xvii:1).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

It was nothing for a man who had stood before the Lord, to stand before Ahab. When we measure men by God, they are grasshoppers. It was nothing for Daniel who was intimate with angels, to spend a night among lions. The closer we walk with God, and touch unseen realities, the more insignificant and less to be feared will earthly men and things become.

November 19. "He took up also the mantle of Elijah that fell from him" (2 Kings ii:13).

A simple thing to be recorded in the Bible! Yet what an ocean of tenderness lies in the words; Elijah had gone where was neither cold nor famine. Better garments awaited him. How often since has the same act been repeated. How reverently have we lifted some article of a dear departed one. And there is power in these things to draw the heart upward, even as there was power in Elijah's mantle.

November 20. "Fear not, for they that be with us are more than they that be with them" (2 Kings vi:16).

We would like to know the name of the young man whose eyes the Lord opened. But we may know this: That the same heavenly, protecting beings constantly surround us. The invisible world is a great reality. It was not a casual or miraculous event that horses and chariots of fire flocked around the prophet. They are always near every saint. As we apprehend this, all mortal fear will vanish.

November 21. "I was ashamed to require of the king a bank of soldiers and horsemen" (Ezra viii:22).

No other incident in Ezra's history gives a deeper insight into his great spirituality. Under Artaxerxes' free commands he had a right to request protection (vii:21). Ezra had more concern for the glory of God among the heathen, than for his own safety. A modern maxim says, "Trust in God, but keep your powder dry." How much grander was Ezra's principle.

November 22. "Come let us meet together in some one of the villages in the plain of Ono" (Neh. vi:2).

Be it noted, Nehemiah was building a *wall.* A wall means *exclusion, separation.* Sanballat well understood this, for he said: "These feeble Jews want to keep by themselves" (vi:2, Marg.). Four times he tried to coax them down into the open unwalled villages for a conference. This is a picture of the Church today. She is being lured outside the walls of her separation into the open plains of liberalism.

November 23. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat" (Dan. i:8).

Daniel was a young court beauty. He had not attained to distinction as a statesman; on this circumstance hangs all the magnificence of his refusal. Nourishing food meant everything to his comliness. It is so hard to resist those we love (v:9). From that day

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

No became the key-note of Daniel's life. He never reformed Babylon. But to the end we find him a leader in *protest.*

November 24. "All the king's servants * * * reverenced Haman * * * but Mordecai bowed not, nor did reverence" (Esther iii:2).

It was a long stretch back of Mordecai to remember that Jehovah had cursed the ancestors of Haman to their latest generation. He might have argued it was no longer practical to be loyal to an obsolete command. So people reason about the New Testament now. They say what Paul once wrote to the Corinthians suited their day, but is unreasonable in the Church's present advance. Let us beware. The commands of the Scriptures are eternal.

November 25. "Jonah prayed unto the Lord his God, out of the fish's belly (Jonah ii:1).

If Jonah be not history, then the story of the incarnation is not history. At the time of international disturbances, it is well to remember that God's unseen care extends to *all nations.* Not even an elect Jew can escape the punishment of disobedience. To some of us has been given much prophetic light to discern the times. But until we have been conscientiously identified with Jesus in death and resurrection, we are unqualified to warn the ignorant.

November 26. "I am the man that hath seen affliction (Lam. iii:1).

All saints will agree with Jeremiah in this confession. Large portions of sorrow and scant portions of joy are the present heritage of every believer. The most numerous of all the figures of Scripture refer to sorrow. Two causes produce Christian affliction—outward providences, and inward spirituality. The unconverted man knows nothing of the exquisite honor of sorrowing for the sins of the world.

November 27. "Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls" (Ezek. xiv:14).

Also it is written: "Though Moses and Samuel stood before me, yet my mind could not be towards this people" (Jer. xvi:1). Again, it is written: "There is a sin unto death: I do not say he shall pray for it" (1 John v:16). Awful indeed must be that mysterious boundary line, between mercy and judgment, beyond which no intercession for individuals or nations avails (Heb. x:6, 27).

November 28. "And Hezekiah was glad of them" (Isa. xxxix:2).

Glad of the present and congratulations the ungodly king of Babylon sent. And he the man whom the living God had just honored by a miracle of healing. It is very humiliating to note that the most conspicuous saints never improve in *their fleshly nature.* When far

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

on in spiritual attainment, Noah disgraces himself; Abraham lies; Jacob is tricky; Moses gets angry; David commits adultery.

November 29. "I will stand upon my watch, * * * to see what He will say unto me" (Hab. ii:1).

The times were too bad to mend. Prayer and watching alone remained as the prophet's work. So it is with the faithful today. If we watch, we shall have knowledge of the times, akin to Habakkuk's visions. If we pray, revival will come. But not an easy or sentimental revival. There can be no universal *praise* till there is universal *purging*. No manifestation of power till the fire of the Lord burns up the Church's sins.

November 30. "Seeing we also are compassed about with so great a cloud of witnesses * * * let us run with patience" (Heb. xii:1).

We are not to understand these illustrious personages are *observers* of our conduct; but rather by *their* good conduct, they *testify* to us. We revere them for their *deeds*, but God honors them for their *faith*. So we are not exhorted to run the race *successfully*; but to run it *patiently*. The prophets, who were persecuted and slain, had no visible *triumphs*, but "a *good report* through faith."

Fellowship

Relationship is one thing, fellowship is another. The former can never be destroyed, the latter is often disturbed. The son of a father will always be the son, and nothing can change the relation. He may be an affectionate, faithful, obedient and reverential son, and then the father will approve of him, and delight in him, and take him into the intimacy of a close and endeared communion, revealing perhaps his purposes and plans. Or he may be disobedient, dissolute, wayward, forcing the father to hide from him the light of his face, and compelling severe measures to bring him to reflection and repentance.

The fellowship has been meanwhile interrupted, but suppose the father should say, "The moment you are convinced of your sin and wrong, and come to me with a frank confession, the past shall be forgotten, and you shall have my confidence and commendation, just as if you had never grieved and wounded my heart." Suppose the confession is honestly and sincerely made, but it brings no comfort to the once obstinate son, because he cannot believe that all has

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

been freely forgiven. Still the fellowship will be interrupted, not because of anything on the father's part, but because the son has no confidence in the father's word.

The way by which we become the children of God is plainly stated in the Scriptures of truth. Christ offered Himself to be the Saviour of men, and "as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (Jno. i:12, 13). So the Holy Spirit says, "Ye are all the children of God by faith in Christ Jesus" (Gal. iii:26); and, "Whosoever believeth that Jesus is the Christ, is born of God" (1 Jno. v:1). This is blessedly simple, and it puts salvation within reach of all, for it is not doing, it is receiving; it is not trusting in self, it is believing in Another; it is accepting as true the Word of God concerning His Son Jesus Christ.

So able and willing is that once crucified but now exalted Son to save, that He said to the sinful woman at His feet, "Thy faith *hath* saved thee; go into peace" (Lu. vii:50); "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 out of death into life" (Jno. v:24). No wonder He says of His poor disciples, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand. My Father, which gave them me, is greater than all, and no one is able to pluck them out of my Father's hand" (Jno. x:28, 29); "Because I live, ye shall live also" (Jno. xiv:19). Well, then, may the believer challenge every foe to his salvation. "Who shall separate us from the love of Christ?" (Rom. viii:35).

But although the children of God, and our present and certain and future redemption rendered secure, we are still the children of our fallen parents. We are not in the flesh as to our standing before God, but the flesh is in us, and therefore we need cleansing every day. Never was this need, and the provision to meet it, more beautifully set forth than in the act of our Lord just before His crucifixion. "He riseth from

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

supper, and laid aside His garments; and took a towel, and girded Himself," and began to wash His disciples' feet. Peter exclaimed with astonishment at this condescension, "Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." He did not say, thou hast no part *in* me, but *with* me, no fellowship with me. "Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that hath been bathed needeth not save to wash his feet, but is clean every whit" (Jno. xiii:1-10).

If a man, invited to an entertainment in that Eastern country and climate at that time, had bathed, and then put on his sandals to walk to the house of his host, he would not need to bathe again. But his feet, contracting the dust on the way, would need to be washed, and thus he would be clean every whit. Peter understood the meaning of this picture, when a few days later, his heart was searched by the word of his Lord, tenderly convincing him of the sin of his denial, leading him to the confession of his love, and then restoring him to fellowship, which he had basely forfeited by his cursing and swearing (Jno. xxi:15-17).

There are two washings mentioned in Scripture, one referring to relationship, and the other to fellowship. "Unto Him that loveth us, and washed us from our sins in His own blood" (Rev. i:5). Even if we adopt the reading of the Revised Version, "loosed us from our sins," the loosing was effected by washing, and the word *washed* is in the aorist tense, implying that the action was done once for all, and never requires to be repeated. This answers to "he that hath been bathed." But our Lord said, "Already ye are clean because of the word which I have spoken unto you" (Jno. xv:3); and "Christ also loved the church, and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word" (Eph. v:25, 26). This answers to the washing of the feet, and shows us the method of restoring fellowship if lost.

There are many who tell us that they need no washing of the feet from the dust and defilement of the world, through which they walk to the marriage supper of the Lamb. Alas!

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

they little know the deceitfulness of the heart, the requirements of God's holiness, the nature of sin, or they could not talk in this vain manner. Never are they committing more grievous sin than when they claim to be entirely free from sin, for it shows a pride and presumption, that will surely be chastened, "for God resisteth the proud, and giveth grace to the humble" (1 Peter v:4). One glance at themselves would take the conceit out of them, as it did out of Job who is described at the beginning of the book as "perfect," and therefore went to defending and vindicating himself, protesting that he was righteous. But when "the Lord answered Job out of the whirlwind," he said, "Behold, I am vile; and what shall I answer thee? I will lay mine hand upon my mouth" (Job xl:4).

The work of Jesus Christ, both in establishing relationship, and in maintaining or restoring fellowship, is absolutely necessary to the believer, from the first to the last of his experience. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 Jno. i:3). The word *fellowship* is the same, with a change in the gender, that is translated *partners* in Lu. v:10, and *partakers* in 2 Peter i:4. We are partners with the Father and His Son in all that they possess; we are "partakers of the divine nature," and of the riches of the grace and glory given by the Father and communicated through the Son. Such is the purpose of the Holy Spirit's revelation in the gospel.

But suppose that the enjoyment of this conscious fellowship is lost—what then? "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." It is said that "God is light," before it is said that "God is love," and it is in the light, in the presence of His perfect holiness, we are called to walk. If a cloud comes between His face and our souls, fellowship is lost. "But if we walk in the light, as He is in the light," no concealment, no insincerity, "we have fellowship one with another," God with us and we with God. But how dare we walk in the light of His intolerable glory? "The blood of Jesus Christ His

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Son cleanseth us from all sin." That precious blood, that inestimable blood, puts us there, and keeps us there.

Then as if to guard us against the folly of thinking that we have no sin, it is immediately added, "if we say that we have no sin, we deceive ourselves, and the truth is not in us." Never while the mind of the flesh is in us, which is enmity against God, let us imagine for one moment that sin is gone. But while recognizing with humility its hateful presence, and its evil power to entrap us at some unguarded moment, it is said for our comfort, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. i:1-10). Here comes in the washing of the feet, the washing of water by the word. It is the word used by the Holy Spirit, that convinces us of our failures and faults; it is the word that tells us of the blood that cleanses from all sin; and to him who believes God is faithful to His promises, and just to His Son, in cleansing the confessing soul from all unrighteousness, restoring it to the full fellowship of an accepted child. If the confession of a believer is made, and it brings no assurance of fellowship, the doubt makes God a liar as much as when we say, "we have not sinned." Out with the evil into which we have been betrayed, out with it in the light where we walk, and rejoice, and again rejoice, in the truth of God's Word, that we are "clean every whit."

The power to walk with God is both supernatural and contrary to nature. "You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. ii:1-3). Thus of the best of us it is said that we walked according to this age, under the control of the evil one, and were by nature the children of wrath, as indeed are all the rest of mankind.

It is absolutely necessary, then, that a change shall be brought about in the sinner, for "Can two walk together,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

except they be agreed?" (Amos iii:3). This needed change is effected, not by our doing, but by what God did, "for what the law could not do, in that it was weak through the flesh, God, sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii: 3, 4). The righteousness of the law consists in love, Rom. xiii:8-10, and it is manifested in those, who through the death of Christ as a sacrifice for sin, are enabled to walk after the Spirit.

Hence "if we live by the Spirit, let us walk," proceed, go in a straight line, "by the Spirit" (Gal. v:25); for if ye "walk" about "in the Spirit, ye shall not fulfill the lust of the flesh" (Gal. v:16). It is the office of the Spirit to testify of Christ, and to assure the believer that he is identified with a crucified and risen Christ of which baptism is the outward sign. "Therefore we are buried with Him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life"(Rom. vi:4).

The Lord Jesus Christ, then, becomes the pattern of our walk, while we follow His steps who says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (Jno. viii:12); and "as ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. ii:6). Let Him surround you like the atmosphere, or as the Holy Ghost expresses it, "Let us walk honestly," decently, gracefully, in a becoming manner, "as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. xiii:13, 14). If we are clothed with Christ as with a garment, our walk must be like His own.

The sphere of our walk is the light. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. i:7). We know "that God is light, and in Him is no darkness at all," so that all is open and manifest in His presence. There is to be no concealment, but perfect

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

confidence as we approach Him who is perfect light, believing that the blood of Jesus Christ His Son cleanseth us from all sin, being fully persuaded that the blood cleanses, and keeps us clean. Then as to the practical application of this truth, "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 Jno ii:6).

The principle of our walk is faith, "For we walk by faith, not by sight" (2 Cor. v:7). Thus all personal merit is excluded, for faith rests upon what another has done, not upon our doing, even as faith was reckoned to Abraham for righteousness, while he was still uncircumcised. So believers now "also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised" (Rom. iv:12). Vain are all ceremonies, forms of worship, and efforts of our own, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. vi:15, 16).

Thus we walk before God who said to Abraham, "Walk before me, and be thou parfect" (Gen. xvii:1). We go forth with the comfort of remembering that His eye is upon us, like the eye of an almighty and loving Father, watching our steps. We walk with God. "Enoch walked with God; and he was not, for God took him" (Gen. vi:24). So delightful was the fellowship, that one day he walked with God to such a distance he never came back. We walk after God. "Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him" (Deut. xiii:4).

No wonder the apostle writes to his brethren, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. iv:1); "as ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory" (1 Thess. ii:11, 12). We can even please Him by shaping our conduct according to His will and word. "Furthermore, then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ought to walk and to please God, so ye would abound more and more" (1 Thess. iv:1). It is a great thing to please God.

We walk in love. "Be ye therefore imitators of God, as dear children: and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor" (Eph. v:1, 2). We walk as children of light. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" Eph. v:8). We walk circumspectly, accurately, diligently, exactly. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. v:15). Walking in this manner God has promised to walk about among us, to be conversant with us, "as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. vi:16).

What reason then have we to fear anything? "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. xxiii:4). "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. xliii:2). "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isa. l:10).

Blessed be His name, the time is surely coming when the nations of the earth shall walk before Him rejoicing, and the storms and conflicts of six thousand years shall cease. "Many people shall go and 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; . . . and nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii:3, 4). Israel too shall be gathered home. "O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. ii:5); and on the way "no lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there" (Isa. xxxv:9).

Above all we have the word of our Lord addressed to a church full of lifeless formality, worldliness and infidelity,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white," or shining raiment, Rev. iii:3; and the intimacy of that walk will make the trials by the way seem trifles light as air, nay, symbols of glory, when He confesses us before the Father and His angles. How solemn and searching is the word He sends to all! "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. xvi:15). May we take heed lest the watchman of the temple come in, and find us sleeping, and remove our garment, and so we walk in dishonor before Him.—JAMES H. BROOKES.

The Heart of the Lesson

BY ARTHUR FOREST WELLS

RESPECT FOR RIGHTFUL AUTHORITY

Nov. 3. Mark xii:13-17; Rom. xiii:1-14; 1 Peter ii:13-17

Golden Text, Rom. xiii:1

Daily Readings

Mon., Oct. 28, Matt. v:13-20. Tues., Oct. 29, John xix:1-16. Wed., Oct. 30, Acts xix:30-41. Thurs., Oct. 31, Mark xii:13-17. Fri., Nov. 1, Rom. xiii:1-14. Sat., Nov. 2, 1 Peter ii:13-17. Sun., Nov. 3, Acts xvi:11-40.

THE OUTLINE OF THE LESSON

I. The Things of Caesar and the Things of God (Mark xii:13-17). II. Obedience to Higher Powers (Rom. xiii:1-14). III. Subjection for the Lord's Sake (1 Peter ii:13-17).

THE HEART OF THE LESSON

The words of this subject may appear, at the first reading of them, to greet us as the expression of the atmosphere of a court room. But we trust that a moment's consideration of them will quickly dispel that misunderstanding. Surely there is nothing about them that should trouble any law-abiding citizen. Indeed, we have many reasons to rejoice over them; for every one of the three main terms belong to a noble company. "Respect," "rightful," "authority," are not the property of the underworld. They are words which may be used in heaven. The least that any one can say for our Sunday School lessons is that they occupy our minds and hearts with the better ideas of life. Say these words over again, "Respect, rightful, authority." There is music in them. They do not sound the major chord of the gospel of grace, I know; but they form a Biblical triad of pleasing as well as of sober harmony. They are notes that need very much to be sung in our day. I am pleading not so much for a faithful lecture on them, but for a song about them. Certainly there should be no one who would have them expunged from our national hymnals and text books. Yet, sometimes one does hear a murmur that sounds like this: "We have too many laws." Well, some of our minor laws may be useless and even silly; but we need all or surely most of the major ones. We

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

need them far more than many are ready to admit. But doubts and disobedience do not change any facts. Ah, let us stop arguing; and let us rather praise God that we still have a rightful authority for which we may have respect.

We should be taught that healthful society needs the balance of rightful authority and respect for it. Authority is the respect which right government exercises toward the governed; respect is the authority which the governed show toward their lawful government. Since we are a society of finite creatures, we are ever in need of laws and arbiters. Life is a game which must have its rules and umpires. Imagine a modern city without traffic lights! What would our watches be without that which now represents the town-clock? Those were sad days in the hill-country of Ephraim, of which Jud. xvii:5-6 says the following: "And the man Micah had a house of gods, and he made an ephod, and teraphim, and consecrated one of his sons, who became his priest. In those days there was no king in Israel: every man did that which was right in his own eyes." That is a picture of civic and religious anarchy. And observe that the spiritual independence is mentioned first. This leads me to say that moral lawlessness is the result of spiritual lawlessness. The need of the hour is love for the authority of God. Many of our places of amusement and institutions of learning have conspired to rob the people of the holy fear and the spiritual joy of the "Thus saith the Lord" of the Bible. We may well make up our minds that this present wave of lawlessness will not subside until men recognize that authority. That will be when the Lord Jesus Christ returns.

God's whole heavenly government is built upon the principle of rightful authority and respect for it. "But I would have you know, that the Head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God" (1 Cor. xi:3). "For neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent Him" (John v:22-23). Compare Matt. xxviii:18; Col. i:18. "And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all" (1 Cor. xv:28). "As many as received Him, to them gave He the authority to become children of God" (John i:12). These are some of the passages that show most plainly that the warp and woof of God's whole government is His own blessed and sovereign authority. It is the connecting chord of all the heavenly elements of His kingdom; and it is the great incentive for the dwellers on earth. Thus Peter can write, "Be subject to every ordinance of man for the Lord's sake" (1 Peter ii:13).

WORLD PEACE THROUGH CHRIST

Nov. 10. Isa. ii:2-4, xi:6-10, xix:23-25; Acts xvii:22-28; Ephes. iv:4-6, 13-19; John iv:20-21

Golden Text, Isa. xi:9

Daily Readings

Mon., Nov. 4, Isa. ii:1-22. Tues., Nov. 5, Isa. xi:1-16. Wed., Nov. 6, Isa. xix:1-25. Thurs., Nov. 7, Acts xvii:22-31. Fri., Nov. 8, Ephes. iv:1-24. Sat., Nov. 9, John iv:1-42. Sun., Nov. 10, Psa. xcviii:1-9.

The Outline of the Lesson

I. The Promise of the Last Days (Isa. ii:2-4). II. God's Holy Mountain (Isa. xi:6-10). III. A Blessing in the Midst of the Land?

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

(Isa. xix:23-25. IV. The Offspring of God (Acts xvii:22-28). V. The Unity of the Spirit (Ephes. iv:4-6). VI. The Unity of Faith (Ephes. iv:13-19). VII. The Worship of the Father (Johniv: 20-21).

The Heart of the Lesson

The texts of this lesson are a mixture of revelations concerning the Jew, the Gentile and the Church of God (Cf. 1 Cor. x:32). But they do not prove the thought of the subject that the Committee had given to this lesson, viz., "World Peace through Mutual Understanding." We are asked to teach that world peace can be secured through mutual understanding. The first implication of this statement is that world peace will be effected by the intellect of man. We will not here discuss the ability or inability of man's mind; but we do protest against this illogical association of peace and understanding. Peace is a matter of the heart; understanding belongs to the province of the mind. When I went to school, we were taught that one could not add apples and pears, because they are two different kinds of fruit. But this topic says, "Mind equals heart; understanding equals peace!" Understanding and peace are not related as cause and effect, but as kindred results of a common source. In Ephes. iv:3 and 13 "the unity of the Spirit in the bond of peace" is mentioned before "the unity of the faith, and of the knowledge of the Son of God." How, then, can the latter be the result of the former? We are asked to keep the former; but the latter is set forth as a future objective. Again, the peace of God passeth all understanding (Phil. iv:7). How then can understanding create peace? Some of that superabounding peace must come from another source! That Source is Christ Jesus our Lord Himself. "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For He is our Peace, who hath made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity" (Ephes. ii:13-15).

But there is not one inkling in the wording of the subject, as originally given, that the Lord Jesus Christ has anything to do with this coveted world peace. It is proposed that we have this bounty through mutual understanding. The word "mutual" means "reciprocal." John wrote, "We know that we are of God, and the whole world lieth in the evil one" (1 John v:19). How shall we apply the word "mutual" to this text? Will the world reciprocate itself into peace? Or is it possible that any one would ask the saints to open some reciprocal proceedings with the sinners? That would certainly be a compromise. Such a bad bargain would not bring peace. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of" (Isa. ii:22)? This program of peace through mutual understanding is non-Christ-ian. But it is only as the Lord Jesus Christ is received and honored that peace can come. "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you" (John xiv:27). "These things have I spoken unto you, that in Me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world" (John xvi:33). These passages have a first application to the peace of individual members of the body of Christ; but they are in blessed harmony with the kingdom peace which our Melchizedek will bring to the world when He returns to earth (Heb. vi:20-vii:3, ix:28). "The government shall be upon His shoulder; and His name shall be called Wonderful, Counseller, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end" (Isa. ix:6-7).

The third implication of the subject, as first given, is that this is the era of world peace. But this is not the era of the kingdom. This is the Church age. We do not cherish the thought of war. We rejoice at every

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sign of peace. But we are not going to try to heal the hurt of the world by crying, "Peace, Peace," when there is no peace (Cf. Jer. vi:14). We are not going to try to do one thing when God asks us to do another. We have our command in Matt. xxviii:18-20, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." And we are happy to know that these words are prefaced by the Lord's universal authority; and that they are followed by His promise to be with us unto the consummation of the age. Compare Acts xv:14-18). Were we to leave this program and seek instead to adjust the politics of the world, we would be damaging rather than furthering the cause of peace. Soul peace is the result of obedient faith; world peace will be the result of the Second Coming of the Lord Jesus Christ.

SALVATION PROVIDED FOR ALL

Nov. 17. Ruth i:1-18; John iv:5-10; Acts x:1-xi:18; Rom. i:14; Gal. iii:28-29

Golden Text, Acts x:34-35

Daily Readings

Mon., Nov. 11, Gen. xxxix:1-23. Tues., Nov. 12, Exod. i:2-i:10. Wed., Nov. 13, Ruth i:1-18; Thurs., Nov. 14, John iv:1-10. Fri., Nov. 15, Acts x:1-33. Sat., Nov. 16, Acts x:34-48. Sun., Nov. 17, Rom. i:1-17.

The Outline of the Lesson

I. Israel and Moab (Ruth i:1-18). II. Jesus and the Samaritan Woman (John iv:5-10. III. Peter and Cornelius (Acts x:1-xi:18). IV. Paul and the Gentiles (Rom. i:14. V. Heirs According to Promise (Gal. iii:28-29).

The Heart of the Lesson

Cornelius is introduced to us as a man of considerable social and religious advantages. He may even have been a proselyte of Judaism. But, according to Acts xi:14, he was not saved. He became, however, one of three notable converts in The Acts. The other two were the Ethiopian eunuch and Saul of Tarsus. These men represent the three Noahic divisions of the human race. Each one had fine moral and religious credits, but was without eternal life, until he received the Lord Jesus Christ as his Saviour. The unsaved Cornelius seems to have been laboring under the conviction that there was still a middle wall of partition between Jew and Gentile (Ephes. ii:14); for it was needful that an angel come to him with some very instructive directions about the man who knew the gospel whereby he was to be saved.

Peter was just as much in need of a lesson concerning the peace which the Lord Jesus Christ had made for Jew and Gentile (Ephes. ii:13). He seems to have been living in Matt. x:5-6, "Go not into (any) way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel." It took a thrice repeated vision to get him out of that attitude, which belonged to another day. The vision was of a symbol of a new fellowship. Participation in that fellowship was on the basis of food which God had cleansed. Or, we may put it this way, it was a fellowship which was purchased by shed blood, and which was entered into by faith.

It was a blessed day for the body of Christ when the angel-guided Gentile centurian and the Spirit-filled Apostle of the circumcision (Gal. ii:7-8) met in the home of Cornelius. This was a day on which both pew and pulpit were sanctified unto the Lord.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

See how Cornelius met Peter. "Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." Oh, how refreshing to hear such an invitation come from the hearer to the speaker! I have read of a lectern which has this inscription, "We would see Jesus" (John xii:21). That is the plea, or even the challenge, of the pews of that Church to its pulpit for a lesson and a sermon about the Saviour and Lord. I take it that if the members of that assembly are unanimous in that request, then there should be no problem among them of faithful preaching or loving fellowship.

Now see how Peter met Cornelius. "And Peter opened his mouth, and said, Of a truth I perceive that God is no respector of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him. The word which He sent unto the children of Israel, preaching good tidings of peace by Jesus Christ—He is Lord of all." This is not the whole of his message; but it is his proposition. Peter not only preached Christ to Cornelius, but he let him know that he had a right to accept Him. Be careful about the third last word in Acts x:35. It is "accept*able*," not "accept*ed*." The thought is not that God accepts people of every nation because they fear Him, and work righteousness, but that he who fears Him and works righteousness is acceptable to Him, no matter what his nationality is. Peter preached an equality of nations, not of religions. He was proclaiming the gospel truth that every man has a right to be saved by grace through faith. He was saying the same thing which John wrote in John iii:16.

The result of such preaching in the Holy Spirit, and such hearing in Him, was that Cornelius and others with him were saved and made partakers of the Holy Spirit's baptism. They gave evidence of their new life in subsequent water baptism and Christian fellowship. And when you see the Apostle of the circumcision tarrying with the Gentile centurian certain days, then you have another proof that Gal. iii:28-29 is not fiction but fact. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one (man) in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise."

LESSONS FROM THE BOOK OF JONAH

Nov. 24. Jonah i:1-iv:11
Golden Text, Acts xvii:26

Daily Readings

Mon., Nov. 18, Jonah i:1-17. Tues., Nov. 19, Jonah ii:1-10. Wed., Nov. 20, Jonah iii:1-10. Thurs., Nov. 21, Jonah iv:1-11. Fri., Nov. 22, Hab. iii:1-16. Sat., Nov. 23, Isa. lv:1-7. Sun., Nov. 24, Psa. cxxx:1-8.

The Outline of the Lesson

I. Jonah's Commission (Jonah i:1-2). II. Jonah's Flight and Plight (Jonah i:3-17). III. Jonah's Prayer and God's Answer (Jonah ii:1-10). IV. Jonah's Second Commission (Jonah iii:1-2). V. Jonah's Preaching and its Results (Jonah iii:3-10. VI. Jonah's Displeasure and God's Reasoning with Him (Jonah iv:1-11).

The Heart of the Lesson

The book of Jonah is one of the shorter messages of Old Testament prophecy. Now, biblical prophecy, which is fundamentally a forthtelling from God, is spoken in either the past, the present, or the future

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

tense. That is to say, it is either historical, or didactic, or predictive. The book of Jonah may be classed largely under the second of these headings; but the thought of the first and the third are not lacking altogeher, as we shall see.

The prophecy of Jonah may be studied from the standpoint of the character and the conduct of the prophet himself, of the sovereignty of God, of its symbolism of the behavior of the Jewish nation, and of its typology concerning the death and resurrection of the Lord Jesus Christ.

The word of the Lord came to Jonah with a missionary commission to cry against Nineveh, which may have been the greatest of Israel's neighboring cities. We are not told at the beginning what the prophet's message should be; but in the account of the repetition of the commission, we are told that it was to be a preaching which God would give him. The recorded synopsis of the sermon itself shows that it was a proclamation of a threatened judgment. This was not unlike some of the burdens of some of the major prophets.

Jonah refused at first to deliver this message, not because he disliked to preach judgment, but because he was afraid that the Lord, who is gracious, merciful, slow to anger, and abundant in lovingkindness would repent of His threat, and withhold His judgment from Nineveh. It must not be thought that Jonah rejoiced at the death of the wicked. The point is that he did not want God to be favorable to those whom he considered the enemies of his country. Alas, what hard-heartedness can possess a selfish man! What price the flesh is willing to pay for its own gratification!

But praise and thanks be to God for keeping the authority for condemnation and justification in His own gracious control! Neither prophet nor priest nor king nor rabbi nor minister can keep a repenting and believing soul out of the kingdom of God. Compare Jonah iii:5 with Acts xx:21. Note that in the former passage faith precedes repentance. "We have not a high priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as (we are, yet) without sin. Let us therefore draw near with boldness unto the throne of grace that we may receive mercy, and may find grace to help (us) in time of need" (Heb. iv:15-16). Jonah had to go on His Divine mission; Nineveh believed and repented; and the Lord rejoiced to exercise His grace toward these Gentiles.

We have no account of Jonah having the joy of misssionary service restored to him. Contrast the prayer of David, "Restore unto me the joy of Thy salvation; And uphold me with a willing spirit" (Psa. li:12). The book closes with a picture of the Jehovah which reminds us of the Lord Jesus Christ in the Gospel of Luke, where we read the following, "Now all the publicans and sinners were drawing near unto Him to hear Him. And both the Pharisees and the scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it" (xv:1-4)?

Some people read this book, and see in it nothing more than a story about a whale. To them it is just the account of "The Whale that Swallowed Jonah." Well, the whale, or great fish did swallow Jonah; but that is the least third of only half of the miracle. The grace and sovereignty of God is written all over this book. This is a prophecy of what Jehovah did for a great believing and repenting city in spite of and through a disobedient servant. Note the reoccurrence of the words

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"God" and "Jehovah." Of course the salvation which God wrought for the people of Nineveh is a far greater miracle than the capture, preservation and release of Jonah. Matthew gives us an account of a number of miracles which are Lord wrought, and the greatest one of them is that of his own conversion. Compare Matt. ix:9 with Matt. viii:1-ix:38.

The book of Jonah is also symbolical of the behavior of the Jewish nation in regard to their world mission, and of God's chastisement of them. They too were disobedient to their call; and, as Jonah was cast into the sea, so have they been scattered among the nations. But, as Jonah was preserved, so are they being preserved. The day will yet come when they will preach the Gospel of the kingdom in the whole world for a testimony unto all the nations (Matt. xxiv:14). The result of that preaching will be as a resurrection for the world. Read here Rom. ix:1-xi:36.

Again, the book of Jonah is important because it gives us a type of the death and resurrection of the Lord Jesus Christ. "Then certain of the scribes and Pharisees answered Him, saying, Teacher, we would see a sign from Thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet; for as Jonah was three days and theree nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here" (Matt. xii:38-41).

I—

I am I—One of Earth's countless billions,
That come and go—are born, and live, and die!
Yet one alone—apart—'mid thronging millions;
Shut in the impassible I am I!

But there *is* One—The Mighty Lord Jehovah,
The Christ of God, The Sacrificial Lamb,
Who scans all space, Who sways his sceptre over
The worlds he made—The glorious **I AM**!

He fills Infinity!—Unknown, Unknowing,
Earth's denizens in desolation sigh,
Till the **I AM**, His bounteous grace bestowing—
Folds to His heart the sin-sick *I am I!*

—*Mary L. Houghton.*

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI DECEMBER, 1929 No. 6

Editorial Notes

A Plain and Blessed Promise

The Promised One had appeared. His coming fulfilled prophecy. Some unbelievers, including modernists, claim that the remarkable accomplishment of predictions concerning Christ Jesus our Lord was merely coincidental. If this were true such a coincidence would be as wonderful as the prophetic fulfilment they deny.

He came, born of the Virgin. The child born was the Son given. He was born in the royal city of David, in Bethlehem Ephrata. He grew up as written in the prophetic Scriptures, in poverty and in despised Nazareth. He came as the King in humiliation to offer the promised kingdom, and in doing this, he confirmed the promises made unto the fathers. Then, as prophecy announced, He was despised and rejected of men. His own received Him not. In His gracious ministry He manifested Himself in His servant character as revealed through Isaiah and other prophets. "He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth." Thus wrote Isaiah over seven hundred years before He came to earth. The same prophet had announced that the King in offering the kingdom should manifest the powers of the predicted kingdom. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame man shall leap as an hart, and the tongue of the dumb shall sing. . ." And so it was.

But the greatest and most wonderful fulfilment of proph-

Our Hope 36 (1929-1930)

ecy took place in connection with His substitutionary suffering and sacrificial death on the cross. But before the many prophecies relating to His death, foreshadowed also by the sacrifices and offerings of the Levitical institution, were fulfilled, He gathered around Himself, for a farewell, His twelve disciples. One of them, who had no share and part in the things of the upper room, soon left and there remained but eleven.

Many gracious words came then from the lips of Him who spoke under the shadow of Gethsemane and Calvary. He comforted them, assured them of His never-ending love and care. He gave them the promises of another Paraclete, the Holy Spirit, and the promise of prayer-answer in His Name. But the one great outstanding promise, the promise which must have filled their hearts with joyous assurance, was the promise of His return.

"*I will come again.*" They knew He was to leave them, but He assured them it would not be forever—I will come again. What did He mean by these words of promise? What has not been done to explain away the plain, simple and the blessed meaning of this promise? Illogically it is said and taught that it cannot mean His literal and personal return. But was not His departure from His own a literal and personal departure? When He said that He would leave them was it a spiritual or a bodily leaving? He went away literally. He left them in His person. The Man with whom they had traveled through the land, with whom they had eaten, to whose words they had listened, whose gracious acts of power they had constantly witnessed, was to leave them and they would see His person no more. What else could they understand by the promise "I will come again," but a literal and a personal coming again?

But this is what is disliked in modernistic, postmillennial Christendom. They refuse to believe that He meant, what He said, a personal return. And the rejection of the literal meaning of this plain and blessed promise has worked untold harm in the Church of the Lord Jesus Christ. It has robbed the Church of the true attitude of "waiting for His Son from heaven"; it has robbed the Church of comfort and of one

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of the most powerful incentives for a holy walk and untiring service.

And the inventions to explain such simple words!

It is taught that He meant the death of these eleven disciples. He told them in other words that they should look for physical death, and when death came, they would experience the fulfilment of the promise He had given. This is still the theory adopted by many. But how plain it all is when we remember that the physical death of the believer means for him "absent from the body and present with the Lord." When the believer dies the Lord does not come to him, but he goes to be with the Lord. This is so elementary a truth that it should be known to every reader of the Bible.

Here is a second invention by which men try to avoid the literal meaning of this plain promise. They tell us our Lord's return took place when the other Comforter, the Holy Spirit, came. Has He not come to take Christ's place on earth? they argue. Therefore, when the Holy Spirit came Christ made good His promise and came again. But the Holy Spirit is the third person of the Trinity. The Lord Jesus Christ is God the Son, the second person of the Godhead. He promised the gift of the Spirit, but how can the coming of the third person of the Godhead possibly mean the return of God the Son incarnate? This theory is nothing but an arbitrary invention.

Others teach the old fossilized conception that our Lord came again when Jerusalem was destroyed in the year seventy by the Roman armies. They claim that the predictions of the first part of Christ's prophecy in His Olivet discourse (Matt. xxiv) was literally fulfilled in that event recorded on the pages of history. Instead of comparing Scripture with Scripture they quote certain statements found in the work of the Jewish historian Josephus. They do exactly what the Spirit of God warns against in the interpretation of prophecy—private interpretation (2 Peter. i:20). But one need only to read Matthew xxiv:31 to find that this is but another invention to refuse the literal meaning of the promise. When Jerusalem was destroyed no such

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

thing happened as the re-gathering of elect Israel from the four winds of heaven.

Such are the leading theories to explain away the fact that our Lord meant a literal and personal return.

The disciples could not understand anything else but His own return. This was the faith of the apostolic Church and the post-apostolic age for several centuries. Even during the dark ages the hope of His return did not die out completely, though it was almost entirely obscured. It is different to-day. We are sure that there never was a period in the history of the Church in which so many believe scripturally and intelligently in the literal and personal return of Christ, in spite of the ever increasing scoffers, who sneeringly say "Where is the promise of His Coming?" The true Church has not only been led back to the primitive faith of His return, but eagerly waits for that great, future event, which may so soon burst upon His waiting people.

And so, while nominal Christendom thinks this month of His first coming, and celebrates it carnally in the so-called "Christmas-day," let us think more than ever of His promised return and watch for the Morning Star more than the wise men from the East watched for the star of Bethlehem.

✠

And a Precious Promise

But He said more to His disciples than the certainty of His literal and personal return. He made them a most precious promise after He had assured them He went away to prepare a place for them in the Father's house. "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.*"

His return would mean their reception. It would mean fellowship with Him not in the desert places of Judea, or the mountains of Galilee, but fellowship in the glorious home above.

But did they really understand the preciousness of this promise? Was it not all beyond their conception? They were Jews who believed their own Scriptures. They knew the Messianic prophecies. They believed that the one whom they had followed is the Christ, the Son of the living God.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

But their hopes were Jewish. They believed that their future consisted in an earthly Jerusalem, that they would share in the restoration promises of their nation as the subjects in an earthly kingdom.

And now their Lord told them they would be with Him in the Father's house above, that they would share His glorious home in the heavens. How difficult it must have been to realize this for the men who still asked later "Wilt Thou at this time restore the kingdom to Israel?"

They were ignorant of the preciousness of this promise; they did not know "that blessed hope," the special hope of the saints of God during this present age. They heard of it later when the Lord revealed the fulness of that hope to His chosen vessel, Paul, the Apostle to the Gentiles. It is recorded in the first Epistle his inspired pen wrote, the first Epistle to the Thessalonians (I Thess. iv:16-18). As we speak more fully on it in our article on "The Morning-star" we do not go into details here.

It is a precious promise. Do not our hearts burn within us when we think of the meeting with Him which is in store for all His own? Do we not have real spiritual heart burnings when we think that some day, perhaps sooner than we know, we shall look into His face? And then that blessed assurance to be with Him where He is, to behold His glory! Oh, beloved readers, what will it all mean! Surely "the half has never yet been told." No wonder that the heart which enters into all this cannot help but cry daily, "Even so, Come, Lord Jesus."

Let me be with Thee where Thou art,
My Saviour, my eternal rest;
Then only shall this longing heart
Be fully and forever blest.

Let me be with Thee where Thou art
Thy unveil'd glory to behold;
Then only shall this wandering heart
Cease to be false to Thee, and cold.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Let me be with Thee where Thou art
Where none can die, where none remove;
There neither death nor life shall part
Me from Thy presence and Thy love."

✠

The False Hope of the World

The world has hope. What a world it would be if it were entirely hopeless! The hope of the masses of the world is centered in material things. They dream and hope, and hope and dream, of progress and betterment of physical existence. They rely upon the vague promises of the different sciences. New inventions to make life easier, more comfortable, are hailed with delight and looked upon as harbingers of still better things. The world is altogether occupied with physical progress, and many also with producing a more agreeable social condition. Yet the eyes of the world are blinded to the real conditions and the real issues of human existence.

In spite of inventions and discoveries, in spite of the strides which have been made in making life more livable, as it is said, wiping a few drops of the sweat from the brow of the toiler, and giving a few more fleeting pleasures, so unsatisfying to the human soul, things continue as they are and as they always have been.

Human misfortunes continue and cannot be eradicated. There is poverty and want. Millions are living without ever satisfying physical hunger; millions insufficiently clothed and housed; millions upon millons herded together like cattle. Disease and pain continue. There is much boasting of conquering disease, but cemeteries belong to the fast growing cities of this globe and their growth can never be arrested by science or physical progress.

Then add to it the evils inherent in the human race, the vicious tendencies exhibited in various crimes, which no laws can check. In our times the hope of the world runs high as to having outlawed war. New pacts have sprung into existence and now, finally, the world thinks war has been harnessed. But such pacts and such hopes are nothing new in the world's long history. War will be outlawed as

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

soon as the human heart is no longer what it is to-day. But as long as it is true that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv:19) there will be war.

And furthermore, add to all this another fact. There are disasters in nature which are beyond the control of man. There are floods which devastate vast tracts of land and bring misery and want to many thousands. Flood control? Yes something may be done, yet floods continue. Earthquakes occur every day of the year and have claimed in the past their hundreds of thousands and millions of victims. They continue and no scientific invention or discovery can prevent them. There are droughts, intense heat and frosts; there are cyclones, hurricanes and tornadoes. The human race is unable to stop these disastrous life and property destroying phenomena.

How hopeless then all is for this world in spite of the hopefulness which the world entertains. But there is a real hope for the world. The Lord Jesus Christ is that hope. He will never leave the world in the condition in which it is today. If the world has to struggle on without any hope of a better day, if all things continue as they have been and as they are, if the curse resting upon creation and upon mankind remains forever unremoved, then Creation's Lord died in vain and bore in vain the crown of thorns upon His holy brow.

But there is hope, a blessed hope for the world. That hope is His coming again. He has the power to straighten every wrong, to abolish every evil, to stop every error. He needs no scientific discovery to stop sickness. The Lord of life and the conqueror of death will then display His power of life and His power over death. Sin and the curse will yield before Him. Ignorance, crime, poverty and want will be no more. Nor can war lift its monstrous head when the Prince of Peace is on the throne of all the earth. "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor . . . He shall deliver the needy when he crieth and the poor also." "He shall speak peace to the nations." "They shall

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

learn war no more." Groaning creation will cease its groans and will be delivered from the curse. Oh! that the world would know Him who will surely come and bring the promised Day-dawn, when the shadows flee away.

✠

The False Hope of the Church

Christendom is filled with hope. It is a well meant hope; but the question is, Is it according to the revealed truth of God? We do not speak of that part of Christendom which has lost its rightful claim to the honored word "Christian." The ever increasing ultra Modernists, who deny the Deity of our Lord, who reject His all-sufficient Saviour-hood obtained by Him in His sacrificial death—such have no right to His name. We speak of nominal Christendom which holds still the historic faith of the Church, believes in the Bible as the revelation of God and in the Lord Jesus as the Son of God. Yet they hold a hope which is a false hope, because it is unscriptural.

They believe that our age is becoming increasingly an age of righteousness and religious progress. They hope for the conversion of the world through the medium of church activities. The preaching of the Gospel used to be believed as the medium through which this world-conversion might be accomplished. But even this is no longer held as it used to be. Political agitations by different legislations, reform movements are now looked to for the accomplishment of bringing in more righteousness. The missionaries who go forth do no longer carry the banner of the cross, as the great hope for a lost world. They are occupied with educational schemes and many preach social improvements and try to produce physical amelioration. All this is the result of an unscriptural, false hope.

Roman Catholic Christendom aims at world dominion. The Pope is looked upon as the Vice-regent of Christ. The whole system, more than unscriptural, is a great machinery to domineer everything. Protestant Christendom is in our days aiming at a union of its different sects. Many see in this union the hope of better things in religious matters. Church-federation with political aims appears to many the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

great hope of making the world "Christian" at least in name.

But is the world gradually approaching submission to Christ as Saviour and Lord? Is our age improving in righteousness? Have certain legislations and reform movements led to a decrease in crime and lawlessness? Only a knave or a fool will answer these questions affirmatively. Never before has the world been so far away from conversion to God as in the closing month of 1929. The increase of unrighteousness, crime and lawlessness is so evident that it is unnecessary to speak of it. There may be an increase in religiousness, churchism and cultism, but there is a decline everywhere in things spiritual. "Having a form of godliness and denying the power thereof" may well be written over the greater part of professing Christendom.

Yet there is the true Church, composed of those who are born again. They possess the hope which is the hope revealed in the Word of God. That hope is the Lord Jesus Christ. Those who study their Bible, believe its prophetic forecast, and who do not follow the beaten paths of theological opinions and creedal statements, know that the long promised coming of the Lord is the only hope, the blessed hope of the Church. The world will be converted, every knee must bow and every tongue confess Him; idolatry will be forever banished as well as the vicious denials of God's eternal truth, but not till He comes again.

The true hope of the Church is the coming of Christ to take His waiting people home to meet Him above, to share His glory. And after that the consummation in the promised kingdom out of which all offenses will be gathered and in which God will fulfill His promises of blessing and glory. And blessed are those who hold fast, in these days of confusion, that blessed hope without wavering.

✠

The False Hope of Israel

In the days of Jeremiah, when dark clouds of judgment were rapidly gathering over disobedient Jerusalem, we read this complaint: "We looked for peace, but no good came; and for a time of health, and behold trouble" (Jer. viii:15). They had listened to false prophets who held

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

out a false hope. These prophets had preached peace, when there was no peace. How could there be peace for a nation which disregarded Jehovah's claims and which refused Him obedience! How could there be a hope under such conditions! He, who is their only Hope, they had rejected, nor would they listen to His Word.

And Jeremiah warned, and lamented and wept over their sad condition. He cried out "O, the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?" (Jer. xiv:8). And again: "O Lord, the Hope of Israel, all that forsake Thee shall be ashamed, and they that depart from Me shall be written in the earth because they have forsaken the Lord, the fountain of living waters" (Jer. xvii:13).

The Lord only is the Hope of Israel. In Him their fathers hoped; for Him they waited. And today Israel is possessed of a false hope. They hope in man. They hope in schemes and plans of their own. They dream that the end of their troubles has come. A Zionistic poet expressed it in the following lines:

Awake! Oh Israel, from thy sleep,
And turn a listening ear to Heaven
That bids thee rise from out the depth
Of black despair, to help thy brethren.

The hour has come which calls thee forth.
Oh, harken to the trumpet sound
Your chief hath raised, to prove your worth,
Ere o'er his face you place a mound!

The blood-red sun of wrong has set,
And love is wakening for thy race,
The eyes that saw thy grief are wet
With pity, and with sorrowing grace.

Thy wanderings past, thy sufferings o'er,
What land will then refuse to crown
Thy sons with laurel, gained when poor,
For noble deeds for its renown?

No, the sufferings are not yet over! The time of Jacob's trouble is still to come. The time of tribulation which Daniel saw in the time of the end, which our Lord predicted to come upon Israel, preceding His second, literal and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

glorious coming, is right ahead of them. They will yet have to learn by bitter experience that the once thorn-crowned, rejected King is their only hope, that He will deliver them, when they look upon Him whom they have pierced (Zech. xii:10). The coming Christ will bring the realization of Israel's age-long hope, the fulfilment of all the promises of the oath bound covenants; yet not for the apostates among them, but for the God-fearing, believing remnant.

✠

The Blessing of a Vision

The Prophet Isaiah had a vision. He saw the Lord upon His exalted throne. He beheld the seraphim and heard their adoring cry, "Holy, holy, holy!" (Isa. vi). The Jehovah whom he beheld in this vision was none other than the Son of God, He whom we worship as our Lord Jesus Christ. John bears witness to this when he quotes the words of Isaiah in connection with this chapter and then adds: "These things said Isaiah, when he saw His glory, and spake of Him" (John xii:41). We have no more actual visions as Isaiah, Daniel, Ezekiel and the other prophets had them. But still we have vision. Our vision is of a spiritual nature. It is the vision of the One whom Isaiah and all the other seers and prophets in the Old Testament beheld, the Lord Jesus Christ. He is the object and the center of the entire prophetic Word, for the testimony of Jesus is the spirit of prophecy. And as we study prophecy and behold Him there must be blessed results. What were the results of Isaiah's vision of Him?

Self-Judgment stands first. "Then I said, 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." He realized his unclean and unworthy condition, confessed the same and judged himself.

Cleansing. "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

taken away, and thy sin purged." Confession and self-judgment are the conditions of cleansing and forgiveness. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. xxviii:13).

Communion. Real communion with the Lord is impossible without confession, self-judgment, cleansing and forgiveness. In Isaiah's vision communion followed cleansing. The Lord spoke to him and the prophet answered the Lord.

Self-Surrender. "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." He puts himself at the disposal of the Lord, ready to serve Him in any way He wishes as His messenger.

Commission. "And He said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed and perceive not." The Lord commissioned him to carry a message to His people.

Intercession. "Then said I, Lord, how long?" And this prayer was graciously answered immediately.

This is the right order of Christian experience also. It is not an experience made once and for all; but the experience which is made many times over again.

Beloved reader you peruse this issue of "Our Hope" devoted to the vision which the prophetic Word unfolds to our hearts. But you study prophecy in vain if it does not result in your experience in what we have written above. The study of things to come which does not lead to a greater separation, to self-judgment, self-surrender and a renewed commission and more earnest intercession, is indeed a snare. Some read treatises on prophecy, the signs of the times, the restoration of Israel and the coming of the Lord, but it does not seem to affect their lives. It does not lead them forth into a deeper experience, nor does it seem to draw them closer to the Lord. This is an evil thing. It is our prayer that what we have written may bring a great spiritual blessing to all who read it. And may it begin, as it always must, with self-judgment and self-surrender.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Is There Original Sin?

Dr. S. P. Cadman, one of the highpriests of Modernism, in answering a certain question in the "Herald-Tribune" of New York, as to infants and their responsibility, made the following statement: "IT (an infant) has no responsibility at so early a stage of life, because it has no power of choice. To speak of 'sin' in such a relationship is simply an abuse of language, rooted in the desire to preserve the outworn dogma of 'original sin.'"

The outworn dogma "of original sin." In other words, a human being does not bring into the world by the natural generation a fallen nature, the flesh-, the sin-nature. But the fact of original sin is not a dogma, something invented and formulated by man, but it is a divine revelation, confirmed by human experience. Only One born of a woman had no original sin—the Virgin-born, holy Son of God. Infants are innocent, but after the stage of innocency they manifest the fruit of the inherited fallen nature in the sins which they commit. But this audacious statement that "original sin is an outworn dogma" strikes at the very root of the Gospel of Jesus Christ. It denies the truth of the third chapter of Genesis, and the revelation given by the infallible teacher, the Son of God, our Lord, in the third chapter of the Gospel of John. This is the modernistic-evolutionary heresy. There never was a fall of man and therefore no need of salvation exists. David was wrong when he prostrated himself in the presence of a holy, sin-hating God and prayed: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. li:5). But more than that the Lord Jesus Christ taught an abominable error when He declared the great fact "that which is born of the flesh is flesh" (John iii:5-6). He did not speak the truth, according to the evolutionist when He said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv:19). Furthermore, the testimony of the Holy Spirit is wrong, for He testifies, "They are all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God;

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. iii:9-12). Equally untrue is the declaration that we are by nature the children of wrath (Ephes. ii:3). All these divine revelations, with many others, are swept aside by these modernistic rationalists and branded as "outworn dogma." There is therefore no need of a "new birth," that experience which alone can bring a lost, guilty sinner into the kingdom of God. For this reason the ever increasing preachers of modernism never preach on the text, "Ye must be born again." They give tiny little lecturettes, or sermonettes, in which they mumble about the goody-goodness of human nature, of self-improvement. They talk their silly talk about "eugenics" to produce still better babies, and not a few of these men endorse companionate marriages. But in spite of all the fruits of sin, the outworking of original sin increases on all sides. The evidences of the fallen nature are nowhere so strong as in the places where this truth is denied. But the worst of all is that with the denial of original sin the Cross of Christ is set aside. As Paul wrote, "Christ is dead in vain." With the denial of the fall of man, and that every human being brings into the world the nature of sin, the death of our Lord is stripped of its sacrificial character and its redemptive power. This is the goal into which the modernistic swamp lights lead our youth of today. And beyond, eternal night.

✠

Audacious Presumption

Dr. R. M. Stevenson, who is a cousin of Robert Louis Stevenson, wrote us from Vancouver, B. C., about the utterance and claim of the faith-healer Price. He tells us he had heard of this man, and inasmuch as he held meetings in Vancouver he went to hear him. We quote from Dr. Stevenson's letter:

"But the climax of his heresy was reached when Price actually stated that he (Price) *can raise the dead!* He made the glaring statement that he, with other Pentecostal leaders will yet be able to raise the dead by touching them *before the*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Lord returns. A hush was felt over the audience, when he said this, and I believe many of his own crowd really thought he went too far. There was not the accompanying volume of 'Amens' that usually attend his utterances. You may depend on what I have told you to be absolutely reliable, for I heard these blasphemies with my own ears. You may use the information in any way you please."

We have heard of other hypnotists who played at making dead people alive, but this utterance of this "faith healer" is, as Dr. Stevenson says, sheer blasphemy. Yet the greater the religious unbalance today the greater the following. We pity the poor dupes who hanker after the miraculous, and who are constantly seeking something, and fall into the hands of delusionists.

✠

More Prayer For about twenty years we have requested our readers to spend the last evening of each year in prayer with us. We may be separated hundreds or thousands of miles, but we can all meet the same moment before the mercy seat. For the Spirit of God no distances exist. We have received each year many prayer requests, and we invite our friends again to let us have this privilege in praying for them or their loved ones. Each year grateful letters were also received for prayers answered. So let us set aside December 31 for praise and prayer.

✠

Special Issue This is a special Prophetic Edition of "Our Hope." The messages it contains are very vital and, under God, will do a great deal of good. Please remember we have several thousand more copies printed than we need, knowing that many would like to have extra copies for a wider circulation among their Christian friends. We send you ten extra copies for one dollar. We hope to resume the Study in the Psalms with the January issue.

✠

Martin Boos The small biography of Martin Boos, the Gospel preaching Priest, has now been published in a neat and very attractive little volume. It is just the book to hand to intelligent Roman Catholics to read. We believe it will be used in great blessing, just as our booklet "His Riches" has been used in the salvation of many Romanists. The price is seventy-five cents a copy, but we give a very substantial reduction when a number are ordered.

✠

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Our Ministry

We had a blessed season of ministry for three Lord's days in Winnipeg during October. Elim Chapel does a wonderful work in and around Winnipeg. The Lord's blessing rests upon this good work. We also spoke twice in New York City to the "Friendly League of Business Women" in the John Street Methodist Church and in the Collegiate Reformed Church on Fifth Avenue and 29th Street, addressing in each place from 1,200 to 1,500 women. There was much blessing.

We cannot report anything about our visit to Oklahoma and to Los Angeles, but will mention it, God willing, in our January issue.

As usual, we shall give the month of February to Dallas, Texas, lecturing to the students of the Evangelical College.

Brethren, pray for us!

✠

New List

We have a new list of out of print and some rare books moderately priced. Some of these books would make excellent gifts. We could not possibly furnish duplicates of most of these volumes, therefore, "first come, first served." We send you this list on request.

✠

An Eastern Bible School

We have received several inquiries about "The Philadelphia School of the Bible," 1723-27 Spring Garden Street. Can you recommend this school? Is it doctrinally sound? We answer both questions in the affirmative. It is a good school, which teaches the evangelical faith and also dispensational truths. This school needs the prayers and the support of all conservative Christians. Send for their catalog.

The Morning Star

By The Editor

2 Peter i:19. Rev. xxii:16, 17

The marvelous creation of God, which surrounds man on all sides, beneath and above, has a threefold purpose. It is first of all a great witness to the power, the wisdom and the glory of God. There is a revelation of God in all nature. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead, so that they are without excuse" (Rom. i:20). "The Heavens declare the Glory of God" (Psa. xix:1). A second purpose is, that man, the creature and offspring of God, might enjoy the works of God. He is a poor Christian who does not ap-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

preciate a beautiful sunset, a babbling mountain stream, the dense woods with its manifold life, the seashore, and the star-lit heavens. All is for our pleasure. There is a third purpose of creation, that we might have through it illustrations of Divine Truths as given in the revelation of God.

The Holy Spirit, the author of the Bible, makes constant use of the created things about us. He speaks of trees, illustrating by them the state of the righteous, who is "like a tree planted by the rivers of water"; or nations, or proud rulers, who like the Babylonian king boast of their greatness (Dan. iv), or Israel as typified by the olive tree, the fig tree and the vine. Grass is used by Him to teach us the prosperity which God gives, and the frailty of human existence as well. Water, fountains of water, rivers of water, are prominent in both testaments, illustrating the gifts and power of the Holy Spirit, the water of life, in its cleansing and refreshing power. The flowers are frequently mentioned. Our Lord spoke of the lilies and their pure whiteness. Christ, in His character and in His glorious work, is often compared to the earthly things of nature. He is the Lily of the valley, the Rose of Sharon. He is both the Lamb of God, and the Lion of the tribe of Judah. In His strong service He is symbolized by the Ox, the burden bearing beast. And there are many other objects of nature and natural occurrences used to teach us lessons. The sea in its restlessness typifies the wicked and the restless nations. Morning and evening, the weather signs of the sky, the calm and the storm, and much else, is used to teach us lessons of divine Truths. And so it is with the heavens above, the unknown worlds, with their solar systems, the planets and the stas. There is in the heavens every morning a bright and glorious star, which from time immemorial has been called "The Morning Star." This Morning Star is to hold our attention in this study.

I. What is the Symbolical Meaning of the Morning Star?

There is also an Evening Star. It is the first sign that the Sun, who gave us light and heat during the day, is gone. Yet the twinkling of that brilliant star in the twilight sky

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

is an evidence that the Sun still shines. The Evening Star heralds the approaching night.

The Morning Star likewise bears a witness to the Sun. When we behold it in the morning sky we know that the sunrise is not far away, that the night is far spent and soon the first rays of the dawn will appear. The Morning Star is the herald of the Sun. As a mighty king is preceded in his coming by a herald, who announces his coming, so the Morning Star heralds the soon appearing of the king of the sky.

The Sun is the symbol of our Lord Jesus Christ. The opening verses of the nineteenth Psalm are very suggestive. Here we read of the wonderful heavens that "in them hath He set a tabernacle for the Sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof."

Now compare this with our Lord. He has a tabernacle in the heavens into which He has entered. Not a tabernacle made with hands, but the eternal, heavenly dwelling place. He is as a bridegroom, who will receive the bride and then come out of his chamber with rejoicing. He will appear as the strong man to run the race and conquer all. He covers the heavens with His glory and then displays heat, the symbol of judgments.

We quote another passage in which the Sun is mentioned in the Old Testament. "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves in the stall" (Mal. iv:2). The context shows that this is spoken to the godly in Israel. The rising of the Sun of Righteousness "in that day" therefore means the coming of the Lord, so frequently revealed by the prophets, when waiting Israel will receive her fullest blessing and when Israel's enemies shall be consumed by fiery judgments. Then the night is ended, the morning in its fullest glory has come.

What then is the symbolical meaning of the Morning Star, arising before the Sun appears? It symbolizes also the com-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ing of our Lord, but in a special sense, unknown in the Old Testament.

In the last chapter of the Bible our Lord speaks for the last time to man. Ere the book is finished, and God puts it into our hands to read, and to obey, we hear His voice once more. He bears witness to Himself. "I am the root and off-spring of David, *the bright and Morning Star.*" How many times He used on earth the "I Am" to tell us of what He is for us. The door, the bread, the water, the way, the truth, the life, the shepherd and the light. And here is another "I Am". He calls Himself "The Morning Star," the bright star.

No sooner had He witnessed to Himself as the Morning Star than there comes forth an answer. Who answers? Not John, the beloved disciple, but the Holy Spirit. We read then "And the Spirit and the Bride say, Come." We know this is often applied in this way—"God wants the sinner to come and be saved. There are two voices which call to the unsaved to come: The Holy Spirit invites and also the Church, the Bride." There *is* an invitation in this verse which is addressed to the unsaved. It is found in the next sentences: "And let him that is athirst come. And whosoever will let him take the waters of life freely." But the first "come," by the Spirit and the Bride is not the "come" to the sinner, but it is the "come" of the Holy Spirit and the "come" of the waiting Bride addressed to Christ the Morning Star. The Spirit longs for Him as the Morning Star; the Bride longs for Him, as well. Both want to see the rising and twinkling of the Morning Star.

The Morning Star and its rise is symbolical of what happens before Christ comes as the Sun of Righteousness, before He comes in the fullness of His glory, before He comes with wrath, and with mercy also. It is His Coming as the Bridegroom to take His Bride, His blood washed Church, home to Himself. The Morning Star symbolizes His coming for His Saints. This aspect of His coming was not revealed in the Old Testament, that is why the Morning Star, as a type of His appearing is nowhere found in the sayings of the prophets. It is "that blessed Hope" which the Lord has

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

left for His waiting, expecting Church, His Bride. The Morning Star in its rise brings the fulfilment of that unique and most precious revelation communicated unto us by the Lord through Paul His servant: "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; and we who are alive and remain shall be caught up together in clouds, to meet the Lord in the air, and so shall we be for ever with the Lord" (1 Thess. iv:16, 17).

II. When will the Morning Star appear? What precedes His Advent?

Our second questions are—when will this Morning Star appear? When will the Lord come to take home His waiting Bride? What precedes this wonderful coming of the Bridegroom?

Nature with its great laws teaches us something here. The great, for us incomprehensible Universe, is like a gigantic clock-work. It never gets out of order; it has never to be repaired; it never stops; it is never behind time and never in advance of time. It all moves with a precision which is the marvel of all marvels. There have been always a few who oppose what true science, the hand-maid of faith, has so fully demonstrated, that the planet on which we live is a globe and moves around the Sun. And there are other planets in our solar system who describe their great circles. Our earth has a Satellite, the Moon; others have several Satellites. But our system is only one of countless thousands found in the most distant, immeasurable constellations. But all moves like a clock on time, never too fast and never too late. Then think of those strange bodies, which we term "Comets." They become visible in our sphere from time to time. In the medieval ages they inspired fear, but now we have calculated their exact time of reappearing. We know some come back to us every fifty, or seventy five, or three hundred years. They are always on the dot. What a Mastermind must control this wonderful machinery in nature! What a fool, the infidel, the atheist, the free-thinker and the evolutionist is, to say all this clock-work of

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

nature came, and continues to work without a break, by itself!

And as it is in nature so it is in the realm of God's purposes. *All is timed.* Here, too, laws are at work which the finite mind cannot comprehend, laws which never fail, which are always right. When the appointed time arrived in God's schedule His blessed Son arrived on earth, born of a woman. And as the Morning Star in nature has its set time of appearing to twinkle in the morning sky, so God has set a time for the coming of Christ for His Bride, His Church.

Would it hasten the rising of the Morning Star if some scientists resolved to rush its appearing some morning? Neither could we hasten the coming of the Lord for us. We must await the time of God's clock of gracious purposes. When the hand reaches the right moment, the clock will strike and He will come.

What then precedes His Advent, the Advent of the Morning Star?

It is not preceded by world conversion. How strange it is that so many earnest Christians can hold this view, that before Christ can come the world must be converted, when there is not a line of Scripture for this view.

Nor is the Advent of the Morning Star preceded by that which occurs in the end of the present age. We mention first, the great tribulation. The teaching of Scripture is very plain on this. The great tribulation is never mentioned in connection with the Bride of Christ, but aways is it found in connection with Israel and the unbelieving nations of the earth. In fact the great tribulation *cannot* become history as long as the Morning Star has not arisen, as long as the Bride has not been called home.

Nor is the rising of the Morning Star preceded by the manifestation of the Antichrist. Altogether too many Christians trouble themselves about the man of sin. We can read what the Bible has to say about this Masterpiece of Satan, but to speculate about his person, or invent fanciful theories about him, is never done under the guidance of the Spirit of God. The Antichrist does not precede the Morning Star.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Nor do we find in Scripture that those who wait and watch for the rising of the Morning Star are commanded to watch and wait for signs in the heavens or the earth, for new wars, earthquakes, famines and pestilences. We are to wait for Himself as the Morning Star, and not for signs.

Several months ago I had a sleepless night on the train. A sleepless night always means to me a prayerful night. I also pull up the shade in the Pullman to look into the heavens. That night when morning was approaching showed a sky with a heavy cloud bank of storm. The darkness was intense, as we say, it was pitch-black. No star was to be seen. But all at once a bright light appeared in the very midst of the dark mass of threatening storm clouds. I imagined that there must be nearby an elevation and that someone had turned on an electric light. But soon I discovered it was the Morning Star. It twinkled for a few moments and then it was gone and covered by the advancing storm. And so it will be some day. We are living in the night of a passing age. It is getting darker. A big storm is brewing. But suddenly, some day, unheralded by signs, the Morning Star will shine forth and the praying, expecting watchers will see it, and then "in a moment, in the twinkling of an eye" we shall meet the Bridegroom.

III. What the Rising of the Morning Star will mean.

It will mean the greatest glory for the redeemed people of God and it will mean the beginning of the greatest woe for the world. But who is sufficient to describe what it will mean for us? We can but stammer out a few things. Even the highest imagination will miss the mark.

It will mean the redemption of our bodies. Such a redemption is a part of the Gospel of Jesus Christ. That which was sown in corruption, put into the ground, will be raised in incorruption; that which is mortal, our death-doomed bodies, will put on immortality. Some will be unclothed and then will receive their resurrection bodies. We who shall see the twinkling of the Morning Star will be overclothed. What that resurrection body will be which we receive by His mighty power, no Saint knows at this time.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

It will be far above our thinking and our understanding. It will be a body like unto His own glorious body. What He is in His glorified humanity we shall be also.

It will mean our glorious meeting with Him, to see Him as He is. Peter wrote to his fellow believers: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." How much do we know of this in our actual experience? Perhaps very little. Yet it should be so as Peter writes. We have never seen Him, yet we love Him. Only the Holy Spirit can give such a love and maintain it in our hearts. We do not see Him now, yet we believe and rejoice in Him, in His fellowship, in His love, in His graciousness, with joy unspeakable and full of glory. But what will it be when we shall see Him in His matchless glory, when the present limitations are done away with! We shall see Him in *all* His glory. We shall behold His essential glory, the glory which He had with the Father before the world was. We shall see Him in His acquired glory, the glory which He received from the Father as a reward for having been the sin-bearer.

The Rising of the Morning Star will mean the possession of our possessions. Our possessions are in the heavenlies. All that is His shall be ours. What He said on earth in His prayer, we shall say in heaven in His presence "*What is Thine is Mine.*" We are fellow heirs with Him and the Heirs of God. This vast, unsearchable inheritance will be ours when the Morning Star appears.

It will mean Rest and Reward for our service. Here again we are limited by our present knowledge and understanding. We still look into a glass darkly in all these things. But what a change the Morning Star experience will bring, when we shall know as we are known. All our Christian service will be reviewed then and nothing will be left unrewarded. But what that reward will be, in what it will consist we do not know. Yet this we know, it will be glorious.

The Morning Star will mark the beginning of the eternal fellowship with God and with all the Saints. What a fellowship that will be! To enjoy the fullest bliss with the God and Father of our Lord Jesus Christ, with the Son of God

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

whose eternal love and sacrificial death has lifted us so high, and with the Holy Spirit whose power and guidance kept us all in a world of sin and suffering. Then we shall know the fullest meaning of the Cross, and our glorified lips shall burst forth in never ending praise. And in that eternal fellowship with God, which can never be broken, we shall pass from glory unto glory, and we shall at last understand what it means that in never ending ages He displays the exceeding riches of His grace in His kindness toward us through Christ Jesus (Eph. ii:7). The eternal purpose in Christ Jesus will then be fully realized.

But do not forget the next precious thing, the fellowship of the Saints. All our loved ones who died in the Lord will be there and we shall meet with them, fathers, mothers, husbands, wives, brothers, sisters and all others. Natural relationships will no longer exist, yet we shall know each other. The mystery of infants who passed on to be with Christ will be solved. Many a mother asked the question "Will my babe, which was so suddenly snatched out of my caring, sheltering arms, to find a better resting place in His arms—will my babe still be a babe, or will my little one meet me fully developed?" Who knows? Not I! But they will be with us.

Widen the circle! We shall meet for eternal fellowship all the Saints. What a mighty host they are! We shall meet Adam and Eve, our first parents. They went to glory the same way we all reached the goal. They believed and were saved by grace. The thousands upon thousands who believed in Old Testament times are found among the redeemed. We shall meet the patriarchs. We shall become acquainted with Joseph, Moses and Aaron, with Joshua and Samuel, David and Jonathan. Beautiful Ruth will be there and Hannah and Deborah. We shall walk in white with the prophets. And to think of it, we shall meet the twelve Apostles and Paul! Here are all the martyred hosts bearing their beautiful crowns. The Saints of every century will greet us all. What a joy it will be to meet Tauler and Suso, these forerunners of the reformation, martyred Savonarola and Huss. Here is Martin Luther, and how he

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

shines in glory! The martyred Bishops and the host of others of the English and Scotch reformation will seek our fellowship and we theirs. And what more shall I say of the Wesleys, Whitefield, John Newton, William Cowper, Thomas Chalmers, Charles Spurgeon, D. L. Moody, Wilbur Chapman, A. T. Pierson, C. I. Scofield, R. A. Torrey, and the thousands of others. What a glorious fellowship it will be!

All this and much more the Morning Star will mean. Yet we have only spelled the A. B. C.

IV. What Follows the Rising of the Morning Star? The Sun of course arising in all its glory. But in nature the Sun does not following the Morning Star at once. There is a fixed time between the two. It just takes so many hours and minutes and seconds, after the Morning Star has appeared for the Sun to arise. And so it is in God's dispensational dealings. There is a fixed time between the rising of the Morning Star and the appearing of the Sun of Righteousness, between His coming for the saints and His coming with His saints. Scripture tells us the time will be twice three years and a half, seven years in all. Scripture gives us the detail of what follows the rising of the Morning Star, the coming of Christ as the Bridegroom.

1. *There comes the full manifestation of the mystery of iniquity.* Paul tells us that it was at work in his day. It has been at work throughout this age. Satan has always opposed the truth of God, the Gospel of Christ and the person and work of Christ. The mystery of iniquity is working in our days, perhaps as never before. Satan is getting ready for his great stroke. He is going to head up all iniquity in the man of sin, the final Antichrist. When the Church has had her Morning Star experience, the world and the world-Church will have to face the man of sin.

2. *The great tribulation will then be instituted.* It will be Satan's work, and God permits it as a judgment upon the world which has rejected His Son. The storm center of that tribulation will be Jerusalem, yet all the earth will be affected by it. It will come upon all the earth-dwellers, and great darkness and upheavals, politically, morally and socially will result.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

3. *During these seven years the judgments of the Lord will sweep over the earth.* These judgments were seen by the prophets in the Old Testment, but they are fully revealed in the last book of the Bible, the Revelation. The Lord Jesus Christ receives from His Father's hands the seven sealed book, written within and without. He breaks the seals; the seven angels appear sounding their trumpets, and seven more angels, which pour out the vials of wrath upon the earth. These are all the judgments from above. But they can never happen as long as the Bride of Christ is here, for He has assured all His own that they shall not come into judgment

4. *Then follows the Visible Manifestation of Christ, the King of kings and Lord of lords.* Now He appears as the Sun of Righteousness. His glory will cover the heavens and the glory of the natural sun will pale in His glorious presence. He comes to smite the earth, to demolish as heaven's stone, Gentile world dominion. The armies gathered before Jerusalem are defeated by the glory-flash from above. But He also comes with healing in His wings. In wrath mercy will be remembered.

5. *He will dethrone the god of this age, the prince of this world.* The heel of the seed of the woman will now crush the serpent's head. He, who has defeated him so completely, will put him into the pit of the abyss. He can no longer seduce the nations to idolatry, nor can he spread his vicious denials of the Christ of God, nor mass armies to take up war. War and all unrighteousness is dethroned and righteousness and peace enthroned.

6. *Then follows the establishment of the Kingdom on earth, after the judgment of the nations.* It will not be a spiritual kingdom, but a literal kingdom. It will have a capital, Jerusalem. In it will stand the throne of David. From here the righteous government of the entire earth will be conducted, not in the form of autocracy, or monarchy, or the rule by the people and for the people, but it will be a theocracy. Then nations learn war no more; spears are turned into pruning hooks and swords into plowshares. A thousand years of blessing and glory follows.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Such are the precious truths which cluster around the Christ as the Morning Star. Oh, let us pray that the Lord may give us through the Holy Spirit reality in these things. How easy it is for us to master it all intellectually, without possessing the spiritual reality and the power of it in a practical way in our lives. May we wait in a life of devotion and consecration, as the true Church has always waited, and is waiting today, for the rising of the Morning Star. It is dark, very dark in this age of ours. It is darker this year than it was last year when we were gathered to study His Word. Can the rising of the Morning Star be very far away? May it not twinkle at any moment? Brethren, the time is short. Let us occupy till He comes. Let us witness till He comes. Even so, Come, Lord Jesus. Amen.

The Biblical Logic of Premillennialism

The word "millennium" is a Latin compound of the words "mille" and "annus" and signifies "a thousand years." Some also use a Greek word for millennialism; it is the word "chiliasm," which is the Greek equivalent of the Latin "millennium." In Revelation xx a number of times the fact is revealed that our Lord will reign in the future with His saints over the earth for a thousand years. This period of time of the Lord's reign is therefore called the millennium. Certain exegetes make the claim that the belief in such a personal reign of Christ in an earthly kingdom has very slender Scripture support. They say the Book of Revelation is obscure and mysterious in its meaning and that it is unwise to build such a doctrine upon a passage in this book which solely teaches such a reign of Christ. But they greatly err. As we have shown in our "Harmony of the Prophetic Word" it is one of the great revelations of the Old Testament. Nearly all the prophets saw in vision such a golden age for the world, including the physical earth. As the Holy Spirit witnessed beforehand of the Christ who was to suffer and to die, so He witnessed of His coming glory in the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

earthly kingdom from sea to sea, unto the uttermost parts of the earth, when the glory of the Lord shall cover the earth as the waters cover the deep. Frequently this period of His reign is called "His Days," which the rabbinical expositors paraphrased "the days of the Messiah." Christian expositors have spiritualized these glorious visions and explained them as meaning "Christ's reign in the Church" or "the glories of the Church," and by this unsound method have brought confusion to the hearts and minds of professing Christians. The Apostle John, the instrument used in writing the Apocalypse, did not invent the thousand year reign of Christ. He used the definite article "*the* thousand years," an indication that he referred to it as a period perfectly familiar to the Jews as well as to Christians, as the time of the Messiah's glorious reign, called by our Lord and His apostles "the world to come" or "the coming age."

The character of this coming age is clearly revealed in both Testaments, as consisting in universal righteousness, peace and blessedness. Not parts of the world will experience the predicted blessings, but all the earth, every continent and every nation will share in it. The people Israel, in fulfilment of their oath bound covenants, will be restored, Jerusalem will become the city of the great King of kings, His capital, the centre of the theocratic government. The saved nations of the earth who passed through the judgments, bring then their wealth and glory to the feet of the King, and adore and worship Him, as the Lord of all. Longevity, fertility, the harmony of the lower orders of creation, will be some of the great features of the millennial kingdom. Groaning creation will no longer groan; peace in the animal world will be as evident as peace among men. War is forever abolished. That which peace pacts, treaties, leagues of nations and disarmament plans failed to accomplish, will in that coming age be a glorious reality. No more discussions about limited navies; no more bombings by aeroplanes; no more warfare by chemical productions; no more submarines—all the satanic instruments for the destruction of life, invented by the erstwhile civilized nations, will be

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

forever gone. Idolatry ends. Every false religion is gone! Islam and Hinduism, fetishism, polytheism and every other pagan system and philosophy have been wiped out, never to return. False sciences, headed by "Christian Science," evolution and every other philosophy, with existing metaphysical cults, the worst enemies of true Christianity, have all collapsed. Modernism has gone down in its ignominious and eternal defeat. Earthquakes and pestilences no longer claim their countless millions. The character and the glory of that age to come, the age of the millennium, though so beautifully sung by the harp of prophecy, is beyond our imagination.

The Time of the Millennium

When will this millennium come into existence? It is not here now, nor has it been in the past. The wars of the past, the still threatening wars of our own days, the increasing lawlessness and unrighteousness, the arrogant rejection of the revealed truth of God, and the Gospel of Jesus Christ our Lord, the ravages of pestilences and earthquakes and many other things, are evidences that there is no millennium on earth now. Nor is there the slightest hope that it is coming gradually. Some believe that this glorious time will ultimately come through the preaching of the true Gospel. But even if this were true (which is not the case) how is its coming possible when that Gospel is preached less and less? There is no such thing as a world which is getting better morally, religiously and righteously.

The infallible Word of God decides the question as to the time of the Millennium. It has, according to Scripture, no existence in history until after the visible and glorious return of our Lord Jesus Christ and the promised resurrection of the righteous dead. This is the teaching of the prophets. Every prophecy of the coming of the kingdom and its blessed glories is linked with the glorious manifestation of the Lord. This is the teaching of our Lord. The great regeneration can only come when He sits upon the throne of His glory (Matt. xix:28). In His Olivet Discourse (Matt. xxiv) our Lord first shows what precedes His second coming in great

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

power and glory: a peace-less, a law-less, a righteous-less world, a world filled with evil and culminating in a great tribulation. Then He shows what will follow His visible and glorious coming: He will sit upon the throne of His glory, judge the nations, and some will enter the kingdom, not in heaven but on earth. This is the teaching of the apostles, Spirit filled and Spirit taught. And the early Church never believed anything different. It was the Church of "Our Hope," expecting the return of her Lord and with His coming the millennial kingdom. It was the teaching of the mighty men of God, the reformers, the chosen instruments of the Holy Spirit.

"No Millennium before the resurrection," and hence no millennium before Christ's coming, was the hammer with which these great men of God smote the false Chiliasm of their own day, so gross and unscriptural, and which still smites the postmillennial invention of our own times. A pre-advent Millennium has met with the strongest condemnation from the whole Protestant Reformation, because it is a miserable theory of man, with no basis whatever in the Word of God. Long ago it was denounced by Irenaeus, the disciple of Polycarp, the disciple of St. John, the apostle, as "a heresy." Nowadays certain men, would-be scholars and teachers, denounce premillennialists as teachers of heresy. But it is postmillennialism which is a perversion of the Word of God. Not premillennialism distorts and denies the prophetic element in God's Holy Word, but the post-millennial theory does. To preach this theory, or to pass resolutions in favor of it, is a violation of the inspired teachings of both Testaments, and of the primitive and Protestant faith as well. There can be no Millennium until *after* the cessation of Christ's presence at the right hand of God (Acts iii:19-21); none until *after* the resurrection of the righteous dead (Rev. xx:1-6); none until *after* Israel's restoration and conversion (Acts iii:19-21; Rom. xi:25, 26; Isa. lix:19-21; Zech. xii:9-14, etc); none until *after* the binding of Satan (Isa. xxiv:21-23; xxvii:1-6; Rev. xx:1-3). Equally is it that the millennial kingdom exists in history before the second resurrection, the resurrection of the wicked dead, and before the final cosmical new heaven and earth.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Jews divided time into two great periods. (I) *Olam Hazeh.* This means "this present world." This they believed began with the creation of man and continues till the Messiah appears in the clouds of heaven, for the overthrow of the enemies of Israel, and their national deliverance from the dominating power of the Gentiles. The Book of Daniel mentions "the end of days" (Dan. xii:13) but these come after the demolition of the man-image, the prophetic picture of the times of the Gentiles. The stone which smites the image is His second coming; the stone which becomes a mountain filling the whole earth is His earthly kingdom. We are still living in this present world, which is also called in the New Testament "Man's Day." The other period to follow "this present world" is called by orthodox Jews *Olam Haboh*, that is "the world, or age to come." It contains two periods (a) the thousand years, the age of the kingdom and (b) the endless age, the ages of ages. Our Lord and His apostles endorsed this division and used the same terminology—"This World" and "The World to Come." The latter does not mean heaven, as it is generally believed, but the world conditions after Christ has come back to earth again. This "Age to Come," the millennial age, is bounded by *two resurrections*, the first resurrection before the millennium, the second resurrection, the resurrection of the wicked dead, at the conclusion of the Millennium: by *two judgments*, the judgment of nations in the beginning and the great white throne judgment at the end of the millennium; by *two conflagrations*, the fiery judgments by fire (2 Thess. i:8-9) in the beginning and the final burning of the earth at the close of the millennium; and by *two new earths and heavens*, one in the beginning partial, the other at the end complete and everlasting.

The common belief that at Christ's second coming time, history, the race, the physical earth come to an absolute end is positively unscriptural. His second coming brings the end of "this present world—or Age" and ushers in "the coming age."

There are four "ends" mentioned in the Bible: (I) The Antediluvian end (Gen. vi:11-13; 2 Peter iii:5-6); (II) The

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Mosaic End (Matt. xxiv:13, 14; Rom. x:18; Col. i:13); (III) The end of the present age (Matt. xxiv:13, 14; xiii: 40-43); (IV)) The end of the Millennial kingdom; then comes an endless age, eternity.

The Great Preceding Events

The events which precede the Millennium are therefore the following:

I. *The Coming of the Lord for His Saints.* This is an altogether New Testament revelation unrevealed in the Old Testament prophetic Word. The Lord will descend into the air. His shout will raise the righteous dead, awaken them out of their bodily sleep, and will change the living Saints in a moment in the twinkling of an eye. The whole company will be caught up together in clouds to meet the Lord in the air (1 Cor. xv:55, 56; 1 Thess. iv:16-18).

II. *The Great Apostasy and the Manifestation of the man of sin, the Son of perdition* (2 Thess. 1:8 and other passages).

III. *The Great Tribulation.* This is in store for Israel, still unbelieving, for the world and for professing Christendom (Matt. xxiv:21).

IV. *The Glorious Manifestation of the Lord Jesus Christ.* It is the Coming of the Lord with His Saints, so wonderfully revealed in Rev. xix:11-15.

V. *The restoration and conversion of Israel* (Is. lix:20; Rom. xi:26; Matt. xxiii:39; Zech. xii:10; Zeph. iii:8; Joel iii:11-21).

VI. *The Judgment of the Living Nations* (Matt. xxv: 30-46; Zech. xiv:2-3; Zeph. iii:8; Joel iii:11-21). The "my brethren" in Matt. xxv:30-46, are the "our brethren" in Rev. xii:7-11, the 144,000, the sealed and saved during the great tribulation.

VII. *The complete destruction of the Antichrist, as well as the little horn of Daniel vii* (2 Thess. ii:8, Rev. xix).

VIII. *The Binding of Satan* (Isa. xxiv:21-22; Rev. xx:1-3).

Why I am a Premillennialist

This question was answered almost fifty years ago by a speaker at the Niagara Bible Conference, Dr. N. West, whom the editor knew well. We adopt his reasons with our own additions.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

I. Because God the Father speaks of it in the revelation of His eternal purposes. His "decree" to the Son in the second Psalm, locates His kingdom on earth *after* the dashing to pieces of the nations, by the Son, in the judgment of His second coming. "Until" then, the Son sits upon the Father's throne—"waiting" (Psa. ii:8-9; cx:1-3; Heb. ix:13; 1 Cor. xv:25).

II. Because God the Son taught Premillennialism. See the parables of the tares and of the nobleman. The kingdom comes to earth, according to our Lord's teaching, only *after* the harvest, which takes place at His second, visible coming; only *after* the return of the nobleman from the far country (Matt. xiii:40-43, etc.).

III. Because the Holy Spirit teaches and endorses Premillennialism. The kingdom cannot come until *after* the second great outpouring of the Holy Spirit upon all flesh, that other great Pentecost in Jerusalem (Joel ii). This *follows* the invasion of the land by the final Assyrian, the last king of the North. Everywhere the Holy Spirit, the author of the Scriptures of truth, bears witness to the fact, "No Millennium till Christ comes again." No glory till His feet touch this earth once more.

IV. Because the holy Angels bore a testimony to Premillennialism. Gabriel's message to Daniel was premillennial (Dan. xii:1-13). So was his message to Mary, the Virgin mother of our Lord (Luke i:32-33).

V. Because all the prophets of God are Premillennialists. Nowhere in prophecy is found any other teaching than the teaching that the glorious kingdom of our Lord comes before His visible manifestation. Postmillennialists must either force Scripture, or handle the Word of God deceitfully, or deny its prophetic revelation altogether (as the modernist does) in order to uphold their theory. Not one of the prophets is a postmillennialist.

VI. Because Peter, Paul and John are premillennialists. Peter gave one of the most pronounced and glowing premillennial testimonies in Acts iii:19-21. Paul received from the Lord the greatest revelation as to the blessed hope (1 Thess. iv:16-18). He preached and taught prophecy (2

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Thess. ii). The summit of Romans viii is a great declaration as to the golden age. And John also followed the same truth. The entire New Testament bears witness to the fact that the second coming of our Lord is the hope of the Church, the hope of His earthly people Israel and the hope of the nations, the entire world.

VII. Because the early Church for three centuries knew nothing but the premillennial coming of the Lord. Any modernistic scholar will not dispute this fact. The premillennial hope was given up when the professing church became corrupted in the days of that chosen instrument of Satan, the Emperor Constantine the Great. Then the church and the world were married, a State, or World Church came into existence. Then they began to dream of a Church-Kingdom, without the King. Then the Old Testament prophecies relating to Israel were applied to the nominally Christianized empire of the fourth century. Then the flood gates of error were opened and one truth after another was given up, culminating in the abomination of the papacy with its anti-christian claims. No more was heard of the primitive hope of the Church. Anybody who disputes this is ignorant of church-history.

VIII. Because the premillennial coming of the Lord is such a wonderful incentive to holy living, to self-sacrificial service, and because all the great doctrines of Christianity are linked to that blessed hope and the coming kingdom of our Lord.

IX. Because the premillennial coming of the Lord gives the only hope of re-union with our loved ones and the assurance of reigning with Christ over the earth. What Paul writes in the fourth chapter of the first Epistle to the Thessalonians is the only promise in the New Testament which assures of being together with those who died in Christ. "Wherefore comfort one another with these words."

X. Because the only pre-advent millennialists in the Bible, are (i) Satan, who would have Christ seated in His visible kingdom and glory on the earth, not only before the second advent, but even before His sacrificial death, his most subtle temptation (Matt. iv:8, 9). And (2) Antichrist

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and his associate, the head of the restored Roman empire, the little horn of Daniel vii, will attempt, under Satanic leadership, to bring about a mock-millennium. They will seek universal control and thus oppose the coming King. When He comes He will overthrow both and by His coming end the delusion of a King-less, Christ-less millennium.

XI. Because, from whatever angle, or event, the thousand years are dated not *before* but *after* the coming of the Lord, let this event, the great mountain peak of all prophecy, be interpreted either literally, spiritually or providentially. If it is a spiritual coming, still a spiritual millennium must follow this spiritual coming and not precede it. If it is a literal coming, as it is, the case is the same.

XII. Because postmillennialism is replete with manifest error. Its serious mistake is, that it confounds the accommodation and application of Scripture with the true interpretation, which in Bible study must have *always* the first place. Delitzsch well said, "Application is not interpretation. Application is manifold; interpretation is the very opposite, it is unitous. By the method of application the promises made to Israel are evaporated; in true interpretation Israel is given its rightful place in the purposes of God.

Postmillennialism mixes the different ages and their ends. It knows nothing of the different dispensations. It substitutes death, the destruction of Jerusalem, revivals, Pentecost, providence, for the second coming of Christ. It does violence to interpretation by dogmatic presuppositions and personal inclinations. Some years ago a theologian of the Presbyterian Church, Professor Snowden, wrote a book in which he attempted to answer Premillennialism. Among the many puerile inventions, he tried to explain the first resurrection, mentioned in the Book of Revelation, by saying that the spirit of Washington, Lincoln, etc., had come to life in our courageous soldiers on the battlefields of Europe. This foolish invention does not deserve the honored name of exegesis, but it is an evidence of the hodge-podge twistings of the plainest Scriptures by postmillennial leaders.

Postmillennialism makes time and history end with the end of this present age. It creates an irreconcilable antagon-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ism between Daniel and John, and between Christ and both, as to the first resurrection. It interprets "the world to come" to mean the disembodied state of the soul, after death, in a super-earthly sphere. It identifies the throne of David with the throne of God the Father in heaven. It obliterates the distinction between Israel and the Church. It is responsible for the most deplorable condition of the professing Church of our times. It is part of the predicted apostasy.

Scattered Israel to be Gathered

By Bishop Ryle

"Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock"—(Jer. xxxi:10.)

The text which heads this page is singularly full and comprehensive. It contains both history and prophecy. It speaks of the scattering of Israel; this is history. It speaks of the gathering of Israel; this is prophecy. It demands the attention both of the Jew and the Gentile. To the Jew it holds out a hope: "Israel," it says, "shall be gathered." On the Gentile it lays a command: "Hear the Word of the Lord," it says, "O ye nations, and declare it in the isles afar off, He that scattered Israel will gather him."

I. The Meaning of the Word Israel.

The definition of terms is of first importance in theology. Unless we explain the meaning of the words we use in our religious statements, our arguments are often wasted, and we seem like men beating the air.

The word "Israel" is used nearly seven hundred times in the Bible. I can only discover three senses in which it is used. First, it is one of the names of Jacob, the father of the twelve tribes; a name specially given to him by God. Secondly, it is a name given to the ten tribes which separated from Judah and Benjamin in the days of Rehoboam, and became a distinct kingdom. This kingdom is often

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

called Israel, in contradistinction to the kingdom of Judah. Thirdly and lastly, it is a name given to the whole Jewish nation, to all members of the twelve tribes which sprung from Jacob, and were brought out of Egypt into the land of Canaan. This is by far the most common signification of the word in the Bible. It is the only signification in which I can find the word "Israel" used throughout the whole New Testament. It is the same in which the word is used in the text which I am considering this day. That Israel, which God has scattered and will yet gather again, is the whole Jewish nation.

Now, why do I dwell upon this point? To some readers it may appear mere waste of time and words to say so much about it. The things I have been saying sound to them like truisms. That Israel means Israel is a matter on which they never felt a doubt. If this be the mind of any into whose hands this address has fallen, I am thankful for it. But unhappily there are many Christians who do not see the subject with your eyes. For their sakes I must dwell on this point a little longer.

For many centuries there has prevailed in the churches of Christ a strange, and to my mind, an unwarrantable mode of dealing with this word "Israel." It has been interpreted in many passages of the Psalms and Prophets, as if it meant nothing more than Christian believers. Have promises been held out to Israel? Men have been told continually that they are addressed to Gentile saints. Have glorious things been described as laid up in store for Israel? Men have been incessantly told that they describe the victories and triumphs of the Gospel in Christian churches. The proofs of these things are too many to require quotation. No man can read the immense majority of commentaries and popular hymns without seeing this system of interpretation to which I now refer. Against that system I have long protested, and I hope I shall always protest as long as I live.

Where, I would venture to ask, in the whole New Testament, shall we find any plain authority for applying the word "Israel" to any one but the nation Israel? I can find

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

none. On the contrary, I observe that when the Apostle Paul quotes Old Testament prophecies about the privileges of the Gentiles in Gospel times, he is careful to quote texts which specially mention the "Gentiles" by name. The fifteenth chapter of the Epistle to the Romans is a striking illustration of what I mean. We are often told in the New Testament that, under the Gospel, believing Gentiles are "fellow-heirs and partakers of the same hope" with believing Jews (Ephes. iii:6). But that believing Gentiles may be called "Israelites," I cannot see anywhere at all.

To what may we attribute that loose system of interpreting the language of the Psalms and Prophets, and the extravagant expectations of universal conversion of the world by the preaching of the Gospel, which may be observed in many Christian writers? To nothing so much, I believe, as to the habit of inaccurately interpreting the word "Israel," and to the consequent application of promises to the Gentile Churches, with which they have nothing to do. The least errors in theology always bear fruit. Never does man take up an incorrect principle of interpreting Scripture without that principle entailing awkward consequences, and coloring the whole tone of his religion.

Reader, accept a friendly exhortation this day. Cleave to the literal sense of Bible words, and beware of departing from it, except in cases of absolute necessity. Beware of that system of allegorizing, and spiritualizing, and accommodating, which the school of Origen first brought in, and which has found such an unfortunate degree of favor in the Church. In reading the authorized version of the English Bible, do not put too much confidence in the "headings" of pages and "tables of contents" at beginnings of chapters, which I take leave to consider a most unhappy accompaniment of that admirable translation. Remember that those headings and tables of contents were drawn up by uninspired hands. In reading the Prophets, they are sometimes not helps, but real hindrances, and less likely to assist a reader than to lead him astray. Settle it in your mind, in reading the Psalms and Prophets that Israel means Israel, and Zion Zion, and Jerusalem Jerusalem. And, finally, whatever

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

edification you derive from applying to your own soul the words which God addresses to His ancient people, never lose sight of the primary sense of the text.

II. The second point in the text on which I propose to dwell, is the present condition of Israel.

The expression used by Jeremiah describes exactly the state in which the Jews are at this day, and have been for nearly eighteen hundred years. They are a "scattered" people. The armies of Assyria, Babylon, and Rome, have, one after another, swept over the land of Israel, and carried its inhabitants into captivity. Few, if any, of the ten tribes appear to have returned from the Assyrian captivity. Not fifty thousand of Judah and Benjamin came back into the captivity of Babylon. From the last and worst captivity, when the temple was burned, and Jerusalem destroyed, there has been no return at all. For eighteen hundred years Israel has been dispersed over the four quarters of the globe. Like the wreck of some goodly ship, the Jews have been tossed to and fro on all waters, and stranded in broken pieces on every shore.

But though Israel has been "scattered," Israel has not been destroyed. For eighteen hundred years the Jews have continued a separate people, without a king, without a land, without a territory, but never lost, never absorbed among other nations. They have been often trampled under foot, but never shaken from the faith of their fathers. They have been often persecuted, but never destroyed. At this very moment they are as distinct and peculiar a people as any people upon earth, an unanswerable argument in the way of the infidel, a puzzling difficulty in the way of politicians, a standing lesson to all the world. Romans, Danes, Saxons, Normans, Belgians, French, Germans, have all in turn settled on English soil. All have in turn lost their national distinctiveness. All have in turn become part and parcel of the English nation, after the lapse of a few hundred years. But it has never been so with the Jews. Dispersed as they are, there is a principle of cohesion among them which no circumstances have been able to melt. Scat-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

tered as they are, there is a national vitality among them which is stronger than that of any nation on earth. Go where you will, you always find them. Settle where you please, in hot countries or in cold, you will find the Jews. But go where you will, and settle where you please, this wonderful people is always the same. Scattered as they are, few in number compared to those among whom they live, the Jews are always the Jews. Three thousand years ago Balaam said, "The people shall dwell alone, and not be reckoned among the nations." Eighteen hundred years ago our Lord said, "This generation shall not pass away till all be fulfilled." We see these words made good before our eyes (Num. xxiii:9; Luke xxi:32).

But by whose hands was this scattering of Israel wrought? The text before us to-day declares expressly that it was the hand of God. It was not the armies of Tiglath-Pileser or Shalmanezer, of Nebuchadnezzar or of Titus. They were only instruments in the hand of a far higher power.

And why did God send this heavy judgment upon Israel? To what are we to attribute this marvelous dispersion of a people so highly favored? The inquiry is a very useful one. Let us mark well the answer.

The Jews are a "scattered" people because of their many sins. Their hardness and stiffneckedness, their impenitence and unbelief, their abuse of privileges and neglect of gifts, their rejection of prophets and messengers from heaven, and finally their refusal to receive the Lord Jesus Christ, the King's own Son,—these were the things which called down God's wrath upon them. These were the causes of their present dispersion. The vine which was brought out of Egypt bore wild grapes. The husbandman to whom the vineyard was let out, rendered not of the fruit to the Lord of the vineyard. The people that were brought out of the house of bondage rebelled against Him by whom they were set free. Hence the wrath of God rose until there was no remedy. Thus He says, "You only have I known among the inhabitants of the earth, therefore I will punish you, because of your iniquities" (Amos iii:2). "They killed the Lord Jesus and their own prophets: they persecuted the apostles:

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

they pleased not God: they were contrary to all men: they forbade us to speak to the Gentiles that they might be saved; and therefore the wrath is come upon them to the uttermost" (1 Thess. ii:15).

Israel was "scattered" to be a perpetual warning to the Gentile Churches of Christ. The Jews are God's beacon or pillar of salt to all Christendom, and a silent standing lesson which all who profess to know God ought never to forget. They proclaim to all Christians God's hatred of spiritual pride and self-righteousness—God's high displeasure with those who exalt the traditions of men and depart from the Word—God's hatred of formality and ceremonialism. If any man desires to know how much God hates these things, he has only to look at the present condition of the Jews. For eighteen hundred years God has held them up before the eyes of the world, and written His abhorrence of their sins in letters which he who runs may read.

III. The third part of the text on which I propose to dwell is, the future prospects of Israel.

In taking up this branch of my subject, I feel that I am entering on the region of unfulfilled prophecy. I desire to do so with all reverence, and with a deep sense of the many difficulties surrounding this department of theology, and the many diversities of opinion which prevail upon it. But the servant of God must call no man master on earth. Truth is never likely to be attained, unless all ministers of Christ speak out their opinions fully, freely, and unreservedly, and give men an opportunity of weighing what they teach.

Reader, however great the difficulties surrounding many parts of unfulfilled prophecy, two points appear to my own mind to stand out as plainly as if written by a sunbeam. One of these points is the second personal advent of our Lord Jesus Christ before the Millennium. The other of these points is the future literal gathering of the Jewish nation, and their restoration to their own land. I tell no man that these two truths are essential to salvation, and that he cannot be saved except he sees them with my eyes. But I tell any man that these truths appear to me distinctly set

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

down in holy Scripture, and that the denial of them is as astonishing and incomprehensible to my own mind as the denial of the divinity of Christ.

Now what says our text about the future prospects of the Jews? It says, "He that scattered Israel will gather him." That gathering is an event which plainly is yet to come. It could not apply in any sense to the ten tribes of Israel. They have never been gathered in any way. Their scattering has never come to an end. It cannot be applied to the return of the remnant of Judah and Benjamin from the Babylonish captivity. The language of the text makes such an application impossible. The text is addressed to the Gentiles, "the nations." The declaration they are commanded to make is, "to the isles of the sea." In the days of the Babylonish captivity, the "nations" of the earth knew nothing of the Word of the Lord. They were sunk in darkness, and had not even heard the Lord's name. If Jeremiah had told them to proclaim the return of the Jews from Babylon under such circumstances it would have been useless and absurd. There is but one fair and legitimate interpretation of the promise of the text. The event it declares is yet future. The "gathering" spoken of is a gathering which is yet to come.

The interpretation I have just given is in entire harmony with many other plain prophecies of Scripture. Time would fail me if I were to quote a tenth part of the texts which teach the same truth. Out of the sixteen prophets of the Old Testament, there are at least ten in which the gathering and restoration of the Jews in the latter days are expressly mentioned. From each of these ten I will take one testimony. I say "one" testimony deliberately. I am anxious not to overload the subject with evidence. I would only remind the reader that the texts I am about to quote are only a small portion of the evidence that might be brought forward.

(1) Hear what *Isaiah* says: Isaiah xi:11, 12. "It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

(2) Hear what *Ezekiel* says: Ezek. xxxvii:21. "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

(3) Hear what *Hosea* says: Hosea iii:4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and His goodness in the latter days."

(4) Hear what *Joel* says: Joel iii:20. "But Judah shall dwell for ever, and Jerusalem from generation to generation."

(5) Hear what *Amos* says: Amos ix:14, 15. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

(6) Hear what *Obadiah* says: Obadiah i:17. "But upon Mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob shall possess their possessions."

(7) Hear what *Micah* says: Micah iv:6, 7. "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted: and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever."

(8) Hear what *Zephaniah* says: Zeph. iii:14-20. "Sing,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes. saith the Lord."

(9) Hear what *Zechariah* says: Zech. x:6-10. "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

(10) Hear, lastly, what *Jeremiah* says: Jer. xxx:3 and 11. "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

land that I gave to their fathers, and they shall possess it." "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."

I must ask you to believe that the subject admits of being drawn out at far greater length than the limits of this address allow. I am resolved, however, not to encumber it by entering on topics of comparatively subordinate importance. I will not complicate it by dwelling on the *manner* in which Israel shall be gathered, and the particular events which shall accompany the gathering. I might show you by Scriptural evidence that the Jews will probably first be gathered in an unconverted state, though humbled; and will afterwards be taught to look to Him whom they have pierced, through much tribulation. I might speak of the future glory of Jerusalem, after the Jews are restored, and the last siege which it shall endure, as described by Zechariah and by our Lord Jesus Christ. But I forbear. I will not travel beyond the bounds of my text. I think it better to present its weighty promise to you in its naked simplicity. "Israel scattered shall yet be gathered." This is the future prospect of the Jew.

Now is there anything *contrary to this gathering in the New Testament.* I cannot find a single word. So far from this being the case, I find a chapter in the Epistle to the Romans where the subject is fully discussed. An inspired Apostle speaks there of Israel being once more "received" into God's favor, "graffed in," and "saved." (See Rom. xi:15-32).

Is there anything *impossible* in this gathering of Israel? Who talks of impossibilities? If an infidel, let him explain the present condition and past history of Israel, if he can; and when he has solved that mighty problem, we may listen to him. If a Christian, let him think again before he talks of anything being impossible with God. Let him read the vision of the dry bones in Ezekiel, and mark to whom that vision applies. Let him look to his

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

own conversion and resurrection from the death of trespasses and sins, and recall the unworthy thought that anything is too hard for the Lord.

Is there anything *inconsistent with God's former dealings* in the gathering of Israel? Is there any extravagance in expecting such an event? Why should we say so? Reasoning from analogy, I can see no ground for refusing to believe that God may yet do wonderful things for the Jewish people. It would not be more marvelous to see them gathered once more into Palestine, than it was to see them brought from Egypt into the promised land. What God has done once, He may surely do again.

Is there anything *improbable* in the gathering of Israel? Alas! reader, we are poor judges of probabilities. God's ways of carrying into effect His own purposes are not to be judged by man's standard, or measured by the line and plummet of what man calls probable. In the day when the children of Israel went forth from Egypt, would any one have said it was *probable* that such a nation of serfs would ever produce a book that should turn the world upside down? Yet that nation has done it. From that nation has come the Bible—Four thousand years ago, would any one have said that it was *probable* that God's Son would come to earth, and suffer in the flesh on a cross, before He came to earth in glory to reign? Yet so it has been. Christ has lived, and Christ has suffered, and Christ has died. Away with this talk about improbabilities! The ways of God are not our ways.

Finally, is there anything *fanatical or enthusiastic* in this expectation that Israel shall be gathered? Why should men say so? Your own eyes tell you that the present order of things will never convert the world. There is not a church, or a parish, or a congregation, where the converted are more than a little flock. There is not a faithful minister on earth, and never has been, who has ever seen more than the "taking out of a people" to serve Christ. A change must come before the earth shall be filled with the knowledge of the Lord. A new order of teachers must be raised up, and a new dispensation ushered in. These teachers, I

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

firmly believe, shall be converted Jews. And then shall be seen the fulfilment of the remarkable words, "If the casting of them away be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Romans xi:15).

Notes on Prophecy and the Jews

We find in the *Prophet Hosea* some very interesting words concerning Israel's hope, their restoration and conversion. We will briefly point out a number of them.

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God. And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land: for great shall be the day of Jezreel. Say ye unto your brethren, Ammi (my people), and to your sisters, Ruhamah (mercy obtained) (chapter i:10; ii:1; compare with Rom. ix:25)."

Here we have a blending together of the call of the Gentiles and the reunion of Judah and Israel in the great day of Jezreel (God will sow). His earthly people will be His people again and obtain mercy. In the second chapter we have once more the comforting promises which are Israel's:

"And it shall be at that day, saith the Lord, that thou shalt call me Ishi (my husband); and shalt call me no more Baali (my master) * * * And in *that day* will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely * * * And it shall come to pass in *that day*, I will answer, saith the Lord, I will answer the heavens and they shall answer the earth, and the earth shall answer the corn, and the wine and the oil, and they will answer Jezreel. And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy," etc. (ii:16-23).

These words are being much spiritualized and used in a way they should not be. They are to be fulfilled in that day of blessing to Israel and the Jews.

"For the children of Israel shall abide many days without king and without prince, and without sacrifice, and without pillar, and without ephod or teraphim (household gods). *Afterward* shall the children of

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Israel return and seek the Lord their God, and David their King; and shall come with fear unto the Lord and to His goodness in the *latter days*" (iii:4, 5).

The first clause describes the condition of Israel during the many days, that is, the days now. They shall have no king and no prince and no sacrifice. All that which they possessed under the old dispensation is entirely gone. Neither will they have a pillar or teraphim, going into idolatry. But this is not to be Israel's permanent condition. There will be a return. Returning to Jehovah the Messiah and then, and not before, they will be grafted into their own olive tree.

"I will go and return to my place till they acknowledge their offence and seek my face in their affliction; they will seek me earnestly. Come and let us return to the Lord, for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days will He revive us; on the *third* day He will raise us up. And let us know, let us follow on to know the Lord; His going forth is sure as the morning. He shall come unto us as the rain, as the latter rain, that watereth the earth" (v:15; vi:1-3).

This is a most interesting passage. Jehovah in the person of our Lord Jesus Christ has been among them and was not received by them. He left His own and returned to His place, the Father's house. He will come again. It will be at the time of their affliction, in the day of Jacob's trouble. They will acknowledge the offence, and the third day will bring to them life from the dead. The coming of the Lord and the blessings connected with it are described in the third verse.

The last verse of the ninth chapter shows their rejection. "My God shall cast them away, because they did not hearken unto Him, and they shall be wanderers among the nations." In the tenth chapter we read that they will seek the Lord till He come and rain righteousness upon them (x:12).

"They shall come trembling as a bird out of Egypt and as a dove out of the land of Assyria; and I will make them to dwell in their houses, saith the Lord" (xi:11). And the last words the Holy Spirit spoke through Hosea are words of cheer and hope for God's earthly people.

"I will be as the dew to Israel; he shall blossom as the lily and cast

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon * * *. Ephraim shall say: What have I to do any more with idols? I have answered and will regard him. I am like a green fir tree; from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein."

That with hundreds of promises clear and plain foretelling Israel's return and the order of coming events, the Jews should attempt to go back to the land and, so to speak, restore themselves is most remarkable. It is but a proof of their great blindness. The blindness on these things of professing Christendom is not less remarkable, perhaps even greater. Still it is *the* sign of *our* times to see the Jewish "homesickness," as we might term it, feeling and seeking like a blind man the way home. The Ghetto produces again poets who sing of Zion and better days, poets who describe the glories of the old homeland. We have read of late several very touching songs written in Jargon by gifted Jews, and as we read them the tears came to our eyes. One especially is very striking. The writer describes the return of the Jews with flying standards and jubilant music, and shows how they were like Cain, the wanderer without rest. But now they come back, and as soon as their foot touches the soil blessing and fruitfulness come forth. But it was only a dream. He awakes still in the night; the morning is not yet, and he closes the song with the question, the old, old question, "How long? When, oh God, will my dream come true?" How grateful we should be as believers that we know *when* that which is not a dream, but the Word of our God, will come true! May all these home-longings of poor, blinded wandering Israel lead us, too, to wait and long for His Son from heaven.

✠

During the month of December orthodox Jews keep a feast called "Hanukkah." It is the feast of dedication and also called the feast of the Maccabees. It consists chiefly in the lighting of candles, solemnized by the singing of songs which extol the God of Israel as the deliverer of His people. It originated in the days of the Maccabees, when after the awful days of Antiochus Epiphanes the sanctuary was cleansed.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Jewish historian *Graetz* gives a most interesting account of the origin of this feast of remembrance.

Three years and a half had passed since the beginning of the religious persecution and the desecration of the Temple (Tammuz 168—Marheshvan 165), and, just as the Book of Daniel had prophesied, peace had followed the disastrous excitement of this period. Maccabaeus and his followers took advantage of this favorable moment to march into Jerusalem, and put an end to the desecration which had hitherto held sway there. The condition of the holy city was deeply distressing to her faithful sons, who had shed their hearts' blood to save her. The town looked like a desert,—the sporting place of her desecrators. The Sanctuary was deserted, its gates were burnt, its halls were destroyed; idolatrous altars stood everywhere; the image of Zeus, the desolating abomination, towered on the altar, and statues of Antiochus insulted the Judaeans. But the holy warriors had not time to give vent to their sorrow at the general desecration, for they were forced to act quickly for fear of being disturbed in their work of purification. Their first duty was to destroy all statues of Jove, and to remove all unclean objects from the Temple courts (3rd Kislev, 165). They also removed the altar, thinking it unfit for their sacrifices, as it had been so frequently polluted. A council of elders determined to place the stones of the altar in one of the porches of the entrance court, and to keep them there until the prophet Elijah should appear and decree what was to be done with them. Meanwhile, a new altar was built, and the new vessels were brought to the Temple to replace the old ones. All these preparations were finished in three weeks, and early in the morning of the 25th of Kislev 165, the Temple was consecrated with sacrifices and thanksgivings. The two former consecrations certainly could not have been held with greater fervor and devotion. The purest feelings animated the congregation, and the mortal anguish which they had endured for three years and a half, now gave place to feelings of joy and hope.

The consecration of the Temple not only denoted the victory of the weak over the strong, the faithful over the sinner, but also, and especially, the victory of Judaism over Greek paganism, of the God of Israel over idols. People from every town of Judea took part in the festival, and the inhabitants of Jerusalem lit bright lamps in front of their houses as a symbol of the law, called "Light" by the poets. The Hasmonaean brothers and the other members of the Great Council decided that in future the week beginning on the 25th of Kislev should be held as a joyous festival, to commemorate the consecration of the Temple. Years after the members of the House of Israel were to be reminded of the victory of the few over the many, and of the re-establishment of the Sanctuary. This decree has been conscientiously carried out. For two thousand years these days have been celebrated as the Days of Consecration (Chanukah) by the lighting of the lamps in every house of Israel. From this custom the days derived their name of "Feast of Lights."

All Bible students know that the three and one-half years of terror under Antiochus Epiphanes are typical of the 1260 days of great tribulation, which, according to Divine revelation are reserved for the people of Israel, before the King comes. In these coming evil days another one like Antiochus

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

will invade Israel's land. Then God will intervene once more and deliver His people in a final great deliverance, when all their enemies will be destroyed. Then the light will burst forth from a redeemed, a delivered Israel and shine in holy splendor for the nations of the earth. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx:1). It is wonderful how all the Jewish feasts and ceremonies, biblical and non-biblical, foreshadow their great future and the coming glory of Jerusalem.

A Message For Each Day

December 1. "The *end* of all things is at hand; be ye therefore sober, and watch unto prayer (1 Peter iv:7).

The end-month of the year is reached. Increasing signs show the end of this age is near also. We read of "the beginning of the end," and "the time of the end." The former has to do with the Church, and is impending. Let us be found in harmony with the Word, sober and waiting; not setting dates, but keeping ourselves in watchful readiness.

December 2. "He shall appear to your *joy*" (Isa. lxvi:5).

"Joy" is the word for Israel. "Rest" is the word for the Church (2 Thess. ii:7). What a wedding on earth that will be, when Joy is married to Rest. Then this wedding chant shall be sung: and the Lord Jesus shall lead in song: "He will save; He will rejoice over thee with *joy*; He will *rest* in His love; He will *joy* over thee with singing" (Zeph. iii:17).

December 3. "As the *days of Noe* were, so shall also the coming of the Son of Man be" (Matt. xxiv:37).

What a comfort to some of us, who are holding back from this fast age, to have these words of explanation. Before the flood, men saw no danger, but gave themselves intensely to *worldly* pursuits. To remember this to-day will solve many a problem of daily living; and teach us just what our attitude of *repression* should be.

December 4. "Take heed, watch and pray, for ye know not when *the time* is" (Mark xiii:33).

What could be more practical than these words to keep alive a wholesome fear in our hearts? The *coming* of Christ is a certainty. The *time* of that coming is an uncertainty. How beautiful, that in every age of the Church, *hope* has been thus kept fresh in the heart. What a motive to us today to be in close walk with God.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

December 5. "When the Son of Man cometh shall He find *faith* on the earth?" (Luke xviii:8).

Are you mourning today over the departure from "old paths," which you observe on every hand? Well you may, and ought. But look at it from this other viewpoint. It is the predicted token of the Lord's near approach. Do not waste time bemoaning certain apostasy; but spend all strength crying; Lord, make *a short work* of it on earth.

December 6. "Let your moderation be known unto all men. The Lord is *at hand*" (Phil. iv:5).

The "Coming" is to be the Christian's watchword. Because the presence of Christ always impends, let your sweet reasonableness distinguish you from others who are not waiting the Advent. You, of all others are to be *yielding*. You have rights in this world; but do not struggle for them. Let some things go by default till He comes to regulate them.

December 7. "Occupy till I *come*" (Luke xix:13).

"Occupy" is a tentative word. It means holding and using something belonging to another till a time of *surrender* comes. All we have in the way of opportunity belongs to Christ. As landlord, He is coming to His house soon. Will he *evict* any of us; or confirm an inheritance to us? An *expected* landlord makes a *careful* tenant.

December 8. "So that ye come behind in no gift, *waiting* for the coming of our Lord Jesus Christ" (1 Cor. i:7).

If then the crown of all graces be waiting for the Lord, how *few* have this perfect experience. *Memento Mori* is not to be the Christian's watchword; but *Maranatha*. The phrase implies, not a belief, laid on the shelf, that sometime there will be a second Advent; but a daily, continuous watching for it, as possible in our day.

December 9. "Behold I come as a thief. Blessed is he that *watcheth* and keepeth his garments" (Rev. xvi:15).

We all expect to walk with Christ in white raiment. Have we noted that this promised blessedness is conditioned upon our attitude towards His *return?* To fall asleep in the night watch of the Temple, was a misdemeanor punishable by having the white priestly robe stripped off.

December 10. "That which ye have already, hold fast till I come" (Rev. ii:25).

The Revelation everywhere makes much of holding fast to *sound doctrine*, as pre-eminently meritorious. It also indicates that in the final days Satan will try to wrest it from our grasp. But by the sure certainty that Jesus is coming soon to put down all evil, we are to hold on a little longer, even though our old fashioned faith is out of date.

December 11. "Abide in Him, that when He shall appear, ye may have *confidence* (1 John ii:28).

This golden hope seems the basis of all exhortations. The meaning is: Christ is *sure* to come. Just *when* we do not know. Therefore our only safe attitude is to be *abiding* in Him every moment. Then should

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

His glory surprise us, we shall not draw back in shrinking shame, but "have boldness in the day of Judgment" (1 John. iv:17).

December 12. "Be patient, therefore, brethren, unto the *coming* of the Lord" (James v:7).

How we long to right the wrongs around us! How we long for the rich to be chastened and the poor to be comforted! Hold on; the time of your desires is coming. "Patience" here means the longest kind of drawn-out-long-suffering. Surely we need that kind in these fierce times. You mourn for your own generation. Think how God has borne *ages* with all generations from the Antediluvians down.

December 13. "Take heed * * * lest at any time your hearts be *overcharged* with cares of this life, so that day come upon you unawares" (Luke xxi:34).

This does not altogether mean that we shall *willingly* be worldly. But in latter days all circumstances shall become so strained, that daily life will become a scramble to exist. The struggle for bread and butter and clothes will force out the higher things from our hearts. We will long to watch and pray, but have not time for meditation.

December 14. "What is our hope? Are not even ye in the *presence* of our Lord Jesus Christ at His coming" (1 Thess. ii:19)?

So the coming of the Lord shall bring *reunion* to the scattered family of God. Our precious dead shall be restored to us. All we have known and loved, far apart from us, shall come to the one meeting place. All the saved through our ministry shall recognize us; and all will be "*forever* with the Lord."

December 15. "Our citizenship is in heaven, from whence also we *look for the Lord Jesus*" (Phil. iii:20).

Are we disturbed by present political conditions! Do bad men in authority misrule the affairs in your town! Let these words comfort you. A better commonwealth is soon coming. Be law-abiding yourself; and about the rest of it, all the graft and trick of politics, simply pray daily: "Thy Kingdom come; Thy will be done on earth."

December 16. "If I go and prepare a place for you I will *come again* and receive you unto myself" (John xiv:3).

Are you sad today by the loss of loved ones? Do the domestic cares of home weigh you down and perplex you beyond measure? Do you see the daily tasks of life, everywhere unfinished? And your strength not equal to accomplish them! This promise just fits your case. A sweet *vacation* time is before you. Get ready to go.

December 17. "This know also, that in the last days *perilous times* shall come" (2 Tim. iii:1).

This is what tries you most of all, the failure and deflections of Christians everywhere. You can bear your own personal troubles very well. You expect to enter the Kingdom through *tribulation*. But this apostasy and dishonor to Christ! Ah! He foresaw it all. It is part of Satan's program. But it shall be judged in due time.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

December 18. "Be ye therefore ready also, for the Son of Man cometh at an hour when *ye think not*" (Luke xii:40).

These are words for attention. They show that no matter how well made up in the scheme of prophecy we may be; or how closely we may approximate the times; there will be an element of *surprise* in the Advent, that is as *supernatural* and beyond our *comprehension*, as any other New Testament Mystery. Be therefore alert.

December 19. "A crown * * * which the Lord the righteous judge shall give me at *that day*" (2 Tim. iv:8).

All the holy mysteries of a perfected body, soul, and spirit are reserved for the day of Christ's appearing. The departed saints may be in blessed *rest* now; but they are not promised any inheritance, or crown, or manifest glory till that grand day, when, all together, none preceding the other, shall receive their rewards.

December 20. "What I say unto you, I say unto *all*, *watch*" (Mark xiii:37).

It is a favorite theme of the hour, to talk about "following in Christ's footsteps." Why is it that so many who follow Him as the Pattern Servant, disobey this command, He so often repeated, to *watch for the Master?* Plainly our first work is to take care, lest our house be broken into, and the Householder come, and find us sleeping.

December 21. "We ourselves groan within ourselves, *waiting* for the adoption, to wit, the redemption of the body" (Rom. viii:28).

The resurrection of the saints is fixed to take place at the coming of the Lord. Therefore there is not one hint that our sufferings shall end, or our glory begin before that time. So all patience and all fortitude is to be graded to that limit. They who suffer most now, are likeliest to be highest in honor in that day. Therefore He says, "Hold fast till I come."

December 22. "Blessed are those servants, whom the Lord, when He cometh, shall find *watching*" (Luke xii:37).

Why is the one duty of watching, enjoined so much more frequently than some others? Because there is no doctrine about which Christians become so dull and purblind. Any subterfuge is made to do duty for the real Second Advent. Brethren, beware; the door was shut to those virgins who *slumbered* while the Bridegroom tarried.

December 23. "As it was in the days of Lot * * * even thus shall it be in the day when the Son of Man is revealed" (Luke xvii:30).

Do not be surprised then that the newspapers are full of divorce cases; that the churches are full of shamelessly dressed women; that church members swear over the telephone about real estate; and your sons and daughters elope; and men buy things they never pay for. These are days of Lot repeated. These doings *clinch* the fact that Christ is near.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

December 24. "As in the days that were before the *flood.* * * * so shall also the coming of the Son of Man be" (Matt. xxiv:38).

Sudden, terrible separation must occur when the Lord comes. Many hints are given. Lazarus will be *separated* from Dives. Wheat will be *garnered*, while tares will be *burned*. Good fish will be brought to *shore*, and bad *cast away*. Wise virgins will enter the *banquet*, while the foolish will be *shut out*. In which class will you be?

December 25. "There shall come a *Star* out of Jacob, and a Sceptre shall arise out of Israel" (Num. xxiv:17).

We must not imagine this Scripture was wholly fulfilled at the birth of Christ. In every prophecy about the first Advent, something was left over to be fulfilled at the second coming. The Sceptre only *scattered* Israel at the first coming. At the second coming it shall *gather* all saints, all nations, all Israel unto Him (Gen. xlix:10).

December 26. "Unto them that look for Him shall He *appear* the second time" (Heb. ix:28).

Do not be discouraged in studying future things. Pillow your head on *certainties*. You may not be able to swing all minor prophecies into their relative positions. But you know some things *sure*. Christ must come *before* the millennium. Israel must be *restored*. There must be a first *resurrection*. There must be a *ruin* of Antichrist, and a blessed *reign* of Christ. Isn't this enough?

December 27. "But take ye heed; behold I have *foretold* you all things" (Mark xiii:23).

Use your eyes. The Christian alone is the man who can see afar off. Listen! He says, "I have foretold you all things." Do not follow men's theories; but just *compare* what you see going on around you with the Bible *sketch* given you. The conclusion will be inevitable. Everything is happening exactly as He said it would. Danger is ahead; but He has told you.

December 28. "Where is the *promise* of His coming?" (2 Peter iii:4).

So asked the Pharisees for a *sign* (Matt. xvi:4). *Resurrection* and *translation* are the advance tokens that shall some day surprise the world. The saints will all be *gone*; and *whither?* And later, when an awe-stricken world beholds the opened heavens crowded with glorified, descending saints, then truly shall the *sign of the Son of Man* make all peoples mourn.

December 29. "Surely I come *quickly*. Amen. Even so, come, Lord Jesus" (Rev. xxii:20).

Unless we understand there are *two stages* to our Lord's coming, we cannot pray this prayer. His coming *for* His saints is a detached event, which would derange no prophecy by being *hastened*. His coming *with* His saints is linked to certain other events, which form part of a series; and must fall into their own predicted order of time and place.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

December 30. "Ye shall not see me henceforth, till ye say, Blessed is He that *cometh* in the name of the Lord" (Matt. xxiii:39).

We are so glad Israel shares this hope with the Church. After their unparalleled tribulation, shall dawn a morning without clouds. But mark this! whenever Christ shall be seen again, He shall be seen *glorified*. No defeat, no derision shall attend Him then. None dare mock Him, who will come with fire, and earthquake, and hail.

December 31. "This same Jesus which is taken up from you into heaven *shall so come* in like manner as ye have seen Him go into heaven" (Acts i:11).

These words are connected with the saddest, sweetest event in the Church's history—the departure of her Lord. Do we grasp their full meaning? We shall see Jesus on this earth *again*. See Him as John and Peter saw Him, in *person*. But far beyond that, see Him in *power*; shall talk with Him; shall be radiant like Him; and shall be forever and forever with Him.

Current Events

In the Light of the Bible

The Coming Federation of Europe. It was, we believe, the late Theodore Roosevelt who suggested the United States of Europe. He himself was suggested as its first president. But nothing came of it. Premier Aristide Briand of France had for his guests in Geneva this fall the representatives of twenty-six nations. These twenty-six representatives authorized Monsieur Briand to prepare an outline of his plan to weld Europe into an economic unit, generally referred to as "The United States of Europe."

The countries represented are: Albania, Austria, Belgium, Bulgaria, Czechoslovakia, Denmark, Esthonia, Germany, Great Britain, Greece, Holland, Hungary, Ireland, Italy, Jugoslavia, Latvia, Lithuania, Luxembourg, Norway, Portugal, Roumania, Spain, Sweden and Switzerland. Among leading statesmen it is believed that jealousy, racial and religious prejudices make such a union impossible at the present time.

The plan to accomplish such a union as pointed out in an editorial of the "London Morning Post":

Our Hope 36 (1929-1930)

If we were to trace the conception back into history we should find the European map a palimpsest of obliterated approaches to this conception. Ancient Rome reached it so nearly that she gave the civilized world—not, indeed, quite the same as Europe—the peace of the Augustans. Christian Rome and the first German Empire, acting together, nearly succeeded in forming a united Christendom, held together partly by its faith and partly by the threat of conquest from the East. The Hapsburgs, Grand Monarque, Napoleon, the Hohenzollerns, all aimed at a hegemony of Europe and were mostly wrecked on its stubborn rock of nationalism.

Is there any inducement which might draw the nations of Europe voluntarily into a union which the might of many conquests was not able to effect? The menace of a new Eastern barbarism, if not at the moment, might become so formidable as to effect such a unity. There is on the west another sort of pressure—the rising tariff wall of the United States, which might force Europe into at least an economic union of self-defense. There are forms of pressure which might conceivably operate to unite into solid concrete the diverse elements of European nationalism. It would not be easy, but it might be possible.

That such a union will ultimately come is known to every student of prophecy. There will be two great federations in the future. The one is the Western European union, corresponding to the Roman Empire. The other is the Northeastern confederacy, headed by Russia. Mussolini will probably fall more fully in line with Briand's suggestion. We shall follow this movement with keen interest and tell our readers of its progress.

The Palestinian Problem. The severe clashes between the Arabs and the Jews in Palestine, which occurred during the past months present a serious problem. If the Arabs think that they can dislodge the Jews and thus end the plans of Zionism they are very much mistaken. Zionism is no longer an experiment. The Jews will not only remain in Palestine, but they will expand and the population will increase. This will mean more trouble, harbingers of that coming great tribulation, called by Jeremiah "the time of Jacob's trouble."

England will have to move cautiously on account of the unrest in India and elsewhere among the Mahommedans. Surely these are significant days, days which hasten towards the fulfilment of prophecy. Judgments are coming for Jews and Gentiles. Israel's awakening and home longing is a sure sign of it.

Our Hope 36 (1929-1930)

Reading Cowper recently we came across the following lines:

"Oh Israel, of all nations most undone!
Thy diadem displaced, thy sceptre gone;
Thy temple, once thy glory, fall'n and razed,
And thou a worshiper e'en where thou may'st;
Thy services, once holy, without spot,
Mere shadows now, their ancient pomp forgot;
Thy Levites, once a consecrated host,
No longer Levites, and their lineage lost;
And thou thyself o'er every country sown,
With none on earth that thou canst call thine own;
Cry aloud, thou that sittest in the dust,
Cry to the proud, the cruel, and unjust;
Knock at the gates of nations, rouse their fears;
Say wrath is coming, and the storm appears;
But raise the shrillest cry in British ears."

The Heart of the Lesson

By Arthur Forest Wells

JESUS AS A CHILD
Dec. 1. Luke ii:40-52
Golden Text: Eph. vi:2

Daily Readings

Mon., Nov. 25, Deut. vi:1-9. Tues., Nov. 26, Matt. xviii:1-14. Wed., Nov. 27, Matt. xix:1-15. Thurs., Nov. 28, Luke xxiv:13-35. Fri., Nov. 29, Eph. vi:1-9. Sat., Nov. 30, II Tim. i:3-5, iii:14-15. Sun., Dec. 1, Luke ii:40-52.

The Outline of the Lesson

I. The Growth of the Child Jesus (Luke ii:40). II. Jesus Goes to Jerusalem (Luke ii:41-42). III. Jesus in Jerusalem (Luke ii:43-50). IV. Jesus Subject unto His Parents (Luke ii:51). V. Jesus' Development before God and Men (Luke ii:52).

The Heart of the Lesson

The first verse of this lesson introduces us to the Childhood of our Lord Jesus Christ, that is to the time from His Infancy to His twelfth year of age. We have but one general statement here of that entire period. But it is quite enough for the purpose of the Gospel. If further information concerning His Boyhood had been necessary, we may be certain that the Holy Spirit, Who rejoices to take the things of Christ to show them unto us (John xvi:14), would have revealed it unto us. It is the consistent testimony of Scripture that we are saved, not through the birth or through the earth-life of Christ, but through His death and resurrection (I Cor. xv:1-4). Some ancient story-tellers have given us various apocryphal accounts of the Infancy and Boyhood of our Lord, but these are so self-evidently spurious that we

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

are hardly endangered by them. We treasure only the Holy Spirit's own precious testimony, as given here, of the natural growth of the physical and mental nature of the Holy Boy Jesus under the grace of God. Inferences may be drawn from other Scriptures concerning His God-pleasing life at home; but here we have just this simple statement, "And the Child grew, and waxed strong, filled with wisdom; and the grace of God was upon Him."

The second verse of the lesson changes from the general to the particular. We now read of a specific incident of the Boyhood of our Lord. We are told by commentators that it was the custom for Jewish boys to visit Jerusalem at the great feasts, when they were twelve years old, and that they then became "sons of the law" with the responsibility of men. These facts may shed some light upon the meaning of this particular visit of our Lord to Jerusalem. Let us note, however, that it is not said that this is the first time that the Boy Jesus came to the City of Zion.

But the emphasis of this narrative is placed, not upon the fact that our Lord went to Jerusalem at this time, but upon the things that took place while He was there, when He was twelve years of age. Again, the search of Mary and Joseph for the Boy Jesus is not the important point of the record. The heart of the matter is to be found in the reply of the Lord Jesus Christ Himself. Some impressive lessons have been drawn from the fact that His parents "lost" Him in the temple —even as the Written Word was once lost in the temple (II Kings xxii:3-10), and as the Living Word is still apparently being "lost" in the church by many who call themselves by His name—but the burden of this account is not what His parents did or failed to do, but *what our Lord Himself felt and did.*

The Boy Jesus stayed in the temple in Jerusalem because He was absorbed in the interests of His Father. His reply to this effect bore a twofold testimony: First, that He was conscious of His own Deity. There should be no mistaking of the meaning of His reply to His mother. Mary had questioned Him somewhat accusingly, saying, "Child, why hast Thou thus dealt with us?" And then she added, "Behold, Thy father and I sought Thee sorrowing." Her anxiety may account for the tone of her question; but what shall we say concerning the reason which He gave? Luke, in beginning the genealogy of Christ, wrote, "And Jesus Himself, when He began (to teach), was about thirty years of age, being (the) Son, as was supposed, of Joseph" (Luke iii:23). Now, Mary did not have to do any supposing concerning the identity of the Father of Jesus. She knew that it was not Joseph. Yet she referred to him as such. Hear now the reply of the Boy Who was conscious of His Divine Sonship, "Knew ye not that I must be in the things of My Father?" There is therefore a very remarkable contrast between the statement of Mary and that of our Lord Himself. Jesus wanted it to be known that He recognized God only as His Father.

Our Lord's reply implies another truth. "How is it that ye sought Me?" He asks. As if He asked, "Has not My life in the home been such as to demonstrate that I have but one interest, namely, the will of God, My Father?" Some years later He said, "My meat is to do the will of Him that sent Me, and to accomplish His work (John iv:34). We must read the account of the Boyhood of our Lord in the light of Heb. x:5-9.

Strangely enough, His parents did not understand Him. But He went home with them, and was subject unto them. This answers in part to Phil. ii:5-8. And then "Jesus advanced in wisdom and stature, and in favor with God and man." This answers in part to *Phil. ii:9-11.*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

THE JUDGMENT OF THE NATIONS

Dec. 8. Matt. xxv:31-46
Golden Text: Lev. xix:18

Daily Readings

Mon. Dec. 2, John xii:20-36a. Tues., Dec. 3, I Cor. xi:17-34. Wed., Dec. 4, II Cor. v:1-21. Thurs., Dec. 5, Matt. xxv:31-46. Fri., Dec. 6, Ezk. xx:33-39. Sat., Dec. 7, Jude 1:1-16. Sun., Dec. 8, Rev. xx:11-15.

The Outline of the Lesson

I. The Coming of the Son of Man (Matt. xxv:31). II. The Gathering of the Nations before Him (Matt. xxv:32a). III. The Separation of the Sheep from the Goats (Matt. xxv:32b-33). IV. The Invitation to Those on His Right Hand (Matt. xxv:34). V. The principle Underlying this Divine Favor (Matt. xxv:35-40). VI. The Doom of Those of His Left Hand (Matt. xxv:41). VII. The Principle Underlying this Divine Wrath (Matt. xxv:42-45). VIII. The Eternal Contrast between the "Goats" and the "Sheep" (Matt. xxv:46).

The Heart of the Lesson

This lesson deals with one of the phases of the Second Coming of our Lord Jesus Christ. The whole New Testament is an evidence that the Son of God has been here on earth in the flesh; and more than three hundred passages in the New Testament speak of His coming back again. Someone has counted three hundred and eighteen references to the Second Coming of our Lord in the two hundred and sixty chapters of the New Testament. We do not know whether there is anything especially significant in the number 318; but we are impressed to remember it when we are told that, according to one statement, there were just three hundred and eighteen bishops who attended the Council of Nicaea, in the beginning of the fourth century. If it be asked why we associate the two, we answer that it was at that time that Christendom made a very sad compromise with the world, and virtually gave up looking for the Return of our Lord. We praise God, however, that His Coming Again is not dependent upon man's interest or lack of interest in that prophecy. Not many were looking for Him when He came the first time; but He came nevertheless. Let God be praised for that! And so He will come again. Whereof we are glad.

His First Coming was a coming in humiliation. His Second Coming will be a coming in glory, His own glory. What a contrast there is in the circumstances of the lesson of last Sunday and that of today! Instead of seeing an unjustly scolded Boy, we behold the King upon His throne of glory. We have thus far learned two things from this lesson: First, our Lord Jesus Christ is coming back to earth again; secondly, He is coming back in His glory, and will sit on the throne of His glory. The rest of the lesson deals with one of the phases of that Return.

We are told that He will then assemble all the nations before Him. We must read those words in their plainest meaning. He will gather the nations of the world before His judgment-throne. This is not a description of a so-called "general judgment." In fact, the Scriptures know nothing of a "general judgment." Nor is this a parallel account of the judgment at the great white throne, of which we read in Rev. xx:11-15. Nor again is this another account of the judgment-seat of Christ at which believers will receive their rewards, as recorded

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

in II Cor. v:10. There is here no resurrection and the parties before the throne are not two but three. Let the reader review the texts given under this week's "Daily Readings," and he will see that our present lesson deals with but one of seven judgments of God.

The issue of this judgment is not in respect to salvation by grace through faith in the Lord Jesus Christ, but in regard to the treatment which the various nations, which will be upon earth at the time of our Lord's Return, will give to His Jewish witnesses (Matt. xxiv:14), here called by our Lord "My brethren." Nothing is here said of the blessedness of those "brethren"; but the eternal condition of the "goats" and of the "sheep" is set forth, by contrast, as follows: "And these shall go away into eternal punishment: but the righteous into eternal life."

THE CHRISTIAN SPIRIT IN INDUSTRY

Dec. 15. Deut. xxiv:14-15; Eph. vi:5-9; I Tim. vi:17-19
Golden Text: Luke vi:31

Daily Readings

Mon., Dec. 9, Exod. xx:8-14. Tues., Dec. 10, Amos v:6-15. Wed., Dec. 11, Ezek. viii:1-18. Thurs., Dec. 12, Matt. xx:1-16. Fri., Dec. 13, Mark xii:1-9. Sat., Dec. 13, Col. iii:18-4:6. Sun., Dec. 15, I Tim. vi:1-21.

The Outline of the Lesson

I. Consideration for the Poor Hired Servant (Deut. xxiv:14-15). II. "As Servants of Christ" (Eph. vi:5-8). III. Christian Forbearance in Masters (Eph. vi:9). IV. The Responsibility of the Rich (I Tim. vi:17-19).

The Heart of the Lesson

These texts give us a sanctuary viewpoint of the problems that face both employers and employees. The responsibility is not one-sided. But the danger usually lies with the party in power, whether he be servant or master. Anyone who has had to hire help when laborers were few, knows the haughty spirit of independence that can be expressed by the working-man or the working-women; and anyone who has worked for some employers in times of depression, when laborers were idle in great numbers, knows what pride can be expressed by those who need help. There have been many attempts on the part of the rich and the poor respectively to gain control of the situation; but none of these has been of lasting success apart from the recognition of the claims of the Lord Jesus Christ. We may as well make up our minds that whenever the rule of the Son of God is ignored, there you will fail to find peace in industry. Indeed, one wonders sometimes whether such a happy condition may be expected to prevail extensively, in view of the manner in which both many employers and multitudes of employees treat the Lord Jesus Christ, if the manner in which Sunday is observed is any indication of the submissiveness, or lack of submissiveness, to Him, on the part of either of them. The solution of the problem of industrial unrest, or peace—whichever view we take—must go back to a personal surrender, in the life of each individual, whatever his position in the world of business, to the Lord Jesus Christ. There must be a personal acceptance of Him as Saviour, and a personal yielding to Him as Lord.

Now let us look at the wise counsel which the texts of this lesson gives us. The first is from the law of Israel. Even among the people of God, there was a danger of mistreating the poor laborer, whether he be homeborn or stranger, although we suppose that this liability was

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

greater in the case of the foreigner. We need but recall the attitude of our own people to the foreigners who have come here to do our menial work. Two things are here forbidden: First, there is a general prohibition against oppressing the hired servant that is poor and needy, whether he be an Israelite or a Gentile; and secondly, there is a specific application of this prohibition in the rule concerning the prompt payment of his salary. The ordinance is: No oppression while at work; immediate payment when the work is done. "Owe no man anything, save to love one another" (Rom. xiii:8).

The second text is addressed to Christian servants and Christian masters. Here the details inferred are all to be done or forborne, as the case may be, in the spirit of Christian faithfulness and patience, respectively. For the Christian, it is not simply a matter of doing right for right's sake, but a matter of doing right for the Lord's sake, in view of His gracious rewards, on the one hand, and His impartial justice, on the other. Oh, how the thought of the Lord Jesus Christ transforms the most trying circumstances for the obedient Christian! It may be well for the teacher to read here the precious little Epistle of Paul to Philemon. And as you read that Scripture, note not only the facts concerning the readjustments between Philemon and Onesimus, but think of the opportunities that we may have to be used of the Lord as Paul was used of Him in this case.

The third text is a charge to the rich in the things of this age, that they be not highminded, nor worship Mammon; but that they make good use of their present advantage for the comfort of the needy, and thus lay "up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is (life) indeed."

JESUS AS A CHILD

Dec. 22. Luke ii:8-20

Golden Text: Matt. xix:14

Daily Readings

Mon., Dec. 16, Matt. xviii:1-6. Tues., Dec. 17, Mark ix:33-50. Wed., Dec. 18, Mark x:13-22. Thurs., Dec. 19, Isa. xi:1-9. Fri., Dec. 20, Matt. i:18-25. Sat., Dec. 21, Matt. ii:1-23. Sun., Dec. 22, Luke ii:1-20.

The Outline of the Lesson

I. The Watch of the Shepherds (Luke ii:8). II. The Appearing of an Angel of the Lord (Luke ii:9a). III. The Fear of the Shepherds (Luke ii:9b). IV. The Message of the Angel (Luke ii:10-12). V. The Praise of the Heavenly Host (Luke ii:13-14). VI. The Visit of the Shepherds to Christ (Luke ii:15-16). VII. The Shepherds' Testimony (Luke ii:17). VIII. The Response to the Fact of their Testimony (Luke ii:18-20).

The Heart of the Lesson

By the grace of God we have come again to this precious Scripture concerning the Infancy of our Lord Jesus Christ. Many of us have the joy of not being able to think of a Christmas season when we did not have the privilege of hearing or reading this text. Indeed, there is no real "Christmas" without this story; and all that pleases God in our celebrations of the day of Christ's birth had its historic beginning here. We may not have seen a shepherd all year; but we rejoice to see these Oriental watchers again. Their very occupation reminds us of the Lord Who is our Shepherd. Read Psalm xxiii:1-6.

If it has been a year since we saw shepherds, even in our mind's eye, let us recall that it has been many years since God's ancient people had been having visits by angelic messengers. The repeated coming

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of angels in the beginning of the Gospels was a renewal of conditions that had not been manifest for many decades, even hundreds of years. Angels are associated with the introductory days of new ages or periods of God's redemptive program. So we are indeed glad to see the angels again.

Let us note what they have to say. Their first message is that we should not be afraid. Now we know that a new dispensation is dawning. It is as if the Holy Spirit were saying to us by them, "For ye received not the spirit of bondage again unto fear; but ye received the Spirit of adoption." And being so taught, we respond, "whereby we cry, Abba, Father," with the assurance that "the Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. viii:15-17a).

Of course, we have thereby anticipated other tenets of the Gospel; but who has patience and power to contain himself, when the angel of the Lord at Christmas time, says, "Be not afraid"? In itself such a message is negative; but we have the advantage of knowing what follows. Namely this, "For behold, I bring you good tidings of great joy which shall be to all the people: For there is born to you this day in the city of David a Saviour, who is Christ the Lord." Here is a heavenly announcement of the birth of (1) the Saviour for all men who will receive Him, (2) the Messiah for the children of Israel, and (3) the Lord of the Church. Looking at this message from another point of view, we find that it reveals the presence of God's Prophet, Priest and King.

And what has this Saviour, this Messiah, this Lord come to do? The scope of His purpose is more than enough to cover all of man's needs before God, with his fellowmen, and with himself. According to Rom. i:24-32, sin has broken the relationships of man concerning God, concerning the world, and concerning himself. The sinner is guilty of idolatry, impurity and general wickedness. The promise of complete salvation from all three of these faults is promised in the praise of the heavenly host, which said, (1) "Glory to God in the highest," (2) "And on earth peace," (3) "Among men of good pleasure." The incarnation does not in itself produce these results; but it is the point at which, speaking historically, the Son of God began to bring them into being. The complete fulfilment of that promise demands the facts of His death and resurrection, His ascension and His coming again.

The truth of this great grace is "exceeding abundantly above all that we ask or think" (Ephes. iii:20); therefore, we are not surprised that its first propagation left its hearers in a maze of wonder. "And all that heard it wondered at the things which were spoken unto them by the shepherds." "Mary kept all these saying, pondering them in her heart." "The shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them."

THE JOY AND DUTY OF WORSHIPPING GOD

Dec. 29. Psa. cxxii:1-9; Heb. x:19-25
Golden Text, Luke iv:16

Daily Readings

Mon., Dec. 23, Neh. viii:1-12. Tues., Dec. 24, Micah iv:1-8. Wed., Dec. 25, Heb. ii:1-18. Thurs., Dec. 26, Micah v:2-9. Fri., Dec. 27, Luke xxiv:36-53. Sat., Dec. 28, Psa. cxxii:1-9. Sun., Dec. 29, Heb. x:19-25.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Outline of the Lesson

I. The House of Jehovah and the Peace of Jerusalem (Psa. cxxii:1-9). . II. A New and Living Way and Christian Fellowship (Heb. x:1925).

The Heart of the Lesson

The highest privilege given to man is that of glorifying and enjoying God. The exercise of all his powers reaches its height in the worship of his Creator, Redeemer, and Lord. No greater punishment could possibly come to man than the refusal to him of the right to worship God, and no calamity could be greater than the coming of something that would incapacitate him to fulfil this function of his soul. Alas, this is just what sin has done, and has caused God to do; that is to say, sin has incapacitated man for the right worship, and it has caused God to withdraw the privilege of it. The natural man is weak and guilty before the greatest joy of life, that of truly worshipping God.

But we rejoice to know that the way which sin closed, or which God closed because of man's sin, has again been opened. Our Lord Jesus Christ has opened it with His own precious blood. Indeed, He has done more than that, for it is revealed that we may now "enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh." It matters not how great the old way may have been; here is the approach to God which is more glorious than anything which preceded it. It is a new and living way. It is Christ Jesus Himself in His death and resurrection.

Unbelief would have us tremble to walk thereon; but the Holy Spirit invites us to use it boldly. Of course, it need hardly be said that this should be a holy boldness; and yet, what is more needed today than a message on the need of true reference before God! One might divide worshippers in three classes: (1) those who are irreverent; (2) those who approach God with unbelieving fear; and (3) those who trust Him in coming to Him with holy boldness. I do not understand how it is that people can be irreverent in the presence of Divine things; but I can imagine why they would fear to come to God. The effects of sin are not easily forgotten by the child of God. Yet fear, on the part of a Christian, is a dishonor to God. And oftentimes there is really a sense of pride back of what seeks to represent itself as humility before God. Paul dealt with some of the manifestations of this spirit, and gave us this conclusion concerning them: "Which things have indeed a show of wisdom in will-worship and humility and severity to the body; (but are) not of any value against the indulgence of the flesh" (Col. ii:23). Nothing so honors God as the joyful acceptance of what His grace has to offer. He rejoices to see us coming to Him with a song of assurance that He will not cast out those who come to Him through Christ (John vi:37), but will receive them with open arms (Luke xv:20).

Our text therefore comes to us as a challenge to exercise faithfulness in the use of the new and living way. Even in the Apostle's days, there were those who neglected this duty and privilege, for the writer to the Hebrews says, "Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting (one another); and so much the more, as ye see the day drawing nigh." Since out Lord was faithful in the matter of attendance at the synagogue, such as it was in His day (Luke iv:16), how much more is it needful for us to make diligent use of the means of grace in the worship and service of our God!

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI JANUARY, 1930 No. 7

Editorial Notes

His Most Assuring Word

The first word which came from the lips of the first man, when he tried to hide from Jehovah's presence, was the confession of fear. "I was afraid." He had transgressed and fellowship with His holy Creator was severed. And ever since fear has been in the world and dominates man. Fear on account of sin; fear of death; fear of the future; fear of sorrow; fear of loss; fear of man and fear of judgment. They speak in psychology and certain metaphysical cults about the mastery of fear. The evil of fear has rightly been pointed out, as being harmful, undermining and breaking down the health of body and mind. Yet fear remains even with the loud mouthed infidel of our times.

The Lord has a satisfying answer to man's "I am afraid." He answers him, if he comes, seeks His face and His mercy, with a gracious "Be not afraid," a loving, kind "Fear not!" If faith takes hold and trusts, all fear must vanish and full deliverance come.

While God assured His people at all times of His mercy and comforted them with many a "Fear Not!" the most assuring words come to believing hearts from the lips of the Son of God, our Lord. He spoke to sin-laden and sin-sick souls who sought Him, words of peace and assurance. But more than that, when we turn to the cross on which He gained the mighty, inestimable victory for us, the assurance comes to us that there is nothing more to fear. Our sins and our death were met by Him. To all believing hearts the assurance comes from His cross, "Be not afraid!" Alienation is ended, for reconciliation has taken place.

Our Hope 36 (1929-1930)

It was spoken to fearing, trembling Adam, "Dust thou art and unto dust thou shalt return." We go to the empty tomb and receive the assurance "Be not afraid!" He has conquered death and the grave, and delivers us from the fear of death. Yea, more than this. We look up and see Him by faith in His risen, glorified humanity on heaven's throne, angels and principalities made subject unto Him, with all power in heaven and on earth, and we hear Him say "Be not afraid!"

Yet there is a scene in His earthly life which often comes to the mind of the writer, especially in the beginning of another year.

It was in the fourth watch of the night, and a stormy night it was, when He spoke those blessed words of comfort and assurance: "Be of good cheer; it is I; be not afraid" (Matt. xiv:27). A dark and dreary night, with winds contrary it was. The waves on the Galilean Sea went high and tossed the ship from side to side. They were alone in the little vessel. He was on the mountain, engaged in prayer. But His omniscient eye was upon them. He saw them "toiling in rowing" (Mark vi:46). He watched over them and in the fourth watch He came, walking across the storm-swept sea. He is still up yonder in the Father's presence, the great intercessor. He sees all that is going on down here in the dark night of this present evil age. He makes intercession for His own. But in the fourth watch *He comes.* Three of the night watches have passed. Of this He spoke when He said "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). This is the fourth watch in which we live. Look about and behold the evidences! How darkness and the powers of darkness increase on all sides! But equally true it is "the night is far spent, the day is at hand"—that day which we see approaching in the darkness and storm of the fourth watch. In the fourth watch He comes. How soon we may hear His voice! How soon we may gaze into His glorious face!

In these perplexing days, these perilous times, so full of dangers, trials and adversities to all who wish to live soberly,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

righteously and godly, may we then hear the words of the coming One, the words He spoke, when coming across the waves of the stormy sea, "Be of good cheer; it is I; be not afraid."

"Be of good cheer!" The word "cheer" may also be translated by "courage." Be of good courage! It reminds us of the words which the same Lord spoke to His servant Joshua when on the threshold of the promised land, as we are on the threshold of our God-given inheritance. "Be strong and of good courage. Have not I commanded thee? Be strong and of good courage, be not afraid, neither be dismayed" (Josh. i:6-9). And why was he to be of good courage? Because the Lord was with him and had promised "I will be with thee, I will not fail thee nor forsake thee." It is His Word still. We can claim it as belonging to us. We know He is with us. If then God be for us who can be against us? The night becomes darker. There is no improvement promised for this age-ending in which we are. But though the night darkens, and the way before us more difficult, the enemies more numerous, the attacks severer and the trials more fiery, we can, with such a Saviour and Lord with us and for us, be of good courage. Cheer up, downcast soul, thy Lord is with thee! Cheer up, thy Lord is coming across the stormy sea!

"It is I; be not afraid." What words these are! Those disciples, huddled together in the endangered ship, saw a form approaching through the misty night. The darkness, the spray from the dashing, breaking waves, obscured their vision and so they did not recognize Him. They were possessed by fear. They cried out in terror, till His word calmed all their fears—"It is I; be not afraid." And so He still speaks to you, dear reader, and to us all.

O! do remember that He is above all circumstances and see Him in all things down here! It is a great thing to accept all in our lives as coming from Him, and to hear in all our experiences, our trials, our sorrows, our losses, our joys, our successes, our failures, our encouragements and our disappointments, that blessed assuring word, "It is I"!

And let us remember what happened when Peter began to

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sink, when he had set out to meet the Lord. The Lord did not permit him to sink, but He lifted him. And He will never permit any of His own to sink back into the waters of death and judgment.

With Him and He with us we never need to fear. With Him we are safe. With Him we shall be more than conquerors. Take it with you into the new year—"Be of good cheer; it is I; be not afraid." But you must keep near to Him, close to His side to hear Him speak to your heart.

"It is I; be not afraid"! How soon we may hear His voice speaking from the sky, calling His own for the face to face meeting. Soon we shall be the sharers of His glory and bear His glorious image.

"Within the gloom of this dark day,
Where nature gropes and finds no way,
That still, small voice to faith doth say
'Tis I, be not afraid.

Where sorrows and afflictions stand,
Around the saint on every hand,
By this the spark of faith is fann'd,
'Tis I, be not afraid.

In pain and sickness, or in health,
In greatest poverty or wealth,
The power of this sweet word is felt:
'Tis I, be not afraid.

Oh, blessed Lord, we cease to fear,
Our troubles bring Thee still more near,
Where Thy blest voice doth sound more clear,
'Tis I, be not afraid."

✠

The Everlasting Arms

A precious utterance it is which came from the lips of Moses, when in his final outburst of praise, before he went to Pisgah's summit, he said of God's people "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. xxxiii:27).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The everlasting arms! They are about us, around us, beneath us and above us. They are the arms of love; the arms which were outstretched for us on the cross. Arms of love and of power, which in their breadth, their length, their depth and height, no saint has ever measured, nor will measure. We can trust these everlasting arms. We can lean on them and they will never give way. They have kept, sustained, preserved and upholden the saints in every generation. They are the same today as they were yesterday. They will always be the same, because they are everlasting arms. We can flee into these arms of love for there we find always a welcome. We can cast ourselves in helplessness into these everlasting arms, for they are the arms of omnipotence.

And how we need the eternal God as our refuge and the everlasting arms in these days! Everything around us fails. Days will become still more evil. Take it with you into this new year, "The eternal God is thy refuge, and underneath are the everlasting arms"—"I will fear no evil, for Thou art with me."

✠

Christ the Same

"Jesus Christ the same yesterday, today and forever." This is our comfort, our peace and our assurance in the evil days of our ending age. About us prevails confusion, uncertainty and increasing spiritual darkness. The snares and pitfalls for the children of God were never as numerous and as subtle as now. The devil with his wiles never as cunning as in these days. Troubles and trials are the portion of many. What will the near future bring? How will this new year end? Not a few tremble at the thought of still greater spiritual darkness and with it, as it is always the case, increasing moral declensions and increasing unrighteousness. Lawlessness stalks everywhere; open rebellion will surely come.

In the midst of it all the true believer, whose mind and affection is set upon things on high, who knows he is not of the world, though in the world, can say "But Christ is

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the same." He is Lord of all and over all, and He changeth not. The Love of God in Him changeth not. We can still say with the Apostle Paul "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii:38-39). His love can never change, nor can He be affected by earthly things, the things of time. He is the mighty conqueror, who has overcome all, who is at the right hand of God, angels and principalities having been made subject unto Him. His power is unchanged. He is the same Who has kept and sustained His trusting people in all ages. He will sustain and keep us no matter how our days and circumstances are. We are safe and secure in His hands and His word of promise is as good as ever, "they shall in no wise perish." He will never leave nor forsake.

We do not need to pray Him as the perplexed disciples did on the road to Emmaus: "Abide with us, for it is toward evening, and the day is far spent." He will abide with us and still our fears and give peace to our trembling hearts.

He is the same in forgiving tenderness as we seek Him with our confession and self-judgment. He is the same in comforting us and quieting our fears, as He did when in that stormy night He walked across the dark tumultuous waves of the Galilean sea and called to His toiling disciples "It is I! Be not afraid!" All His gracious promises never change, and He is the same prayer hearing and prayer answering Lord.

But in order to find Him the same, who keeps, who gives the power to overcome, who comforts and hears our prayer, we must keep close to Him and walk in His fellowship. Our love and faith in Him must be manifested by our obedience, by self-judgment and self-surrender. This then, beloved Christian reader, is our greatest need in the beginning of another year, to keep close to Christ. With Him and all is well.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The World the Same

The world morally is the same as it has always been. The world in the beginning of this year of our Lord 1930 is the same that it was 3000 years before the birth of Christ. Nor can it be anything else, "for the world lieth in the wicked one." How tersely our Lord stated this when He said "And as it was in the days of Noah, so shall it be also in the days of the Son of Man" (Luke xvii:26). By "the days of the Son of Man" He meant the days of His return.

All that marked Noah's days is to mark the last days; only evil is to be yet more developed and pronounced in all its forms. God allows sin to ripen and unfold itself, that its true character may be seen; and that the human heart may be fully revealed in all its aspects of opposition to God. He has sought to check it; He has raised up prophets; He has inflicted judgments; He sent His Son. But all in vain. Man will not turn to God. He will not be restrained; and God gives him over to a reprobate mind. That which is born of the flesh is flesh, and the flesh is ever showing itself. The seed of the serpent is the same to the last. Satan is the same throughout. Iniquity is to swell, and deepen, and overflow, and toss its waves of darkness, till earth becomes a suburb of hell (2 Tim. iii:1; 2 Peter iii:1; Jude, Verse 18). No law, no restraint, no Bible, no Christ, no God, no religion, no Lord's day, no heaven, no hell, no eternity! Death ends all! All evil, from Cain's downward, concentrated, and expanded in the coming days of the Son of Man! It is to this we are rapidly hastening on. Nothing but self, self-will, self-pleasing, self-indulgence, flesh-pleasing, lust, pleasure-pleasing. Let us eat and drink! Let us have a good time! Universal apostasy; rejection of God and of His Christ, prophet, priest and king. All this on an earth marked with frequent judgments. In Noah's days there had been no previous judgment: Every thing in the world's long history tells what sin is, what it has done, how God hates it, how He will avenge it, and how He will utterly sweep away the transgressor. The whole history of man, as well as the whole Bible, gives the lie to the fable that sin is just men's mis-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

fortune, and that God will not be very hard on the transgressor; as for eternal punishments, they are a libel on God's character! Such is modern progress—modern development!

These are some of the words of Horatius Bonar written sixty-five years ago. Were he and others here today they would bear a still stronger testimony. The predicted last days, the perilous times are upon us. They will become more perilous, they will become darker and darker throughout this year. This is not pessimism. It is the fulfilment of God's own Word and never failing predictions.

And in the midst of it all the god of this age, Satan, is busy to blind the eyes of them who believe not. They dream of world progress. Material progress, new discoveries, new inventions, new legislations, new political schemes and national endeavors, without realizing the increasing corruption and the fast approaching judgment.

And that will be suddenly. In Noah's days they knew not until the flood came. So shall His coming be. It will be as a thief; as a snare; as the lightning. The world might have known, but they would not. They say "Peace and Safety!" down to the end. But suddenly it will come. Reader! if you are unsaved enter the ark and be safe for ever.

✠

Great Changes

He was in an Egyptian dungeon an innocent prisoner. For years he had been deprived of his liberty. At last, at the end of another two years, when the third year began, the Egyptian king sent and called Joseph. They brought him hastily out of the dungeon. As he could not appear before the monarch unshaven and in prison garb, he shaved himself and changed his raiment. And now he stands before Pharaoh. In a short time all is changed. The erstwhile prisoner becomes the Prime-minister of Egypt. "And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt." What a great change this was!

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

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

In an Oriental palace a queen sits in deepest mourning. She and her maids fast, neither eating or drinking for three days and three nights. They wore garments of humiliation and afflicted themselves. But it came to pass "on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house." How beautiful she must have looked in her royalty! And then she obtained the king's favor, and her weeping, fasting and mourning was over. What a wonderful change!

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

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

And how many more great changes we could quote from Holy Writ. They all foreshadow Him who came, cradled in a

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

manger; who came as the man of sorrows and acquainted with griefs; who was despised and rejected of men; who finally gave His holy spotless body on the cross of Calvary and was buried in a borrowed tomb. But oh! what a change! when the stone was rolled away and He came forth in His risen splendor. What a change when He stood, before He left the place of His suffering to return to the Father's house, on the mount and declared "All power is given to me in heaven and on earth!" The child which lay in the manger, the man who died on the cross, fills the throne in the highest heaven.

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

And what great changes there will be when He comes again. Great changes for His redeemed, for all who believed on Him will receive the fullness of their redemption. They will receive in the place of their bodies of humiliation, bodies like unto His own glorious body, and enter into their eternal inheritance as the fellow heirs of the Lord Jesus Christ. Now we see through a glass darkly, but then we shall know as we are known. Great changes in this earth, for when He comes, evil and the god of this age will be dethroned. Great changes for Israel; that nation will be no longer the homeless wanderer among the nations of all continents, but will be regathered and enjoy the covenant blessings promised so long ago, but now gloriously realized by the coming of the King. Great changes among the nations of the world, for idolatry will cease and all will worship and adore the Lord. Swords will then be turned into plowshares and spears into pruninghooks and no nation learn war any more. Great changes in all creation, for groaning creation will be delivered of its groans and brought into the liberty of the sons of God.

All is waiting for His return and that sure coming event will

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

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

✠

His Literal Glory

Most Christians spiritualize the word "Glory". When the prophets speak of the glory of the Lord covering the earth as the waters cover the deep it is thought that it will be a spiritual glory. But it is forgotten that there is also a literal glory which belongs to the Lord. Such a glory was manifested in Old Testament times. It tabernacled with Israel in the wilderness. It was seen by prophets.

A literal Glory, visible on the earth and over the earth is promised for the coming age. The great tribulation, in which the true Church is not concerned, ends with the manifestation of the Lord of lords and King of kings out of the opened heavens. He brings with Him to glory His Body, the Church, the many sons. It will be the most marvelous spectacle which has ever been witnessed by human eyes, by angels and the heavenly host. His Glory will then be established upon mountain Zion as well as in the heavens, and His Glory and the knowledge of it will cover the earth.

Following are a number of references from the Word which speak of the coming Glory:

All the earth shall be filled with the glory of the Lord (Num. xiv:21).

Let the whole earth be filled with His glory; Amen, and Amen (Psa. lxxii:19).

Declare His glory among the heathen, His wonders among all the peoples (Psa. lxxxvi:3).

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof * * *. The heavens declare His righteousness, and all the peoples see His glory (Psa. lxxxvii:1-6).

The heathen shall fear the name of the Lord, and all the kings of the earth Thy glory (Psa. cii:15; Psa. cxlv:10-13).

When the Lord shall build up Zion, He shall appear in His glory (Psa. cii:16).

The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence (Isa. iv:5, 6).

They shall see the glory of the Lord, and the excellency of our God (Isa. xxxv:2).

The glory of the Lord shall be revealed, and all flesh shall see it together (Isa. xl:5).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee (Isa. lx).

The Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising (Isa. lx:2, 3).

I will gather all nations and tongues; and they shall come, and see My glory (Isa. lxvi:18).

I will send those that escape of them unto the nations * * * that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles (Isa. lxvi).

I will set My glory among the heathen * * * so the house of Israel shall know that I am the Lord their God from that day and forward, and the heathen shall know that the house of Israel went into captivity for their iniquity (Ezek. xxxix:21, 22, 23; Isa. vi:3; John xii:41).

But who can even imagine what a glory that will be! O glorious destiny of the redeemed, the children of God, when Christ, who is our life, is manifested we shall be manifested with Him in glory.

✠

Occupy 'Till I Come

J. C. Ryle, late Bishop of Liverpool, closed over sixty years ago a sermon on the text "Occupy 'till I come" with the following words of exhortation, which we pass on to our readers:

Last of all, let me draw from the subject an exhortation to all who know Christ indeed, and love His appearing.

That exhortation is simply this, that you will strive more and more to be a "doing" Christian (James i:22). Labor more and more to show forth the praises of Him who hath called you out of darkness into marvelous light. Improve every talent which the Lord Jesus has committed to your charge to the setting forth of His glory. Let your walk declare plainly that you "seek a country." Let your conformity to the mind of Christ be unquestionable and unmistakable. Let your holiness be a clear plain fact, which even the worst enemies of the Gospel cannot deny.

Above all, if you are a student of prophecy, I entreat you never to let it be said that prophetical study prevents practical diligence. If you do believe that the day is really approaching, then labor actively to provoke others unto love and good works. If you do believe that the night is far spent, be doubly diligent to "cast off the works of darkness and put on the armor of light." Never was there a greater mistake than to fancy the doctrine of the personal return of Christ is calculated to paralyze Christian diligence. Surely there can be no greater spur to the servant's activity than the expectation of his master's speedy return.

This is the way to attain a *healthy* state of soul. There is nothing like the exercises of our graces for promoting our spiritual vigor. Alas! there are not a few of God's saints who complain that they want spiritual comfort in their religion, while the fault is altogether in themselves. "Occupy," "Occupy," I would say to such persons. Lay yourselves

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

out more heartily for the glory of God, and these uncomfortable feelings will soon vanish away.

This is the way to *do good* to the children of the world. Nothing, under God, has such an effect on unconverted people as the sight of a real, thorough-going, live Christian. There are thousands who will not come to hear the Gospel, and do not know the meaning of justification by faith, who yet can understand an uncompromising, holy, consistent walk with God. "Occupy," "Occupy," I say again, if you want to do good.

This is the way to promote *meetness* for the inheritance of the saints in light. There will be no idleness in the kingdom of Christ. The saints and angels shall there wait on their Lord with unwearied activity, and serve Him day and night. It is a fine saying of Bernard, that Jacob in his vision saw some angels ascending, and some descending, but none standing still. "Occupy," "Occupy," I say again, if you would be thoroughly trained for your glorious home.

✠

A Hated Hymn

Christian Scientists, Unitarians and Modernists hate Cowper's blessed hymn, "There is a fountain filled with blood, drawn from Immanuel's veins." In the new hymn books which are published under modernistic control this great hymn is left out. These modernists are at least very consistent. They do not believe in the sacrificial death of Christ. The blood, they teach, cannot save any one; character saves. And others even say inasmuch as man is not lost, he does not need any salvation at all. And so they refuse to sing of the fountain filled with blood—"and sinners plunged beneath that flood, lose all their guilty stains."

But true believers will continue to sing this hymn; they will love it more and more till the day comes

"When in a nobler, sweeter song
I'll sing Thy power to save."

We often wished that the complete hymn were in our hymnals. We possess the first edition of the "Olney Hymns," containing mostly hymns of John Newton and some seventy five written by William Cowper. Here we find that his hymn has two verses more. We quote them.

"Lord, I believe Thou hast prepared
(Unworthy though I be)
For me a blood bought free reward,
A golden harp for me.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

This strung and tuned for endless years,
And formed by power divine;
To find in God the Father's ears
No other name but Thine."

When you sing again, "There is a fountain filled with blood," sing also these verses.

✠

Lest We Forget

Several years ago a certain Henrik Willem Van Loon wrote a book on the Bible and a volume on "The History of Mankind." In both of these books he ventilated his infidelity. The sad part of it was that unscrupulous publishers made these productions "best sellers," and they had an enormous circulation among the young, popularizing the vicious evolution hypothesis. The following item appeared a few weeks ago in the Associated Press of our country:

"Mrs. Frances Goodrich Van Loon, actress, suing Henrik Willem Van Loon, noted author of 'The Story of Mankind,' for divorce in New York, calls witnesses to testify of Van Loon living in Holland with his second wife, who divorced her second husband. The second wife was Helen Criswell of Greenwich Village, New York, whom Van Loon married in 1920. They were divorced in 1927 in Mexico."

No further comment is necessary.

The evolution theory has a degrading influence. This has been proved hundreds of times over. It is proved today by the moral conditions of the young people in the institutions which advocate the theory of the beast.

✠

What Scientists Know

An English scientist examined the mummy of the Pharaoh of the Exodus, the one who troubled Israel and who would not let God's people go. By delicate processes and photography he examined the heart, or rather, the remnants of Pharaoh's physical heart, and then declared that he had found the evidences that he died of heart disease, the form which medical men call "Atheroma," that is rigidity of the heart.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Then he added: "This confirms the account of the Bible, for it is written—the Lord hardened the heart of Pharaoh."

But Mr. Scientist, it was not Pharaoh's physical heart which was hardened. The hardening process did not go on in the heart which beat in his breast, but in his moral nature, just as the heart of any human being becomes hardened when the Gospel call and the Lord's gracious invitation is rejected. It shows how little scientists know of the spiritual truths of the Bible.

✠

Our Golden Anniversary

Our readers may remember the note we published last October stating that on October 31, 1879 we dedicated our young life to the Lord and to His service. A few months later in 1880 we began active Christian work by teaching children, and delivering now and then a brief Gospel address. We date, therefore, our ministry from the year 1880, that is fifty years ago. Since then we have been in unbroken service for Him, both by oral ministry and by our pen. How graciously He has led us step by step! What blessed experiences we have had! What prayer answers we have had!

Our work began among the German speaking people. After ten years labor, in 1890, we were led to do work among the Jews, and finally, some thirty-five years ago, He led us out into the larger service in which we are still engaged in ministering to the whole body of Christ, unfettered by denominational barriers or ecclesiastical restrictions. It has been an ideal service under the guidance of the Holy Spirit. He has opened doors according to His promise, "I have set before thee an open door." He has given strength and courage and made possible what we could accomplish. To Him be all the praise and glory.

We may some day give a fuller account of these fifty years of service for Him, and for the encouragement of younger men relate some very striking experiences. During these years we have visited nearly four hundred cities, towns and villages, holding meetings from the Atlantic to the Pacific and from Manitoba to the Gulf of Mexico. At the same time we have edited "Our Hope" and have written over sixty

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

volumes, pamphlets and tracts, which have had a world-wide circulation. *Soli Deo Gloria!* To God only be the Glory.

And now all we ask of our beloved readers is a continued interest in their prayers, that He may continue to keep us till He comes, and we shall find in His presence the harvest of all our service.

✠

Matthew S. S. Lessons

For six months beginning with this month, the International Sunday School Lessons are in the Gospel of Matthew. The Gospel of Matthew contains many difficulties and can only be correctly interpreted from a dispensational point of view. Our larger exposition in two volumes fills the need. Each volume has over 300 pages, making in all about 640 pages. They are bound together in one volume printed on good paper and in clear type. It explains many of the textual difficulties and gives a clear and scriptural exposition of every verse. The best recommendation for this work is that over 25,000 copies are in circulation. We have a special price for all Sunday School teachers who wish to use this volume in their work. We send it to you postpaid for only One Dollar and Fifty Cents.

✠

Still More Interesting

Our department on "Prophecy and the Jews" is interesting all our readers. We hope to make it still more interesting during the coming months. Besides giving terse expositions of parts of prophecy we shall also follow Jewish events in Palestine. In the next issue we shall bring the astonishing news that there is now an ever increasing movement among Polish Jews in Poland who have accepted the Deity of our Lord, acknowledge Him as the promised Messiah, but who still adhere to Judaism.

✠

Rapture of the Saints

These helpful articles by our friend Mr. Henry Campbell are concluded in the current issue. Next month we begin another series of articles from his pen which cover the twelfth chapter in the Revelation. We know these articles will also be greatly enjoyed.

✠

The School

The Stony Brook School is progressing, under His gracious blessing, in a splendid way. The interest of the boys is remarkable. The spiritual atmosphere is excellent. The first building to be erected from the funds secured recently is an infirmary. Plans for the larger memorial building have been made, but we are still praying for the needed funds to carry these plans into execution.

✠

Exploring the Bible

The able volume written by the Headmaster of the School is having a phenomenal circulation. The publishers, Harper & Brothers, have issued a second edition. The book should be in every home. The three volumes, "Down Through the Ages," "A Brief Survey of the Scriptures" and "Exploring the Bible," should be read and studied together. They will bring great blessing, especially to the young people. See our special offer on the third cover page.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Busy Days in Oral Ministry

The Editor spent two Sundays and the full week in **Paul's Valley, Okla.,** this being our second visit to this town in a year. The Presbyterian, Methodist and Baptist Churches united for union meetings. The attendance was splendid, many coming from nearby places. All received great help and rich blessing through the ministry of the Word. We know these blessings will be permanent, for they came through the preaching of the Gospel and the teaching of the solid truths of God's Word.

We also spent a week and two Sundays in **Los Angeles, Calif.,** preaching in the Church of the Open Door and in the First Fundamentalist Church. The week day services were held in connection and under the auspices of the Bible Institute. We were thankful for the large audiences and that we could greet so many hundreds of our old friends. Our work during December included **Coatesville, Pa.; New York City** and **Altoona, Pa.** God willing, we hope to be in **Dallas, Texas,** in the Evangelical College for the month of February.

✠

The Red Fog

Our readers will find a review of "The Red Fog" in the current issue. We do not say too much when we say that this is one of the most needed books of our times. In some things our government is asleep. There is a propaganda going on among the young, advocating radicalism, communism and rebellion, which, if it continues, must eventually lead to the overthrow of our republic. This propaganda of viciousness also goes on in some colleges. Every right-minded Christian should read this book and become acquainted with the startling facts revealed in it. We hope every Senator and Congressman will receive a copy and study this timely volume.

The Book of Psalms

Psalm XLII

As we pointed out in our introductory remarks to the Exodus section of the Psalms, the future suffering of the godly, during the great tribulation, and their great deliverance, is here prophetically revealed, as well as their redemption. But the redemption revealed is not the redemption by *blood*, but the redemption by *power*. Redemption by blood took place in Egypt when the blood of the Passover Lamb was put on the doors of Israel; redemption by power came to Israel at the Red Sea. Expositors and critics have been very much at sea about this psalm and its author, because they did not believe in the inscription. Some say "all the complaints and hopes that the author expresses sound very much like those of David during the time of Absalom." Another suggests that the psalm was composed

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"by one of the Levites who was banished by Queen Athaliah." The learned Ewald thinks "that King Jeconiah, who was carried away to Babylon, may have been its author," but he gives no scriptural evidences for this supposition. Another thinks it must be the work of a godly Israelite who was carried into captivity, while an outspoken critic declares that "the author was a priest who was carried off during the wars of the Seleucidae and Ptolemies." All this guess work could have been avoided if the inscription had been accepted as authoritative—"Maskill (understanding) of the sons of Korah."

I. The Heart-Cry after God. (Verses 1-5.)

"As a heart which panteth after the water-brooks,
So panteth my soul after Thee, O God!
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my food day and night:
While they say to me continually, Where is thy God?

When I think on these things, I pour out my soul within;
How I passed along with the masses—
How I accompanied them to the house of God,
With the voice of song and praise—a throng keeping festival.
Why art thou cast down, my soul?
And why art thou disquieted within me?
Hope in God! For I shall yet praise Him,
That He is the health of my countenance and my God."

Many a saint has turned to these words for refreshment and found in them an expression of his own feeling. Here is the longing soul in thirst after God. It is a fine illustration which the author uses. The deer leaves his haunts in the densest woods, perhaps chased by a pack of fierce dogs. His tongue protrudes from his mouth; he pants for some water brook. He rushes hither and thither, panting still more, almost to sheer exhaustion. "So," we read "my soul panteth after Thee, O God!" Yet how many children of God know anything of such thirsting and panting after the living God. How little of real soul thirst there is in these days of materialism and luring pleasures. Yet the fact remains that only the living God and "the water brooks" of the Holy Spirit can satisfy.

But we must interpret these words in connection with the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

godly in Israel and not, as it is so often done, apply them primarily to ourselves and to present circumstance. The remnant of Israel will have such a deep soul thirst for God, the living God. In the midst of their ungodly brethren, banished from Jerusalem, surrounded by enemies, deprived of their privileges of worship, and more than that, feeling as if God had withdrawn from them, they cry out after God and long for His presence and the blessings of communion with Him—"When shall I come and appear before God?" Their spiritual distress is increased by the taunts of the ungodly. They see them suffer. They notice their soul agony, their longings, their hopes. They are witnesses of their tears which flow continually, and then with devilish mockery they ask "Where is thy God?" Such will not only be their lot and experience in the future, but it has also been the lot and experience of uncountable believers in all centuries.

But we must look a little deeper in order to understand more fully the significance of these verses. When the partial restoration of the people Israel takes place, that is a restoration to their own land (which is even now in progress), not only a mass of patriotic Jews, and self-seeking Jews will return, but also godly Jews, those who still trust in the fulfilment of God's promises, who still pray and hope for a Messiah. All want another temple, the house of God, so that their ancient, divinely appointed worship might be resumed. And such a temple will be erected in Jerusalem. Even now plans are being made and Levites are being trained for the temple service. This temple will be made possible through the covenant which the "prince that shall come" (the little horn of Daniel vii) will make with the many in that day (Daniel ix:27). For a brief time the godly will enjoy again their old privileges of worship, but soon another worship will be introduced. The covenant is broken, the man of sin appears and demands divine worship for himself (2 Thess. ii). Then the godly will have to flee, leave Jerusalem behind and be once more deprived of their longed for worship. A close study of the last chapter of Isaiah will give additional light upon the situation of those coming days.

This gives us understanding in connection with the pro-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

phetic meaning of this psalm. They had gone for a brief time with the masses to the re-instituted temple worship, but now their brethren hate them (Isa. lxvi:5) and they are once more without the outward worship which they craved.

Then comes that beautiful, refreshingly glorious outburst of their faith and hope. "Why art thou cast down, my soul? and why disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God." Eternity will reveal how many thousands of saints of all ages have been helped and cheered by these words. Who speaks thus to the soul, if it is not the Spirit, as the stronger and more valiant part of man, and there the Spirit of God speaks and energizes.

II. Conflict and Perplexity. (Verses 6-11.)

"My soul is cast down within me;
Therefore do I remember Thee,
From the land of Jordan and of the Hermons,
From Mizar's hill.
Deep calleth unto deep at the sound of Thy cataracts;
All Thy waves and billows are gone over me!
Yet Jehovah will command His lovingkindness in the daytime,
And in the night shall His song be with me,
And my prayer unto the God of my life.
I will say unto God my rock, Why hast Thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As if they were breaking my bones, mine oppressors reproach me,
When they say all the day long to me, Where is thy God?
Why art thou cast down, my soul?
Why art thou disquieted within me?
Hope thou in God,
For I shall yet praise Him,
That He is the health of my countenance and my God."

Here is a prophetic description of their conflict and perplexity during the time of Jacob's trouble. It is not without significance that Jordan is mentioned here. Jordan (from the Hebrew root: Jared, descend) is the type of death. Wherever we find this river mentioned it has this meaning. When Israel passed through Jordan to enter the land of promise, it typified the death of Christ by which we are separated unto a heavenly possession. Our Lord was baptized in Jordan, because He had come to take the sinner's place in death. And here the waiting, godly remnant of

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Israel is seen in a death struggle, and their cry comes "from the land of Jordan." They cry out in distress as deep calleth unto deep, "all Thy waves and billows are gone over me!" Will they be saved out of it all? Assuredly, for another One passed for them through death as well as for us, saved sinners of the Gentiles; He who knew what it meant, when He died in our stead, "all Thy waves and billows are gone over me!" His were the waves and billows of wrath and judgment which He suffered in the stead of guilty sinners. But faith looks onward and never despairs. The covenant name of God, Jehovah, is now used. They realize the Jehovah who guided and kept their trusting fathers will not leave nor forsake them. Day and night His hand will keep them. They will sing His song, the song of faith and hope, the song of deliverance and victory, in the night through which they walk. They will sing many of these psalms expressing their deep soul experience.

Let them mock, let them sneer, let the enemy break the very bones of His people; faith never dies, it mounts up on eagle's wings and once more breaks out in the refreshing stanzas of hope. "Why art thou cast down my soul? . . . Hope thou in God."

(*To be continued, D. V.*)

The Translation of the Saints

By Henry Campbell

(*Continued from November*)

The operation of the Holy Spirit in the rapture will afford a manifestation of His Personality to the world in advance of anything since His Pentecostal Advent. The Person of the Holy Ghost is somewhat veiled to us now. He was promised indeed by Christ and essentially delineated in the promise itself, which, however, has been filled only up to a certain point, but is not yet complete. The community of Christ is not yet complete; the union of the whole spiritual world with Christ its head is not yet in reality fully accomplished. "There is a stage still before us in the course of divine revelation (as may be inferred from our Lord's own

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

teaching) at which the Spirit will be for the first time revealed in His fulness, and at which, consequently, His personal life and being will be set in evidence before us" (*Biblical Theology of the New Testament—Schmid*).

The whole world will be aware of the removal of the Saints, and will soon awaken to the tremendous difference in the world's affairs arising from the absence of the salt of the earth in the moral sphere. There will then be no denial of the evidentiary value of the Presence of the Holy Spirit in the world during all the centuries since He came at Pentecost.

Now what bearing has the Presence of the Holy Spirit on the scene we are dealing with?—a military one? Are we not now under the Spirit, Who drills us, finds our accoutrements, arms us and leads us to Christ, for we believers are to put on "the whole armour of God," having our loins girded with "truth," bearing the "breastplate of righteousness," having our feet shod "with the preparation of the Gospel of peace," taking up the "shield of faith," the "helmet of salvation," and lastly, "the Sword of the Spirit, which is the Word of God" (Ephes. vi:11-17)—in all which images we see the Holy Spirit in defense and attack.

To return, after this digression, to the expression "caught up in the clouds." The essence of military operations is that they should be swiftly and safely executed. We note we are to be changed "in the twinkling of an eye." The word, "caught up," or snatched, carries on this notion of swiftness, as also the action of a Divine Power, outside of ourselves, for the saints are "to meet the Lord in the air." This, then, is the immediate object of the aerial transit. So Meyer in his commentary treats the original words as equivalent "to the meeting of the Lord," *i. e.*, in order to be led towards the Lord. He observes that from the words it follows that the Apostle did not think of Christ descending completely down to the earth." Thus the upward rapture is to where the Lord of Hosts, descended out of the heavens, awaits the meeting with His Bride. The phrase, "so to meet," is a pre-Christian one of the Koine Greek, implying welcome of a great person on his arrival (*The Expositor's Greek Text*).*

*This expression occurs in only two other places in the N. T. First,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

What a flood of meaning this throws on Paul's announcement! How the whole divine disclosure opens up in ever brighter light. The earlier wording, "shall descend from heaven," is used nowhere else of Christ's second coming. God will, through Jesus, bring with Him those who fell asleep "in," or through, Jesus, and then the reunion of dead and living believers will be accomplished by the Lord in person by a swift, resistless divine energy. "*In the clouds*" suggests security as well as swift motion. "Behold the Lord rideth on a swift cloud" (Isa. xix:1), or better still, a "light" cloud, as it may be rendered: "light" because His coming in that case will be rapid. In this circle of glory, this celestial shelter, the Church will be immune from assault by the principalities and powers of darkness. We shall be safe in the arms of Jesus. As the ordinary clouds of nature were the swaddling clothes of the new-born earth (Job xxxviii:9), so, maybe, these clouds will wrap the Church about as if upon her heavenly birthday. They will afford a baptism, a purification, of an heavenly order, for St. Paul hints at this parallel, when he tells how our fathers were all under the cloud—"and were all baptized unto Moses in the cloud" (1 Cor. x:2)—Moses being a figure of Christ.

In this transcendent descent of the Lord Jesus Christ from heaven into the air of the earth—the next great stage in God's development of revelation—it is no matter of wonder at all to find Old Testament Theophany coupled with New Testament Christophany. On the contrary, it would be a marked omission if the ancient forms and vehicles of Divine manifestation—the voice, the cloud, the Shekinah,—should not be found to accompany Him, Who is Jehovah of the Old, and "this same Jesus" of the New, when once again He comes

---

very significantly, when the Christians at Rome went out of the city as far as the Three Taverns, "to meet" Paul. Secondly, it is found in the parable of the Virgins, who went forth "to meet" the Bridegroom at the exciting moment in the parable when the cry breaks forth—"Behold the Bridegroom! Come ye forth to meet Him" (*Matt. xxv*:1, 6). We note in that instance that the Bridegroom of the parable is one who comes from a distance, from beyond the city visited thus, and that the meeting with Him is "without the camp." Souter writes of the expression: "A phrase seemingly almost technical for the reception of a newly arrived official."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

at the close of the dispensation to visit men, the Alpha and Omega of all things.

The last matter to be considered in connection with this military movement, carries us a space further than the "clouds" and "in the air." Let us look ahead a little at the goal of this great upborne army, the background of the picture, and see if it, too, appertains to the special character which the rapture passages under observation furnish. The meeting with Christ "in the air" is preparatory to great events in the heavenlies, which we find presented in the Forty-fifth Psalm. The setting of that superb Psalm has a war-like character. It begins, as we should have expected, in a belligerent atmosphere with swords and arrows, wherein the Throne emerges and Royalty, with its sceptre, its "rod of iron," is evidenced. The mighty and skilful Archer of the Psalm is the Messiah in the aspect He will manifest at His second coming to the world. In addition to this character He is also shown as the Bridegroom, a feature which supplies the reason for the title appended to this Psalm—"A Song of Loves." We see the Anointed of God, here, on His wedding day, His garments smelling of myrrh, aloes and cassia, reminiscent of His sacrifice once and for all offered at Calvary in the days of His flesh. Then is introduced the Bride, the Church, in the most lovely language. The Bride is called into the House of many Mansions to be present at the anointing or gratulating of the royal Bridegroom before He goes riding out of heaven on a white horse as the King of kings and Lord of lords. In point of time, this picture is preliminary to when the Jews will look on Him whom they have pierced.

We have now examined the wording of the two great Pauline pronouncements to Corinth and Thessalonica on the rapture of the Church. We would before proceeding to the next part of our paper, dealing with the cause for this war-like spectacle, deal shortly with the objection that the terms we have been examining were only used by St. Paul metaphorically.

This objection, typical of a low plane of approach to inspired writings, has, however, really nothing in it. We see

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

how at once it begins to lose force when we notice that an objection which *ex hypothesi* appertains to the peculiar style or literary habit of St. Paul, is no longer solely directed against him, but must apply to other writers of Scripture, who, as we have already seen, use Paul's same expressions—"clouds," "voice," "trump," etc., in dealing with phenomena marking theophanic displays. The objection of metaphorical writing thus ceases to be specific, becomes general, and in so doing weakens, for of course it would be asking a little too much of either reason or coincidence to expect that all these writers were so enamored of the metaphorical style of writing as to adopt it, nor will it satisfy us to suggest that this form of language, having been adopted by the earlier writers in connection with theophanies, later writers were trammelled by tradition and had to adopt, *nolens volens*, the old familiar figures of speech—another line of adverse modernistic criticism. Those who would endeavor to detract from St. Paul's writings must perforce admit that freshness, originality, and spontaneity, and not slavish reproductions, mark his wonderful writings. God uses the human gifts of a man's mind, his idiosyncrasies, his poetry, his special marks of individuality, wherewith to appeal to his fellow-man. It is when we remember this fact, vouched as it is by the marked differences in the style of such Books as "The Song of Songs, Lamentations, Proverbs, etc., etc.," that we see the futility of so-called Bible criticism with its narrow theory that inspiration is but "dictation": all the Scriptures, according to these critics, ought to be uniform in style, and the Holy Ghost confined to one "style," so being even less capable of differences in literature than secular writers.

Were the mediumship of the Apostle to be solely considered we can see that the employment of military metaphor helps in no way to proffer any greater comfort to the fearful Thessalonian "saints." On the contrary, there is no valid reason why military terms are not in fact the nearest appropriate ones to employ in this special instance.* Figurative

*When presenting mere figures of speech in his letter to Timothy, namely the "soldier on service," and also the "husbandman," St. Paul says, "Understand these metaphors" for such is the meaning of what he adds: "Consider what I say; for the Lord shall give thee understanding in all things" (2 Tim. ii:7).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

language has a meaning, and behind the figure adopted the reality cannot be less, but indeed probably more. The suggestion that metaphor is employed is usually advanced because faith is of too low an order to allow the supernatural to be a reality. Dean Alford's clear statement is well in point: "The Apostle's declarations here are made in the practical tone of strict matter-of-fact, and are given as literal details, to console men's minds under an existing difficulty. Never was there place where the analogy of symbolic apocalyptic language was less applicable. Either these details must be received by us as matter of practical expectation, or we must set aside the Apostle as one divinely empowered to teach the Church" (*Alford's Greek Test.*)

Let us leave this low plane of thought and take higher ground, the higher level which Scripture here indicates. St. Paul expressly disclaims direct authorship, for he prefaces the passage in question with these emphatic words: "For this I say unto you by the word of the Lord." This profound disclosure settles the matter. Of this avowal Luther observed: "God has spoken the word, not Paul out of his own head. It is with the Apostle a great certainty: the Lord speaks through me." Bishop Ellicott paraphrases it thus: "I tell you this as a message straight from God." Another observer writes: "Paul appeals to a word of the Lord, like the old prophets; . . . not as one who has merely adopted rabbinical opinions. Nor does he speak in heaped images of a transcendental vision—when he really had such a one, with what modest reserve does he not speak of it (2 Cor. xii)—but his words have a clear and sober import." Says another writer: "Beyond all dispute to Paul is that of which he is able to say that he received it from the Lord" (*The New Testament in The Christian Church—Moore*). We know that Paul's own view of presenting God's truth was to avoid the "wisdom of words," man's eloquence and polish.

We would close the argument by noting a matter of special application to it. St. Paul stands on an entirely different footing from that of other New Testament writers, for he was himself "caught up even to the third heaven . . . unto

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Paradise, and heard unspeakable words." He was peculiarly fitted both by revelation and personal experience (a chosen vessel indeed) to describe the marvelous transit of mortals, whether in the body, or out of the body, from earth through the air to heaven, as it will be like on that great day. Paul was dealing with a matter of vital importance to himself. He it was who burst forth into that tremendous utterance, "O wretched man that I am, who shall deliver me from this body of death." He it was who knew it was better far to depart and to be with Christ.* He could say "to live is Christ and to die is gain." For him was "the high calling of God in Christ Jesus." His life "was hid with Christ in God." A man like this had long since stepped across the boundary line of the visible and invisible. Behind him lay no "continuing city," for he looked for the city which hath foundations, whose builder and maker was God." When Paul was penning these words, which we are considering in this paper, the shadow of things to come had already fallen upon him. The reality for him was the delivery out of the power of darkness and the translation into the kingdom of the Son. There was no room here at all for "fine writing" nor for vividness of metaphor.

So it is on all hands we see that it is not merely the authority of "Paul the servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God" that supports the statements, but we have the direct revelation of the Lord Himself. Hence the certainty and the majesty that distinguishes the revelation.

Leaving aside such questionings should not the suitable approach for us all to these Scriptures be like that of the simple little child, not that of the grown and critical man? Do they not then, indeed, become "close against the sky"?

What refreshment of spirit we gain by believing implicitly that such will surely be the triumphant fashion of our entry,

*The term "with the Lord" (1 *Thess. iv*:17; *and v*:10) should be compared with that other phrase of St. Paul's, "in Christ." The former is the more aristocratic phrase and denotes the higher stage of being "in Christ." To be "in Christ" is experienced here on earth, but he who is united "with Christ" is "face to face" with Him (1 *Cor. xiii*:12), for he will have put off all that is fleshly and will possess a "spiritual body" similar to the body of Christ Himself. (*Deissmann.*)

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

through a line of angel faces and up-furled wings, into the City on High, the Celestial City, whose builder and maker is God our Father?

(To be continued)

Epistle of Jude

By James H. Brookes

There is no portion of God's Word, he said, that more clearly or fully sets forth the reason for this gathering of believers. There is no portion of God's Word that more accurately describes the times in which we live. There is none that more effectually puts us on our guard against the evils that surround us; and there is none more worthy of devout and diligent investigation. It is uncertain when the Epistle was written, but it is certain that the providence of God was manifest in the arrangement that placed it as the last of the Epistles, for it forms a suitable introduction to the Revelation, or book of judgments. It reveals the causes that make the judgments of the Almighty necessary, the successive steps that lead on to the judgments, and therefore, in reading it, always remember that you are perusing the Preface to the Apocalypse.

Jude calls himself the servant or slave of Jesus Christ, and the brother of James, although he was also the brother of our Lord, being the son of Joseph and Mary. Expositors generally conclude that she had no child but Jesus, foolishly imagining that there must be some impurity connected with motherhood. The Scriptures, however, decide against them, for in a Psalm pre-eminently Messianic, and applied to Christ at least eight times in the New Testament, He complains, as if it were a bitter ingredient in the cup of His sorrow, "I am become a stranger unto my brethren, and an alien unto My mother's children (Psa. lxix:8). It does not follow that Mary was a sinner because she bore children, although she was a sinful woman saved, like any other woman, by the death of her divine Son.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Epistle is addressed "to them that are sanctified in God the Father, and preserved in Jesus Christ," or, as the Revised has it, "Beloved in God, and kept for Jesus Christ." In other Epistles the invocation is, "Grace to you, and peace, from God our Father, and the Lord Jesus Christ"; or if individuals are addressed, as Timothy and Titus, it is, "Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord." Here it is, "Mercy unto you, and peace, and love, be multiplied." Mercy is first, for believers are viewed as in great need of infinite compassion. The one thing the apostle is led by the Holy Ghost to do is to arouse them, and to arouse us, to "earnestly contend for the faith which was once delivered unto the saints," or as the Revised properly has it, "*once for all.*" It is important to see this. The faith, the system of truth revealed in the Scriptures, has not only been delivered once, but once for all, and woe to him who adds to the Word, or takes from it in the slightest particular. Deut. iv:2; Prov. xxx:6; Rev. xxii:18, 19.

There are many in these days who imagine that they have received a new revelation from heaven over and above the written Word, or if anything in the Scriptures is contrary to their pre-conceived opinions, they do not hesitate to follow the latter rather than the former, or they dare to subject to the decision of their pitiful little reason the plainest statements of the inspired Bible. As well might a bat or a mole undertake to determine whether the universe has been constructed in a proper manner. One of the most prominent preachers of the Congregational body in New England has recently stated that he goes to the Bible with his mind made up on certain subjects, and if the Bible does not sustain his views, so much the worse for the Bible. It is needless to say that the man is an infidel; and were it not that our alarm is excited by his appalling danger of going into hell fire, our ridicule would be called forth by his boundless self-conceit and impudence. The faith has once for all been delivered unto the saints, and it is complete. The Bible is the supreme, authoritative, and only rule, and by it the gentlemen who now reject it will be judged at the last day. John xii:48; Luke xvi:29-31.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The striking likeness between Jude and 2 Peter has not of course escaped the notice of the most casual reader. There are at least twelve points of such resemblance. Compare 2 Peter i:12; ii: 1: 3, 4, 6, 10, 11, 13, 14, 15, 17; iii:27; with Jude 3, 4, 5, 6, 7, 8-10, 11, 12, 13, 14, 17, 18. The difference between the two is indicated by the difference between sin and apostasy. Peter writes, "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Peter ii:4). Jude writes, "The angels which kept not their first estate [their own principality], but left their own habitation [proper habitation], he hath reserved in everlasting chains, under darkness, unto the judgment of the great day" Verse 6. This is one of the incidental and internal evidences that Jude wrote as he was moved by the Holy Ghost after Peter.

His Epistle, therefore, reaches on to the very last days, and shows us how the apostasy, mentioned in 2 Thess., is brought about. Any one who has half an eye can see its frightful progress now; and hence the unspeakable importance of earnestly contending for the faith once for all delivered unto the saints. The special features of this faith are portrayed in the Epistle itself, and these may be summed up in the following statements: (1) Faith in God the Father, Verse 1. (2) Faith in the divinity of our Lord Jesus Christ, Verses 1, 4, 14, 17, 21, 24, 25. (3) Faith in the Holy Ghost, Verses 19, 20. (4) Faith in the grace of God as the source of our common salvation, Verse 4. (5) Faith in the testimony that he who believes is saved, and he who believes not is lost, Verse 5. (6) Faith in the existence of angels, and hence of spirits apart from a material body, Verse 6. (7) Faith in the historical truth of the Old Testament narratives, Verses 5, 7, 11. (8) Faith in the personality of the devil, Verse 9. (9) Faith in the personal and pre-millennial coming of the Lord with His holy myriads, who must therefore have been previously caught up to meet Him in the air, Verse 14. (10) Faith in everlasting punishment, Verses 6, 7, 13. (11) Faith in the verbal inspiration of the Bible, Verse 17. (12) Faith in the com-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

munion of saints, Verse 19. (13) Faith in prayer offered in the Holy Ghost, Verse 20. (14) Faith in the power of our Saviour to keep or to guard us from falling.

A downward course is commenced, when any of these articles of faith are surrendered, and the Holy Spirit points out to us how professing Christians start upon the course, and how they end. (1) Comes unbelief. The Lord saved the people out of the land of Egypt, and afterward destroyed them that believed not, Verse 5. (2) This is followed by apostasy, as in the case of the angels, who kept not their own principality, but left their proper habitation, Verse 6. (3) This is followed by sensuality, as it was with Sodom and Gomorrah, Verse 7. (4) Then are seen lawlessness, and anarchism, and socialism, and contempt of government, as seen now all over Christendom, Verses 8-10. (5) Even in the professing Christian body, a religion of culture is substituted for the blood, the proud despisers of grace inventing harp and organ, and developing artificers in brass and iron, as did Cain, to make the world pleasant in their contempt of a "theology of the shambles," Verse 11. (6) This is accompanied by an invasion of Christ's prophetic office, the preachers disregarding His word, as did Balaam, for the sake of winning place and power, Verse 11. (7) Attending this is an invasion of Christ's priestly office in the offering of strange fire, that is, fire that has not fed upon sacrifice, as it was with Korah, Verse 11.

Such men are spots, or as the Revision has it, "hidden rocks," on which many a soul is making shipwreck today. They are "shepherds that without fear feed themselves"; clouds without water, for they know nothing of the Word, carried along by winds of popular favor; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. God save His poor Church from unfaithful ministers, who are increasing rapidly on every hand! They are bringing on the judgment, which will be inflicted at the coming of Christ with all His saints, who will not deal merely with open sin, but with ungodliness.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Four times in one verse the word *ungodly* is used, for it is a great mistake to suppose that if a man is cultivated, refined, polite, upright in his business, and useful as a citizen of this world, he has nothing to fear. He may be all of this, and yet ungodly, caring nothing for God, showing what society calls a lovely character, and attractive in conduct, without the least regard to the will of God, or of concern for the Word of God, or of desire to promote the glory of God. He may be all of this, and yet the mind of the flesh with which he is born is enmity against God, not subject to the law of God, neither indeed can it be. On such the Son of God will execute summary judgment when He comes. We know nothing whatever of the preaching of Enoch, the seventh from Adam, except this, that he preached the Second Advent of Christ, and, thus preaching, he walked with God, and was not, for God took him.

In order to escape the perils that assail us, and to be prepared for service, we are to remember, (1) the coming of Christ as a tremendous reality, a reality far more certain than death, for "we shall not all sleep." (2) We are to remember the words, not the thoughts, but the *words* spoken by the apostles of our Lord Jesus Christ. (3) We are to build up ourselves on our most holy faith by the diligent study of the Word, and by unceasing devotedness to our Saviour. (4) We are to have unfaltering confidence in the love of God, and unwavering trust in the mercy of our Lord Jesus Christ, for eternal life. (5) We are to pray in the Holy Ghost, and not to be content with a cold and formal saying of prayers. (6) We are to hate even the garment spotted by the flesh, stained with the corruptions of fallen human nature. (7) We are to depend, not upon our own resources, but upon the ability of our risen and ascended Redeemer, to guard us against falling, and to present us faultless before the presence of His glory with exceeding joy. "To the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore, Amen."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Latter Day Enemies of Israel

Every thoughtful believer agrees that we are drawing near to the end of all things. The events of the present time are too significant to be misunderstood. Not that the Church of God is ever bidden in Scripture to look for signs to herald the return of her Lord according to the promise in John xiv:2, 3; rather is the Church exhorted to look and wait for Him apart from signs altogether. But while this is true, things are happening all around us both in Christendom and in the world which are of the deepest interest to waiting ones. Among them is the remarkable way in which the ancient people of God are coming to the front, and making themselves heard by all nations. Their faces are toward Zion, they desire to possess their own land once more, and to be again a people in the inheritance of their fathers.

Scripture is most plain that two of Israel's tribes will be found in their own land at the world's last great crisis. It is not less plain that they will return to meet fearful trouble, from which they will get no deliverance until the manifestation of their once-rejected Messiah, the Lord Jesus. It will probably interest many if we briefly consider Israel's principal enemies in the latter days, and the part they each take when Satan brings them upon the scene.

There will be four chief actors (leaving Satan himself aside) in the last great crisis; the Antichrist, the Roman head, the King of the North, and Gog. It is absolutely necessary to distinguish carefully between all these if we would rightly understand the prophetic word. The first two act in concert, and are at first covert enemies, professing to be friendly to Israel; the second two also act together, but will be throughout openly hostile to Israel, seeking their extermination as a nation.

We will look at these in the order just stated.

The Antichrist

who is only thus described in 1 John ii:22, is the dread personage of whom our Lord warned the Jews in John v:

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

43: "I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive." He will claim to be Israel's friend, their long-looked-for deliverer. His words will be smoother than butter, and softer than oil, as Psalm lv:21 tells us. He will affect the lamb, though at heart a dragon (Rev. xiii:11). The Jews (i.e., the two tribes) will receive him, and thus the new Jewish state will be furnished with its head. Three times in Old Testament prophecy is the deceiver called the King, viz.: (Isa. xxx:33, lvii:9; Dan. xi:36). When he judges the time to be ripe for it, he will manifest himself in his true character as lawless, blasphemous, and a persecutor. As the worthless Shepherd of Zechariah xi:15-17 (R. V.), he will tear and destroy those whom he has pledged himself to befriend. This will introduce the great tribulation with all its horrors, of which we read in Matthew xxiv:21, and other Scriptures. It is at this juncture that Satan is cast out of the heavens into the earth (Rev. xii). Jerusalem will then become the center of the most debasing idolatry, which will spread itself not only among the returned Jews, but also throughout Christendom. This accounts for the remarkable combination given to us in 1 John ii:22: "Who is the liar but he that denieth that Jesus is the Christ? He is the Antichrist that denieth the Father and the Son." The first is Jewish unbelief; the second is Christian apostasy. In 2 Thessalonians ii the Spirit describes this with much detail. There we learn that all Christendom will be given up to the lie of the Antichrist, in righteous retribution for having held the truth without loving it. "The Re-union of Christendom," of which so many speak now, will then become an accomplished fact, but it will be re-union at the feet of the man of sin. In Revelation xvi:13, xix:20, the deceiver is called "the false prophet," the last and worst of the many false prophets who have afflicted the people of Israel during their national history. There are numerous other passages which speak of the Antichrist more or less directly (as Psa. x:18: "the man of the earth"), but those we have glanced at will suffice for our present purpose.

We will next consider

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Roman Head

He will in all probability come upon the scene in advance of the Antichrist. This we infer from the fact that while he is spoken of as rising up "out of the sea," the Antichrist is said to come up "out of the earth" (Rev. xiii:1, 11). "The sea" represents the nations in a state of revolution; "the earth" represents them as in a settled and ordered condition. Apparently the great political chief will have reduced matters to a state of orderliness before the Antichrist comes forward. After revolution comes the Dictator.

But not only is he said to rise up "out of the sea"; he "ascends out of the bottomless pit" also. This is stated twice in the book of Revelation (xi:7, xvii:8), and it signifies that he is brought upon the scene by the active energy of Satan. The enemy's object appears to be as follows. God is about to bring forward His King of kings and Lord of lords, and put all rule and authority in His hands; Satan also has a king of kings and lord of lords, and so he puts him to the front in order to frustrate, if possible, the divine purposes concerning the Lord Jesus.

It is manifest in Scripture that the history of the fourth empire is not ended, though it has been in a state of dissolution for nearly fifteen hundred years. Thus Daniel ii:34, 35, shows that it is destroyed by the sudden appearing of Christ's kingdom. In no sense has this prediction been fulfilled yet. At His first coming to earth, our Lord Jesus Christ came in lowly grace, not in kingdom-might, and instead of overthrowing the Roman Empire, it (if the phrase may be permitted) overthrew Him, for under it He suffered and died. Then Daniel vii:23-27 makes it clear that the last Roman head will be abruptly stopped in his career of blasphemy and persecution by the introduction of the kingdom of the Son of man; while Daniel ix:27 shows that the prince of the people who destroyed the city and the sanctuary long ago will be in power on the earth when the prophetic period of seventy weeks is concluded. These passages are sufficient to assure us that there must be a revival of the Roman Empire at the time of the end.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The beast and the horn upon the beast are practically synonymous, the last great chief being a despot. Thus what is predicated of the little horn in Daniel vii is predicated of the beast himself in Revelation xvii. It is on the principle of Louis the Fourteenth's famous speech: "I am France." It appears that in the begnining of his career he succeeds in getting three of the European kingdoms under his control; seven others then join with them in a general confederacy under his headship (Dan. vii:24; Rev. xvii:12, 13). In all probability the rider on the white horse referred to in Revelation vi:2 is this emissary of Satan as he sets forth on his conquering way. Isa. xiv in its remarkable statements concerning the downfall of Lucifer, son of the morning, appears to have the same character in view.

He affects to be friendly to the returned Jews. His prototype Napoleon also sought to ingratiate himself with the Jewish people. The returned Jews will be in some apprehension because of formidable foes in the North; they will welcome therefore the covenant (or treaty) which the Western power will propose to make with them (Dan. ix: 27). The conclusion of this treaty apparently fills them with boastfulness and confidence, hence Jehovah's severe language in Isa. xxviii:15-20, about their covenant with death and agreement with hell, such being the terms by which He describes their engagement. They will prove their protector to be a wolf in disguise, for after a while he seeks, in league with their own leader, the Antichrist, to force idolatry upon them, with fearful persecution accompanying it for all who will not quietly submit (Dan. vii: 25; ix:27). (It is at this crisis that the two witnesses of Rev. xi will bear their solemn testimony in the streets of Jerusalem.)

The sudden appearing of the Lord Jesus with all His saints brings at once deliverance for the faithful in Israel and overwhelming ruin upon their mighty Gentile oppressor. Both himself and the false prophet will be consigned at once to the lake of fire; without the death, resurrection, and manifestation before the great white throne which will be the portion of the general mass of the un-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

godly. Three times at least in Holy Scripture is this stated in language so plain that no one can well misunderstand (Rev. xix:20; Dan. vii:11; Isa. xxx:33).

The King of the North

is an enemy of a different character altogether. His hostility to the people of Israel is open and avowed from the commencement of his career, unlike the Antichrist and the Roman head, who, as before stated, both profess to be friendly to them for a time. Who is this King of the North? Dan. xi:40 shows him to be the successor of the Greek kings who ruled Syria and the adjacent countries after the break-up of the empire of Alexander the Great. A considerable part of Dan. xi has already been fulfilled, as will be apparent to every careful reader. In verse 2 the prophet is told that three kings would follow Cyrus on the throne of Persia. (Cyrus was reigning when the announcement was made to Daniel—see x:1.) Then a mighty king of Greece would succeed to their place of universal supremacy (verse 3). This is plainly Alexander. At his death his kingdom would be broken up into four parts, but not for the benefit of his sons (verse 4). As a matter of fact his four chief generals divided his empire amongst themselves (see Dan. viii:8, 22). Down to verse 35 we read of various conflicts between successive kings of the North and South—Syria and Egypt. These are two of Alexander's generals and their descendants. So far the prophecy has been fulfilled. Then occurs a chasm in the prophecy, not at all an unusual thing in Scriptures of this character. Verse 36 introduces the time of the end, and shows us a lawless and apostate king ruling in Israel—the false Christ, upon whom both the kings of the South and of the North make war. Of the King of the South little is said; his part does not appear to be a very important one; of the King of the North much is told us, for he is clearly a more dangerous factor. He carries all before him for a time, desolating the holy land, and some of the surrounding countries, Edom, Ammon, and Moab escaping, because it is the will of God that they should receive their punish-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ment from the hands of Israel (Isa. xi:14; xxv:10; Ezek. xxv:14).

It will perhaps be urged that these nations do not now exist, and moreover that no kingdom is to be found on the map to-day that could be regarded as the successor of the ancient Greek kingdom of the North. To all this the answer is very simple. If God plainly describes in His word the future doings of powers that are at present defunct, those powers must come upon the scene once more, that all may be accomplished. "Scripture cannot be broken." It would appear from the reading of Dan. viii: 11, that certain territories which are now under the dominion of the Turkish Sultan must be released from that dominion, and be accorded the status of independent powers. In this way the kingdom of the North will come into existence again, and will hold a geographical position between Israel and the Russian Empire, in hostility to the former, and in league with the latter. This we infer from the statement concerning the last King of the North in Dan. viii:24: "He shall be mighty but not by his own power." There is one behind him more powerful than himself, who urges him on to meddle to his hurt with God's returned people. His invasion of the holy land is graphically described in Isa. xxviii: "As a tempest of hail, and as a destroying storm" he comes, sweeping away Israel's refuge of lies, and overflowing as mighty waters their hiding place. Psalm xxix seems to refer to the same calamity. It describes a storm entering the land from the north (Lebanon), and going out at the south into the wilderness of Kadesh. The enemy appears to be entirely successful in his onslaught. Then he makes a second attack, after a conflict with Egypt (Dan. xi:43) which is not successful. Read carefully Isa. xxix:1–8. When Jerusalem is about to fall into his hands, as he supposes, he will experience the disappointment of a hungry man who dreams that he is eating, but awakes and finds himself empty. Zech. xiv: 1-6 explains this. At the critical moment the once despised Nazarene appears with all His saints, His feet standing once more upon the Mount of Olives. Jerusalem is

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

then delivered, and the beseiger "shall come to his end and none shall help him" (Dan. xi:45). What that end is is solemnly described in Isa. xxx:33. In the last King of the North appears to be fulfilled all that remains to be accomplished of the ancient oracles concerning the Assyrian. (Compare Micah v., Isa. x., and many other passages.)

The final enemy of Israel is

Gog,

him of whom so much is told us in Ezekiel xxxviii, xxxix. This is undoubtedly the Russian, though the fact is somewhat obscured in the ordinary English Bible. "The chief prince," etc., should read "prince of Rush, Meshech and Tubal." The translators of the Septuagint Version so rendered it before the birth of Christ; and the Revisers of 1884 have recognized this as the true reading in their valuable work. In these names we have allusion to the Russi, Moschi and Tibareni, the tribes which formed the foundation of the great Muscovite Empire, and whose memory is perpetuated in the familiar names, Russia, Moscow and Tobolsk. This power has always been bitterly hostile to God's earthly people, and in our own day they probably suffer more severely in Russia than in any other land. "In the latter years," and after the failure of the second onslaught of the King of the North, the greater power will set itself against Israel, with Persia, Ethiopia and other satellite kingdoms co-operating. The enterprise need not be gone into in its details here. It is all most graphically described by the Spirit of God in the chapters referred to. Therein is set before us the ruin of Russia and its confederates. Not in Manchuria, but in Immanuel's land, will this over-reaching power find its grave. Restored Israel—the whole twelve tribes—will not need to fight; Jehovah will deal with the insolent enemy Himself. His fury will come up in His face, and He will set every man's sword against his brother, as in Gideon's day, besides pouring out upon the host "an overflowing rain, and great hailstones, fire and brimstone," as in the time of Joshua (Judges vii

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

22; Josh. x:11). The birds of heaven and the beasts of the field will be called together to feast themselves upon the enemies of Jehovah and His people. So great will be the slaughter that the house of Israel will require seven months to bury the remains; and the weapons of war left by the slain will furnish them with firewood for seven years. Truly it is a solemn thing to rise up against the living God! The ruin of Gog and his hosts will be an object lesson to the nations from that time forward (Ezek. xxxix:21).

Isaiah xxxiii, we judge, refers to the same enemy. The previous chapter speaks of the establishment of Christ's kingdom, with all its blessings for Israel and for others. Then immediately we read: "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee." Who is this but the Russian, coming boldly up against Israel at the moment of the establishment of the long-looked for kingdom? Verse 2 gives us the prayer of the people in view of these circumstances; verses 3-9 describe their mingled feelings, faith and terror alternating; and verses 10-12 show us Jehovah rising up to deal with the foe by His own power.

This is the conclusion of the whole matter. Every enemy having been overthrown, Jehovah will be exalted among the nations, and the whole earth will be filled with His glory (Psa. xlvi:10, lxxii:19). The man of His choice will then occupy the universal throne.

N. B.—Revelation xx:8, 9 must not be confounded with Ezekiel xxxviii, etc. The evil enterprise spoken of there takes place a thousand years after the destruction of the Russian power. The enemy comes from "the four quarters of the earth," and not from "the North parts" merely. The same names are used—God and Magog—because the design in each case is the same, the complete destruction of God's elect people Israel.

"And thou shalt call His name Jesus; for it is He That shall save His people from their sins" (Matt. i:21).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Lord Our Shepherd

The New Year dawns. Through all the vanished years,
Lord Jesus, I have known Thy shepherd-care.
Should things uncertain fill my heart with fears
And should the future cause me to despair?
Ah, no, the memories of pastures green
And sparkling streams breathe courage to my heart.
Shekinah still beams on in glorious sheen.
I shall not want, for Thou my Shepherd art.

And should my path lead through the wilderness,
Through desert regions, where no bread I see;
Should sore temptations fill me with distress,
Still, my Redeemer, I will trust in Thee!
Thou still hast ways and means Thy flock to feed,
Though all the world no pasture should impart;
Thou still canst well supply my every need;
I shall not want, for Thou my Shepherd art.

Why should I fear then, if my toil should fail,
The cattle on a thousand hills are Thine!
Should anxious cares cause my poor heart to quail
When Thou hast wealth in every treasure mine?
Should illness come, and bring through ling'ring days
Sheer helplessness, and poignant pains that smart,
Physician blest, I leave to Thee my ways;
I shall not want, for Thou my Shepherd art.

Should foes oppress, should bitter sorrows come,—
Should death lay low a loved one I hold dear,
And should the pilgrim-path that leads me Home
Be strewn with cruel thorns this coming year,
Should tear-drops fall, still will I hold Thy Hand.
O, nevermore from Thee let me depart!
On Thy sure promise I can firmly stand;
I shall not want, for Thou my Shepherd art.

Thou, too, hast wept. Thou, too, hast suffered loss,
Hast hungered, borne temptation's subtle blow.
Thy holy hands were nailed to Calv'ry's cross,
Earth's every pain and grief Thou well didst know.
Thus Thou art able well to comfort me,
Should I be wounded by the arrow's dart;
Let come affliction and adversity,
I shall not want, for Thou my Shepherd art.

Redeeming love caused Thee to die for me,
Thy precious blood washed all my sins away;
Thy Father's arms embrace me tenderly,—
Thy Spirit bids me fear not, come what may.
Thy death has won eternal life for me,
My journey Heavenward Thou well canst chart.
O Saviour mine, till Eden's gates I see
I shall not want, for Thou my Shepherd art.

—*Anna Hoppe.*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Current Events
In the Light of the Bible

Supporting the United States of Europe. From Edinburgh, Scotland, the following information has been received.

"Unexpected support for the United States of Europe plan, set forth at Geneva by Aristide Briand, the French Premier, was voiced at a meeting of the Association of Chambers of Commerce here by Sir Gilbert Kyle, of Birmingham. Stating that the plan of joining Europe into one general community would be good for the peace of the world, Sir Gilbert presented a motion asking the executive council to consider the possible effect of the economic union of Europe on the trade and commerce of the British Empire.

"He pointed out, however, that if states were to be patterned on the American model, it followed that there must be a common system of weights and measures, currency, postage, telegraphs, telephones and transportation, and that the differences of languages would make the complexity of the problem enormous. The motion was adopted."

We do not doubt that this new year 1930 will bring the Union of Europe nearer, if not the realization of it. It will come to this some time in the future. A strong man is needed as a leader. Perhaps Mussolini may be called into consultation to formulate plans to carry out this great union.

Future Wars Impossible. The following is from a Copenhagen (Denmark) newspaper.

Within twenty years chemical warfare will have reached a stage where even the most powerful nation would not dare to attack a small country like Denmark, said Professor E. Nernst, German chemist and Nobel prize winner, while he was here as a delegate to the National Science Congress.

"War," said Professor Nernst, "will perish through its own fierceness. I foresee that there will be created new weapons of such bestial horror that one party will shy from attacking the other. Only in that way will it be possible to kill war.

"Nobel long ago saw that. He knew human nature and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

knew that peace could not be achieved by scraps of paper. He knew that fear appealed to the imagination more than honeyed words and platitudes."

We wish this were true. But it is another dream of a warless world.

Scientific Poison Warfare for the Future. An announcement was made a few months ago that certain germ poisons are now available, a few drops of which would annihilate a whole army. We quote an editorial statement on this matter taken from the New York "Herald-Tribune":

Dr. Leonard Hill's announcement about the germ poisons, a drop or two of which could kill an army, will be no news to biologists, for these virulent chemicals have long been known, and their use in warfare has often been suggested. Public interest, however, is worth arousing, for it is by no means improbable that these methods actually will be employed should the world be plunged into another desperate war. During the summer of 1918 a half dozen scientific officers of the Allied armies sharpened their wits one evening over a London dinner table by planning precise ways and means for military use of some of these biochemical poisons, so violent that such things as arsenic and prussic acid are harmless in comparison. There is no doubt that such military use is practicable. No one of the officers present at that unofficial conference has disclosed the exact plans there suggested or is likely to disclose them. But there is no secret about the facts. Not merely is one such poison known, but scores of them. The menace of misuse is indubitably real.

The bacterial toxins, one of which is referred to by Dr. Hill, are chemically not unlike the snake venoms and the poisonous principles of certain plants, among others the castor bean. Whether the germ toxins are secreted by living bacteria or freed from the bodies when bacteria die is not certain, but is unimportant. What happens is that a culture in which the proper germ is growing gradually acquires a store of the chemical poison. The most poisonous of these materials now known is that produced by the germ of botulism, but others are not much behind it in virulence. Doubtless still more poisonous ones would be discovered were the field explored systematically. There is probably no great difficulty about producing these poisons in quantity, keeping them safely and distributing them for systematic murder. Contrary to the implication of the London dispatches, these are no close-kept secrets known only to a safe and selected few. Already they are familiar to every student of bacteriology, accessible to any one who can read a textbook of that science.

If mankind has any safeguard against such evil it is not secrecy, but the fortunate fact that the vast majority of scientific men are sane, plus, perhaps, the further fact that professional military men distrust anything new. The last war showed how desperately the trained soldier resisted the introduction of high explosives and gas. Should some evil-thinking bacteriologist suggest in the next war the use of germ toxins military authorities, we may be sure, would be against him again. Even granted approval and a bacteriologist willing to help, technical difficulties still would be considerable. Yet it is well

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

for every one who has a vote in making war to realize what orgies of wholesale murder the laboratories might let loose.

The laboratory is a source of blessing to humanity and, on the other hand, it has produced all the vicious, life destroying inventions and discoveries which resulted in such horrible sufferings during the World War. But since then new combinations have been discovered, including the newest, the germ poisons, that the next war is looked upon as a war of annihilation before which even the last war pales into insignificance. And how soon this supremest tragedy of the human race may be enacted!

A Good Testimony Delivered at Jerusalem. Several months ago we received an interesting communication from Rome, Italy. This communication should have been printed before, but for lack of space we could not do so. We give the communication:

It may be of interest to you to know that on August 16 I delivered to the Hebrew University in Jerusalem on behalf of the Iota Theta Law Fraternity, at the request of the latter, two scrolls. I enclose a copy of the first. When I presented it, I read the first scroll, and thought I detected an incredulous look on the faces of some who represented the University as they heard the passage from the prophecy of Daniel the prophet, "And until the end war and desolations are decreed." There was their splendid University, with wonderful buildings, costing large amounts, the *dernier cri* in adaptation to purpose, and a faculty containing some of the great names of the world. Also, there were the beautiful Jewish towns and villages from one end of Palestine to another. A circular sent me by the Zionist headquarters in Jerusalem stated that there were over 155,000 Jews settled in Palestine. Also, there was the great crowd of Jewish visitors, who were there to pray before the Wall on Rosh Hoshonah. What about "war and desolations"?

I say it with great sorrow; but one week after that day over 400 Jewish dead and wounded are said to lie in that land, the result of war without a declaration of war; and villages, it is said, have been made desolate and sacked. God has a way of emphasizing the truth of His prophecies to the Jews.

Another scroll, delivered at the same time, ended with the words:

"May Jerusalem in truth be 'The joy of all the earth,' and may it soon be truly sung at Jerusalem: 'Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, that the King of Glory may come in.' Blessed be He that cometh in the name of the Lord. 'Save thy people and bless thy inheritance; and tend them and carry them forever.'" A Jewish organization sent these scrolls.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Mohammedans filled up the entrance to the Golden Gate at the east side of the Court of the Women with stones, for, it is said, a prophecy ran that when the Christians entered that gate the possession of Jerusalem would be taken permanently from the Moslems. That particular gate faces the Mount of Olives. "Lift up your heads, O ye gates."

In the words of greeting used by the Palestinian Jews, both at the entrance and departure of guests.

Shalom:

—*G. W. C.*

The first scroll contained the following message:

Greetings from Iota Theta, a Jewish Law Fraternity, duly incorporated by law in the United States of America, to the Hebrew University at Jerusalem:

"And the city shall be rebuilt upon her own heap of ruins" (Jer. xxxi:18).

"And the sons of the stranger shall build up thy walls, and their kings shall minister unto thee" (Isa. ix:10).

"Instead of the thorn shall come up the fir tree, and instead of the nettle shall come up the myrtle" (Isa. lv:13).

"And until the end war and devastations are decreed" (Dan. ix:26).

"Then will I change unto the people a pure language."

"The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi:9).

We do not know anything about this Jewish Law Fraternity, but evidently the leaders of it believe in the sure Word of Prophecy. From the quotation on the second scroll, the use of the sentence "Blessed be He that cometh in the name of the Lord" one gets the impression that they must be secret believers in the Lord Jesus Christ. Such secret believers in the Messiahship of our Lord are found to-day in Jewry in increasing numbers. Most significant!

Notes on Prophecy and the Jews

Beginning with the Twenty-fourth chapter in Isaiah a series of great visions are recorded, which have been termed "Isaiah's little Apocalypse." It begins with a vision of a great judgment, which will fall upon the world and its wicked inhabitants (chap. xxiv). In chapter xxv the singing of the escaped remnant of Israel is recorded, as well as the blessings which will characterize the Kingdom age. In chapter xxvi another hymn of praise is found and it is sung to celebrate God's mercies, which have come at last upon His people. We give a brief analysis of this interesting chapter.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

I. Praise for the Mercies of Jehovah (2-6).

"We have a strong city; salvation doth He appoint for walls and bulwarks. Open ye the gates and the righteous nation which keepeth faithfulness may enter in. Thou wilt keep in perfect peace the mind stayed on Thee, for he confideth in Thee. Confide ye in Jehovah forever; for in Jah, Jehovah is the rock of ages. For He bringeth down them that dwell on high, the lofty city, He layeth it low, He layeth it low to the ground, He bringeth it even with the dust. The foot shall tread it down—the feet of the afflicted, the steps of the poor."

The strong city is Jerusalem. It becomes in that day the city of a great King. Later in this prophet we read, "thou shalt call thy walls salvation and thy gates praise" (lx:18). And in chapter liv:11, 12, it is written concerning the millennial Jerusalem, "O thou afflicted, tossed with tempest, not comforted, Behold, I will lay thy stones with fair colors, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." What a glorious city it will be! But far more glorious will be the heavenly Jerusalem, the abode of the Saints in glory. The third verse, the call to the righteous nation to enter in, is also found in Psalm cxviii. The righteous nation is the faithful remnant of His people; the wicked part of the nation will be cut off during the great tribulation.

Beautiful is the assurance uttered in this inspired song, "Thou wilt keep in perfect peace, the mind stayed on thee." If this will be the experience of the remnant of Israel, how much more should it be ours! The Lord keeps indeed His own in perfect peace; and when He giveth quietness who shall make afraid? Oh! that we may put all our confidence in Him.

II. Their Experience in Waiting for Him During the Night. The Judgments in the Earth (verses 7-11).

"The way of the just is uprightness; thou, the Upright, dost make the path of the just even. Yea, in the way of Thy judgments, O Jehovah, have we waited for Thee; the desire of our souls is to Thy name and to Thy memorial. With my soul have I desired Thee in the night; yea, with my spirit within me I seek Thee early; for when Thy judgments are in the earth, the inhabitants of the world learn righteousness. If favor be shown to the wicked, he doth not learn righteousness; in the land of uprightness he dealeth unjustly, and beholdeth not the majesty of Jehovah. Thy hand is lifted up but they do not see; yet they shall see Thy jealousy for the people, and be ashamed; yea, the fire which is for their adversaries shall devour them."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Upright One, that is the Lord Himself, had made the path of the remnant straight. Judgments fell upon the earth, but they had waited throughout the night for Him and He came and delivered them. The entire period of the millennium will be one of righteous judgment.

"Give the King thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness, and thy poor with judgment" (Psa. lxxii:1, 2). "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall he slay the wicked" (Isa. xi:4). These judgments will teach the inhabitants in the earth righteousness. They will be obliged to leave every evil way.

The wicked will be devoured by the fire which is for the adversaries. At last, as we know from the New Testament, at the end of the thousand years there will be a great revolt against the Lord under the leadership of Satan, who is loosed out of the prison. They come up against the beloved city, which is Jerusalem. but the Heavens open and fire comes down from God and devours them (Rev. xx:7-10).

III. The Assurance of Peace and the Deliverance (verses 12-18).

"Jehovah, Thou wilt ordain peace for us; for Thou also hast wrought all our works for us. Jehovah our God, other lords than Thee have had dominion over us; by Thee only will we make mention of Thy name. They are dead, they shall not live; deceased, they shall not rise; for thou hast visited them and destroyed them, and made all memory of them to perish. Thou hast increased the nation, Jehovah, Thou hast increased the nation; Thou art glorified. Thou hast extended all the boundaries of the land. Jehovah, in trouble they sought Thee, they poured out their secret prayer, when Thy chastening was upon them. As a woman with child, that draweth near her delivery, is in travail and crieth out in her pangs; so have we been before Thee, Jehovah. We have been with child, we have been in travail, we have, as it were, brought forth wind, we have not wrought the deliverance of the land, neither have the inhabitants of the world fallen."

Blessed words are these coming from the lips of His earthly people. They acknowledge then, what every true believer acknowledges now, that our peace and all our works are wrought for us by Jehovah. The Lord Jesus Christ has wrought all for us, and what glory will He receive

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

at last, when the beloved remnant of His people will joyfully confess this. Jehovah will then and ever afterwards be the Lord over His people. All their enemies are gone out of existence.

But does the passage not teach that the wicked are to be destroyed and not raised from the dead? It is a fact that the evil doctrine, the annihilation of the wicked has been and is being taught from these words about the former lords of Israel. If this were the case the Word of God would contradict itself, for the New Testament teaches the resurrection of the wicked dead. The fact is that verses 13 and 14 have absolutely nothing to do with the resurrection of the body. The teaching is that as far as the lordship of others over Israel is concerned, that this is past, out of existence forever. No other lords will ever arise again to have dominion over His people. The Lord delivers His people out of the travail-pangs and blesses them at last with perfect rest in the land, whose boundaries have been extended.

IV. Assurance of Restoration and Preservation (verses 19-21).

"Thy dead shall live, my dead bodies shall arise. Awake and sing in triumph, ye that dwell in dust; for the dew is the dew of the morning, and the land shall cast forth the dead. Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself just for a little moment, until the indignation be past. For, behold, Jehovah cometh out of His place to visit the iniquity of the inhabitants of the earth upon them; and the earth shall disclose her blood, and shall no more cover her slain."

It is no doubt national and spiritual revival out of death, which is here meant. To apply, whenever we read of death and resurrection to physical resurrection, is incorrect and leads on to that modern error "restitution by resurrection." Hosea vi:2; Ezekiel xxxvii; Daniel xii:2 are similar passages where physical resurrection *must not* be read into the text. In neither of these passages does it mean the resurrection of dead bodies out of a literal grave. The words, "Come, my people, enter into thy chambers, etc.," have often been applied by well meaning persons to the rapture of the Church, that the Church will be safely hidden during the great tribulation. The passage has absolutely

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

nothing to do with the Church. The Blessed Hope of the coming of the Lord before the great tribulation to gather His Church is altogether a New Testament revelation. The above passages teach the fact that the faithful part of Israel will be kept in the time of indignation, in the day of wrath, as Noah was kept and hid in the ark.

✠

Isaiah liii is by modern Jews interpreted as having nothing whatever to do with Messiah, but that the suffering servant of God is the Jewish nation. This is likewise the view higher criticism takes. A number of years ago a candidate appeared for examination before the New York Presbytery. He had received his training in the Union Theological Seminary, and boldly denied that a person like Adam ever lived. When questioned on Isaiah liii, he declared that the prophetic saying referred to the "Hebrew people, not to Christ." He did not retract one word. There was at least one voice in that ecclesiastical council which declared "it would be an outright sin to send a man with such heretical views out into the world to teach the people." Others defended him, among them a well-known preacher who thought "the Presbytery ought to be charitable, as the dissenting views of the young candidate were not such as to impair his usefulness."

But neither the Jews nor those higher critics reckon with the fact that the most ancient interpreters among the Jews and Christians have taught that Isaiah liii means Christ.

We give some of the Jewish teaching on this chapter, which will be of help to those who try to reach the Jews with the Gospel. In the prayers of the day of atonement orthodox Jews read the following ancient prayer:

"Messiah, our righteousness is departed from us, horror has seized us and we have none to justify us. He hath borne the yoke of iniquities and our transgressions and is wounded because of our transgressions. He beareth our sins on His shoulders, that He may find pardon for our iniquities. We shall be healed by his wounds—." It is clearly seen that this ancient prayer is founded upon Isaiah liii.

Rabbi Moses Alshech, who lived in the 16th century,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

declares in one of his commentaries: "Our Rabbis with one mouth have confirmed and received by tradition, that King Messiah is here (Isa. liii) spoken of." A century before him lived the celebrated Hebrew scholar Abarbanel. In his commentary on Isaiah, the fifty-third chapter, he makes the following confession:

"The first question is to know concerning whom this prophecy is spoken, for behold the wise men of the Nazarenes have explained it of that man whom they hanged in Jerusalem towards the end of the second temple, who was, according to their opinion, the Son of the blessed God, and became incarnate in the womb of the virgin, as is declared in their words. And truly Jonathan Ben Uzziel has interpreted this chapter of the Messiah to come. *And this is also the opinion of our wise men of blessed memory, in many of their commentaries.*"

Three centuries before Abarbanel lived another great rabbi, Aben Ezra. He wrote in the 12th century that many interpret the fifty-third chapter of Isaiah as referring to the Messiah.

Five hundred years before Aben Ezra, the Babylonian Talmud was compiled and then the traditional views were fully accepted that the chapter refers to a suffering Messiah. The Mechilta, a book which undoubtedly originated in the third century, has the following passage:

"Rabbi Huna, in the name of Rabbi Acha, says, the afflictions are divided into three parts, one part of David and the fathers, one part on our generation, and one part on the Messiah, as it is for our iniquities."

Still more ancient is the Targum of Jonathan, which voices the opinion of the Jews before the birth of our Lord. This Chaldee paraphrase says that "my servant" is the Messiah.

Many other similar quotations might be given showing that the ancient synagogue looked upon the chapter as being a Messianic prophecy. The claim of higher criticism that it is the nation which is the suffering servant, and that this view is backed up by rabbinic tradition is incorrect.

✠

During the serious days in Palestine when the Arabs killed so many Jews, Christians in Jerusalem marked their houses with a red cross; this was generally put on the doors.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Arab marauders who were after the Jews did not enter such houses which had the mark of the cross. It was their protection.

We hear that not a few Jewish families in sheer despair put the same sign on their doors and escaped by this mark. Orthodox Jews still hate the cross, for it is still for the Jew a stumbling block. But they were glad to use the sign of the cross for their protection and the protection of their children.

When will the time come when Israel at last will understand that the cross alone gives shelter! Their awful cry uttered by their fathers in Jerusalem, "His blood be upon us and upon our children," still brings its fruitage in current history. But when will come the time when that precious blood will purge away Zion's guilt and sin! It will come with His return, when they shall look upon Him whom they have pierced.

✠

Our readers will remember a Jewish movement which has been started to investigate the trial of our Lord. It continues. They "insist that the life and trial of Jesus of Nazareth shall be honestly and sincerely examined, letting the results lead wheresoever God may elect. The Jewish people, as a nation, must fearlessly examine the matter, and render a true and righteous judgment." Very significantly they add, "Nicodemus will not be frightened nor intimidated this time."

We have carried on, and do so now, a correspondence with the leader, who has been reading and enjoying some of our books, such as "The Jewish Question," "Fulfilled Prophecy" and others. He is receiving great help and inspiration from them. Let all friends of Israel pray for these Jewish men that they may learn to know and to accept their Messiah and then give a vigorous testimony among their own brethren.

Question 11. Who are the five wise virgins, and who are the five foolish virgins?

The wise virgins are believers who not only have the lamp of profession, but who also have oil; that is, the Holy Spirit. "The Lord knows them that are His" (2 Tim. ii:19).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The foolish virgins are the professors; they have taken the lamp, but they have no oil. "Now, if any man have not the Spirit of Christ, he is none of His" (Rom. viii:9). The Lord knows them not.

Question 12. Who do the 144,000 in Revelation xiv:1-5 represent?

The same as the 144,000 of the Revelation vii:3, 4. Those of Israel who are saved from the apostasy of the nation during the ascendancy of antichrist. The seal is the Father's name written in their foreheads (See Rev. ix:4).

Question 13. Please explain, "And I will not blot his name out of the book of life" (Rev. iii:5).

Of the Church at Sardis the Lord said, "Thou hast a name that thou livest, and art dead." That is, they professed to have life, but they had not been born again. The only regeneration they had experienced was baptismal regeneration. They thus entered names in the book of life, which the Lord has to blot out when He revises it at the end. But there were some names, those who had not defiled their garments, which He would not blot out. In Revelation xxii:19 it should read, "the tree of life," not "the book of life."

A Message for Each Day

January 1. "Thy years shall not fail" (Heb. i:12).

This cannot be said of us. We are all a year older than last January. A year of decay is on all that our hands have touched. But thank God while everything outward is failing, everything inward is being renewed (2 Cor. iv:16). We are a year older in grace; a year nearer the Kingdom; a year closer to the coming of our Lord.

January 2. "But thou hast not called upon me" (Isa. xliii:22).

God's storehouse is full of provisions. Yet we hunger, we thirst, we worry, we falter. Let us learn to cast ourselves upon His care. Believe that there is no desert without the Cloud, and no wilderness without Manna. When no caravans come along to bring clothes, God will keep your shoes from waxing old.

January 3. "Upon this rock I will build my Church" (Matt. xvi:18).

We are thus identified with Christ, the Kingdom Stone (Dan. ii:34). We are not of the Jews who have stumbled upon the Stone; nor of the Gentiles upon whom it shall fall to crush them. Thank God, that which was disallowed of men, is precious to us. Upon Him the foundation we are built up a Spiritual house.

January 4. "Prove me now herewith" (Mal. iii:10).

"Herewith" is a great word of *testing*. Israel were in such strait

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

circumstances they economized by withholding God's *dues*. It is a word for individuals, and for assemblies. The Kingdom must be *first*. The last mite and the last loaf must be His. Then, not till then, will He open the windows of heaven upon us.

January 5. "The fruit of the Spirit is love, joy, peace" (Gal. v:22).

Perhaps you are a person who have daily business relations with various people. How quickly you can tell a spiritual person by their temper under difficulties. What is more startling, you can measure how *much* or *little* a professed Christian has of the Spirit by his tone. Verily we all do carry windows in our hearts.

January 6. "What portion hath a believer with an unbeliever" (2 Cor. vi:15).

Yet in the face of such decisive words, the sin of unholy alliances prevails everywhere. Some bad Ahab, says to some good Jehoshaphat, "Let us go up and take Ramoth-gilead." And because it is a *common weal*, like good citizenship, or temperance, the godly join the ungodly. Read the story and avoid the sin (2 Kings xxii).

January 7. "He will keep the feet of His saints" (1 Sam. ii:9).

These are good words to remember in these days when *accident* and *injury* are of daily occurrence. You do well to assure yourself by them in the morning, when you start out to business, and fling yourself into the whirl of the street. Just remind your Lord of them when you step into the train or trolley. Believe that He can, and will keep you *immune*.

January 8. "Commit thy way unto the Lord" (Psa. xxxvii:5).

Roll off whatever troubles you. It is the figure of a camel *kneeling* till his burden is rolled off him. You will be tired, and prod wearily till you learn this knack. "The Spirit also helpeth our infirmities"; another figure to show, how, when one end of our load is too heavy, the Spirit takes up the other, and thus Romans viii:32 will be fulfilled to us.

January 9. "The things of God knoweth no man, but the Spirit of God" (1 Cor. ii:11).

Scripture has withheld any lineal portrait of the Lord Jesus. It is an awful sin for the Apostle Church to illustrate Him by images, pictures, or dramatic art. Have you any such delineations in your home? Put them away. Remember the command: "Thou shalt not make unto thee any likeness of any thing that is in *heaven* above."

January 10. "The world knoweth us not" (1 John iii:1).

More and more it must grow upon the spiritually-minded believer that he bears about a divine secret, that he cannot, if he would, impart to the unbeliever. We no longer see issues with the same eyes. We judge all matters from different viewpoints. And as we grow in grace the chasm must certainly widen.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

January 11. "O Lord, thou knowest" (Jer. xv:15),

Have you seen a person rushing about and telling every one their troubles? Have you seen another, truly under heavy burdens, yet absolutely silent, calm and cheerful? Would you know the secret of the difference? Here it is. When you have learned to say, "Lord, thou knowest," concerning every vexation, you will not have the slightest desire to seek human sympathy.

January 12. "He is altogether lovely" (Song v:16).

Nothing you can buy in the world's markets *perfectly* satisfies. *Some* defect mars everything. Turn the telescope on This Man. See Him in the Father's bosom! Behold Him in the typical submission of Isaac, and the purity of Joseph! Turn the microscope upon Him. Find one flaw in all His ways. How precious to know one perfect, heart-satisfying thing in this disappointing world.

January 13. "My burden is light" (Matt. xi:30).

Doubtless this chiefly refers to the exactions of the law, in contrast to the freedom of grace (Gal. v:1). But let us make it a working text today. All the world's burdens are heavy. You cannot by any device lighten them. But you can *shift* what are really loads *upon* you, for a padded yoke which will enable you to draw the same burden easily *after* you.

January 14. "Let your moderation be known unto all men" (Phil. iv:5).

Be *yielding* or *gentle*; the same word as (James iii:17). Prove it by demonstration in your home or business today. It simply means giving up your will or opinion to somebody else. If *you* are not persistent, no quarrel can go on. For *self-will* is the breeze which fans every small disagreement into a big fire of wrath.

January 15. "Blessed is he that waiteth" (Dan. xii:12).

It is pathetic that Daniel who so longed for the kingdom, must die before its consummation. So Moses could not enter Canaan. Let this confort us. We may fall asleep ere the Lord comes. But when we all stand in our "lot at the end of the days," the *richest* of God's blessings will be for those who *watched* and *waited*.

January 16. "They knew not until the flood came" (Matt. xxiv:39).

These are words always to be remembered. Whatever our views of the end time may be, one thing is sure; a day of sudden crisis shall fall upon men, in the midst of all their busy affairs. How will the statement, "*took them all away*," apply to us? Shall we be taken for judgment? Or taken to be with the Lord in glory and joy.

January 17. "I will go in the strength of the Lord God" (Psa. lxxi:16).

A mighty Scripture to begin a day of crisis. You have something hard before you. Some painful surgery or dentistry to endure. Some complication in business to face. Some delicate case requiring reproof to administer. Maybe some confession to make some one. *Alone* you will flounder. *With God*, it will all be perfectly successful.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

January 18. "I will never leave thee, nor forsake thee" (Heb. xiii:5).

What does *never* mean? Not in any place, nor in any time, past, present or future. This is the Lord's promise to us; in pain, in poverty, and in sorrow. It is a very old promise. It was ratified to Jacob, to Israel, to Joshua, to Solomon (Gen. xxviii:15; Deut. xxxi:6-8; Jos. i:5; 1 Chron. xxviii:20). Why should we doubt it will fail to be fulfilled to us as it was to them?

January 19. "The Lord will hear when I call unto Him" (Psa. iv:3).

He may not respond immediately, but He always *hears*. The *omniscience* of God is the strength and wonder of His saints. Other gods are deaf. Baal was asleep when the prophets called. Every hour in every land some saint is making a petition. Not a word is *lost*, not a groan *missed*. Do we realize that intercession in our behalf *never ceases* in heaven?

January 20. "Art thou called, being a servant" (1 Cor. vii:21).

If you are truly a menial, you know what comfort these words give. Our most prayerful sympathy should go out to that multitude of Christians, whose sordid calling keeps them on the jump all day; and gives them no moments for holy communion, until sleep claims their jaded powers. If you are a person of *leisure*, use it as a choice endowment.

January 21. "The Lord was with him" (1 Sam. iii:19).

This brief sentence explains nearly all the miraculous doings in Scripture. How else could Moses have endured Israel's provocation forty years? How else could Daniel have been a blameless statesman, under the rule of eight ungodly kings? What was possible to them is possible to you. Face difficulty today and say, "I will go in the strength of the Lord God."

January 22. "The talk of the lips tendeth only to penury" (Prov. xiv:23).

Godless talk produces soul leanness. Listen to the babbling crowds one daily meets. How seldom you hear a single spiritual, uplifting sentence. Let us who fear the Lord, be careful to speak only such words as that He who hearkens and hears, may write them down in His book of remembrance. *Thinking* on His Name is sure to lead to holy silence.

January 23. "Set a watch, O Lord, before my mouth" (Psa. cxli:3).

The tongue is the great *aggressive* organ for sinning. Christian *hands* seldom steal or strike. But Christian tongues quarrel, vilify utter foul jokes, and betray secrets. The *silence* of our Lord made His accusers wonder. James tells us that he who offends not in word, is a perfect man, and able to bridle the whole body.

January 24. "Turn away mine eyes from beholding vanity" (Psa. cxix:37)

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Sins of the eyes, unlike those of the tongue, are directed against *ourselves*. They alone produce inward lusts and discontent. Sharp carnal eyesight is sure to result in moral blindness. Thank God for eyelids; and close them often on worldly scenes, that the transcendent beauty of heaven may be unveiled to you.

January 25. "Be ye thankful" (Col. iii:15).

Nothing can more deeply grieve the heart of our Lord than an unthankful spirit. You may be in the darkest of sorrows, but the knowledge of your *salvation* should always call out your gratitude. Beside this, compare yourself with others about you. Would you exchange your lot for theirs? After all, hasn't the Lord dealt very kindly with you and very patiently?

January 26. "Called to be saints" (Rom. i:7).

This is the designation of all God's people, though they might previously have been vile heathen. It is not pre-eminent *holiness* that makes us saints. It is the value of the *blood* that sets us apart as God's peculiar treasure. It is our part to see that out of this sacred birthright, there flows forth the joy of practical sanctification.

January 27. "Faithful brethren in Christ" (Col. i:2).

Towards God, we are *saints*. Towards other believers we are *brethren*. Moreover, we are called to be *trusty* brethren. Imitate Moses who was faithful over God's house. Study Samuel, and Epaphras and Onesimus. Their duties and sphere varied from royal Daniel to slaughtered Antipas. But each filled full their *calling* in God.

January 28. "What is that in their hand? And he said a rod" (Exod. iv:2).

God's law in grace is always to take weak things to overthrow the strong. Perhaps you are complaining because you have not riches or opportunity to launch out and do a large work in the Lord's cause. You may be sure that so long as that is your attitude of mind you are not fit to do the things you long for (Jud. vi:14-16).

January 29. "He shall reward every man according to his works" (Matt. xvi:27).

There is a great marvel in this. By nature we all do the deeds of the flesh. Yet the Son promises to *reward* us for deeds which He Himself puts into our hearts to do; which He Himself makes us willing to do, and often with great reluctance on our part. So that the soul must always sing, "O, to grace how great a debtor."

January 30. "He that believeth shall not make haste" (Isa. xxviii:16).

The idea is, He who trusts on Christ need never fear being ashamed (Rom. ix:33; 1 Peter ii:6). But it is a very practical text for our rushing times. Hold yourself back. Do not let the world drive you faster than the Lord would. Be content to leave some things unfinished. Your heart will always carry you further than your hands and cheat you of time to be holy.

January 31. "In such an hour as ye think not, the Son of Man cometh" (Matt. xxiv:44).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Keep these words in mind daily. They are meant for us who look for the Lord, not for unbelievers. The order of prophecy may seem perfectly clear to you. And yet—do not forget it, at the crucial hour, there shall arise an element of *surprise* that will set aside all your speculations. And the Lord will come in some such time and manner as you had not counted on.

Soon, and For Ever

Soon, and for ever, the breaking of day,
Shall chase all the night clouds of sorrow away;
Soon, and for ever, we'll see as we're seen,
And know the deep meaning of things that have been,
Where fightings without and conflicts within
Shall weary no more in the warfare with sin,
Where tears and where fears and where death shall be never,
Christians with Christ shall be soon, and for ever!

Soon, and for ever—such promise our trust,
Though ashes to ashes, and dust be to dust,
Soon, and for ever, our union shall be
Made perfect, our glorious Redeemer, in Thee;
When the cares and the sorrows of time shall be o'er,
Its pangs and its partings remembered no more;
Where life cannot fail and death cannot sever,
Christians with Christ shall be soon, and for ever!

Soon, and for ever, the work shall be done,
The warfare accomplished, the victory won;
Soon, and for ever, the soldier lay down
The sword for a harp, the cross for a crown;
Then droop not in sorrow, despond not in fear,
A glorious tomorrow is bright'ning and near,
When,—blessed reward for each faithful endeavor,
Christians with Christ shall be soon, and for ever!

—*Monsell.*

The Heart of the Lesson

By Arthur Forest Wells

THE CHILDHOOD OF JESUS
Jan. 5. Matt. ii:10-23
Golden Text: Matt. i:21

Daily Readings

Mon., Dec..30, Matt. i:1-17. Tues., Dec. 31, Matt. i:18-25. Wed., Jan. 1, Matt. ii:1-12. Thurs., Jan. 2, Matt. ii:13-23. Fri., Jan. 3, Luke ii:21-40. Sat., Jan. 4, Luke ii:41-52. Sun., Jan. 5, Mark vi:1-6.

The Outline of the Lesson

I. The Arrival of the Magi (Matt. ii:10-11a). II. The Worship of the Lord by the Magi (Matt. 11b). III. The Divine Warning (Matt. ii:12). IV. Joseph Commanded to Flee with Jesus (Matt.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ii:13). V. The Flight into, and the Stay in Egypt (Matt. ii:14-15). VI. The Slaughter of the Innocents (Matt. ii:16-18). VII. Joseph Commanded to Return to the Land of Israel (Matt. ii:19-20). VIII. The Return to the Land of Israel (Matt. ii:21). IX. The Divine Warning to Joseph (Matt. ii:22a-c). X. The Withdrawal into Galilee (Matt. ii:22d-23).

The Heart of the Lesson

We have given a detailed outline of our text in order that we may have the various movements in the lesson definitely before us. But we might also be profited by a more concise grouping of our material, namely, I. Our Lord in Bethlehem (Matt. ii:10-12, or 10-13); II. Our Lord in Egypt (Matt. ii:13-18 or 14-20); III. Our Lord in Nazareth (Matt. ii:19-23 or 21-23). This more general outline might be of better assistance in remembering the various facts of the lesson. We can then associate them with the three dwelling or stopping places of our Lord's childhood, Bethlehem, Egypt, Nazareth.

The lesson bears the title, "The Childhood of Jesus." This suggests a twofold plan of approach to it. First, we can study the facts given in the printed text; and, secondly, we can compare the other passages which the Holy Spirit has given us of the early years of our Lord's life in the flesh.

First, let us look at the facts of the printed portion of the Scripture before us. The text is comprehensive of the entire youth of our Lord. We are introduced to Him in Bethlehem; we see Him for a brief time in Egypt; and then we behold Him living in Galilee until, as the next chapter would lead us to infer, He had grown to young manhood. Of the fourteen verses of the lesson, twelve cover from one to two years; the remaining two cover almost thirty years of our Lord's life on earth.

We begin with the visit, worship, and return of the Wisemen. It may prove to be an interesting bit of research for the teacher and scholar to seek to determine just how old our Lord was when the Magi visited Him, and in what place they found Him. How would you answer this foot note of a friend of mine: "Matt. ii:1-13 occurs between Luke ii:39 and 40. Observe ii:39, 'they returned to Nazareth;' the Magi visited Him in 'the house,' Matt. ii:11 (of Nazareth) not in the stable of Bethlehem. Evidently from Nazareth, therefore, 'they departed into their own country another way.' From Nazareth the family went to Egypt, and from Egypt again returned to Nazareth Matt. ii:20-23"? Is this remark true to facts? What is your answer?

But there are weightier matters than this in the lesson. Note, therefore, that our Lord, Who was practically rejected by His own people, even in His infancy, being born in a manger, which was the best place that the Bethlehemites offered Him, if indeed they offered it to him, our rejected Lord is visited by men from the East. Here is a nucleus of many succeeding texts, as, for example, John i:10-14; Luke xiii:22-30; Matt. xv:1-28; Acts xiii:44-52. This visit resulted in worship. The Wisemen were not disappointed in the Person Whom they found. Indeed, they fell down in worship before Him, presenting unto Him gold, frankincense, and myrrh. Now, they did not just happen to have these gifts. They came prepared to give. The church to-day needs worshippers indeed who come ready to submit to the Lord. It is only such that are warned to go home another way. The manner of the coming has much to do with the blessing of the going.

Herod's attempt at the murder of Jesus is but another manifestation of the spirit of rejection which had already been shown by the people of Bethlehem. His plot was far more cruel than their inhospitality, but the difference is one of degree only. Both groups rejected Him;

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and thus it came to pass that our Lord was led to live His youth in the despised town of Nazareth John i:6. Another hint of rejection!

How wonderful, however, that the hatred or indifference of man can have no effect upon the person and work of the Lord Jesus Christ. His name is still Jesus; and it is He Who still saves His people from their sins, when they receive Him Matt. i:21; John i:12.

The teacher may now consult the following passages for additional material on the childhood of our Lord: Luke ii:1-52; Matt. xiii:55; Mark vi:3; John vii:15; Luke iv:16; Matt. iii:14, 17. These Scriptures are most suggestive of some of the circumstances of our Lord's early life, and of the favor in which He was received by God and some men, as well as the rejection which characterized the attitude of others toward Him.

THE BAPTISM AND THE TEMPTATION OF JESUS

Jan. 12. Matt. iii:13-iv:11
Golden Text: Matt. iii:17.

Daily Readings

Mon., Jan. 6, Gen. iii:1-21. Tues., Jan. 7, 1 John ii:1-17. Wed., Jan. 8, Jas. i:2-18. Thurs. Jan. 9, 1 Pet. i:3-12. Fri., Jan. 10, 2 Cor. ii:5-17. Sat., Jan. 11, 1 Cor. x:1-13. Sun., Jan. 12, Rev. iii:14-22.

The Outline of the Lesson

I. The Baptism of our Lord Jesus Christ (Matt. iii:13-17). II. The Temptation of our Lord Jesus Christ (Matt. iv:1-11).

The Heart of the Lesson

I. The Baptism of Our Lord Jesus Christ. It will be well for the teacher to prepare for the study of this part of the lesson by reading and analyzing the following Scriptures: Matt. iii:1-12; John i:19-51. Now read the following passages in the following order: Matt. iii:1-12; John i:31-34; Matt. iii:13-17; John i:19-30, 35-36. It appears that when John began to preach and to baptize that he did not then know that his cousin Jesus (Luke i:36) was the Messiah (John i: 31, 33). It was revealed to him however that the identity of the Messiah would be made known to him by the sign of the Spirit descending and abiding upon Him (John i:33). Now, when John baptized Jesus, the Spirit descended as a dove upon Him (Matt. iii:16; John i:32). Thus John learned to know Jesus of Nazareth as the Son of God, the Lamb of God, and the Messiah, the King of Israel (John i:34, 20, 29). Not only did he learn to know this truth, but he preached it as well (John i:34, 36, cf. 41).

If our understanding of the above facts is right, then it appears that the esteem in which John held Jesus, as recorded in Matt. iii:14, must be understood in regard to the sinlessness and worth of the Lord Jesus Christ's human life. John readily baptized others "in water unto repentance," but he felt at first that he had no right to baptize Him unto repentance Who had done no sin (John viii:46; 2 Cor. v:21; Heb. iv:15, vii:26; 1 Pet. ii:22; 1 John iii:5; Acts iii:14). Parallel to, but of infinitely more worth, is the approval which the Father gave to the character and conduct of the Lord Jesus Christ His Son in respect to His life in Nazareth. For it was with a view to that span of life that the Father said, "This is My beloved Son, in Whom I am well pleased" (Matt. iii:17). We do not deny that this statement has reference to our Lord's Deity. We are simply emphasizing, what is so often forgotten, that the life of our Lord in flesh pleased the Father. As the victims of the sacrifices of old had to be appraised by the priests,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

so our Lord was appraised by the Father as the Lamb That pleased Him.

We must consider the baptism of our Lord by John in the light of the redemption which He had come to effect on His cross for us. Note that John preached Him to be "the Lamb of God, That taketh away the sin of the world" (John i:29). Our Lord was baptized as our Representative. There are three thoughts here: First, His identification with us (cf. Heb. ii:11-18); secondly, His dedication to God for us (Matt. iii:15); and thirdly, His consecration by God for the work which He had come to do (Matt. iii:16-17).

II. The Temptation of Our Lord Jesus Christ. The temptation of our Lord must be studied in the light of His baptism. It was our Representative Who was tempted; and it was our Representative Who was victorious. The temptation of Jesus was thorough and comprehensive. This appears from two Scriptures. Luke iv:13, "When the devil had completed every temptation, he departed from Him for a season." Heb. iv:15, "We have not a high priest that cannot be touched with the feeling of our infirmities; but One That hath been in all points tempted like as (we are, yet) without sin."

There are many phases of this temptation that we cannot go into for lack of space, but the teacher may find some help in following the "Daily Readings" of this lesson, and by comparing or contrasting our Lord's temptation with that of Adam and those of Israel and ourselves. Satan has but three temptations; and they are exposed in 1 John ii:16. A simple method of approach to this part of our lesson is to consider alternately Satan's attack and the Lord's repulse of that attack.

In the first temptation Satan either suggests doubt as to the Deity of Jesus, or he seeks to make Jesus believe that God has not been treating Him right. Note the absence of every apparent suggestion of immorality in the attack. Our Lord replies in the capacity of His manhood (cf. Acts xvii:31); and defends Himself by the use of Scripture. In the second temptation Satan seeks to get our Lord to misuse His trust in the Father. This time the enemy sought to enforce his suggestion by a misquoted Scripture. But our Lord replied with a prohibition concerning the attempt at testing God, and an inference that Scripture must be understood in the light of Scripture. In the third temptation Satan sought to lead our Lord away from His Father's will for Him by offering Him all the kingdoms of the world and their glory for the exchange of our Lord's worship of him. The Son of God responded in the language of authority and the words of Scripture. Let the teacher show from God's Word how Satan delights to make bargains for himself with the souls of men. Esau presents the case of one of his victims (Gen. xxv:27-34); Moses represents a goodly number who are victorious over him (Heb. xi:25-26). Satan will seek to get souls with but pots of pottage. If he has to offer the whole world (Mark viii:36-37) he will do so. He gets some people very cheaply; but he is willing to go to any length to keep sinners away from the Saviour. How is it with the members of our Sunday School classes? Let us be encheered by what our Lord Himself has said to us: "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne" (Rev. iii:21).

JESUS BEGINS HIS MINISTRY

Jan. 19. Matt. iv:17-25

Golden Text: Matt. iv:17

Daily Readings

Mon., Jan. 13, Is. vv:1-13. Tues., Jan. 14, Mic. vi:1-8. Wed.,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Jan. 15, Luke iii:1-20. Thurs., Jan. 16, Matt. x:5-23. Fri., Jan. 17, Matt. xxiv:1-14. Sat., Jan. 18, John xv:1-16. Sun., Jan. 19, Matt. iv:17-25.

The Outline of the Lesson

I. The Preaching of Jesus (Matt. iv:17). II. Jesus Calls the Four (Matt. iv:18-22). III. The Work of Jesus (Matt. iv:23-25).

The Heart of the Lesson

The first sentence of our text is large enough to engage us during all the time allotted for our lesson. Indeed, the remaining verses are but an application of this one. Let us therefore consider it first as the theme of this lesson, and then study its application.

"From that time." This phrase is not only an indication of time, but also a description of a circumstance. The preaching and miracle working ministry of our Lord Jesus Christ began "when He heard that John was delivered up." John had been the Lord's forerunner. Although his work was temporary, it was necessary; and it stood in vital relationship to the mission of the Son of God. Of course, our Lord's work was not the mere evolution of what John had done. The spirit of John's ministry was that of the prediction of the coming of the King; our Lord's first ministry was the assertion of His presence in the person of Himself. In between these two, there stood the murderous interruption of Herod. That is to say, our Lord began His work in the face of and in spite of a forceful wave of rejection. On the one hand, this proved the worth of John's ministry; and on the other, it showed the courage and grace of our Saviour and Lord. Here we may well quote the words of the Holy Spirit through Paul, as found in 2 Tim. ii:8-10, "Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel; wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory." The Word of God is not bound because the power and love of God will not permit it to be. Jesus Christ our Lord became the Saviour, and He is the King in spite of man's enmity to Him. What grace!

"Began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand." A number of Greek words are rendered 'preach' in the New Testament. Two that are prominent among them are the words which mean respectively 'to evangelize' and 'to herald.' It is the latter that is found in our text. It is as if the Lord stood forth with trumpet in hand, and heralded the presence of the kingdom of heaven. This was not then the preaching of the gospel to sinners, but the royal announcement of the kingdom to the covenant people. Compare Matt. x:5-15. Therefore the required response was not faith in His person and work, but repentance from their sins; for it was expected that His people had already been brought to a right relationship with Himself. This is a command of the King to His subjects to turn away from all lawlessness unto a happy obedience toward Him. This is then a kingdom, not a church, text.

The first move on the part of the King, after the announcement of the presence of His kingdom, was to select some of His ambassadors. Four are called: Simon, Andrew, James, and John. Others were chosen later. The fact that all four "straightway" left their former occupation shows how quickly and how thoroughly they recognized the authority of Him Who spoke to them. But we must not think of them as volunteers. In John xv:16 we have the record of the grace and purpose of their selection. "Ye did not choose Me, but I appointed

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

you, that ye should go and bear fruit, and (that) your fruit should abide; that whatsoever ye shall ask of the Father in My name, He may give it you." It is interesting to compare this statement concerning "fruit" with the declaration of the objective of the call of these men. They are to be "fishers of men." This reveals the ultimate object of the kingdom itself. Christ is after men. Now, there was nothing that could have prepared them for this work. Therefore fishermen will do as well as scribes or statesmen. The success of their ministry lies in the fact that the Lord proposes to "make" them the kind of servants that His kingdom demands. But we must not lose sight of the very necessary condition that this success requires. These unprepared men must become followers of the Lord Jesus Christ. To catch men for Christ, we must follow Him.

The last part of the lesson deals with a farreaching general statement concerning the credentials which the Lord Jesus Christ offered as proofs of His claims. He taught and preached, and worked miracles. We have a sample of His teaching in Matt. v:1-7, 28; xiii:1-58; xxiv:1-25, 46, etc. We have a grouping of some of His miracles in Matt. viii:1-9, 38. This lesson deals with the prophetic ministry of the Lord Jesus Christ with a view to His kingly ministry.

STANDARDS OF THE KINGDOM

Jan. 26. Matt. v:3-9, 17-30, 43-48
Golden Text: Matt. v:8

Daily Readings

Mon., Jan. 20, Matt. v:1-12. Tues., Jan. 21, Matt. v:13-20. Wed., Jan. 22, Matt. v:21-26. Thurs., Jan. 23, Matt. v:27-32. Fri., Jan. 24, Matt. v:33-37. Sat., Jan. 25, Matt. v:38-42. Sun., Jan. 26, Matt. v:43-48.

The Outline of the Lesson

I. Some Beatitudes (Matt. v:3-9). II. Fulfilling the Law (Matt. v:17-20). III. Loving our Enemies (Matt. v:43-48).

The Heart of the Lesson

It is sometimes said that the first word of our Lord Jesus Christ was "blessed." But such a statement is not according to the record, which says, "From that time began Jesus to preach, and to say, Repent ye" (Matt. iv:17). Nor could the word "blessed" precede the word "repent" in our Lord's ministry of fulfilling the law. And we must remember that in this part of the Gospel according to Matthew the subject is the kingdom, that is law, not the church, that is grace. Under the dispensation of the law, the order is: Repentance then blessedness; but under the rule of grace, the order is: Blessing then repentance. We have a fine sample of this contrast in Matt. vi:12, "And forgive us our debts, as we also have forgiven our debtors," and Eph. iv:32, "And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."

But is it not wonderful that our God does at any time use the word "blessed" in speaking to sinners? That is a word which we do not deserve. It speaks therefore of grace; for no amount of prevening repentance can earn it for us. But we must not look upon repentance as the cause of blessedness in any sense. God is that Cause. Repentance is but a necessary condition to that end. Indeed, the text speaks not only of grace, but of abounding grace; for see how the word "blessed" reoccurs in it. Now take a concordance, look up the word "blessed," and you will find that it saturates the whole Bible. Our God is the God of blessedness.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

What does this word, which is rendered "blessed," mean? Sometimes we are told that it means "happy." We will not dispute that statement; but we do insist that "happy" is not an adequate synonym for "blessed." We hardly compliment "blessedness" by saying that it means "happiness." The Greeks had a word for "happiness," but our Lord never used it. The meaning which He conveyed could not be fully expressed by it. And there seem to be other considerations why He did not use it. Of course, it was impossible for any word, which came from a heathen language, to express the thought of God's blessing competently. We must therefore seek its meaning, not so much in the Greek lexicon, as in its contexts of Scripture. Thus we find that "blessedness" conveys the thought of joy-producing good favor which is founded in the righteousness and love of God, and which speaks not only of a blissful condition of the soul but also of the possession of God's enriching grace. A consideration of the blessings enumerated in our text quickly reveals the fact that the standard of measurement here is not that of earth but that of heaven.

The second text of this lesson deals with our Lord's relation to the law and the prophets, that is to say, the Old Testament. Our Lord not only states what that relation is but He argues for it. There seem to have been those, at the very beginning of His ministry, who misunderstood and even misinterpreted Him. God's ways are so wonderful that the natural man can never understand them. Besides this, this world is no friend of grace. In answer to whatever criticism may have been made, our Lord makes two fundamental assertions: first, The whole Old Testament is the firmly established Word of God; secondly, He has come to fulfil it. This latter means more than that He honors it. It means also that He is the End and Fulfilment of it. Compare Rom. i:1-4. From these basic truths concerning Himself, our Lord then adduces two principles concerning us, namely, first, We are to accept the whole Word of God; secondly, We should practise it. The former is implied; the latter is plainly stated.

In what sense are we to fulfil the law of God? The answer is stated in terms of love. Thus the Holy Spirit wrote through Paul in Rom. xiii:10, "Love worketh no ill to his neighbor; love therefore is the fulfilment of the law." We praise God that we do not have to keep the law to be saved. Our Lord has done this for us. Thus it is written, "Christ is the end of the law unto righteousness to every one that believeth" (Rom. x:4). But let us note well the object of our Lord's vicarious obedience for us. This is stated in Rom. viii:3-4, "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Book Reviews

By FRANK E. GAEBELEIN, A. M.

The Red Fog. By Bonnie Busch and Lucia Ramsey Maxwell. The National Patriotic League, Union Trust Building, Washington, D. C. 105 pages.

This is a small book but it is packed with startling information. While only the uninformed would assert that our present social order is perfect and thoroughly righteous, there is all the difference in the world

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

between orderly reform and the revolutionary overthrow of existing governments. The case of Russia, if the true facts are known, is a tremendous object lesson to those who would remake the social order by revolution.

The great danger to our nation is the spirit of complacency that, lulled into false security by national prosperity, dismisses carelessly the authentic warnings of destructive agencies that would tear down the very foundations of the nation. Such persons, and their name is legion, need to be *shocked* into a responsible awareness of what is going on. "The Red Fog" is admirably adapted to perform this important function. Skilfully and interestingly written, it unfolds a tale of subtle, anarchistic, and atheistic propaganda that is only too widespread in America today. Beginning with the children, continuing with the schools and colleges, infecting the government, polluting the marriage relation, and desecrating the Christian Church, the red fog of communistic activity is diffusing itself over our land as a whole.

The statements in this book are startling, even extreme. But is the picture overdrawn? Ask any clergyman who loves the Word of God; ask any educator who values character. The answer will emphatically be that forces are undoubtedly at work that are breaking down Christianity and the basic moral code on which America is built.

"The Red Fog" is an interesting but not a cheering book. The student of Scripture will see in it one more evidence of the great apostasy of which Peter and Paul bear eloquent testimony. Its message is a timely one, and we bespeak for it the widest circulation. Mrs. Busch, one of the authors, is a writer of considerable reputation; as vice-president of the League of American Pen Women and as author of several novels, she is well-known.

F. B. Meyer. Preacher, Teacher, Man of God. By A. Chester Mann. Fleming H. Revell Company, New York. Cloth, 221 pages with index. $2.

Of all the great Bible teachers of the past decades Dr. F. B. Meyer was perhaps most universally beloved. Few men have attained his breadth of influence. Few have been so widely read, and few have equalled him in sheer saintliness of character. *The British Weekly* was right when, in noting his death, it commented, "If, from some exalted place and with an allseeing eye, we could look abroad over the world and into the hearts of men, we should probably find that the passing away of Dr. F. B. Meyer had produced a more unanimous feeling of affection and of indebtedness than would accompany the announcement of the death of any living man. This may appear to be a large claim; but we believe it could be shown to be quite credible and capable of the fullest substantiation."

To the thousands who loved Dr. Meyer this brief biography will prove a boon. Its sympathetic pages will recall memories of precious fellowship with one of God's choicest servants. Mr. Mann has told the story simply and effectively. The book is not an exhaustive biography and is not intended to be such. But the main outlines of this great life are succintly set forth. Those who saw only the sweet and loving side of Dr. Meyer's character will do well to read of his lion-hearted advocacy of Christian principles as applied to English social problems.

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI FEBRUARY, 1930 No. 8

Editorial Notes

"As" and "So"

One of the richest and deepest words, which our Lord spoke in His farewell to His disciples, is found in the fifteenth chapter of the Gospel of John. "As the Father hath loved me so have I loved you; continue ye in my love" (John xv:9). Who can measure the wonderful depths of this utterance of our Lord! Little do we know what that love is wherewith the Father loveth the Son; it is a love eternal and unfathomable, a love which passeth all human ken. "Thou lovedst me before the foundation of the world," He told the Father in His prayer, heard by His own. But every attempt to comprehend the magnitude and blessedness of this love is a failure. No finite mind can grasp it fully. The Father loveth the Son. He was always the object of His love. It rested upon Him when He walked on earth in the form of a servant; the delight of the Father was in His Son, as the Son's delight always was in the Father.

And such love, the Lord Jesus Christ declares, is the love with which He loveth all who believe on Him, who are in Him, who belong to Him. It is therefore a love so deep and so great that it passeth all human knowledge. The heights, the length, the depth and the breadth of it have never yet been measured.

Love it was which gave Him. Love for us led Him all the way to Calvary to lay down His life and to bear our sins in His body on the tree. Thus purchased by His own precious blood we are His, the objects of His never ceasing love. The fellowship of love which exists between the Father and the Son is our fellowship, for our fellowship is

Our Hope 36 (1929-1930)

with the Father and with the Son. And because we are redeemed by the Son of His love, now no longer at a guilty distance but "the Beloved of God," therefore the love with which the Father loveth the Son is the love wherewith we are loved.

And we are to continue in His love, in the love of Christ. The word "continue" is the same as "abide." What that means we may learn from the verse which follows in John xv: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." To abide in His love, to have a continued enjoyment of it, the realization that He loves us, demands practical obedience. It means holy living. Obedience to His words, to Himself, is the true test of our love to Him. Hereby we know that we know Him, if we keep His commandments" (1 John ii:3).

As He walked according to His Father's will, so are we to walk according to His own will. Therefore when we are obedient unto Him, do whatsoever He has commanded, when we walk in meekness and lowliness of mind, loving one another, as He has especially commanded ("This is my commandment that ye love one another as I have loved you"), then we abide in His love and know its reality and its power. He wants us to be in the same blessed place on earth as He was. He came to do the will of God; His meat and drink was to do the will of Him that sent Him. And therefore He prayed: "As Thou hast sent me into the world, even so have I also sent them into the world" (John xvii:18). Let us remember this daily, why we are here, not to please ourselves but to please Him. If we say we abide in Him we ought also to walk even as He walked. He wants us to be in a condition so that He can look upon us, His beloved, as the Father looked upon Him when He walked on earth.

Oh! how great is our failure, when we test ourselves in the presence of these searching words. Another has said: "That Christ kept the Father's commandments perfectly, while we can only keep His imperfectly, and that He abides in the Father's love continually and without defect, while our abiding in His love is at least fitful and uncertain, are

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

truths which no intelligent Christian can dispute." Yet for the fullest enjoyment of His love, to know that it rests upon us, that He is well pleased, that we are pleasing to Him, we need to walk obedient to Him, showing forth His own excellencies.

How needful it is to remind God's people of this truth in our day. Conferences for Bible study are increasing, they are becoming "popular" (yet the Truth of God ought never to be popularized), which every true believer regrets. Much instruction is being given on Christian fundamentals, false teachers are unmasked, dispensational and prophetic truths are expounded, knowledge in every way is being increased and disseminated—but does all this lead to a closer walk with God, greater obedience to the Lord Jesus Christ, to greater humility, to more self-denial and self-sacrifice? Does this increased knowledge make us think less and less of ourselves, put us into the dust, and does it lead us to "love one another," and to give all diligence to keep the unity of the Spirit in the bond of Peace? If these are not the results of Bible-Study, Bible-Conferences and increased knowledge, then the mark is missed, and we are not fully pleasing the Lord.

"As the Father hath loved me so have I loved you; continue ye in my love." But it is the contemplation of that love, the occupation with His love, which makes us eager to please Him and keep His words. It brings us back to that truth so often stated before and so easily forgotten: we need more of Himself, more of the knowledge of His blessed Person, more reality in our fellowship with Him, a greater appreciation of His love, a more vivid conception of our eternal glory with Him. If this be our portion it will become the delight and the supreme aim of our lives to do His will, to please Him in all things.

Just think of it for a moment in a quietness with all the thoughts and cares of the world hushed in your soul. Listen to His voice as if He said: I died for thee; I paid all thou didst owe; I have purchased thee; delivered thee from the power of darkness, a power thou dost not realize in all its extent; I have given thee peace; I have anointed thee

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

with oil, gave thee my Spirit; I made thee a son of God; thou are my fellow-heir; I pray for thee and keep thee; yet a little while and I shall call thee and all my saints to meet me in the air, and then you will be like myself. Ah! Child of God you know His voice and His love. Can you withhold anything from such a One!

✠

Grace and Glory

"The Lord will give grace and glory" (Psa. lxxxiv:11). Only once more is the word grace used in the Book of Psalms. "Grace is poured into thy lips" (Psa. xlv:2) and that is spoken of Him, who is fairer than the children of men, our Lord Jesus Christ. In Him and through Him the grace of God is made known. "For the grace of God that bringeth salvation unto all men, hath appeared" (Titus ii:11). It has appeared in the Son of God. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John i:17). "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory of the only begotten of the Father) full of grace and truth" (John i:14). "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii:9). His love, which passeth knowledge, brought Him down from Heaven's glory. Love made Him lay His glory by. It led Him from the manger to the cross—the cross where He gave Himself; and God spared not His own Son but delivered Him up for us all. The cross where He who knew no sin was made sin for us; the cross where He bore our sins in His own body, where He died for the ungodly, the just for the unjust—it is the blessed work finished there which has opened the floodgates of grace and glory, to rush forth now, fathomless, limitless, eternal. Blessed be God! His grace that bringeth salvation unto all men, hath indeed appeared. What grace! and what a salvation! Both grace and salvation are unconditional, perfect and permanent. "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

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

should boast" (Ephes. ii:8-9). "After the kindness and love to man of our Saviour God appeared, 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, whom He shed on us abundantly through Jesus Christ our Saviour" (Titus iii:4-6). "Being justified freely by His grace through the redemption that is in Christ Jesus". (Rom. iii:24).

And thus He giveth grace, and such grace! to all who accept Him and trust on Him as their Saviour and only hope. What grace He giveth we discover as we walk in His gracious fellowship. The grace which has saved us also instructs us to deny ungodliness and worldly lusts; that grace gives power to live soberly, righteously and godly in this present age. Grace it is which keeps, supplies all needs, gives comfort, strength; leads on, higher and deeper. Yea, it is all grace, nothing but grace. "Out of His fulness have all we received, grace upon grace" (John i:16). The word grace is found one hundred and twenty-five times in the New Testament. So familiar to us are the words of greeting, "Grace to you"—"Grace be unto you"—"The grace of our Lord Jesus Christ be with you"—that we think over it but little. Yet what a meaning it ought to have for us! His grace He giveth is with us, for us, about us, above us and in us. His grace is sufficient to all circumstances. It never faileth. Then the throne of Grace to which we can come boldly! And there are riches of grace, gifts of grace, the glory of His grace into which His Saints but little enter.

Grace is ever with His people, and with it power if we walk in obedience; and especially in humility and lowliness. "Surely . . . He giveth grace to the lowly" (Prov. iii:34). "But He giveth more grace . . . He giveth grace unto the humble" (James iv:6). "For God resisteth the proud, and giveth grace to the humble" (1 Peter v:5).

And He who giveth grace giveth glory also. His grace is glory, and His glory He giveth will be grace. Even the rewards we shall receive in glory will be "to the praise of the glory of His grace." What a glory it will be which He

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

will give! None of us know the full meaning of that blessed Word which came from His lips: "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." What a place it must be which He has been preparing! What glory awaits us there! And when He has prepared all, when all mansions are garnished and ready—what joy it will be for Him to have us there and for us to be with Him! All His glory He received from God will be ours with Him. He told the Father even before it had all been bestowed upon Him: "The glory Thou gavest Me I have given them" (John xvii:21). Let us rejoice in the Lord who giveth grace and glory. Grace now and glory when? In a moment, in the twinkling of an eye.

✠

The Hezekiah Way

"And Hezekiah received the letter . . . and read it; and . . . went up . . . and spread it before the Lord" (2 Kings xix:14). Thus good Hezekiah did when the enemy threatened and blasphemed and trouble hovered over him. He spread the whole matter before the Lord. The Lord knew all about it before Hezekiah ever appeared in His presence; Hezekiah might have said, as some foolish people say in our days, there is no need to tell the Lord, for He knows. Hezekiah exhibited faith. Faith put it all into the hands of the Lord. It is this, which honors God, in which He delights. Many of God's people have troubles and perplexities in these days. The enemy presses hard. Difficulties in business, trials, sorrows and disappointments are the experiences through which we constantly have to pass. Burdens and cares come upon us. But oh! the blessed secret of the sanctuary! It is the way which is open for us His beloved children, to come to Him and "spread it before the Lord." In the days of His flesh, how He welcomed the poor, the needy, the sorrowful, the sad, the weary and the heavy laden! He enters still into all the experiences of His own and loves to have them come to Him with their troubles. How we must grieve Him, when we hold back and try to overcome our troubles in our own strength!

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Learn to take all into His presence. No matter how small and insignificant a thing may be, it is good to lay it before Him and ask His counsel, His direction, His guidance. Take it now to Him, whatever troubles you, and when you have told Him and acquainted the Lord with your burden, His own peace will flood your soul. Oh! for more reality in this most precious way open to faith!

"There is no sorrow, Lord, too slight
To bring in prayer to Thee;
There is no burd'ning care too light
To wake Thy sympathy."

✠

His Prophecy

The omniscience of our Lord while walking among men is seen everywhere in the Gospels. He was not, as some foolish infidels have said, "a mind-reader," but He displayed the omniscience of His Deity. He knew the thoughts of men; He knew the plottings of His enemies. His omniscient eye saw a piece of money in the bottom of the sea. And He knew the future. He predicted the siege of Jerusalem, the fate of the city, the dispersion of the nation. He outlined the characteristics of the present age; He spoke of the wars, the rumors of wars, the unrest, the lawlessness which should come during this age, down to its very end, as well as of the famines, the pestilences and the earthquakes, and the great tribulation, which precedes His second, visible coming.

But there is a forecast which is not so well known. Our Lord predicted the very course of the rationalistic Criticism as it should come to pass. This we find in John v: 46-47. "For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" To this may be added His words in connection with the story of the rich man and Lazarus. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi:31). The rationalists among the Jews evidently doubted Moses. It is a remarkable thing that the present day destructive criticism started with the rejection of the writings of Moses. The man who is the father of this modern form of infidelity was

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Dr. Astruc, an infidel and grossly immoral man. The rejection of the authenticity of the Pentateuch and the Mosaic authorship is the corner stone of Criticism. Our Lord emphasizes this fact and speaks of unbelief in the prophets. If any one does not believe in the writings of Moses, he must also reject the testimony of the prophets. Then He shows that those who do not believe Moses' writings, who wrote of Him (a fact which Critics deny) would not believe His words, and finally even if one rose from the dead, they would not be persuaded to believe.

This is exactly the course which modern infidelity has taken. First the denial of the fact that Moses wrote; followed by a denial of the message of the prophets; then the rejection of His own words and finally unbelief in Him who rose from the dead. It is a remarkable forecast of the trend of modern infidelity, known as "Destructive Criticism."

✠

A New Englander's Testimony

Thomas Shepard was minister in the church at Cambridge, Massachusetts. He died there in 1649. In his book on "The Parable of the Ten Virgins" he gives a glowing testimony on the blessed hope, a different testimony from that given in Cambridge in these days. On page 88 and 89 (Edition published in 1660) he says:

"The espoused and beloved of the Lord looks out for His coming now. He hath left them as orphans in the world, He hath divers of His elect yet to bring home, and then they know He will come, and this day they look for. As Christ expects it also (Hebrews x:13). By the same Spirit they look for it.

"This is that which Christ so oft presseth on His disciples, foreseeing the slumbers of the world, to be ever watching for His second coming; and hence these alone are counted blessed (Luke xii:37, 38). The duration of the world from the first to the second coming, is but as it were a night divided into several watches; the Saints are the watchmen of the world, who look for the daylight, though it be long,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

'tis but a night; it will be morning. All the rest are like birds at their chaff. And hence He tells them the reason of the uncertainty of His coming. They are Evangelical commands with which there goes power. Look through all the primitive church, they had all this stamp (1 Cor. i:5)—waiting. (1 Thess. i:10) 'to wait for Christ from heaven.' Nay (Hebrews ix:28) 'Looking for Him.'

"Because they really see and foresee such a day (2 Pet. iii: 3, 4) in the last days shall come scoffers, saying, where is the promise of His coming? All things are as they were, and hence they live in their lusts. Men that live on land, and love the smoke of their own chimneys, never look out to other coasts or to another land. But seamen that are bound for a voyage, and have a pilot with them that hath seen the coast, they look for it. So men that live in this world, and enjoy themselves here, look not after Christ nor His coming, but they that have a pilot, the Spirit, to show them this day, and are bound for another world, look for it."

Many of the Puritan preachers in New England during the XVII century had much insight in prophecy.

✠

The Two White Horses

Twice in the book of Revelation a white horse is mentioned. The one is galloping over the earth and the other comes out of heaven. Are there white horses in heaven? Certainly not. These white horses must be interpreted, as everything else in this book, symbolically. The white horse, and he who sits upon it, is symbolical of conquest and victory. The victorious generals of the Roman armies always entered the great city of Rome upon a white charger.

The first white horse in Revelation is mentioned in chapter vi:2. "And I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering, and to conquer." This vision is seen when the Lamb opens the first seal of the seven sealed scroll which He received from the Father's hand.

We shall not burden our pages with the different views

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

postmillennial writers have expressed as to the meaning of this vision. Nor shall we speak of what the school of the historical interpretation has made of it—purely guesswork. Some teach that this white horse rider is the Lord Jesus Christ. Others say he signifies a great world conquest for Christ. Both views are wrong

This rider is followed by three other horsemen. One upon a red horse and he brings a horrible war. The third horseman upon the black horse brings famine and the fourth rider upon the pale horse means pestilence. This is sufficient evidence that the first horseman cannot typify Christ, for when Christ returns, the mighty conqueror, He does not bring war, famine and pestilence, but with His coming these things will surely disappear.

The rider upon the white horse in this chapter symbolizes the false Christ, that arch imitator of the true Christ. He appears after the true church has left the earth, and he begins his work by a great and a bloodless conquest. It is evident from the work of the red horseman, who follows, that this rider upon the white horse accomplished a false peace among the nations, for we read that the second rider "takes peace from the earth." It will be the first great work of the rider upon the white horse to produce a mock peace, soon followed by world wide wars, famine and pestilence. This exposition is fully established when we consider the words of our Lord in His Olivet Discourse.

In the beginning of the twenty fourth chapter of Matthew when our Lord speaks of the end of the age, for which we are still waiting, He mentions first false Christs, then wars, famines and pestilences. He gives us the key to the sixth chapter of Revelation, for this chapter marks the beginning of the end of the age.

The second rider upon the white horse in Revelation is our glorious, victorious, returning Lord. There can be no doubt about it.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

crowns (Literal: diadems); and He had a name written, that no man knew, but Himself. And He was clothed with a vesture dipped in blood, and His name is called, the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a 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. And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords" (xix:2-16).

Such will be the great spectacle the world will behold some day when He comes the second time and brings His many sons with Him to glory. When He is manifested we shall be manifested with Him in glory.

✠

Darwin's Rebuke

In 1832 the naturalist, Charles Darwin, went around the world in the ship *Beagle*. He spent several weeks on the coast of Terra del Fuego in South America. His description of the people is full of horror. He represents them as the very lowest type of humanity he had ever seen. They were savages of the lowest degree and quality. No civilized man dare approach the shore. The wise and prudent naturalist left the coast, declaring the inhabitants to be beyond the reach of civilization.

One day a little babe was found lying in the streets in Bristol, England. It was taken to a workhouse. It was found on St. Thomas' day; they called it Thomas. It was found on a street which connected two bridges, so they called it Thomas Bridges. It was brought upon the public bounty. The boy reached early manhood with a heart aglow with the love of God. He longed to become a missionary. He offered himself to the Church Missionary Society, was accepted and sent to the very people whom Mr. Darwin thought to be too low to admit of civilization. Bridges was heroic. He lived among these people in peril of his life. He studied their curious vocal tones, reduced them to form, translated into it a part of the story of our Lord's life. They

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

read it—were melted by it. They cried for more—he gave them more. They read, believed, were subdued, civilized and Christianized. In 1870 Mr. Darwin wrote to the secretary of the society: "The success of the Terra del Fuego mission is phenomenal."

The inventor of the exploded evolution theory thought evidently when he saw these naked Indians and the viciousness, that he had found the missing link. But God manifested His power through a weak, abandoned child, in bringing to them the Gospel by which they were saved and delivered from the power of Satan. They catch monkeys, dress them up like men, teach them to use knives and forks, and monkey after man and his ways; but when all is done they are still monkeys, nor will they ever be anything else than apes. Oh! the folly of that infidel theory!

✠

The Triumphs of the Gospel

How wonderfully the Gospel of Jesus Christ has demonstrated itself as the power of God unto salvation to every one who believeth! It has manifested its supernatural power in every continent, among every nation and every tribe. Wherever it has been proclaimed, among the fiercest cannibals in the South Sea Islands, in darkest Africa, among the lowest and degraded Fetishists and Polytheists, the cruel Indians of North America and the proud Hindus with their boasted philosophies, the miracles of grace and power followed. What civilization by cruel force could not accomplish the preaching of the Gospel has achiev. And wherever the same Gospel is preached, the Gospel which laid low the idol temples of Rome and Greece, which swept heathendom out of the forests of Germany, Scandinavia, France and all other European countries, the same results follow. But it must be the Gospel written by God's eternal love in the cross, in the sacrificial death of His Only Begotten Son, our Lord Jesus Christ. Have there ever been such results of real salvation by the preaching of the missionaries of modernism? We wish the test could be made. Let six graduates of the Union Theological Seminary of New York City, who do not believe in the Virgin-born Son of God, and in His atoning

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

death, be sent forth to some tribes in central Australia. Let them go there with their efforts of helping them to climb higher on the ladder of evolution and teach them their wishy-washy infidel theories. Will there be any results? None whatever!

Every year thousands of tourists visit the Hawaiian Islands, but few Christians know anything of the triumph of the Gospel among the Hawaiian heathen in the first part of the nineteenth century. We quote one:

"Kapiolani, of the Hawaiian Islands, was the most noted among female chiefs, and had large landed possessions. When first seen by the missionaries she was seated on a rock oiling her person, and was found to be dark-minded, superstitious, intemperate, repulsive. Yet, when the Gospel touched her heart, this degraded daughter of heathen kings was found attending the place of prayer, becomingly dressed, dignified in deportment, devout and meek, but resolute and courageous. She received the messengers of the Lord at her house with the courteous cordiality of Lydia, and with them planned for the improvement of her own people in condition and character with the ardor and candor of Catherine of Sienna. Like Catherine, she was inspired with the heroism of a reformer. From the sanctuary of Keave, the sacred house of deposit, she bore away the royal relics which were worshipped with divine honors, and hid them in inaccessible caves near the head of the bay in the side of a precipitous rock. When Charles S. Stewart, chaplain of the United States ship of war, "Vincennes," was leaving Kaawaloa at midnight, she insisted on going with him to the shore, that with warm hand-shake and many tears, she might accompany him to the ship, as Ephesian elders did with Paul. This heroic woman, with her husband, strove to uproot the most tenacious idolatrous notions and customs. Without counting costs to herself, she put down murder and infanticide, theft, lust and drunkenness. And when, in 1841, she died, had no other gem for the crown of the great Conqueror been dug up on Hawaiian soil, this woman's conversion sufficed to prove that the Gospel is, as truly as in Apostolic days, God's power unto salvation.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"One act of her life will ever stand out in conspicuous pre-eminence. She knew that the famous crater of Kilauea was believed by the people to be the residence of the awful goddess, Pele. The superstitious hold of this goddess upon the people must be broken. And she determined to lay hold upon the very pillars of this temple of the Hawaiian Dagon and bring down this superstition into ruin. In 1825 she made a journey of a hundred miles to this volcanic crater, and there openly defied this false deity, at her throne and shrine. She not only refused to offer even the sacred bean as a propitiatory offering or in any way avert or appease the wrath and power of Pele, but she made the crater ring with the praises of Jehovah, as she sang hymns to the only true God. She had made the journey on foot with numerous attendants, who were awe-struck at the open indignity with which she defied the dreaded goddess. And those who know with what awful terrors such pagan deities are clothed in the common mind, and with what tenacity these superstitions continue to hold even professed converts, can imagine what holy courage faith must have begotten in this Hawaiian heroine. It was eleven hundred years before her (723) when Boniface at Geismar in Upper Hesse, boldly, with axe in hand, hewed down the gigantic and venerable oak sacred to Thor, the Teutonic chief god, defying the superstitions which held the people in bondage. As blow after blow fell, the pagans look to see the bolt of the angry god smite dead the bold profaner. That was a heroic deed, but Boniface had never been under the thrall of this idolatry, and had no superstitions of his own to fight. But this woman was herself only just delivered from the chains of lifelong idolatry, and had no band of helpers around her to encourage and share her act of open profanation."

✠

To Save Christianity

Mr. Peter Ainsley, a minister of the Church of the Disciples, also known as "the Christian Church" or "The Campbellites," said at the General Convention of his denomination:

"If Protestants do not get together, Protestantism cannot

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

possibly survive, and if Protestants and Catholics do not unite, Christianity is doomed. And in one thousand years Christianity will have passed from the earth as have the religions of the Roman Empire."

Dead Protestantism in the grave of formalism and in the obnoxious decomposition of rationalism, masquerading under the name of modernism, was doomed long ago. Roman Catholicism flourishes still and will continue to flourish. It has right ahead an era of great expansion and a revival in countries where Protestantism is going to pieces. But Catholicism is doomed. Her doom is prewritten in the Bible.

What blindness has come upon the religious leaders of the various denominations that they imagine that Christianity has to be saved by the union of Protestants and Roman Catholics!

Christianity, we do not mean "Churchianity" but supernatural Christianity, the true Church, the body of Christ, one Spirit with the Lord, can never perish. She does not need a Peter Ainsley or any other Peter to save her. The history of the past has fully demonstrated the truth spoken by the Head of Christianity, the Lord of all, "the gates of Hades shall not prevail against her." True Christianity, the Church of the Lord Jesus Christ, has nothing to fear.

✠

Mass Superstition

The daily press brought information that in Malden, Mass., for several weeks almost a half of a million people visited a certain cemetery. There some sixty years ago a young priest had been buried. Suddenly some person who had knelt at that grave claimed to have been miraculously healed of a disease. Then the religious mob advanced by the hundreds and by the thousands and hundreds of thousands. They picked up hands full of dirt and rubbed diseased parts of the body with it; they knelt in pouring rain waiting for some supernatural power to come upon them. Many claimed cures, and as it is in some of the faith-healing meetings, they left their crutches behind, or broke them to pieces, for which they were sorry the next day, for they had to buy new ones.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

It was nothing but a hysterical-mass-superstition, which had finally to be stopped by those in authority. What will a sufferer not do in hope of getting relief! Thousands were sick people and they came to be healed, only to be disappointed in their expectations. But this hysterical crowd does not differ from the same crowds which the pretending faith, or rather fake-healers, of different sects gather. These men and women healers know too well that they are deceiving the people. Thousands had their eyes opened and discovered the fraudulent claims and the lying reports. But they find new dupes, for what will a sufferer not do in hope of getting relief!

Church history is filled with such scenes as transpired at the Malden cemetery, and also with the records of men and women who preyed by their audacious claims upon the unfortunate.

✠

Dr. Ottman Gone Home

Our friend and brother in the Lord, Ford C. Ottman, D.D., went home to be with the Lord on December 15. He was born in Seward, N. Y., August 15, 1859. He graduated from Princeton Theological Seminary in 1884, after which he spent a year in postgraduate work in Edinburgh, Scotland, and Leipzig, Germany. Ordained as a Presbyterian preacher in 1886, he held only two pastorates. He was pastor of the Memorial Church in Newark, N. J., from 1886 to 1903, and pastor of the First Presbyterian Church in Stamford, Conn., from 1903 to 1909. After which he held the offices of President of the Board of Church Erection of the Presbyterian Church and Executive Secretary of the National Service Commission. He was one of the founders of the Stony Brook Assembly and for almost twenty years conducted a summer conference for the Study of Prophecy.

His works, well known to many of our readers, are valuable contributions to Biblical exposition, the three outstanding ones are "Unfolding of the Ages"; "Imperialism and Christ" and "God's Oath." He also wrote two splendid Biographies, the Biography of his life long friend J. W. Chapman and the Biography of Herbert Booth.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

We shall miss him, for we have known him, and have been in close touch with him for over twenty-five years, having attended each one of the Stony Brook conferences; he also frequently spoke in our own conferences in the different parts of the country. He had finished his work and the Lord called His servant home. How the waiting company on the other side increases! They are waiting with us for the great and glorious day of Christ, the day of blessed re-union.

✠

Sensationalism Gone to Seed

The end of the age, the harvest-time, is rapidly approaching, and therefore everything goes to seed as everything does in the physical world when the summer passes. Destructive criticism, modernism, faith healing, various forms of delusions, all go to seed in these days. So it is with sensationalism. Los Angeles is perhaps the place where it is fully demonstrated. Here is a "Church" announcement. It announces the services for January of the St. Paul Presbyterian Church. The first sermon advertised is entitled **"Jack Horner's Christmas Pie."** For January 5th the sermon topic is **"Humpty Dumpty Sat on the Wall."** January 12 the theme to be preached on was **"Baa, Baa, Black Sheep."** January 19th, **"Taffy Was a Welshman,"** and January 26, **"Old King Cole."** Such seedy sensationalism is an insult to the Gospel of Jesus Christ and a disgrace to Presbyterianism. Preachers who do this reveal their own sad spiritual condition. We suppose such themes bring crowds of curious people to confirm the Johannine statement "They are of the world, therefore speak they of the world and the world heareth them" (1 John iv:5).

✠

An Attractive Volume

The brief biography of Martin Boos, the Gospel preaching priest, is an attractive little volume, with a portrait of this remarkable man. We believe this book has a mission, not alone among intelligent Catholics, but also among the mass of Protestants who are ignorant of the true Gospel of our Lord. We hope it may have a speedy and wide circulation. Get a copy, read it and then lend it to your neighbors to read. It will hold their attention.

✠

It is a Gospel Book

The biography of Martin Boos, the Gospel preaching priest, who suffered so much, is more than a biography. It sets forth the Gospel in a striking way and interesting setting. We have heard from a good many of our readers who are enthusiastic about the book.

Dr. Charles R. Erdman, of Princeton, N. J., writes: "You have rendered the Church a real service in writing this biography of Martin Boos. It is a stimulating and interesting story and cannot but arouse a new desire to be loyal to the great truths of the Evangel."

Get a copy and put it in circulation.

✠

Our Hope 36 (1929-1930)

Prayer Privilege

It has been a joy and a privilege to unite with many of our readers in prayer for their physical and spiritual needs and for the salvation of their loved ones. It is pleasing to Him, such an expression of Christian fellowship in prayer. Has He graciously answered? Please let us know. Prayer which is not on the lookout for an answer is not true prayer. While we cannot enter into personal correspondence about Bible difficulties we are always glad to receive letters with requests for prayer.

✠

Our Ministry

God willing, the Editor expects to be, during February, in **Dallas, Texas,** giving several lecture courses in the Evangelical College and speaking elsewhere. We cannot give at this time definite dates covering the spring months. We have received invitations from more places than we could possibly visit. We hope to be in **Grand Rapids, Mich.,** in the Englewood Presbyterian Church, **Chicago.** We have also urgent invitations from **Los Angeles** and **Pasadena** and other places in California. We have promised **Portland, Oregon,** May 18 to 23 and **Seattle, Wash.,** May 25 to June 1. May our Lord continue to guide us and direct us in this ministry. He has done so for so many, many years. But never before have we felt the need of guidance as much as we do today. Help us with your prayers.

✠

The School

The Stony Brook School is in spendid condition. The boys who attend this year are exceptionably fine. God's richest blessing rests upon this institution because the Bible as the word of God is honored and the evangelical faith is unwaveringly taught. The work of the headmaster, "Exploring the Bible" gives a good insight into what the boys are being taught in the four year course. The highest compliments have been paid to our graduates by a number of college presidents, who say that they are the finest specimens of young men in their academic training and their Christian character.

Pray for this great work and also that the financial needs may be met. We are praying for a large fund out of which we can pay the education of boys of missionaries, preachers and widows. We receive many such applications.

✠

Gospel of Matthew

Many Sunday School teachers have procured our large commentary of Matthew because the Sunday School Lessons are taken for six months from this Gospel. We have received several grateful letters telling us what a great help this exposition has proved to be. It is sold at a very low price to Sunday School workers. The work consists of two volumes bound together. Each volume has over three hundred pages. We have just published a new edition, the 27th thousand.

✠

We gladly help you in procuring good second-hand and out of print books at the lowest prices. We have a price list of some choice volumes. Write for it.

Our Hope 36 (1929-1930)

The Book of Psalms

Psalm XLIII.

Judge me, O God!
And plead my cause against an ungodly nation;
Save me from the deceitful and wicked man.
For Thou art the God of my strength;
Why hast Thou cast me off?
Why go I mourning because of the oppression of the enemy?
Send out Thy Light and Thy Truth,
They shall guide me;
Let them bring me to Thy holy hill, to Thy tabernacles.
Then will I go unto the altar of God,
To God with exceeding joy;
Yea, upon the harp will I praise Thee
O God, my God!
Why art thou cast down, my soul?
And why art thou disquieted within me?
Hope thou in God;
For I shall yet praise Him,
That He is the health of my countenance and my God.

This Psalm is closely connected with the preceding one. Here the godly remnant appeals to God that He may act in their behalf. They are in the midst of an ungodly nation, their apostate, unbelieving brethren. Jewish apostasy will be as pronounced in the close of the present age as Gentile apostasy. We see this in our times, a faint shadow of what is yet to come. Judaism has its conservatives and its modernists, its orthodox and unorthodox. A portion clings to the Messianic hope, the vast majority are materialists who reject the faith of their fathers and are practically infidels.

Modernistic Christendom often joins hands with modernistic Judaism. The "Christian" preacher exchanges pulpits with some Jewish Rabbi; both are one in the denial and rejection of the Christ of God. They speak of "union" and "fellowship." But this is only the beginning of the end, when there will be a complete apostasy among both, Gentiles and Jews; among the latter, however, there will be a godly remnant, the hope of the nation, and in that remnant the promises of God will be finally consummated. It is then this remnant whose prayers we read so often in the Psalms and who appeal here to God to plead their cause against the ungodly nation.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The deceitful and wicked man is the false Messiah, the man of sin, the Antichrist. He appears as the heading up of iniquity and apostasy. His hatred will be directed against the godly in Israel. As Satan fought the church and tried to make it perish from the face of the earth, so the false Messiah, energized by Satan, will try to exterminate this godly remnant. Satan knew that God's purposes are linked with the Church; he knows that this godly remnant constitutes the redeemed nation of the future; hence his hatred and his persecution. But as the gates of Hades could not prevail against the Church of Christ, so Satan cannot destroy the sealed ones of Israel (Revelation vii).

Their prayer then is for deliverance from this man of sin. So great will be their troubles that they imagine they are forsaken of God.

Their prayer "Send out Thy Light and Thy Truth" is very suggestive and blessed. They need light and truth. They want to be lead back to the holy hill and to the tabernacles, where they can praise and worship the God of Israel. But who will accomplish this for them? How will light and truth come to them in their death struggle?

The Lord Jesus Christ is both, the Light and the Truth; He is God's Light and God's Truth. They do not know what they are really praying for, but it is a prayer for Him to come, the Shepherd of Israel. And when He comes He will bring light, for He is the Sun of Righteousness, promised to rise over the land and the people in that day. He will end the lie, for He is the Truth, and with the breath of His lips destroy the wicked one.

Their prayers will then be answered and their long expected King will lead them back and they will worship Him in the beauty of holiness, for they will look upon Him whom they pierced, and Ezekiel's promises will be fulfilled, "a new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments. And ye shall dwell in the land that I gave to your fathers" (Ezek. xxxvi:26-28).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Once more they comfort themselves with the blessed words found twice in the forty-second Psalm.

(To be continued, God willing)

Shadows

You cannot hold a shadow,
It is not tangible,
You cannot bend or break it,
It is not frangible.

And yet it has its lessons,
And teaches them full well.
To all who wish to learn them
Its secrets it will tell.

Like sorrows and life's trials,
The while we face the light
Our shadow is behind us,
And truly out of sight.

When shadows go before us,
'Tis when we've turned away
From God's life-giving sunlight,
And turned to night our day.

When Sol has reached his zenith,
His greatest light and heat,
Our shadow's where it should be
'Tis cast beneath our feet.

And so with all life's trials,
'Tis when we face the light
Our troubles are behind us,
Completely out of sight.

And when beneath God's fulness
Of perfect light, we meet
Him there, 'tis then our sorrows
Are underneath our feet.—*Helen McDowell.*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

False Protestantism

(A Preparation for the End)

By G. A. Griswold

Soon after the arrival of the true Church in heaven false Protestantism, uniting with Rome and numerous false cults, will attempt to establish the kingdom without the King. Already so-called Protestants, forgetting the reformation and the faith of the martyrs, are making overtures to Rome, seeking reconciliation. Some have gone so far as to install confessional boxes and to say mass, and a large number of Angelican priests have forsaken the Church of England to receive Roman orders. It is a common thing today to see Jews, Roman Catholics, Unitarians, Congregationalists and Christian Scientists all on one platform, calling each other "brother" and denying every fundamental doctrine of the Christian faith. Federated councils, inter-church world movements, Brotherhood conferences, Round Table discussions and mammoth church unions are the order of the day.

Alas for the poor professing church! What a sad spectacle to behold. Shorn of her strength through worldly affiliations and compromise with evil, she is now ready to listen to any program that will replenish her coffers and fill her pews. So Satan holds forth his age-long bait, UNITE, UNITE; it doesn't make any difference WHO you unite with so long as you UNITE. Saint of God, Beware! It's the great federation, the coming get-together. It means compromise! It spells confusion! It ends in Babylon. It's ripe for judgment. Stay out!

One is sickened today as we behold an unregenerate clergy disgracing the pulpit by having movies, county fairs, box socials, free lunches, grab-bags, card-parties and money raising bazaars in the house of God. One minister went so far as to have a dance in his church called "the dance of the incarnation." Another had the unveiling of a statue of the "missing link." A cordial invitation is extended to talented concert singers, grand opera stars, movie magnates and shady politicians to express their views on religion. The advertising matter of these churches fills the columns of

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

our papers with their disgustingly sensational attractions; all in a mad scramble to get the crowd. The topics of their sermons prove their unfitness for the position they claim. These are a few of the topics: "Scientific Thinking"; "To Fly or not to Fly"; "Where do we go from Here"; "Shall we continue to Dance"; "Has God got your Number"; "Pussy Cat, Pussy Cat, Where have you Been"; "The Wild West Man"; "Hollywood Night Life"; "God and the Grocery Man"; "Elmer Gantry"; and "The Man Nobody Knows." And so we could go on naming the useless trash paraded in the name of religion. So denominationalism struggles to gain an unconverted membership to whom they present no message of salvation. "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" (Matt. xxiii:15).

A Congregational Minister in San Diego, California, is presenting a young woman who played in the Hollywood Passion Play for three successive seasons. She depends entirely on the adaptation of colored veils, intonation of voice and facial expression for the portrayal of her different roles. For the suspicious Pharisees she clothes in red; the woman who touched the hem of His garment she portrays in blue; portraying Jairus, the prosperous ruler, she clothes in black and gold. This young woman does not hesitate to portray the character of Christ, and is said to combine the dignity and majesty of the Son of God with the tender friendliness of the Man of Galilee. Such is the brazen audacity of sinful men and women acting out His miracles, repeating the very Words of Life and then denying Him a place in their hearts through His redemptive work.

Furthermore no one who truly knows the Son of God would dare to imitate Him or usurp that role which is His and His alone. Those who do it are ignorant of His true nature and personality. What hollow shame! What mockery! What superficiality! A woman masquerading as a man, and that the Son of Man, the Lord of Glory! So much for the human heart which is desperately wicked and deceitful. Is there any limit to which man will not go?

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Ministers have been completely swept off their feet by Cecil B. DeMille's super-production "The King of Kings." Complimentary tickets were issued and many ministers responded by being present. They went back to their churches and invited the whole membership to go. Brethren, this is a tremendous campaign to commercialize Christ! Passion Plays, Easter Pilgrimages and sacred pageantry would be received more quickly than the preaching of the Gospel which brings conviction of sin and informs as to the remedy. What a sad day for the church when the movie world can say to the church, you have failed in putting over your program; let us show you how.

The church has forsaken the Gospel of a crucified and risen Saviour and is sponsoring these worldly methods to attract the people. Many of the plays and dramas are very beautiful in appearance, educational in project, spectacular in display, unsurpassed in costume, unexcelled in scenery, dazzling in effect and arranged for on a tremendous scale irrespective of cost. But many who partake are not true Christians at all, and the whole affair is not pleasing in God's sight.

God has laid down expressly in His Word how Christ and His work is to be presented to mankind. The Good News or Gospel was to be preached. "Faith cometh by hearing and hearing by the Word of God." The message to be preached was that Christ died for our sins. "All have sinned and come short of the glory of God." That He rose again for our justification; being justified freely through the redemption that is in Christ Jesus, and that "without the shedding of blood (which He poured out for mankind) there is no remission of sins." It is because this glorious emancipating Gospel has not been preached that we have the conditions described above.

Another evidence of misguided zeal is the seeking to out-do each other in the building program of cathedral-like churches. For this millions of dollars are solicited from all quarters. Even the world is asked to give and the membership forced to carry a heavy financial debt and multiplied mortgages to assist in this gigantic show in the flesh. Most conspicuous of

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

these is the skyscraper church of St. John the Divine which, when completed, will represent an investment of thirty million dollars. The Rockefeller-Fosdick church is to cost five million dollars, while the new Presbyterian church is to be built at an expenditure of six million dollars. The Jew, not willing to be left behind, is building temple-like synagogues costing from one to eight million dollars. In these monster edifices no expense is spared to make them attractive to the public.

I cannot see why the useless extravagance in spending millions of dollars for buildings, with electric revolving crosses, when there is no Christ on the inside. There is a church here where the lighted cross revolves on the outside while the minister reviews secular novels on the inside. Oh, to think that ministers so-called can drift so far from the truth and waste precious time while the destiny of the souls who listen hangs in the balance. I ask the question, "Are these men saved?" Are they true servants of God or are they false prophets? Have they tasted of the saving grace of God? Has Christ washed their sins away? Does the Holy Spirit of God dwell in them? It would be far better if some poor layman would read a whole chapter of Scripture and expound it to the best of his ability than to go on and be deceived by these ecclesiastical knaves.

It seems as if nothing will stop the mad building rush. So up go new churches; each denomination vying with the other for world recognition. The world is invited in and made comfortable. Smoking-rooms, gymnasiums, swimming pools and card-rooms are being added as a part of the church as well as spooning parlors for the young sheiks and flappers. What an abominable mess! What are these people trying to do? Are they not aware that "God dwelleth not in temples made with hands"? Do they not understand that the Christian is a pilgrim and a stranger in this world? Can it be that they have overlooked the fact that our citizenship is in heaven from whence we look for our Saviour? Have they never read that the Founder of Christianity "had no place where to lay His head"? Do they realize that John wrote "love not the world, neither the things that are in the world.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

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 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 for ever."

At the time of writing, the Presbyterian-Methodist-Episcopal merger is under way, pooling twenty-four million adherents and approximately one billion dollars worth of properties. Many churches in Canada have already united. Others are anticipating.

The great compromise is on. The cry is "Unity for strength, let's get together." And the great slogan is "Be careful what you say; don't offend anybody." Farewell, Gospel! Forward, Modernism! Welcome, Philosophy! Hail, Evolution!

No wonder eleven thousand so-called evangelical churches failed to win a soul to Jesus Christ last year. This proves conclusively that there are eleven thousand preachers who are unsaved or else so horribly backslidden that "they wist not that the Spirit has left them." It also proves that we have eleven thousand communities where people will stand for such spineless preaching. It is time these would-be preachers climbed down from their self-appointed pedestals and made way for those who preach the Gospel of our Lord and Saviour Jesus Christ. "Woe be to the shepherds that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. There-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

fore, ye shepherds, hear the word of the Lord: As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; Therefore, O ye shepherds, hear the word of the Lord; Thus saith the Lord God; *Behold, I am against the shepherds; and I will require my flock at their hand.*"

So the professing church with its spurious gospel which is not a gospel has linked itself with humanitarian institutions, secret organizations, dramatic societies, charity clubs and literary movements in an effort to produce community uplift and civic righteousness.

Such is False Protestantism; has a name to live but is dead; neither hot nor cold. She is increased in this world's goods; rich in buildings but not in faith. She has great orators, but no great soul-winners. She is carnal; not spiritual. She is devotional, not scriptural. She cries, "We have need of nothing in this enlightened day." She parades her knowledge and philosophy before poor sinners dead in trespasses and sins, for whom she has no message of salvation. She is a great Laodicean nauseating mass of profession whose well-oiled machinery produces nothing for God.

Christ who died for her cannot obtain an entrance, so He stands at the door and knocks, not waiting for the church to open its door, but for any man—individual acceptance. Yes, if any man will open I will come in. He promises supping and communion to those who open.

O Jesus, Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass a threshold o'er;
We bear the name of Christians,
His name and sign we bear:
Oh, shame, thrice shame upon us!
To keep Him standing there.

This Son of God who is the Beginning of the creation of God, the Amen, the Faithful and True Witness, counsels them to buy of Him gold tried in the fire, to be rich—white raiment to cover their nakedness and eyesalve so they may see. Repent! Repent!! Repent!!! O False church, rend

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

your hearts and not your garments; open your heart. O professor, before it is too late and you hear his cry, "Depart from me, ye workers of iniquity, I never knew you."

Friend, are you saved, happy and free from your sins? Have you accepted God's offer of salvation? Or are you drifting with this great mass of outward profession to tribulation and judgment?

The Father's Love

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."—Luke xv:20.

It was hunger, not love, that drew the prodigal back to his father. There was no high nor disinterested motive in his return. He stayed away as long as he could; he only came back when he could not help himself. It was was not the thought of his father, but of the plenty of his house, as contrasted with his own want, that led him out of the far country to seek his father's face. So with the sinner. It is want, misery, danger, not love nor any noble motive that leads him to seek the face of God. How foolish the thought of those who would shrink back from God because they have not come to Him with a pure and disinterested motive! But it is with the Father that we have now specially to do. (1) Paternal watchfulness and far-sightedness; (2) paternal haste; (3) paternal compassion; (4) paternal tenderness; (5) paternal reconciliation.

I. Paternal watchfulness and far-sightedness. "When yet a great way off, his father saw him." He had doubtless been watching; "this man looketh out for sinners." How quick-sighted is the paternal eye, made keen and clear by the yearnings of the paternal heart. The figure seen thus far off was no doubt very unlike his boy; it was one of rags, and filth, and disfigurement. Yet it is recognised. There is my son at last! Poor wanderer, God's eye is on you in yon far land of famine. He has not forgotten; He has his reasons for not coming out and taking you back by force, like the shepherd the sheep; for

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

He wants your heart, and that cannot be won by force or gold, yet He is on the outlook for you, however far off you be.

II. Paternal haste. "He ran." The son was coming to him, yet he ran to meet him, eager to shorten the distance. He did not keep state or ceremony. He did not think of what might comport with dignity or with offended authority; he did not wait nor move slowly towards him; he ran, as if every inch of distance or moment of separation were intolerable. What eagerness to meet did that haste imply! What heedlessness of all ceremony! No fear of seeming too eager; no thought of thus encouraging sin, or making the prodigal think lightly of his wickedness. Haste was the best for the prodigal, as well as most congenial to his own feelings. What a rebuke does that word "ran" furnish to those who think that a sinner can come to Christ too soon; can be reconciled too quickly. God runs, sinner, to you, will you not run to God? He makes haste, oh, make you haste.

III. Paternal compassion. 'He had compassion." It would seem as if the pity were stirred by what he saw. The nearer he came the more he had compassion. The rags and filth, instead of repelling him, only awoke still more his pity. Instead of turning away from the loathsomeness, his paternal heart was moved by the sight of it. As we read that Jesus, when He saw the multitudes, was moved with compassion, so was it with the father here. Poor wanderer, you need not then try to cover your rags, or to hide your filth, or to try to make yourself more like what you were in order to attract your father. It is just that which you are which excites his compassion. Your wretchedness, ignorance, defilement, squalor, will be no obstacle. They awake his pity. Go to him then just as you are, and see if his compassions are not infinite. Whoever and whatever you may be, He pities you. The tears of Jesus over Jerusalem are the expressions of that pity,—sincere, and true, and deep.

IV. Paternal tenderness. "He fell on his neck." So

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

was it when Jacob and Esau met; Joseph and Benjamin. Falling on another's neck is the expression of tender love, —love that, for the moment, cannot express itself in words, but buries its face (and with it, past grief and present joy) out of sight on the neck of the beloved one. Ah this is tender love! He fell on his neck! It is the tender love of God. Yet all these manifestations of human love, these tokens of family endearment, are poor to express his unutterably earnest yet tender grace. In listening to God's gospel we too often feel as if it were the mere intimation of his consent to our salvation, implying but a cold willingness to save us from hell. How much we mistake. His is true parental fondness, pity, tenderness, yearning; his is the eagerness to bless us, which words cannot express. Yes, God is in earnest in his tender love.

V. Paternal reconciliation. "He kissed him." This is the completion of the whole—the consummated and manifested reconciliation. There is the kiss of affection,—Jacob kissing Joseph's sons; the kiss of sorrow,—when the disciples fell on Paul's neck and kissed him; the kiss of reconciliation,—when Jacob and Esau kissed, and when righteousness and peace are said to kiss each other. How much is implied in that paternal kiss,—love, joy, pardon, pity, reconciliation. Thus God comes up to the sinner with the fulness of reconciliation in his heart. He does not stay to be entreated, or pleaded with, or persuaded. He hastens up to us, and embraces us in the fulness of his heart. Ah, this kiss is the seal of pardon to the prodigal, and it is this kiss that He is longing to imprint now on your polluted lips! He comes up to you with the reconciliation of the cross, for He is reconciling the world to Himself, not imputing unto them their trespasses.

The History of the Sons of God

The name, sons of God, is used of other beings besides New Testament believers. Angels are called sons (Job xxxviii:7); so is Adam (Luke iii:38); so is Israel (Hosea i:10). Yet believers possess that name in a deeper, fuller sense,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

by reason of their higher standing and their closer union with the Son of God, Jesus Christ our Lord (1 John iii:1; Romans viii:17, 29; Rev. xxi:7).

The history of these sons, these heirs of God and joint-heirs with Christ, divides itself into the following parts.

I. Their past eternity. They had a history ere they were born, before they ever existed; not conscious to themselves, but truly before God and in the purpose of God. Romans viii:29; Ephesians i:3, 5; 2 Timothy i:9; Rev. xvii:8 are the passages in which the history of the sons and saints of God is traced to that eternity in which only God existed. Even then, before the foundation of the world were they sons of God by anticipation; sons of God in the Father's eternal purpose. How marvelous, how glorious their history!

II. Their unregenerate life on earth. They were born no better than others; shapen in iniquity; children of wrath; able to claim kindred only with the first man, only with the flesh and with earth. There was no trace of sonship, no linament of the Father in heaven. But all walking according to the course of this world; hateful and hating one another; hearts filled with enmity against God.

III. Their Adoption. In God's purpose this adoption stood from eternity; but it was seen when they passed actually out of the family of the evil one into the family of God. When they were begotten again they became children of God, receiving the name, the privileges and all the rights of sons. Let us note the different statements of Scripture as to these things.

I. They are begotten again (1 Pet. i:3). They are born of the Spirit (John iii:5), born from above.

2. They believed (Gal. iii:26). They pass out of the region of unbelief into that of faith. In believing they become the children and sons of God.

3. They receive Christ (John i:12). They accept the Father's testimony to Him as the Son of God, and the Christ of God.

4. They get the name of children and sons (1 John iii:1). This is now their name given by God Himself.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

5. They receive the Spirit of Sonship (Rom. viii: Gal. iv:5, 6). They have received the Holy Spirit. He has quickened them and sealed them. By the Spirit of Sonship they cry now "Abba, Father".

6. They are led by the Spirit (Rom. viii:14). They are no longer their own guides, they are led by Him and have the power to walk in the Spirit.

7. They are chastened (Heb. xii:7). A Fatherly and gracious discipline is their lot. Chastisement is one of the badges of sonship.

8. They are brought to glory (Heb. ii:10). Whom He has justified them also He glorified. Glory, eternal glory is the goal of the entire family of God.

9. They are ultimately made like Christ, the Son, Himself (Rom. viii:29; 1 John iii:2). Full conformity to the Son of God in His resurrection glory is their destiny and their privilege. We shall be like Him for we shall see Him as He is.

10. They shall be in the Father's House (John xiv:1-3; Revelation xxi:3-7).

IV. Their time of obscurity. While on earth they are hidden; men's eyes are holden so that they do not recognize them; they are in disguise, the world does not believe that they are what they claim to be, or that their prospects are so very glorious. Their life is hid in Christ with God. It doth not yet appear what they shall be. They do not wear the raiment either of sons or kings. They are strangers and pilgrims. This is the day of their obscurity and non-acknowledgment of men. As it was with their Lord, so with them. He was unknown and unrecognized; nay, despised and rejected. This is the discipline through which they are passing; this is the manner in which they glorify the Father upon earth; this is the trial of their faith. Are we content with obscurity? Or do we wish to have the world's, yea the religious world's applause and approval?

V. The Manifestation. The obscurity does not last for always. The day is coming when the disguise shall drop off, and their royal robes display themselves; when He who is their life shall appear they shall appear with Him. Then

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

shall they be like Him to whom they adhered in the day of sorrow and rejection. But let us see—

1. What this manifestation is (The word is the same as in 1 Cor. i:7; 2 Thess. i:7; 1 Peter i:7, 13; iv:13). It is revelation, or outshining, or transfiguration. They are in this conformed to their Lord. They were like Him in their obscurity; they shall be like Him in their manifestation. It will be transfiguration glory; resurrection glory; royal glory; bridal glory; priestly glory. What a contrast between the obscurity and the manifestation will be presented in that day of unveiling, when they shall shine forth as the sun in the kingdom of their father. What a future is ours!

2. When shall the manifestation be? In the day of Christ's appearing; not on the day of death. The soul of the saintis blessed when he dies; he is with Christ in Paradise; but still the glory is not full, and the body is still in the grave; the grave is part of our obscurity. But when the Lord descends from heaven with the shout, then the dead in Christ shall rise and we shall be changed.

3. How long shall the manifestation be? For ever. A whole eternity of glory. Our obscurity was but a day; our glory is everlasting. We are to shine as the brightness of the firmament, and as the stars for ever and ever.

Let us walk worthy of our glorious calling; content with present obscurity and shame—"passing the time of our sojourning here in fear."

The Word and Words of God

Many are ready to acknowledge that the Bible contains in a general way the word of God, but they are quite unwilling to speak of the words of God. What they mean by the former admission it is impossible to discover, except that somehow, and in some measure, and in some places, the Scriptures must be a divine revelation and divinely inspired, although they give us no criterion to enable us to determine what is of God and what is of man. The same persons invariably have low and unworthy views of Christ's atoning sacrifice, and if

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

forced to an explicit confession of their faith, they could only declare that He did something or other, which somehow or other, in some way or other, was connected more or less remotely with our salvation.

Has it ever occurred to them that we have precisely the same authority for believing that the Bible is composed of the words of God, that we have for believing that it contains the word of God? We know that it not only contains, but that it *is*, the word of God, because the Bible itself, resplendent on every page with the light of its supernatural origin, says so; and we know upon the same testimony that the Scriptures, as they came from the hands of prophets and apostles, are the very words of God. Indeed, any other conclusion forces us back of the theory that they contain the word of God, to the only logical position that they do not contain the word of God, since the writers assert what is not true, unless their writings, that is, their words, were given by inspiration of God.

For example, we read that the Lord said unto Moses, "Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say" (Ex. iv:12). Are we at liberty to suppose it means anything else? "Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Ex. xxiv:3). Were they the words of the Lord, or was Moses a false witness? "The Lord met Balaam, and put a word in his mouth," and Balaam exclaimed, "he hath said, which heard the words of God" (Num. xxiii:16; xxiv:4, 16). Did the Lord put His word in Balaam's mouth, and did Balaam really hear the words of God? If not, there is no way to account for the fact that the covetous prophet spoke words he was unwilling to utter.

Such language as the following we find all through the Pentateuch: "The Lord said unto me, Gather Me the people together, and I will make them hear My words. . . . And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but ye saw no similitude; only ye heard a voice. . . . Did ever people

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? . . . Out of heaven He made thee to hear His voice, that He might instruct thee. . . . These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more: and He wrote them in two tables of stone, and delivered them unto me. . . . We have seen this day that God doth talk with man, and he liveth" (Deut. iv:v).

One can understand how an infidel refuses to believe this, regarding Moses as a superstitious fanatic, or an arrant rascal, playing a trick upon an ignorant people. But how a man claiming to believe the Bible can deny that God actually spoke words, or that He really wrote words on tables of stone, surpasses the power of common sense to comprehend. "Joshua said unto the children of Israel, come hither, and hear the words of the Lord your God" (Josh. iii:9). "It came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept" (Judg. ii:4). Were there any words spoken by the Lord and by the angel of the Lord? If not, we must account for the statements by supposing that the writers were the victims of a silly imagination or that they were base liars.

But look again: "Thou art my portion, O Lord: I have said that I would keep Thy words. . . . The entrance of Thy words giveth light. . . . Mine enemies have forgotten Thy words" (Ps. cxix:57, 130, 139). "They rebelled against the words of God" (Ps. cvii:11). "All the kings of the earth shall praise Thee, O Lord, when they hear the words of Thy mouth" (Ps. cxxxviii:4). "I will speak of the glorious honor of Thy Majesty, and of Thy wondrous works," or as it is in the margin, "words" (Ps. cxlv:5). "He showeth His word [margin, words] unto Jacob" (Ps. cxlvii: 19). "Every word of God is pure. He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Prov. xxx:5, 6). It will be observed that in such passages, of which there are many, we not only read of the word of God, but of

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the words of God, and His children who are subject to His authority will accept them as the words of God.

The same thing is true of the New Testament. On the day of Pentecost the disciples "were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance," and when the multitude came running together, they "were confounded, because that every man heard them speak in his own language" (Acts ii:4, 6). Here it was clearly a question of words, and not merely of exalted thoughts. So it was when the apostle declared, "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii:13). The words he wrote were, therefore, taught by the Holy Ghost; and if his testimony upon this point is not to be received, neither is his testimony upon any doctrine or duty whatever. In the very last warning of the Bible we find it said, "I testify unto every man that heareth the words of the prophecy of this book, . . . if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" (Rev. xxii:18, 19).

Hence it is not enough to say that we believe the word of God, but we must believe also the words of God. Even Canon Farrar, who is false upon inspiration, denies that the writers of the Bible ever erred, and adds with emphasis, "*Nor has the wildest learning and acutest ingenuity of scepticism ever pointed to one complete and demonstrable error of fact or doctrine in the Old or New Testament.*" But if this is true by the admission of an enemy, it is perfectly certain that the words of the sacred writers were under the control and guidance of the Holy Ghost, for it would be absolutely impossible for the most honest and the most intelligent of men to write such a book as the Bible without numerous errors, both of fact and doctrine. Well then might the apostle say, "For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard from us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (1 Thess. ii:13).

—*J. H. B.*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Glorious and Unsearchable

Psa. cxix:6; Rom. xi:33

Oh! the height of the high and the depth of the deep,
That Christ o'er a world of lost sinners should weep;
Oh! the depth of the deep and the height of the high,
That He for a world of lost sinners should die.

Oh! the height of the high and the depth of the deep,
The Good Shepherd giveth His life for His sheep;
Oh! the depth of the deep and the height of the high,
For His sheep the Good Shepherd was willing to die.

Oh! the height of the high and the depth of the deep,
The Great Shepherd daily keeps watch o'er His sheep;
Oh! His mercies how boundless, how deep and how wide,
For His sheep the Great Shepherd doth richly provide.

Oh! the height of the high and the depth of the deep,
The Chief Shepherd cometh again for His sheep;
And for all who His earthly rejection have shared,
For them the Chief Shepherd a crown hath prepared.

Oh! the height of the high and the depth of the deep,
That I should be numbered as one of His sheep;
Oh! the depth of the deep and the height of the high,
That Jesus for me a lost sinner should die.

—*J. F. Greenwell.*

Current Events
In the Light of the Bible

The Universal Peace Delusion. The failures of the past to produce a lasting peace on earth by political schemes and combinations are too well known to need restatement. The "League of Nations" has not functioned as it was expected and the famous "Kellogg-Briand Pact" did not stand the test at all in the recent Soviet-Chinese war; it could not prevent bloodshed and the slaughter of hundreds of people. Soviet Russia being reminded of her obligations, because she signed the pact, rebuked this country, telling us in plain words "it is none of your business." Soviet Russia marches on in her program of world revolution. All Asia is overcast with clouds of discontent and unrest. When they break a storm will follow which no one can estimate in its duration and devastation. According to certain statesmen there are more reasons in Europe for another war than in 1914. France is restless

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and does not want an Anglo-Saxon domination of the world. She increases her air fleet and fortifies her frontiers, fearing especially an invasion from the South.

No one doubts for a moment the well meaning efforts of our own government, represented by our good President Mr. Hoover and the similar efforts of the British government represented by Mr. Ramsay MacDonald. They are looked upon as stepping stones towards a warless world, which some unbalanced enthusiasts declare will come during 1930. But these peace efforts will be found out ere long to be nothing but dreams.

"Peace, peace!" is heard today from the lips of religious teachers as never before. The false prophets in Jeremiah's day, when war clouds hovered over Jerusalem, preached the same message, till their lying lips were silenced by the advancing hosts of Nebuchadnezzar. The modernist believes that the world must be getting better every year. If it is not getting better then the whole pet theory of evolution is exploded. And so they grasp at every straw to keep themselves above water.

We look for more of these modern peace delusions. A great leader is needed to go ahead. The United States of Europe are needed to bring together certain European nations into a confederacy. But this scheme needs the master hand and the master mind of that great leader. Will it be Mussolini? We do not know. When he appears, that new head of the Roman Empire, he will fall in line with the peace program and with the schemes and dreams of the modernistic pacifists. For a time at least there will be success. But when they shall say "Peace and safety, then sudden destruction."

The Pope Rejoices in Vanishing Protestantism. A few days before the close of 1929 the Pope made the public statement that Protestantism was "getting more and more exhausted, until it has reached the point where its own very sterility is inspiring many souls with a nostalgia for Catholicism." He rejoiced that returns to Catholicism were being multiplied ever more frequently.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Extolling the English martyrs, he said that their particular characteristic was their resistance to tyranny, which they based on fidelity to Roman Catholicism and the Pope. They had suffered like the missionaries "in the front line trenches in the formidable duels between error and truth, the state and the church and Protestantism and Catholicism."

"It has sometimes seemed as though the ship of the church were in danger," he said, "but, instead, it has passed triumphantly on in the real course of culture."

Pope Pius remarked that the church was emerging triumphant from the duel with the state.

"When the state really wishes to provide for the varying interests of society, it turns to counsels of human foresight and assures the liberty of the Catholic cult. Thus confronting Protestantism today, Catholicism breathes in a free atmosphere where Protestantism goes over ever wearing itself out."

There is sufficient reason for Pope Pius to rejoice. Protestantism, thanks to the infidel modernists, is on the rocks and the waves of the passing age are dashing against the wreck. The self appointed leaders of modernistic Protestantism, like Peter Ainslie of Baltimore, Md., are seeing now salvation in a re-union with Catholicism. The big Church Federation is drifting nearer and nearer to Rome.

The Professing Church in Politics. The accusation has frequently been brought against the Roman Catholic Church that she tries to dictate to the state and meddles in politics. That there is a good deal of truth in it we do not deny. But modernistic Protestantism does the same, perhaps outdoes Rome in this direction. An investigation has been demanded in Washington to lay bare the political activities of the Board of Temperance, Prohibition and Public Morals of the Methodist Church, under the leadership of Dr. Clarence True Wilson, and the Federal Council of Churches in America. Following is a daily press item on this matter:

"Requesting the Senate lobby investigation committee to 'unmask the indefensible political activities of the board of temperance, prohibition and public morals of the Methodist Episcopal Church and the Federal Council of the Churches of Christ in America,' Representative

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

George H. Tinkham (Republican) of Massachusetts, today addressed a letter to Senator T. H. Caraway (Democrat) of Arkansas, chairman of the Senate Committee.

" 'This investigation,' Tinkham declared, 'and of all like establishments of the organized church if there be any other, could thus help in all measures to reaffirm the most fundamental principle on which this Republic was founded, the principle of the separation of the church and state in fact, and in spirit, for the perpetuation of which principle there is the highest necessity if both the state and religion are to be preserved.'

"Representative Tinkham pointed out that the Methodist board of control 'employs paid professional servants and agents, such as Clarence True Wilson, to go before committees of Congress and to solicit the departments of the Government,' and that the Federal Council of the Churches of Christ in America attempts to influence Congress on both domestic and foreign policies.

"According to its annual report, about one-fourth of its income is received from the church, and about three-fourths from 'other sources.'

"The sum received from 'other sources' amounted to $336,339 in 1928."

Blasphemy Gone to Seed. When the so-called "Vatican Prisoner" was released last summer and assumed again his presumptuous reign as a sovereign, the leading organ of the Roman Church in Italy—"Corriere d'Italia" printed a great eulogy. We give the translation.

"Let us exult! Behold, the sweet Christ on earth comes out from the Holy Temple. He is not alone. There is with Him, carried in triumph, the Holy Host; Jesus alive and real, the King of Glory and Power whose empire has no end.

"Let us exult. The eyes of all the world turn to the Holy Father and hearts beat in unison. . . . He comes, not only in the name of the Lord, but with the Lord in our midst.

"The Chief Pontiff is the third visible presence of Jesus amongst us. . . . The Pope is the Vicar of Jesus Christ on the earth and from all the earth He enjoys all the rights and the sovereign pre-eminence of the Holy Humanity of Jesus.

"No crown can be above His (i.e., the Pope's). By Divine right He cannot be subject to anyone. Any attempt to make Him a subject is a persecution. He is King, by virtue of His proper ministry, because He is of all kings the nearest to the King of kings.

"He is the visible shadow which comes from the invisible Head of the Church of the Holy Sacrament.

"Devotion to the Pope is an essential part of Christian piety . . . what is done to the Pope is done to Jesus Himself.

"Christ, having ascended into Heaven, has left all that which has to do with the administration and the government of His Visible Church or His Visible Kingdom, to be done by means of His vicar, whom He has left as Supreme Pontiff, as Supreme Monarch and Supreme Pastor; invested with His own powers to fulfil that which is necessary, useful and expedient for the good advancement and government of this His Kingdom and of this His Church."

To the papal triumph must be added the return of the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

House of Savoy, the King and Queen of Italy to do homage to the released prisoner. They bowed their knees, but instead of kissing the Pope's toe they were permitted to kiss his ring. How significant this revival of the Papacy is! What will follow next!

The Peril of the World.—Is there a great peril in the world to-day? Yes, greater than ever there has been. We speak of the rapid unification of the earth, the new neighborhood that has been created for the most scattered races and nations. The West has penetrated the East, and the East has awakened to a new consciousness of her own soul, and what she can do to guide her own destinies. But the new forces that are changing the East, and the new educators that are leading her, are not all making for salvation. The material and secular powers of the West have been more formative than the spiritual forces of Christianity. The missionary pioneers of our faith have been outrun by the pioneers of a materialistic civilization. The gifts of the West, that crush down the spirituality of the East, are more numerous than the gifts of our religion. And for every one who would show the East that Christ is the Way, the Truth and the Life, there are a thousand who give stones for bread. —*Dr. Donald Fraser.*

More Confirmations of Bible History. Writing in the N. Y. Herald-Tribune of November 17, 1929, Professor Ralph V. D. Magoffin of the New York University gave an interesting account of the findings of an expedition sent out by the American School in Palestine.

"Excavations of a half-dozen sites within the last five years, however, show that a sedentary population settled on Mount Ephraim about 2000 B. C., that it was interrupted about 1500 and then resettled about 1200 B. C. No towns on Mount Ephraim are mentioned in the Tell-el-Amarna tablets, which date 1400 B. C. These tablets do say that Mount Ephraim was occupied, partly at least, by the Habiru, who are identified both philologically and artifacturally with the early Hebrews. This occupation was clearly interrupted in the eleventh century B. C., which confirms the belief that Shiloh was destroyed by the Philistines about 1050 B. C.

"The old Jewish site of Meiron (ancient Merom) was studied also. Sherds belonging to the late bronze and early iron ages showed that

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Merom was occupied at the time the Israelites conquered Galilee, as told in Joshua. There seems to be no longer any doubt that it was here that Joshua defeated the coalition headed by King Jabin of Hazor (Tell-el-Oedah).

"The expedition also found confirmatory evidence of the account in the fourteenth chapter of Genesis about the march of the kings of the east toward Mount Seir. The war was begun by Chedorlaomer of Elem with his Mesopotamian forces, to which were added the army of the Canaanite princes of the region near the Dead Sea. The argument against the campaign has been that no route existed by which these armies could have come. But Albright's expedition established in Transjordania practically the entire length of the road.

"During the trip the Tell of Irbid was identified as the Beth-arbeel of Hosea x:14; the modern village of Ham as the Ham of Genesis xiv (No. 118 on the list of Thutmose III, about 1480 B. C.). The mound of Tell-el-Husn previously had been identified as Ramoth-Gilead.

"The identification was made by examination and tabulation of a line of mounds or tells of the bronze age. They are inside the edge of the desert east of Gilead. Outside of the Jordan Valley there are no other bronze age sites in Gilead. The line, therefore, is the ancient caravan route, as described in Genesis xiv, and must have been the road followed by the army of Chedor-laomer."

Notes on Prophecy and the Jews

According to the "*Times*" (London, England), a *Reuter* report from Warsaw says that a new Jewish sect has been recently established on the Eastern border of Poland, near Vilna, with headquarters at Kucewicze. The report says its adherents number over 15,000 and that the sect is rapidly increasing.

They have decided to form a Jewish Assembly, or Church, which recognizes the Deity of Jesus of Nazareth. They study the New Testament but intend to continue as Jews, adhering to the general rabbinical regulations.

About two years ago we received information from a Christian worker in Eastern Europe telling us of Jewish assemblies being formed in different places, who study the New Testament and believe that our Lord is their Messiah. The same informant stated that many young Jews go out preaching Christ as the promised one. For the real student of prophecy this is of intense interest.

Prophecy tells us that when this age ends there will be found among the masses of unbelieving Jews a remnant, which turns to the Lord and whose eyes are opened by the Holy Spirit. This remnant will bear a witness, not only

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

among their own brethren, but among the Gentiles as well. They will suffer persecution on account of their witness. They will stand firm during the final days of tribulation and their deliverance comes with the visible and glorious appearing of our Lord.

Those of our readers who have followed closely our exposition of the Psalms will know how prominent this remnant is in many of the Psalms. In fact the prophetic message of the Psalms cannot be understood unless one takes into account this future Jewish remnant. In Isaiah and in other prophetic books the same remnant appears. The disciples before the Cross and before Pentecost are typical of that remnant. In the Book of Revelation this remnant is seen in the 144,000 sealed (Rev. vii).

The company of Jews gathering now in Eastern Europe, in Poland and elsewhere, have all the marks of this remnant. They refuse to leave Judaism; they refuse to identify themselves with Gentile Christendom, yet they believe in the Messiahship of Jesus and acknowledge the New Testament as the Word of God.

The movement in our own country to re-examine the trial and condemnation of Jesus will probably lead to the same results. We corresponded with the leader of this movement and he tells us that there is no intention to affiliate with any denominationalism of Christendom. It is to be a Jewish movement. It will ultimately recognize our Lord as Jehovah, the Messiah.

Now if "these things are now coming to pass" how near, how very near His coming must be!

We shall watch these movements closely, and hope to get in touch with the Polish assemblies referred to in the London *Times*.

✠

When the Gadarenes came out to see what was done, after the herd of swine were drowned in the lake, they found him who had the legion of demons, and who was so graciously delivered by the Lord, sitting at the feet of Jesus, clothed and in his right mind. That poor demoniac in his dreadful state is a good pattern of what the nations

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

are in the grasp of Satan; the entire heathen world in its sad condition is here described. He was possessed with many demons and was driven about in the wilderness by the devil. His abode was in the places of death. No one could bind him with chains; no man could tame him, and often he had burst the fetters. And then he cried and inflicted punishment upon his body, using stones to cut himself (Mark v:1-5; Luke viii:26). This is alas! the state of millions of human beings today, and no fetters of civilization, education or legislation can arrest the dreadful conditions of a great part of heathendom. Behind the idolatry, superstitions and moral evils of the heathen stands that mighty being, the god of this age, the devil, and he with his legions of demons who are under his directions, controls the nations. Much of heathendom is demon possession, and missionaries have often observed such demoniacs as are described in the Gospel records. If the devil torments the heathen and the nations today, without being present in person, what will it be when he is cast out of heaven and comes on the earth? "Woe unto them that dwell on the earth, for he has a great wrath"; this is the answer of the Scriptures. The deplorable condition of the Gentile world is indicated in the first Gentile world ruler, Nebuchadnezzar. That judicial madness which came upon him so that he had to dwell with the beasts and act like a beast is more than history; it is a foreshadowing of the end of the times of the Gentiles.

But the Lord Jesus Christ is coming again, and with His second coming the great change takes place for which the nations of the earth, sitting in darkness and the shadow of death, are waiting. Then Satan will be bound "that he should deceive the nations no more" (Rev. xx:3). Then, like the poor demoniac possessed by the legion of demons, the nations will be delivered while the devil is shut up in the abyss. The heathen world will be in their right mind and become subjects of the Son of Man in His Kingdom.

Like Nebuchadnezzar at the *end of the days* the Gentiles will lift their eyes to heaven and bless and praise and honor the Most High (Dan. iv:34).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The two she bears tearing forty-two children to pieces, because they mocked Elisha, the prophet, has often been ridiculed by scoffers, and even believers have asked what lessons this event could have. But there are striking lessons here as in all these inspired records of historical events. It follows right after the translation of Elijah, that great event with its mighty lessons. Fifty men of the sons of the prophets went and stood to view afar off. 'There appeared a chariot of fire and horses of fire, and Elijah went up by whirlwind into heaven. Even so the Church shall be caught up in clouds to meet the Lord in the air. But the translation of Elijah was not believed. They thought that the Spirit of the Lord might have taken him and cast him upon some mountain, or in some valley. They looked for him three days and found him not. Perhaps soon all was forgotten and all kinds of explanations given how Elijah may have disappeared. All supernatural things are more and more disbelieved, or explained in a natural way. When the Church is suddenly taken up in that great and imminent event, but unseen by the world, no doubt a way will be found to explain the rapture. But the mocking children bring out another thought. They mocked Elisha and said: "Go up thou bald head! Go up thou bald head!" (2 Kings ii:23). What did they mean when they said "Go up?" There is no question but this stands in connection with Elijah's translation. The news had spread abroad that Elijah had gone up. But who believed it! Everybody most likely laughed about the idea of a man going up to heaven. Parents ridiculed it in the presence of their children, and when the children saw Elisha, Elijah's companion, they mocked him, and with their unbelieving tongues told him, "Go up, thou bald head," that is, go in the way Elijah went —"go up, thou bald head." Upon this mockery divine retribution reached them swiftly.

In second Peter we are told "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts and saying, where is the promise of His coming?" (2 Peter iii:3, 4). The scoffers and mockers are living now. Thousands who call themselves Christians ridicule the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

blessed Hope and call those who wait for their Lord to come at any moment with different kinds of names. From pulpits and in Sunday schools the imminent coming of the Lord is scoffed at, and men who hold it are termed "pessimists." What an awful judgment will come at last upon the professing but unsaved mass of Christendom for their mockery and for despising that blessed Hope as well as the blessed Gospel!

✠

In 1 Thessalonians, v. 2, the day of the Lord is the coming of the Lord Jesus in flaming fire, at which coming He will destroy the wicked one, or man of sin. The important truth taught us in these chapters is this: Before the day of the Lord, He will come first to take His saints (2 Thess. ii:1, 2), so that the rapture of the saints is not the day of the Lord.

Then, again, the apostasy and manifestation of the wicked one also precedes the day of the Lord. So that the judgments on this earth, during the full apostasy of nominal Christianity, and the period of Antichrist, whilst they are preliminary judgments, yet they are not properly the day of the Lord (Joel ii:1, 2; iii:14). These prophecies describe the introductory judgments. "The day of the Lord cometh, for it is nigh at hand." "For the day of the Lord is near in the valley of decision" (Mal: iv:1). "For behold the day cometh." Again, "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty" (Isa. xiii:6-11). "The great day of the Lord is near" (Zeph. i:14-18). Thus the day of grace may be said to close when the Lord takes His saints, and judgments begin. And no doubt those judgments will be intensified when the abomination of desolation is set up. Indeed, then will be the time of tribulation, such as never was, and never shall be again. Yet it is immediately after this tribulation that the Lord Jesus comes in judgment; and that coming commences the day of the Lord. Terrible to a Christ-rejecting world; but how blessed for those who, having now believed, shall be manifested with Him.

✠

The Talmud, Midrashim, Yalkutim and other traditional

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

writings of the Jewish synagogue contain many interesting traditions, some of them throw quite a little light upon the Scriptures. The following is from the *Midrash Shemoth*:

> And Moses did not lead the sheep anywhere but back of the wilderness, so as to keep them at a distance from the pasture of strangers. And it happened that Moses came to the mountain of God, unto Horeb, and he saw a bush there. And the appearance of the bush was very bad. It had no flowers and no buds, nothing but pricks and thorns. And Moses looked at the bush and its stunted height and said, "Like unto this bush in the wilderness art thou, my people, Israel, for like this bush thou art very lowly and all who see thee stand aside." And while he was thus contemplating and sorrowing over his people, a flame burst forth from the bush. And Moses was stirred deeply and he said, "To this bush have I likened my brethren, the children of Israel, and a flame suddenly burst forth to consume it. . . . Shall my people really go to ruin?" But when Moses saw that the bush was burning with fire and was not consumed he regained courage and became cheerful. And Moses heard a voice saying, "Just as the flame did not consume the bush so will the children of Israel not be consumed. All fire that will fall upon them will be extinguished and all distress and oppression will not destroy them."

✠

Fanatics and deluded men, calling themselves Messiahs, have often risen up amongst the Jewish people. The history of these "false Christs" is intensely interesting. Every one of these men found a strong following and many of their followers had a sad end. These false Messiah's may well be termed forerunners of that one "who comes in his own name" and whom the Jews will receive. It is to be seen who will be the new leader of Zionism. Herzl was looked upon by many as a redeemer. Thus the nation continues in blindness.

An interesting person, a Gentile religious fanatic, appeared in 1694 in Denmark. His name was Oliger Paulli. He proclaimed himself as the Messiah and king of the Jews and that he had been chosen to convert the Jews to the Christian faith. He left his family and proclaimed that he would establish a Jewish kingdom in Palestine. He also addressed several letters to European rulers apprising them of this resolve and assuring them that Jerusalem would be rebuilt in 1720. He published numerous religious tracts. Many Jews encouraged this poor fanatic to continue in his efforts to establish the kingdom of Israel. He died in 1714 in his native city, Copenhagen.

✠

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

A protest against the Balfour Declaration and the British Zionist policy was voiced by the all-Arab Congress which met at Jerusalem on October 27 and was attended by eight hundred Arabs representing Palestine, Transjordania, Iraq and Egypt. It was resolved to acquaint the British Commission of Inquiry of this protest and to send to the British Colonial Office a telegram expressing lack of confidence in Sir John Chancellor. The Congress also decided to refuse to pay taxes without representation, to make every effort to make the boycott of Jewish wares general and to demand the withdrawal of the recent government regulations of Jewish worship at the Wailing Wall, the repeal of the collective punishments ordinance, the dismissal of Attorney-General Bentwich and the suspension of Jewish immigration. Should the government fail to accede to the demands relative to the Wailing Wall, the Congress declared, the Arabs themselves would remove the ritual articles placed there by the Jews and would consider the administration responsible for any consequences which might follow.

✠

The American emergency fund for the relief of Jewish sufferers in the Palestine riots and for reconstruction purposes, has reached the sum of more than two million dollars. The British Jews raised $465,000 for the same purpose. This contrasts with the pitiful sum raised by the Arab Executive for the relief of Arab sufferers. They raised less than $7,000.

✠

Question No. 14. Some teach that the final Antichrist will be Judas Isacriot returning to life. Do you think this is according to Scripture?

Certainly not. It is one of the many fanciful speculations current today. It was taught years ago by a certain man who had some knowledge as to prophecy, but he was mistaken in this and many of his other interpretations. We read of Judas, the betrayer of our Lord, that he went to his place, the place where all unsaved, lost souls go and there is not a hint in Scripture that he will ever leave this place till he is raised with the wicked dead in the second resurrection.

Question No. 15. What is the best way to study Old Testament Prophecy concerning things to come?

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Do what we have done in our "Harmony of the Prophetic Word." Start with the study of prophecies relating to the great day of the Lord, the day of our Lord's visible and glorious return. Then see what prophecy teaches as to what precedes that day. Finally find out in your study what follows that day. Hundreds of earnest Bible students have found the above mentioned work very helpful. It opens up the entire Old Testament prophetic Word.

Question No. 16. I understand that you are opposed to the works of the late Pastor Russell, that you do not believe in these prophetic interpretations as perpetuated now by "The International Bible Student Association." Please give your objections.

Pastor Russell did not interpret prophecy; he tried to be a prophet himself. He invented a hallucination that our Lord came back in 1874 to this earth and has since then been present, as he was present during the forty days between His resurrection and ascension. He claimed that forty years after 1874 He would be manifested visibly and the Millennium would be here. But this "pastor" was found out a lying prophet when in 1914 no millennium appeared, but a great World War was started. Since then his dupes have been floundering around and set other dates. For instance, they picked out 1925 and invented that foolish saying "Millions now living who will never die." We have not heard of other dates. Perhaps they have become discouraged prophecying.

Besides these inventions the system which goes by the name of "International Bible Student Association" denies the essential Deity of our Lord Jesus Christ. They deny His literal, physical resurrection. They also teach a second chance, the assumed doctrine which suits a great many people. We are sorry for you if you have become ensared in this cult.

Question No. 17. Do you believe that Benito Mussolini is the Antichrist?

Of course not. The business of the final Antichrist is entirely different from what Sig. Mussolini attempts. He wants to put Rome on the map and have once more a great Roman World Empire. He may succeed in this and he may not. Finally prophecy will be fulfilled and when the Empire is revived it will have a head, who is prophetically described in Daniel Chapter vii, as "the little horn" and in Rev. xiii:1-10. But nobody knows if Mr. Mussolini will take this headship. Only God knows. The Antichrist will not be an Italian, but a Jew. He will manifest his satanic power in connection with the Jews during the great tribulation. His sphere will be in Palestine and in Jerusalem. Read Revelation xiii:11-18. This is his picture and his work. It is deplorable that so many new teachers come up, who have never studied these things deeply, but followed other men's interpretations, and then make their own little prophecies and are cocksure that Mussolini is the Antichrist.

Question No. 18: What do you think of the new teaching that the Church did not begin on the day of Pentecost, but that it began in the last chapter of Acts?

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Nothing at all. The men who teach this now, most of them claiming originality of the theory, should at least give credit to the source from which it comes. They have received it through Dr. W. E. Bullinger whose arguments they reproduce. Up to the last chapter of Acts, it is claimed, all is still the question of the Kingdom. But if there was no church in the beginning of the Book of Acts how was it that Saul persecuted the church and wasted it? There must have been the church in existence.

These same men, followers of Bullinger, teach that the Church is not the Bride of Christ, but that Israel is the Bride. They reject Baptism as a Church ordinance, saying that it belongs to the kingdom. We fear some of them will also follow the late Dr. Bullinger in his views on the future state. It is deplorable that at this time when true unity among those who hold to the faith is so much needed, hair-splitting theories should be introduced which result in additional divisions. Bullingerism is not the system needed in these days. Among other things it leads to great one-sidedness in the study of the Word of God by branding the greater portion of the Bible as being "Jewish" and not for the Church.

Question No. 19: In Daniel viii:13, 14 what is the sanctuary which is trodden under foot, and when and how is it to be cleansed? When did the 2300 days begin?

Daniel viii:9-14 and xi:21-35 both refer to Antiochus Epiphanes. The sanctuary was the temple in Jerusalem at that time. It was profaned by Antiochus offering a swine upon the burnt offering altar. This happened in 168 B.C. It was not cleansed until some years after when the Jews regained the possession of the temple. The days mean literal days. It was just 2300 literal days this profanation lasted and when the heroic Macabees had succeeded in cleansing the temple the 2300 days expired. Antiochus Epiphanes, as we have shown in our exposition of Daniel, is the prophetic type of another one who will appear in the time of the end, during the great tribulation and do a similar work of profanation.

Question No. 20: Should an ambassador for Christ take part in politics.

No ambassador takes part in the politics of the country to which he is sent. An ambassador for Christ is one who is not of the world; the One he represents has been rejected by the world. His place of rejection must be ours also.

Question No. 21: To whom and to what time does Revelation xix:7 and 8 refer?

The Lamb's wife is the Church. Paul wrote "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi:2). Also "husbands love your wives, even a Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it 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:25-27).

The place is the Paradise of God, the third heaven, to which the Church has been caught up (1 Thess. iv:17; 2 Cor. xii:1).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The time is before the Church appears in glory with Christ, and after the manifestation at the judgment-seat of Christ (2 Cor. v:10). It is that manifestation that has made her, who is now the bride, ready to be the wife. It is, of course, a spiritual relationship of which the natural is the type. The Church is the Eve of the second Adam; and as He is both God and Man, He will present her to Himself. Her raiment of fine linen has been washed in the blood of the Lamb, and is therefore clean and white.

What A Lawyer Said

A young preacher was greatly troubled about his sermons. He worked with some diligence to make them attractive and telling, but was always disappointed and dissatisfied. Frequently at the close of the Lord's day services, he passed almost sleepless nights, tossing restlessly in the humiliating consciousness of failure, and sometimes concluding that he would resign his pastoral charge, and go at something within his reach. On one occasion he was unusually mortified. He sneaked along the streets like a thief, afraid to meet any person he knew, and too wretched to eat his dinner.

At that time he was staying at the house of an old lawyer, an eminently godly and wise man, and remarkably successful in his profession. With a lawyer's tact he succeeded in obtaining from the preacher's wife the secret of his refusal to appear at dinner, and at once leaving the table, he ascended the stairs with slow and measured tread, accompanying every step with a merry laugh. Entering the room, he said to his Pastor, who was stretched upon his bed with a most melancholy face, "So you are unhappy about your sermon today." "Yes, miserable; and I could wish the earth to open her mouth, and swallow me, for there is no use in my trying to preach."

"I can tell you," said the lawyer, "what part of your sermon you recall with pain, and what part you do not review with shame." "You are wiser than I have supposed you to be," replied the preacher, "if you can know my thoughts." "Oh, I know them; for you are going over the first half of your sermon, and your mind dwells exclusively upon that portion. The recollection of the second half

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

does not worry you in the least." The preacher looked at him in astonishment, and exclaimed, "How do you understand what I am thinking?"

"I have been where you are now," responded the old Christian seriously, "and I know what you suffer. When I began the practice of my profession, my arguments before the Court or jury were always followed by mortifying reflections. But one day I resolved to look carefully into my heart, in the light of the truth, and discover the cause of my disquietude. I found upon honest self-examination that I was trying to accomplish two things: one was so to present the law and the evidence, that I could lead the jury to take my view of the case, and give my client a verdict; and the other was to do this in such a way, that those in the court room would say I had made a fine address or argument. From that moment I dropped out the second point entirely, and determined to try to win the case, without the least concern as to the manner of my success.

"Now this morning one-half of your sermon was taken up with a needless introduction. It was a mere opportunity for you to show off. You soared aloft, scraping the sky, and indulging in aerial gymnastics and flashy pyrotechnics, that were of no use to any body. Memory summons before you that part of your sermon, and you have bitterness of soul, because you were not faithful to your Lord. When you left the region of nonsense, and got down to your work, preaching Christ and not self, you were happy; and you are not unhappy in the recollection of that portion of your discourse, in which you sought to honor Christ alone. You ought to be troubled over much of this morning's work; and let me advise you as your friend, never to repeat it as long as you live.

"If I understand your business, you are an ambassador of Christ, having a message you have received from Him, to be delivered about Him, and for Him; and the more you can employ the very words He used, or the words the Holy Ghost, who comes to testify of Him, has caused to be recorded, the better it will be for you and for your hearers. It is a message too sacred and solemn to set off with cheap

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

fire works, or to adorn with poor human oratory; and if you will lose all sight of yourself in the contemplation of His marvellous grace and matchless greatness, you will not only be qualified to speak well in His name, but you will have no further anxiety concerning your personal performances. Make Him your only object in preaching, and you will be at peace.

"You remember the story of the Spanish artist who painted a picture of the Last Supper, and placed upon the table some exquisitely chased cups. When his friends and others came to look at the painting, they exclaimed, 'What beautiful cups.' Then he took his brush, and swept them from the canvas, saying, 'Nothing must divert the eye of the beholder from the face and figure of the Lord.' You would do well to leave out from your discourses all rhetorical flourishes, and poetical language, that only reveals you as straining at effect, and fall into the apostle's method: 'And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified . . . . And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' Depend upon it, this is the path of acceptable service, and of a happy ministry."

It seems that those who are called to public testimony for Christ are peculiarly exposed to the danger of becoming occupied with self, and hence of egotism. At least judging from the frequency with which such men refer to their discourses, and the ease with which they are tickled into open manifestation of their gratified vanity, it must be a common fault, and it may become a frightful sin. No one is fit to be used until humbled into the dust by some rankling thorn, he lifts the cry for help. Then he will hear the soothing reply, "My grace is sufficient for thee: for my strength is made perfect in weakness." Then he will be ready with the boast, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then I am strong," (2 Cor. xii:9, 10). May every preacher learn the meaning of these words!

—*The Truth.*

A Message For Each Day

February 1. "I will remember the *years* of the right hand of the Most High" (Psa. lxxvii:10).

After the sorrowful year, just ended, we can do nothing better than turn from thoughts of *time* to prospects of *eternity*. The coming tribulation of the world is bounded by a time of seven years. The coming blessing to the saints is extended to a thousand years. Look onward then. Be not like the dog that turns *backward* to recover a lost scent.

February 2. "I will *remember* the wonders of old" (Psa. lxxvii:11).

Fly away from the restless uncertainty of this age, with its mixture of *victory* and *defeat*. Think of the sublime deeds of Jehovah through the ages. Who divided the Red Sea by a word? Who delivered David and Daniel from their enemies? Angels are not dead. Providences are not asleep. The nations are still in the leash of the Almighty (Psa. cxii:4).

February 3. "*Why* do the people imagine a vain thing" (Psa. ii:1).

It was a wonder the Psalmist could not explain. When God was so good, why were men so rebellious? The question is self-answering. Nations want their *own way*, and not God's way. Their wicked hearts hate the restraints of righteousness. The leaders and kings of the earth instigate the opposition. Adam rebelled, and so will the whole world, until Christ subdues them.

February 4. "Arise, O Lord; let not man *prevail*; let the heathen be judged in thy sight" (Psa. ix:19).

In view of the little that any of us can *personally* do to alter present war conditions, how suitable is this prayer. It makes *God* to be the saints' great ally. It quiets us in the midst of fear. It is a prayer that beomes a *prophecy*. We ask no mischief on our enemies. We only forecast what we know will happen from other Scriptures to "the nations that forget God."

February 5. "Thy thoughts to us-ward; they can not be reckoned up *in order* unto thee" (Psa. xl:5).

All God's plans for His saints have an "order" in themselves. The Apocalypse with its predetermined course of vials, seals and judgments is a great proof of this word in the Psalms. The human mind cannot work out this Divine arithmetic. Enough for us to know that "All things work together for good to them that love God, to them who are the called according to His purposes."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

February 6. "Thou art *fairer* than the children of men" (Psa. xlv:2).

The vision breaks *suddenly* upon the Psalmist, as it did upon Saul of Tarsus, and John in Patmos. Moses was fair, but hot-tempered. David was ruddy, but faulty. Absalom was beautiful, but treacherous. Christ was fair at Nazareth; fair at the Transfiguration; fair at His resurrection; fair in His ascension; and will be fairer at His return (Rev. xix:11).

February 7. "Our God shall come, and shall not keep *silence*" (Psa. l:3).

He has kept silent throughout this Church age. His last message was the Revelation to John. He has spoken *in* His Son. He will no more speak till the Son speaks *in wrath*, by fire and authority. Note, when that time arrives, He will no longer speak by a silent Spirit, but by "thunders," "voices" and loud shouting angels.

February 8. "*Gather* My Saints together unto Me" (Psa. l:5).

Several future gatherings are decreed (Rev. xvi:16). This is a gathering of *saints*. It is a *home* gathering of all who belong to the Lord. No unfriendly or critical ones will be in that company. Nobody will fling our faults at us, and say we do not deserve to be there. If we are gathered to Him now by faith, we shall have the right to be gathered to Him in that day.

February 9. "Mine eye *mourneth* by reason of affliction" (Psa. lxxxviii:9).

Secret trouble that we never tell anybody, is the reason why many of us lose the lustre of our eyes and grow old prematurely. This is one of the saddest Psalms in the collection; yet it is called "a song." Paul gives us the clue to understand how this gloomy Psalm can be a *song*. He tells us that we are to "glory in tribulation." And "count it *joy* when we fall into temptation" (James i:2).

February 10. "I have walked in thy truth; I have not sat with *vain persons*" (Psa. xxvi:5).

Who of us can say this? One of the great sins of this age is the *mixture* of Church and world. "God will not shake the wicked by the hand" (Job viii:20). All friendships, federations and alliances with the ungodly God hates. The wicked will respect you far more if you keep aloof from them. You might make them ashamed, and reprove them by your staunch purity.

February 11. "Speaking to yourselves in *Psalms*" (Ephes. v:19).

How strange it would sound, if, when you met a fellow Christian in some casual way, instead of the usual cold formula about the weather, or your health, you should be saluted with a quotation from one of the Psalms. That friend might say, "This is the Lord's doing and marvellous in our eyes." Then how easy to tell you of some fresh experience of the Lord's goodness, he had realized.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

February 12. "Sing with the *understanding*" (Psa. xlvii:7).

Put the test, How much of modern "sacred singing" conforms to the standard? How awful it must be in the ears of the Lord Jesus to hear Himself *pretended* to be adored, by lips which never confess Him. How dreadful the state of the Church when we have banished the praiseful Psalms, and hymns of doctrine, for sentimental ditties.

February 13. "From the *end of the earth* will I cry unto thee when my heart is overwhelmed" (Psa. lxi:2).

And what is the end of the earth to Him, who is everywhere? No spot is too isolated for Him. Here it is mid ocean; with huge waves washing over one. But drowning men like Jonah's sailors, can pray. Every utterance of every Psalm is designed to foster a *Godward look*. Whether we praise with joy, or pray with pain, we do it as towards *Him*.

February 14. "My soul thirsteth for *Thee*" (Psa. lxiii:1).

Put to yourself the question, *What* am I thirsting after? It will be a certain gauge to measure your spiritual experience. Remember David called the world a "dry and thirsty land." If you think the world lovely, then riches, good health, and honor will quench your thirst. But remember you will *thirst again* (John iv:13, 14). The water He gives will be a well of everlasting life.

February 15. "The Lord is *righteous* in all His ways" (Psa. cxlv:17).

The Psalms will cure you of doubt, or discontent. Nowhere do we find God taken to task for His strange ways, or terrible providences. If you are "plagued and chastened every morning," apply David's remedy: "When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I . . so foolish was I."

February 16. "And now, Lord, what *wait* I for" (Psa. xxxix:7).

Not many are waiters in the truly Scriptural sense. Some are waiting to die, and go to Heaven. Some are waiting for a revival. Some are waiting an opportunity for service. Simeon and Anna "waited for the consolation of Israel." Joseph of Arimathea "waited for the Kingdom of God." We are commanded to "wait *for the Son* from Heaven"; only that.

February 17. "My *heart* shall rejoice in thy salvation" (Psa. xiii:15).

Not my *intellect*. A saved person may be very illiterate, but very spiritual. The word *heart*, found about one hundred and thirty times, is a potential one in this book. Sometimes it is Christ's broken heart (lxix:20); sometimes the saint's; sometimes the sinner's (ix:1, xiv:1). So it is that in the book of Psalms, and not in the Gospels we learn the true, *inward* life of Jesus Christ.

February 18. "I shall not die, but *live*" (Psa. cxviii:17).

Life is a great word in the Psalms: Adam forfeited life; Jesus Christ recovered it. "He brought life and immortality to light through the Gospel." Adam's death involved a whole train of sorrows. Christ's life introduced a great stream of blessings. So we read, "Thou wilt

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

February 19. "My *flesh* also shall rest in hope" (Psa. xvi:9).

David did not overlook the *body*, when he sang so much about the *soul*. David did not teach men died, and went straight to their full reward in glory or judgment. He taught *resurrection*. Peter caught on to the theme, and made it the basis of his first great sermon (Acts ii:25-32). The life of the Psalms is resurrection life.

February 20. "He asked *life*, and thou gavest it Him" (Psa. xxi:4).

We may expect God will "give us *more* than we ask or think" (Ephes. iii:20). The Lord Jesus was granted prolonged life of eternal ages. Our life is the reproduction of His life. It will begin in humiliation; it will end in glory. All the desire of our hearts will come with resurrection. When Gehazi asked *one* blessing, Naaman gave him *two*.

February 21. "In the volume of the book it is written of *me*" (Psa. xl:7).

We understand the Epistles by key *words*. We understand the Psalms by a key *person*, Christ. In the New Testament we learn what Jesus *did*. In the Psalms we learn what He *is*. Were it possible to lose all our Bible but the Psalms, in them we could trace the *nature* of Christ; His *sufferings*; His *predicted resurrection*: and His Kingdom.

February 22. "God will save *Zion*" (Psa. lxix:35).

From the New Testament viewpoint we chiefly know Jesus as Lord. The Psalms reveal Him as *Messiah*. Zion and Jerusalem are the symphony of the Psalms. The Church is but one of the companies of redeemed ones. Some day, these words will be understood in their beauty, when "the brightness of Jerusalem shines forth as a lamp that burneth."

February 23. "In the night His *song* shall be with me" (Psa. xlii:8).

These songs were not man composed hymns, shallow, and often incorrect in doctrine. They were Spirit-given cadences. We think of Paul and Silas chanting them in jail. Their echoes brought an earthquake and light. It is never night to the Christian who can sing Psalms in the dark hours of pain and praise God while the wicked are making merry.

February 24. "Pray for the *peace of Jerusalem*" (Psa. cxxii:6).

This may be called a *technical phrase*, denoting the welfare of the whole Jewish nation. It is said to be one of the most elegant expressions in the Hebrew language, wholly unexpressible in English. It is pre-eminently *the* prayer for the times. Never, since the destruction of their commonwealth, have the Jews been in such dire distress as now. It is for praying saints to cry, Lord shorten the time (Matt. xxiv:22).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

February 25. "I have more understanding than all my *teachers*" (Psa. cxix:99).

"For thy testimonies are my meditation." *Meditation* is the only tuition required in God's training school. Note books, expenses of travel, loss of time are all eliminated from His curriculum. The maid in the kitchen, the man at the lathe, may chew the cud of truth, unaided; and by meditation become more proficient in spiritual things, than the intellectual formalist.

February 26. "Scatter thou the people that delight in *war*" (Psa. lxviii:30).

This is another timely prayer. Never has the whole world seen such a condition of *wide spread* strife. Other wars have been as intense; none as universal. Man is powerless. Peace leagues are powerless. Christians are you praying God to intervene? Do you not see how utterly foolish it is to offer relief with one hand, while we extend war material with the other?

February 27. "Woe is me that I sojourn in Mesech" (Psa. cxx:5).

David had never lived among those barbarians. But the circumstances which surrounded him were just as quarrelsome. It made him miserable to be among those haters of peace. Oh! how we hate the spirit of the world. How we long for the atmosphere of Heaven. How much we are out of communion with the ways of men. Blessed be God, it is called only a "sojourn." We shall move on soon to a better place.

February 28. "I will lift up mine eyes unto the *hills*" (Psa. cxxi:1).

These are not the Alps or any grand mountains tourists go to see. Who ever heard of travellers booking to go to the "Hills of God" (lxviii:15, 16)? Think of the men and women all over the earth today, with *downward eyes*, bending over desks, and machines, and close work. They are set on earthly things. Let us break the habit, and cultivate the outward and upward look (Acts i:11).

Watch yet a while,
Weep till that day shall dawn when thou
Shalt smile:
Watch till the day
When all save Love shall pass away.

Then Love rejoicing shall forget to weep;
Shall hope or fear no more, or watch, or sleep,
But only love and stint not, deep beyond deep.
Now we sow love in tears, but then shall reap.
Have patience as True Love's own flock of sheep.
Have patience with His Love
Who served for us, Who reigns for us above.

—*Rosetti.*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Our large exposition of *Matthew* has proved one of the most helpful commentaries for Sunday School teachers and members of Bible classes. We have just published the 27,000th. You miss something in not possessing it. See second cover page.

The Heart of the Lesson

By Arthur Forest Wells

PUTTING GOD'S KINGDOM FIRST
Feb. 2. Matt. vi:5-13, 19-21, 31-33

Golden Text, Matt. vi:33

Daily Readings

Mon., Jan. 27, Matt. vi:1-4. Tues., Jan. 28, Matt. vi:5-15. Wed., Jan. 29, Matt. vi:16-18. Thurs., Jan. 30, Matt. vi:19-34. Fri., Jan. 31, 1 Peter v:1-11. Sat., Feb. 1, Phil. iv:8-20. Sun., Feb. 2, John xvii:1-26.

The Outline of the Lesson

I. Our Lord's Teaching on Prayer (Matt. vi:5-13). II. Heavenly Treasures vs. Earthly Treasures (Matt. vi:19-21). III. Trusting God and Seeking His Kingdom (Matt. vi:31-33).

The Heart of the Lesson

The first part of this lesson deals with the subject of prayer. It contains two prohibitions which in turn are offset by two commands. The prohibitions are: First, Do not be hyprocritical when you pray; secondly, Do not pray after the manner of the Gentiles. Both of these prohibitions are clarified respectively by the statements, that the hypocrites delight to say prayers publicly for the sake of ostentation, and the Gentiles use vain repetitions. Neither vain display, nor vain words should characterize the believer's communion with God. It is also stated that the hyprocrites have their reward, such as it is, in the publicity which they have made for themselves; and that the Gentiles labor under a false principle. Over against these two prohibitions, our Lord gives two commands. They are: First, Pray secretly; secondly, Pray after the model which I give you. Each of these commands are enriched by an assurance. The first command is followed by the assurance; the second is preceded by it. The assurance to those who pray secretly is this: Your Father recompenses. The second is this: Your Father is conscious of your need.

Alas, how little are these prohibitions heeded! and these assurances cherished! What is the purpose of the publication of the pulpit prayers by eminent preachers? Whatever it may be, let us hope that our young ministers will not seek the misuse of such prayers in any pretentious pulpit parade. We are always grieved when we hear comments on public prayers like this, "It was the most eloquent prayer addressed to a B—— audience." Many people are kept from praying publicly because they feel that they cannot pray "well enough," and because they fear the criticism of others. There was much to be said against the "praying" that was done in the old synagogues; and there is much that needs to be said about a similar thing in our churches today. This remark is applicable to the many "vain repetitions" of our own time as well. The ignorance of many church people

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

about Christian praying is nowhere more apparent than in the use of the model prayer which our Lord gave in this Scripture. Note four things about the use of it. First, it should not be used on the principle of "vain repetitions." Yet see how Christendom falls down at this point. As a boy I think I learned it by the sound of the frequent hearing of it, and not by being taught its meaning. Think of the thousands of Christians who feel that no service is complete without it, so they insist upon its use at all religious occasions. And sometimes it is said so fast that one can hardly keep up with them, were he to attempt to join them. Secondly, if this prayer be recited, it should be given without change. Yet it seems that more than half of Christendom says "trespasses" instead of "debts," etc. Our eternal life does not depend upon this distinction; but it appears that we ought to be careful about the exact rendering of our Lord's words. If we use words loosely here, we are in danger of doing so elsewhere as well. Thirdly, it seems to be quite evident that this model prayer has also been amplified, that is to say, added to by some human hand. The words, "For thine is the kingdom, and the power and the glory, forever, Amen" were very likely not spoken by our Lord. They appear to be an interpolation. Fourthly, this prayer was given to Jewish disciples. It is certainly not "the Lord's prayer"; for our Lord could never have prayed it. One of our Lord's prayers is found in John xvii:1-26. How different it is from this one! It is not a Christian prayer, because it is not a prayer in the name of the Lord Jesus Christ. We are encouraged to make this remark because of our Lord's own words, found in John xvi:23-27.

The remainder of the printed text of this lesson deals with the subject of our confidence concerning the necessities of life both as to the present and the future. Our Lord counsels against the wrong attitude toward life, and shows its uselessness. But He also gives His own precious positive guidance, and crowns it with a blessed assurance. We are not to lay up our best treasures on earth; nor should we be anxious concerning tomorrow. We should, however, lay up treasures in heaven, and seek God's kingdom. Such treasures will be safe, and such seeking will be rewarded by God's faithful providence.

It is instructively interesting to note that while these are kingdom truths, the encouragements are based upon the fact of God's fatherhood. We are reminded again of those precious words which are found in Luke's account of our Lord's message against anxiety, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii:32). Of course, the fatherhood of God must be understood in the light of John i:12, "As many as received Him to them gave He the right to become children of God, (even) to them that believe on His name." Let the teacher now read John xiv:1-31. A right understanding of the truths of God's kingdom and the Father's house will do very much toward a proper understanding of the Scriptures.

WARNINGS AND PROMISES

Feb. 9. Matt. vii:12, 15-27

Golden Text, Matt. vii:19

Daily Readings

Mon., Feb. 3, Matt. vii:1-6. Tues., Feb. 4, Matt. vii:7-14. Wed., Feb. 5, Matt. vii:15-23. Thurs., Feb. 6, Matt. vii:24-29. Fri., Feb. 7, Rom. ii:1-16. Sat., Feb. 8, Heb. x:19-25. Sun., Feb. 9, 1 Cor. iii:1-15.

The Outline of the Lesson

I. Others Treated According to Desires for Oneself (Matt. vii:12).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

II. Known by Fruits (Matt. vii:15-23). III. The Two Foundations (Matt. vii:24-27).

THE HEART OF THE LESSON

The first verse of this lesson is commonly called "The Golden Rule." There is no doubt about its being golden, because our Lord Jesus Christ spoke it. But we must not misuse this declaration. If a man boasts—and this is often done in opposition to or rejection of the gospel of the grace of God—if a man boasts that his is a religion of the golden rule, we have no quarrel with him. It is his privilege to hold whatever religious views that please him; but he must be prepared to live up to its implications and to take its consequences. If a man boasts that he holds to the golden rule, we insist that he shall indeed live up to it himself, but that he shall not confuse the minds of others that the golden rule is a substitute for the Gospel of God's grace. We declare against any hypocrisy and every attempt to pervert the evangel. This golden rule is the law and the prophets. But the law and the prophets do not save. Our Lord Jesus Christ saves by grace through faith. We are well aware that the requirement of the law should be fulfilled in us; but we know also that this can be accomplished only by the Holy Spirit on the grounds of our Lord Jesus Christ's redemptive work (Cf. Rom. viii:3-4, iii:19-30). Read these passages carefully, and then see Rom. xiii:8-10; 1 John iii:11; iv:19; Gal. vi:12-16; Ephes. ii:1-10)

The second portion of our lesson warns us against false prophets. Two things are said about them. Outwardly they are like sheep; inwardly they are like ravening wolves. But we are also informed that both of these contrasting characteristics are revealed by their fruits. It is only he who rightly discerns their fruits that recognizes these prophets as ravening wolves, and not as friendly sheep.

It is amazing to find how much Scripture there is against false prophets. Ezekiel xxii:23-25, "And the word of Jehovah came unto me, saying, Son of man, say unto her, Thou art a land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they take treasure and precious things; they have made her widows many in the midst thereof" Luke vi:26, "Woe (unto you), when all men shall speak well of you! for in the same manner did their fathers to the false prophets." Matthew xxiv:11, "And many false prophets shall arise, and shall lead many astray." Acts xx:28-30, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the Church of God which He purchased with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." 2 Peter ii:1, "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them bringing upon themselves swift destruction." 1 John vi:1, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." We have said that it is amazing to see how many Scriptures there are about false prophets; but it is far more amazing to find how little these Scriptures are heeded. Every week, from pulpits, from the press and from the radio, false prophets send forth their heresies; and, alas, there are so many who blindly say, "Isn't that wonderful!"

The Lord says that these false prophets come in sheep's clothing. Farther down in this chapter He speaks of those who are amazed

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

because they are excluded from the kingdom of heaven in spite of the fact that they prophesied in His name. May we link this claim together with the sheep's clothing? If so, then we have the explanation. These false prophets deceive because they speak as if they were the representatives of the Lord Jesus Christ. They hold a form of godliness, but they have "denied the power thereof" (2 Tim. iii:5).

How true are the words of our Lord Jesus Christ that their fruits declare their character! Go into any community where modernism has been given the right of way and the spiritually minded Christian will detect the false prophecy that has caused the havoc. Lukewarmness for the Lord, lack of the missionary spirit, fewer converts of grace, looseness of living and even suicides, are some of the results of present day false prophecy. That God save us and our children from it, is our fervent prayer.

The last portion of this lesson brings to us a consideration of the foundations upon which men build respectively. It is also a sample of our Lord's condemnation of what we sometimes call sins of omission. Note how severely He denounced such sins throughout the entire Gospel account. One of the tragic phases of such foolishness, as is here described, is that the builder might have built positively upon the right foundation. So then, it is not only the punishment of destruction, but also the remorse because of folly, that will plague him who refuses to build right. Let us now read carefully 1 Cor. iii:10-15.

JESUS HEALING AND HELPING

Feb. 16. Matt. ix:1-13

Golden Text, Matt. viii:17

Daily Readings

Mon., Feb. 10, Matt. viii:1-4. Tues., Feb. 11, Matt. viii:5-13. Wed., Feb. 12, Matt. viii:14-17. Thurs., Feb. 13, Matt. viii:18-27. Fri., Feb. 14, Matt. viii:28-34. Sat., Feb. 15, Matt. ix:1-8. Sun., Feb. 16, Matt. ix:9-13.

The Outline of the Lesson

I. A Paralytic Forgiven and Cured (Matt. ix:1-8). II. The Call of Matthew (Matt. ix:9). III. The Physician of the Sick (Matt. ix:10-13).

The Heart of the Lesson

The first part of this lesson introduces us to our Lord in His own city, which at time was Capernaum. A man sick of the palsy is brought in to Him for healing. When He began His dealings with the invalid by encouraging him and forgiving his sins, His authority to do this was challenged by certain scribes. They did not proclaim their criticism outwardly; but He who knows our downsitting and our uprising, and understands our thought afar off (Psa. cxxxix:2) knew what they were thinking. He characterized this as evil in their hearts. But, in order to prove His authority to forgive sins and to glorify God, He healed the sick man.

There are two ways of approach to this Scripture: First, our Lord's dealings with the man sick of the palsy: secondly, His refutation of the scribes' criticism. Look first then at our Lord's healing of the sick man. This man can be considered as a type either of Israel or as of the sinner, both of whom need salvation by grace. Note that He healed the sick man's soul as well as his body. It was the former that was the more important. But the second followed in the order of grace. The Scriptures have a great deal to say about both kinds

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of healings. Israel has the promise of a spiritual revival and of a time when the Lord will again heal their diseases. The Christian believer has experienced God's forgiveness, and he has the promise of a transformed body, at either his resurrection or his rapture, when the Lord Jesus Christ returns; and, in the meantime, he may go to God prayerfully concerning his physical, as well as his spiritual, problems. The helplessness of the paralytic illustrates the helplessness of the sinner. His hope is altogether in the grace of Another, our Lord Jesus Christ. What praise we owe Him for His willingness to deal with such as we are! The other point of view of this lesson is that of the hardness of the leaders of Israel in the days of our Lord's dwelling upon earth. So strong was their enmity against Him that He had to say: "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. xi:23-24).

Matthew now records his own call to the apostleship of the Lord Jesus Christ. How impressively simple the account of it is! But it is all the more impressive when we consider the place in which it is found. The eighth and the ninth chapters of the Gospel according to this Apostle give a grouping of some of the miracles of our Lord. These were signs that proved His Deity and Messiahship. Chapters five, six and seven record the principles of His kingdom; chapters eight and nine, therefore, give the credentials of the King Himself. Run down the list of these miracles, and you will see that the King has universal powers. There is no domain in which He does not have authority and power to act. No force or realm is beyond His control. Which of these miracles is the greatest? We venture to answer that it is the miracle of Matthew's conversion. Note then that Matthew classed his conversion with the credentials of the Lord Jesus Christ. Indeed, what greater proof is there for men of the Deity of the Lord Jesus Christ than His power to save sinners? Compare John ix:1-41.

The third section of our text gives us a glimpse of the Lord as the Physician of souls. He who saw the man Matthew and not the tollgate, or anything else nearby, is now seen at meat in the newly called Apostle's house. It was a motley crowd; but the Lord was there in grace. I once asked our son what he would think if he saw a group of bad men eating dinner downtown somewhere and Jesus sitting among them. He answered, "I would think that He was teaching them some thing." Of course our Lord was there for a greater purpose than mere teaching; but the child sensed the situation, namely, that our Lord would be in such a place for no other reason than the salvation of those men. Pharisees and scribes would never have thought of such condescension. But our blessed Saviour went even to the shameful cross for us (Phil. ii:5-8).

THE TWELVE SENT FORTH

Feb. 23. Matt. ix:35-x:8, 40-42. Golden Text: Matt. ix: 37-38.

Daily Readings

Mon., Feb. 17, Matt. ix:14-17. Tues., Feb. 18, Matt. ix:18-26. Wed., Feb. 19, Matt. ix:27-34. Thurs., Feb. 20, Matt. ix:35-x:4. Fri., Feb. 21, Matt. x:5-15. Sat., Feb. 22, Matt. x:16-23. Sun., Feb. 23, Matt. x:24-42.

The Outline of the Lesson

I. Our Lord's Ministry (Matt. ix:35). II. Our Lord's Compas-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sion (Matt. ix:36). III. The Needs of the Plenteous Harvest (Matt. ix:37-38). IV. The Commission of the Twelve Disciples (Matt. x:1). V. The Names of the Twelve Apostles (Matt. x:2-4). VI. The Sending Forth of the Twelve (Matt. x:5-42).

The Heart of the Lesson

After a brief summing up of the teaching, heralding and healing ministry of our Lord in Galilee, we are given a precious glimpse into His heart of compassion, which wept for the distressed and scattered multitudes because they were as sheep without a shepherd. It is a sad picture which we fear has many counterparts in Christendom. Read carefully Ezekiel xxxiv:1-31, and then see Acts xx:17-35. Of course, our text moves in a kingdom atmosphere, not that of the Church; but this does not hinder us from learning some very important lessons from it. Our Lord's solution of the troubled condition that presented itself to Him is found in the command which He uttered, "Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest." Let the teacher compare the account of the sending forth of the missionaries given in Acts xiii:1-3. Note the relation of prayer there to the commission of the workers. But if our Lord had always to wait for our prayers, very much would never be done in the Church as well as in the kingdom. What blessed grace that leads Him to act in the absence of prayer, even as here, and to send forth those whom He has called. Our hope is in His prevailing grace.

The tenth chapter of Matthew has been much misunderstood and much misused. Think of the number of attempts that have been made to preach a Christian missionary sermon from it, although it manifests itself so plainly as a passage concerning kingdom, not church, principles. Oh, that we would always keep that distinction between Israel and the Church clearly before us! This is not the chapter of the commission for Christian missionaries, for the following reasons:

1. The Church had not yet been mentioned; much less was it in existence at this time. We have the prophecy concerning our Lord's building of the Church not until Matthew xvi:18.
2. The Twelve were not at this time, therefore, servants of the Lord in the Church. Compare now Acts i:15-26, xxvi:16-18; Matt. xix:28; Rev. xxi:12-14; Gal. ii:7-8; Ephes. iii:1-13, iv:1-16.
3. The Twelve are forbidden to go to the Gentiles and to the Samaritans. What sort of Christian missions could be carried out on the basis of this prohibition?
4. The Twelve are commanded to go (only) to the lost sheep of the house of Israel.
5. The message concerns the kingdom of heaven. They were to preach the Gospel of the kingdom, not the Gospel of God's grace.
6. The commission to Christians as missionaries is found elsewhere, namely, Matt. xxviii:18-20; Mark xvi:14-18; Luke xxiv:44-49; John xx:19-23; Acts i:8.

This chapter gives us the account of the royal announcement of the kingdom of heaven. The Apostles are prepared by the King to meet rejection, for it was evident even then that His message through them would not be received. That our Lord knew the end from the beginning is shown in the chapters that follow. The murder of John the Baptist was one of the first notes of this nation-wide refusal. In the end of the eleventh chapter the Lord is heard thanking the Father that babes have the Divine truths revealed unto them, and inviting the heavy laden to come unto Him for rest. This is akin to the note of the Gospel of grace which we are now to preach in the interim of His absence (Cf. Rom., ix: 1-xi:36).

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI MARCH, 1930 No. 9

Editorial Notes

His Three Positions

Our ever blessed Lord Jesus Christ, after His great work as Sin-bearer is described in His resurrection glory in a threefold attitude: Standing, then sitting down, and finally arising. The great man of God, Stephen, that Spirit filled witness, saw Him standing. "And he said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts vii:56). The title of our Lord as "Son of Man" is never used in connection with the Church, His body. "Son of Man" is a Messianic title and is connected with His coming kingdom. It is significant that Stephen declared, not, I see the Son of God, but "the Son of Man," and that he saw Him standing. A twofold meaning is connected with this attitude. The Lord welcomed the first martyr into His own presence. But the greater and deeper meaning is that He was waiting in an attitude of expectancy. Peter in his second great discourse had once more demanded of the Jews what John the Baptist, the Lord in His earthly ministry, and His messengers, had demanded, "Repent." Just as that message in the Gospels was addressed to the Jews, so Peter addressed the Jews. And as there was in connection with the call to repentance in the Gospel the offer of the kingdom, so here is another offer. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all

Our Hope 36 (1929-1930)

His holy prophets since the world began" (Acts iii:19-21). The restitution of all things means the Messianic age in which the kingdom will be restored to Israel, and all that the prophets spoke will be fulfilled. There was another offer of the kingdom to Israel. The Lord was in a standing attitude on the right hand of God. But the murder of Stephen was the end of this gracious offer. In stoning him the nation's destiny was settled. In the Book of Acts the stoning of Stephen is the great turning point. Jerusalem is left behind; the Gospel goes forth into Judea and Samaria, and immediately after the great Apostle to the Gentiles is called out and commissioned.

The second attitude of our Lord in glory is given in Hebrews x:11-13. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." No priest could ever sit down in the presence of the Lord; he had to be active, standing and ministering, keeping at it day after day, nor could all his actions do anything for man. How blessed for us to know that One has done the work which needed to be done, that One has offered an all-availing sacrifice for sins, that One has finished the work, that nothing more needs to be done. And because the work was done, the work was finished, He sat down. Faith sees Him there, the One who was made a little lower than the angels for the suffering of death, crowned now in glorious exaltation with glory and honor. He rests and His rest is our rest, as it is God's rest. A Saviour who died, who finished the work, who sat down on the right hand of God, that is our hope, our peace and our eternal joy. In Him we glory. Oh! let it be said in a day when Satan's cunning obscures the cross—"We glory only in the cross!"

We glory only in the cross,
On which the Son of God
Finished the mighty sacrifice,
Purging our sins with blood.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The debt was paid, the peace was made,
The veil was rent in twain,
And access to the Father given,
By Him the victim slain.

We come then boldly to the throne:
With a true heart we come,
Emboldened only by the blood,
Which speaks the "Welcome home."

And as He sat down, so He will arise. The Father told Him to sit down at His right hand until He makes His enemies the footstool of His feet. As we read in the Epistle to the Hebrews "He is expecting" or "waiting"—till His enemies are made His footstool. As the Father said "Sit at my right hand," so will He bid Him to arise, to come forth once more, to manifest His kingly power and glory. But let us remember before He manifests His visible glory, coming back to earth again, as He promised, in the clouds of heaven for every eye to see Him, we, His redeemed ones, will meet Him in the air to behold Him in His matchless beauty, to be made like Him, and to be forever with Him. This great revelation, specifically called "that blessed Hope," is unknown in the Old Testament prophetic Word. Before He arises to begin His judgment work, as well as His work of mercy in deliverance and blessing, He will bid His own to arise to be with Him. "Arise my love, my fair one, and come away" (Song of Solomon ii:13). And when He speaks "Arise!" the graves will open and the dead in Christ will rise. When He speaks "Arise!" the mystery made known by the Apostle (and let us remember again, that mystery is unknown in the prophetic visions of the Old Testament) "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," will come to pass. For the shout, the promised shout, the gathering shout, to meet Him in the air, God's people are waiting today, as perhaps never before since the days of the Apostles. All over the world the members of His body, energized by His Spirit, are calling to Him "Make haste, my Beloved"—"Even so, Come, Lord Jesus"; "And the Spirit and the Bride say, Come." He hears that mighty cry and when the hour comes, the unknown hour, He will answer the home longings of His own and say "Arise!"

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Then He will arise. Oh! what it will mean when He arise then to claim His Kingdom! "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, *when He ariseth* to shake terribly the earth" (Isaiah ii:17-18). When He ariseth His enemies will be scattered (Psa. lxviii:1). When He ariseth He will receive the nations for His inheritance. "Arise, O God, judge the earth; for Thou shalt inherit all nations" (Psa. lxxxii:8). The remnant of Israel, to be called after the Saints of God have been taken to glory, will pray to Him and during the tribulation call for His interference. "Arise for our help, and redeem us for Thy mercies' sake" (Psa. xlvi:26). Such will be their prayer, and the King of Israel will answer. "He will regard the prayer of the destitute, and not despise their prayer" (Psa. cii:17). Then Zion will receive Divine favor and Israel's glory come. "Thou shalt arise, and have mercy upon Zion, for the time to favor her, yea, the set time is come" (Psa. cii:13). "So the nations shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build Zion, He shall appear in His glory" (Psa. cii:15-16). Oh! blessed day when He ariseth! Once in creature's form He slept in a little ship. His head rested upon a pillow. Rapidly the little vessel filled with water. Wildly the waves dashed over it and the wind beat against it from all sides. He slept! "Master, carest Thou not that we perish?"—And today the storm rages and timid hearts, like those in that vessel, fear and tremble. But while He slept He knew all that was going on, for He is the One who neither sleeps nor slumbers. "*And He arose*, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Mark iv:39). When He arise and comes again He will rebuke the wind and His "Peace! Be still!" will bring that peace which the world needs. Oh! may it be soon!

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

When the shadow rests most sadly
Over earth, and all is fear,
Lift we up our head in triumph,—
Our redemption draweth near.

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

✠

"Son of God" and "Son of Man"

When our Lord speaks of giving life to souls that are dead in sin, He speaks of Himself as the Son of God. When He speaks of bodies coming forth from the grave in obedience to His voice, He speaks of Himself as the Son of man (John v:25, 27-29). The high priest asked Him to say plainly whether He was the Son of God. He replied, "Yes," and immediately added, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxiv: 63, 64). When He comes in judgment, "Son of man" and "man" are His appropriate titles, and they are never used without a specific purpose (Dan. vii:13, 14; Acts xvii:31). So whether He is called "Jesus," or "Christ," or "Jesus Christ," or "Christ Jesus," or "Our Lord Jesus Christ," or "Jesus our Lord," or by any other name, it is precisely the name that ought to be used, and it is never employed in a careless and hap-hazard way.

✠

One With Him

"He that is joined unto the Lord is one spirit" (1 Cor. vi:17). This is a great truth and a great revelation. If I am the Lord's, then I am one with Him. This is true of every believing sinner, who has accepted the Lord Jesus Christ as Saviour. Though he may be weak, erring and ignorant, yet is he joined unto the Lord. Grace has accomplished this. How necessary it is in our days, in which law and grace are so sadly mixed, to emphasize what Grace has done. It is the grace of God, and God alone, which has brought us into oneness with that One whom He hath exalted in the highest heaven, whom He has made the heir of all things.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Indeed man could have never conceived or invented such a wonderful plan and blessing as is made in the Gospel of Christ.

What says the Word? "But God who is rich in mercy, for His great love, wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and hath made us sit together in heavenly places in Christ." "You being dead in your sins, hath He quickened together with Him, having forgiven you all trespasses." "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "He that sanctifieth and they that are sanctified are all of one; therefore He is not ashamed to call them brethren." "That they also may be one in us."

The Gospel is much more than forgiveness of sins; it brings to the believer the life of the Lord Jesus Christ and oneness with Him. We receive in Christ the divine nature, being born of God; the life of the Lord Jesus Christ, who is the true God and the eternal life is imparted unto us. We are "bone of His bone and flesh of His flesh"; the same life animates Him who is in glory and the believer on earth. Each believer is a part of Himself. He is a member in His body. And the Holy Spirit, the third person of the Godhead, also dwells in every believer. The divine nature, the indwelling life of Christ and the Holy Spirit makes the believer one with God. And all this is accomplished by Him, "the Just One dying for the unjust that He might bring us to God."

"*One with Him*," the same life, the same destiny and at last the same, eternal glory—forever with the Lord. The more we apprehend this in faith and realize it, the greater will be our peace and joy, and the more separated our walk from all evil. Nor must we forget that oneness with Him includes oneness with all His own. There will be the highest expression of brotherly love when oneness with Him is realized.

Many of our failures today are traceable to this very fact that these precious things are not always real to us. We

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

forget them and they slip away from us. A mere theoretic knowledge of our oneness with Him does not help us to anything. Lay hold on it in faith! Let the Holy Spirit make it real to you every day! Enjoy your oneness with Christ! Avoid all that would hinder such enjoyment! It is true the demand of it means separation. Nor must we think it strange when we live and walk as one with Him, trials and testings come, sufferings and rejection from the side of men. This also belongs to our oneness with Him, for we are called into fellowship with His sufferings.

"One spirit with the Lord,"
Oh, blessed wondrous word!
What heav'nly light, what pow'r divine,
Doth that sweet word afford.

"One spirit with the Lord";
Jesus the glorified,
Esteems the Church for which He bled,
His body and His bride.

And though by storms assailed
And though by trials pressed,
Himself our life, He bears us up,
Right onward to the rest.

✠

To Know His Ways

A little verse in that precious, much beloved psalm, the one hundred and third, arrests our attention. "He made known His ways unto Moses, His acts unto the children of Israel" (Psa. ciii:7). What is greater, His acts or His ways? What is better, to see His acts or to know His ways? We are sure to know His ways is better than to see His acts. Knowing His ways means intimacy. Even enemies can behold His acts, and they will behold them in the day of His glorious manifestation; but to know His ways means to be in the confidence of the Lord.

And why did He make known His ways to Moses and not to all Israel? Not because he was the leader of the people, but there was another reason. "Moses was very meek, above all the men which were upon the face of the earth" (Num. xii:3). Connect with this fact another Bible verse: "The meek will He lead His way" (Psa. xxv:9), and we have

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the real reason why the Lord made known His ways to Moses.

Would you know His ways and be in the secret of the Lord, then take the lowest place, be clothed with humility. God resisteth the proud but He gives grace to the humble.

✠

Hither, Not Home

"I have returned hither, but not home," wrote a husband to a friend, when he had seen the body of his beloved wife lowered into the grave, and had then gone back to his desolate and lonely dwelling. So may any true believer say, who has lost communion with his Saviour. Home is home no longer, but a dreary and empty vacancy, through which the restless soul wanders with unsatisfied longings, until the absent One once more appears in the manifested presence and power of the Holy Spirit. Let there be a sincere confession of the sin that caused the separation, a turning unto the Lord with earnest desire for the smiling of His face, and soon the happy Christian, restored to fellowship, can exclaim, "I found Him whom my soul loveth." Then comes the rest for which the heart yearned, and then the feasting that satisfies. "I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love" (Song ii:3, 4; iii:4).

✠

Labor for Laodicea

Epaphras was a beloved servant of the Lord Jesus Christ, whose chief ministry seems to have been prayer. In reading the record in Col. iv:13, let us not overlook the fact that he had great zeal for them that were at Laodicea. No doubt the lukewarm condition and the general state of the Laodiceans, which later the Lord exposed in His message to them (Rev. iii), was then already present. And Epaphras had great zeal for them. He probably, after praying for them, went to Laodicea and tried to help them spiritually.

We are surrounded on all sides now by a Laodicean professing church. But there is something better than criticizing these conditions and showing them up. We must pray

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

for the Laodiceans and try to reach them with the Truth. Only the Word of God ministered in the power of God can deliver out of the state of indifference and worldliness. Who is going to do it if we, who know the Truth, are not going after them? The Lord Jesus still stands at the door of Laodicea and knocks (Rev. iii:20). He has not yet spewed out Laodicea; He will do so in His own time. As long as He bears with it and has patience, we also must act likewise. We must reach out after them and try to lead them into the Truth. We know certain sects of narrow-minded Christians, who just keep to themselves, have nothing but harsh words for the existing conditions in the professing church, and are condemning others who try to feed the flock of God, and reach the unsaved church-members with the Gospel. Such a spirit was unknown to Epaphras. Let us pray and labor for them at Laodicea.

✠

Macaulay's Mistake

In Macaulay's brilliant essay upon the Life of Lord Clive occurs the following language:

"The peasantry of Surrey looked with mysterious horror on the stately house that was rising at Claremont, and whispered that the great wicked lord had ordered the walls to be made so thick in order to keep out the devil, who would one day carry him away bodily. Among the gaping clowns who drank in this frightful story, was a worthless ugly lad of the name of Hunter, since widely known as William Huntingdon, S. S.; and the superstition which was strangely mingled with the knavery of that remarkable imposter, seems to have derived no small nutriment from the tales which he heard of the life and character of Clive."

So the best that the admired historian and essayist has to say of a man versed in scripture as few have been, and useful as few have been, is to speak of "the knavery of that remarkable imposter." Perhaps Macaulay did not know that the collected writings of William Huntingdon, S. S., fill twenty volumes, and that on his monument, under the head line, "They that turn many to righteousness shall shine as the stars for ever and ever," is inscribed the loving tribute—

"In token of gratitude to the Lord of the harvest, and in testimony of respect to a departed laborer in His vineyard, This monument is

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

erected to the memory of the Rev. Wm. Huntingdon, S. S., by the voluntary contributions of the remnant of his flock. This eminent Minister of Christ, having faithfully served his generation for the space of forty years, and lived to see his labors, both in preaching and writing, crowned with abundant success, at length entered into the joy of his Lord on the 1st of July, 1813, in the 69th year of his age."

It seems that Macaulay did not agree with those who knew William Huntingdon well, and who sat for years under his faithful ministry, listening to his singularly bold and pungent expositions of God's word. It is true that he did not have the honorary title of D. D. conferred upon him by some college, but he conferred upon himself the appropriate title of S. S., saved sinner, and was a terror to the preachers of false doctrine in his day. No intelligent Christian can read his sermons, letters, and treatises without being convinced that he was wonderfully taught by the Holy Spirit; but one of the world's most distinguished writers dismisses him from notice with a contemptuous allusion to "the knavery of that remarkable impostor."

✠

It certainly Pays

Sometimes people say—"Are not many of the pamphlets and books circulated free wasted?" We are confident that the Lord takes care of His truth and uses it in His own providential way. We have abundant evidence of this. Letters upon letters reached us in the past and they are still coming in English, German, Italian, Spanish and other languages. Here is one which was sent to a Russian Christian who does missionary work among his people. We copy it as it is.

"My dear friends:

"This letter I will writing to you that your heart have rejoicing that I have. One year back I belonged to the Roman Catholic Church, but one time visiting me missionary, Mr. Sorokin, and asking me if I have Bible; but I tell him not. But he recommend me, and I buy and through reading the Bible my ears come open and now I see the truth which is Christ Jesus. But now, thanks to God for the Bible and now I know whom I have believed, and evening and morning

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and at noon will I pray and cry aloud and He will hear my voice. Some day Mr. Sorokin visiting me asked if I like to read book "The Work of Christ," by Dr. Gaebelein, and I tell him, if he have, I do. And through reading book Christ came so close to me and now I much strong in faith. I read book three times. And after reading I gave book to my family which is Roman Catholic and God blessed that book and through *this book eight persons of my family* now is come out of the Roman Catholic darkness to the light which is Christ Jesus. I thanks God for that book and I pray that God bless the author of the book that through his testimony many others find Christ Jesus. Yours, A. K."

What an encouragement such letters are! Some of our books and pamphlets have been published in a dozen languages. The cry for literature coming from the Spanish speaking world is phenomenal. We have in Spanish: His Riches; The Prophet Daniel; The Revelation; The Work of Christ; Christianity or Religion?

The latter volume has made a deep impression everywhere among intelligent Spanish speaking people. And now they want our Gospel of John; The Christ we Know; The Harmony of the Prophetic Word in Spanish also.

It pays to circulate the truth in English and in foreign languages. God honors such a work of faith, and all our readers can share with us in this work, have a part in it and in the reward as well.

✠

Religious Education

Professor Samuel L. Hamilton of New York University in addressing representatives of fifteen churches on Long Island said—"That the great need of the country was religious education. Only by giving religious education to youth could the nation hope to cut down its annual crime bill." He spoke rightly. Over sixty per cent of the criminals of this country are young men and women under twenty years of age.

We are thankful that other voices are heard throughout the country advocating a real evangelical training of boys in connection with first class academic instruction. Many

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of these opinions expressed can be traced to the most successful attempt in this direction in the Stony Brook School. The School has been accorded the tribute of a very high scholastic standing, and it has been proved that Bible teaching can be linked with such training. What is being taught can be learned by the persual of the headmaster's textbook, "Exploring the Bible." Stony Brook marks the beginning of a new era in the training of boys in secondary schools. Those of our readers who have supported this school financially will be greatly gratified by all this.

On the other hand the School has had opposition. Those who might have given largely, because they possess wealth, have been influenced against us on account of our positive, evangelical stand. As heretofore the financial support must come from the household of faith. The need is great, but the Lord whom the School honors will supply the need.

✠

Does any of our Readers Know?

We read a good many books, papers, periodicals which emanate from modernistic sources. We wonder if any of our readers can recommend to us a volume, written by a modernist, scholar of evolution or a Critic, in which there is concern manifested for the salvation of souls, or the attempt made to convince men that they are guilty sinners, or in which the blood of Christ is set forth as the price paid for redemption, or in which the necessity of the new birth by the Spirit of God is emphasized, in which is given sound advice to live a fully consecrated Christian life, or in which the assurance of eternal glory and the certainty of the resurrection of the body is positively taught. If any of our readers knows such a volume written by a modernist or evolutionist please give us the name of the author and the title of the book. We do not know one.

✠

Who is the Infidel?

Some kid-glove Christians and pussy-footing middle of the road men object to our calling modernists, infidels. What constitutes an infidel? Perhaps Web-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ster's definition will answer: "Unbelieving; disbelieving the inspiration of the Scriptures." Men were called infidels a hundred years ago, when they believed and taught that different books in the Bible were forgeries; or that they contained myths, which were invented without any historical basis; or that it was impossible for the prophets to foresee and predict future events; or that the miraculous and supernatural never occurred. Modernism asserts that many of the books and parts of the Bible were forgeries; that they were not written by the men whose names they bear, and this in face of the plain and positive testimony of the Lord Jesus Christ and His apostles; and that the miracles and the prophecies must be discarded. What then is Modernism? Baptized, whether sprinkled or immersed, infidelity.

✠

The Unity Cult

This Cult spends monthly vast sums of money to scatter their evil, unscriptural and soul-destroying errors. Like all other errorists they use Scripture terms to hide their poisonous teachings. So subtle is this movement that even some of our readers send us clippings from their literature without having detected the anti-christian spirit in it. What is this "Unity School of Christianity?" It was founded in 1889 in Kansas City by a woman. It always takes a woman to start and head a new cult—Mrs. Mary Baker Eddy; the Fox sisters—the vicious instruments used in modern Spiritism; Mrs. Blavatsky and Mrs. Besant of Theosophy, Mrs. Aimee Semple McPherson and others. Mrs. Myrtle Fillmore with the help of her husband started this Unity delusion. Her "illumination" came at the end of a long period of family hard luck; she visualized both prosperity and health, and both came. The two started devoting all their time to the printing of tracts bearing the good news, and within a few years an enormous organization had grown up. Their doctrines, or rather inventions, are closely allied with Christian Science and New Thought, which means that all the fundamental doctrines of the evangelical faith are set aside and denied. But it is chiefly the business principles and the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

enterprising work of the founders that give the Unity School distinction. They teach that it is possible to attain immortality in the body, corresponding in that detail to the immoral cult which is known as "The House of David." They maintain a healing department and claim countless cures. It is said that their literature reaches annually more than two million people. If some reaches our readers throw it into the fire where it belongs.

✠

Winnipeg and the Northwest

We visited the capital city of Manitoba the first time in 1904. The first person who greeted us at the conclusion of the address in the Y. M. C. A. was a young man, Mr. Sidney T. Smith. The message helped him greatly and he made a decision. Since that first meeting we have visited Winnipeg every year and sometimes twice a year, and have had an unbroken fellowship with our brother, who has become one of the outstanding men of Canada, being president of the Canadian Bible Society and one of the vice-presidents of the British and Foreign Bible Society.

All these years a Gospel testimony and Bible teaching work has been maintained and developed in this Northern city. It has become a great center of blessing and widespread influence, known as Elim Chapel. The work is now carried on in a large and beautiful edifice, the former St. Stephens Presbyterian Church, purchased by Mr. Smith; located on one of the principal avenues of the city. We had the joy again of preaching to Sunday audiences of a thousand and over. A Sunday School of over 500 children flourishes with teachers who know the Word and whose ambition is to lead the young to Christ. There is a fine young people's work; quite a number of these have volunteered to go to the mission fields. Elim Chapel has already a number of missionaries in the different countries. There is no pastor installed. Mr. John Bellingham has charge of the pastoral work, but every year, month by month, the best preachers and Bible teachers come to minister.

In connection with this a striking work has been carried on, under the management of Mr. Smith, in Minnesota and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

North Dakota. For at least eight years a Gospel testimony has been given in the following towns: Warren, Thief River Falls, Hallock, Northcote, Stevens, Crookston, Grand Rapids, Hinkley, Madelia, Fergus Falls, Windham, Detroit, Moorehead, all in Minnesota; and in North Dakota—Grand Forks, Fargo, Langdon, Cooperstown and Antler. Most of these places were also visited by the editor. Other speakers were Mr. Sidney T. Smith, who often speaks several times on Lord's day, Mr. Henry Ostrom of the Moody Bible Institute Extension, and Peter McFarlane of St. Paul. Over two hundred accepted Christ as their Saviour during these years. The good work continues. Please pray for it.

✠

Prophetic Conference Grand Rapids

Our readers in Michigan will be interested in the Prophetic Conference to be held in Grand Rapids, Michigan, March 11, 12 and 13. It will be held in one of the largest churches in the city. There *will be two sessions each day, and the Editor will* give six addresses. We hope to greet many of our Michigan friends at this Conference.

✠

Our Ministry

Our ministry included during the last week of January a week's meetings in **Racine, Wisc.,** in connection with the Laymen's Bible Movement. Then followed **Dallas, Texas,** where we gave several lecture courses in the Evangelical College, which continues in its spiritual and prosperous career. It was impossible for us to visit other Southern places.

We have on our list the Englewood Presbyterian Church in **Chicago, Illinois,** for the week beginning with March 30. For May we have promised another visit to Southern California, followed by a week's meetings in the White Temple of **Portland, Oregon,** and a week in the First Presbyterian Church of **Seattle, Washington.** To all this we add, if it pleases the Lord, if God wills. We plan, but all is done in dependence on Himself, the giver and the sustainer of life.

✠

Summer Work

We shall conduct two summer conferences. The first one in **Montrose, Pa.** This Conference is held August 4 to 10. Ever since we held this conference, now in its eighth year, it has grown in attendance. The spiritual blessings have also increased, and we look forward to another season of blessing.

The second Conference will be held by us in **Stony Brook.** It will be called **Conference for Constructive Bible Teaching and Prophecy.** We have attended this conference week for nineteen years, speaking each year. Dr. Ottman, who lead this conference, no longer being here, the committee has asked us to conduct the conference this year. It will be held August 17-22. There will be four speakers, all outstanding Bible teachers. The program will be carefully arranged and much attention will be given to systematic and progressive Bible study. We want to make this conference a spiritual success and therefore urge

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

our readers to pray for this conference. We also want to see a very large attendance. The accommodations in Stony Brook are excellent and moderate in price. The hundreds of our readers who have never seen Stony Brook are cordially invited to come to this conference. Please make reservation for rooms as early as possible. Address Mr. Gilbert Moore, Stony Brook, L. I., N. Y.

✠

Thank You!

Scores of letters have reached us of late informing us of the great blessing the last four issues of "Our Hope" have brought to hearts and homes. We are truly grateful for the many kind words we have received, for the good wishes expressed and most of all for the assurances that so many hundreds of our readers continue in daily intercession for us and for the testimony of our magazine. We wish we could answer all these gracious communications, but this is a physical impossibility. So we thank you in this way with the hearty request to remember the Editor in prayer.

✠

Annotated Bible

We hear from French, Spanish and Russian brethren that they use the Annotated Bible in their work, translating goodly portions into their respective languages. Some have asked about the possibility of publishing a Spanish edition. As this would cost at least from nine to ten thousand dollars we cannot think of doing this.

In connection with this we would like to say that we still have a few sets left, nine volumes in all, which we can let our readers have for Ten Dollars, plus One Dollar for express charges. This includes foreign countries.

✠

On the Tabernacle

We are frequently asked to recommend a good work on the typical meaning of the Tabernacle, Israel's place of worship. The best we know is the one written by our brother Walter Scott, the eminent English Bible teacher. We have imported fifty copies so that we can furnish our readers with them. We shall order more as soon as the supply we have is disposed of.

The price is $1.25 postpaid.

✠

Our Suggestion

Please read "Our Suggestion" on the inside cover of the current number. We talked with several publishers in New York about starting an evangelical conservative Book-Club. But there are many difficulties in the way and we have not the means to start in such an undertaking.

But we feel good, sound, evangelical books, books with a spiritual message, books which lead into the study of the Word of God, must be circulated in our days in order to counteract the flood of books, magazines and pamphlets, which aim at the destruction of the evangelical faith. Then certain delusion movements like the "Unity Cult" and others, besides the Russell cult, known as the "International Bible Student Association," are swamping the country with their soul-destroying errors.

We hope many assemblies and churches will fall in line with the plan we suggest. We would like to see the following books circulating in hundreds of communities: The Lord of Glory; The Christ we Know; His Riches; Addresses on Prophecy by Dr. Scofield; Things New and Old by the same; The Gosepl of John; God's Oath and Unsearchable Riches; Down through the Ages and Exploring the Bible.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Book of Psalms

PSALM XLIV

This Psalm brings before us the evil days of the time of Jacob's trouble, the time which Daniel, the prophet, calls the great tribulation, reaffirmed by our Lord in the Olivet discourse. However, a portion is taken up with a retrospect, faith reviewing past history in which God's merciful deliverances are so largely written. The Psalm has well been called "A Litany of Israel, hard pressed by the enemy, and yet faithful to its God."

That this prophetic hymn has a historical background is unquestionable. But into what part of Israel's past history does it fit? Many have claimed that it is post-exilic. Delitzsch gives the following comment: "The Psalm seems to be most satisfactorily explained by the situation of the saints, who under the leadership of the Maccabees defended their nationality and their religion against the Syrians and fell as martyrs by the thousands. The war of that period was, in its first beginnings at least, a holy war of religion, and the nation which then went forth on the side of Jehovah against Jupiter Olympus, was really, in distinction from the apostates, a people true to its faith and confession, which had to lament over God's doom of wrath in 1 Maccabees i:64, just as in this Psalm. There is even a tradition that it was a stated lamentation psalm of the time of the Maccabees. The Levites daily ascended the pulpits and raised the cry of prayer: 'Awake, why sleepest Thou, O Lord?' These Levite criers praying for the interposition of God were called 'wakers.' It is related that Jochanan the high priest, i. e., John Hycranus, put an end to these 'wakers,' saying to them 'Does the Deity sleep? Hath not the Scripture said "Behold, the keeper of Israel slumbereth and sleepeth not?" ' "

However the eminent scholar shows that the post-exilic composition of this Psalm is untenable. Like so many other psalms the historical side cannot be located. Over and over again in the history of Israel we find circumstances akin to

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

those pictured in this Psalm, as well as the cry of the faithful in Israel for help from above, followed by a gracious deliverance.

But if we cannot definitely say when and under what circumstances this Psalm was written, we know the exact prophetic interpretation. It is, as stated above, the final experience of the godly Israelitish remnant before the King appears for their great deliverance and restoration.

I. What God Wrought in the Past. (Verses 1-3.)

O God, with our own ears have we heard,
Our Fathers have given us the report,
The work Thou hast wrought in their days, the days of old.
Thou with Thine own hand didst evict nations and plantest them;
Thou didst destroy nations and cast them out.
For not by their swords did they possess the land,
Nor did their own arm give them victory.
But Thy right hand, Thine arm, and the light of Thy countenance,
Because Thou hadst accepted them.

This looks back to the times of Moses and Joshua. It was God, their God, the faithful, covenant keeping God of Abraham, Isaac and Jacob, which had wrought in behalf of His chosen people. The possession of the land of promise was God's doing from start to finish, the act of Jehovah's free grace. How this is emphasized in the ninth chapter of Deuteronomy! It was the Lord who evicted nations, destroyed and cast them out. They did not possess it through the action of their own swords, nor did the strength of their own arm save them. It was all the Lord's doing. His right hand, His mighty arm, and His countenance had been their salvation in that memorable history, when He brought them into the land.

In order to appreciate all this we must remember that the godly remnant of Israelites, whose faith looks back, are surrounded by an ungodly nation, which has cast off God. They no longer believe in the miraculous beginning of their national history, nor in the miraculous preservation of the chosen people. But the godly remnant knows that Jehovah is the same as He was of yore; that He is able to act in their behalf again and deliver them out of their sorrows and afflictions.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

II. The Bold Language of Faith. (Verses 4-8.)

Thou art He—my King, O God!
Command deliverances for Jacob.
Through Thee will we push down our enemies;
Through Thy Name will we tread down those that rise against us.
For I will not trust in my bow,
Nor shall my sword save me.
But Thou didst save us from our oppressors;
And put to shame those that hate us.
In God do we glory all the day long,
And Thy Name will we praise for ever. Selah.

And now faith breaks through and in boldness claims Jehovah as King. The King is none other than our Lord. He is the forthcoming deliverer of His suffering and waiting people. This King is able to command deliverances for Jacob. Jacob is used instead of Israel, for the remnant is in helplessness and cast only upon Him, who delivered Jacob, the One of whom Jacob said "The Angel who redeemed me from all evil" (Gen. xlviii:16). Then faith takes new courage in the remembrance of all this. They are confident of the ultimate victory over their enemies and oppressors, and claim this victory—"through Thee will we push down our enemies. Their only trust is in Jehovah; they do not depend on their bow, nor do they expect salvation from their own sword. They manifest their complete dependence on the Lord and therefore faith triumphantly can look to the triumphal goal before them, as if it had already been reached. "Thou didst save us from our oppressors and put to shame those that hate us. And praise, the praise of His Name will be the result.

III. The Present Testings of Faith. (Verses 9-14.)

But Thou hast cast us off and put us to shame
And goest not forth with our armies;
Thou makest us to turn back from our enemies;
And those that hate us spoil for themselves.
Thou hast given us like sheep to be meat,
And hast scattered us among the nations.
Thou sellest Thy people for nought
And gettest no increase by the price.
Thou makest us a reproach to our neighbors,
A scorn and a derision to them round about us.
Thou makest us a proverb among the nations;
A shaking of the head among the peoples.

While faith can look ahead and see the approaching de-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

liverances and victory, their present circumstances are still those of a nation set aside and out of touch with Jehovah. They realize they are cast off and put to shame. He is no longer with them as of old. They are a people scattered and peeled, like a flock of sheep scattered among the nations. They are a reproach, a scorn and a derision. Thus the godly remnant acknowledges their identification with the nation, as Daniel also did in his great intercessory prayer (Dan. ix).

IV. Their Soul-Exercise and Confidence. (Verses 15-21.)

My confusion is before me all the day long,
And the shame of my face has covered me,
Because of the voice of him that reproacheth and blasphemeth—
Because of the enemy and the revengeful.
All this is upon us, yet we have not forgotten Thee,
Nor have we dealt falsely with Thy covenant.
Our heart is not turned back;
Nor have our steps declined from Thy path.
Though Thou hast sore broken us in the place of jackals,
And covered us with the shadow of death.
If we have forgotten the name of our God
Or stretched out our hands to a strange god;
Shall not God search this out?
For He knoweth the secrets of the heart.

Therein perplexity is great. Confusion and shame covers them in the presence of their sneering enemies, who reproach them and blaspheme the God of their fathers. But in the midst of all these harassing experiences they have not forgotten their God. There was no backsliding in their hearts nor did their feet leave the paths of righteousness. The place of jackals (or dragons) is Jerusalem (see Jer. ix:2). There they were broken and covered during the great tribulation with the shadow of death. But through it all they did not forget the name of their God, nor did they fall in line with the false worship of other gods. Their comfort is that God knoweth the secrets of all hearts, that nothing can be hid from Him, who searches out all.

V. The Greatest Trouble and the Cry to Help. (Verses 22-26).

Yea, for Thy sake are we killed all day long;
We are counted as sheep for the slaughter.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Awake! Why sleepest Thou, O Lord?
Arise! Cast us not off for ever!
Why hidest Thou Thy face?
Forgetting our affliction and our oppression?
For our soul is bowed down to the dust;
Our belly cleaveth unto the earth.
Arise for our help,
And redeem us for Thy mercies' sake.

The great trouble of the end-time, preceding the visible manifestation of our Lord as King, is now on. The enemy rages against them. The little horn is in control and he "shall wear out the saints of the most High" (this Jewish remnant) Dan. vii:25. He makes war with these Jewish saints and to overcome them (Rev. xiii:7). They refuse to receive the mark of the beast and are killed in large numbers. Then the desperate cry arises from their innermost souls asking the Lord to arise for their help.

How this cry will be answered by the coming of the King to overthrow their enemies and to dethrone the powers of evil is the subject of the Psalm which follows.

(To be continued, D. V.)

"The Kings of the East"

(Rev. xvi:12)

By H. CAMPBELL

Here in Europe, these words, "The Kings of the East," are daily gathering about them an air of ominous reality.

It is noteworthy how in Eastern lands new kings are arising. In the valley of the Euphrates, where ruled once the Napoleon of his day, Nebuchadnezzar, King Feisal reigns now. The old Mesopotamia is now the modern Irak. In the Arabian peninsular where Edom of old stood, we have a new monarch, having a two-fold title, Ibn Saud, King of the Hedjaz and Najid. Down in the south we have on the throne of the Pharoahs a modern ruler, King Fuad. It is true that Egypt cannot be regarded as geographically in the East, but her peoples have an Eastern religion, and her influence and history is more Eastern than Western.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

More noteworthy is it, how East and West are coming together. Our waterways, our railways, our airways, have shortened the width of the world. As a result we see these two giant hemispheres toppling over towards each other. The sense of a terrible crash comes over us.

History whispers how not so many centuries ago a flood of savage foes overflowed from the East and swept even a mighty Rome away.

Our newspapers nowadays are full of Eastern affairs, increasingly so. And what news! From China, India, Afghanistan, Arabia, and Egypt, the cables are occupied with revolutions, or wars, or conflicts, political or national. In short, it is a very awakened East, and one distinctly hostile to the West. As to the cause of all this we shall have a word to suggest at the end of this small article.

In reading about the affairs of the "Kings of the East" we are conscious that between the printed lines of the news-sheets another kind of writing in secret ink, as it were, is coming to light, which seems to furnish a peculiar commentary on the more patent text, as growing clearer under the chemical action of time and circumstance we are able to decipher it more and more. It is the script of Prophecy! We recognize it for the same strange writing which once appeared on the walls of an Eastern potentate's palace, a mysterious inscription—"Mene, mene, tekel, upharsin" (Dan. v:25).

Before examining this prophetical writing applicable to our times let us quote a notice or two from sources which have no connection with "Our Hope," so that it cannot be charged against us that we take a jaundiced view of things.

Our first is the utterance of a financial magnate made to the money-making world, the chairman of that immense shipping organization which links the East with the West. It is given in London's "Morning Post" thus:

Lord Inchcape and India

Grave apprehensions as to the situation in India were expressed by Lord Inchcape in his speech at the P. and O. general meeting yesterday.

"It looks," he said, "as if we were to give way to certain agitators who threaten civil disobedience, disregard of the law and riot. Moscow, I think, is at the bottom of it."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Lord Inchcape strongly criticized the Bill lately introduced into the Legislative Assembly to prevent ships from trading between the ports of India unless they are owned by Indians. It was, he said, the thin end of the wedge to drive the British mercantile community out of the country.

How grave are these words. A company's general meeting ordinarily is not the place wherein to create apprehensions, but to calm them. The proceedings of the meeting seem indeed to have been dealing with any such fears that a shareholder might have, in respect of that vital little water-way called the Suez Canal, called also the "wasp-waist" of the British Empire, for the financial side of the meeting was to make manifest how the assets of the company, apart altogether from the Eastern side, exceeded over and over again the full capital of the company.

Our second selection is even more impressive as it is more international. Lord Lloyd, Ex-High Commissioner of Egypt, had something of grave import to give to the nation in as august a forum as the House of Lords. Rising above any petty feeling for his own recall from his recent high office by the present Labor Government, and speaking on that Government's present policy as regards Egypt and the Sudan, he said:

> "So long as we retain our command of the seas, the Canal can only be menaced from the East or West. If the danger comes from the East, it can only be met from the West, with a secure base in the East itself" (the speaker was dealing with the proposal to remove British troops from Cairo) . . . . If the danger comes from the West it can only come from Egypt, and then probably not so much from a hostile Egypt as from an Egypt torn by internal strife and dissension with the risk of grave disorder and sabotage on the Canal . . . "

With a commission sitting at Jerusalem to investigate the recent Palestinian outrages, there was no reason for this courageous Lord to cross his T's, and to dot his I's for the blind. But grave as the above words were, others more grave followed:

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"There was every reason to fear that Communists, who by constant vigilance and firmness had been kept out of Egypt, would see in these impending changes an opportunity for making in Egypt what they had made in China and more recently in Palestine—a new theatre of war and a new forcing ground for the growth of enmity. The large majority of commercial firms in Europe were gravely uneasy."

Our facts thus established, let us now turn to the words of our text, which runs in full thus:

> "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared. . . ."

We need hardly say that this passage appears in the account of the pouring out of the judgments of God on the world, known in Revelation as the seven vials. Nor need we call attention to the fact that the seven vials correspond with the preceding seven trumpets, and, before them, the seven seals, and that in each of these three series an Eastern picture is painted with corresponding colors which approximate more and more closely to each other. In the Sixth Seal "the kings of the earth, and the princes" hide themselves, and an angel is seen ascending from the east crying to the four angels who hold the four winds of the earth not to bring judgment upon men until the sealing of God's saints has first been effected. In the *Sixth Trumpet* we read: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

The sixth vial passage is followed by events which themselves afford the interpretation thereof, for the Seer sees frogs, "spirits of devils" proceeding out of the mouths of Satan, Antichrist, and the false prophet, in order to go forth "unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty" (verses 13-14).

The area of operations here chosen so purposely is preeminently Eastern. It is an obvious obverse picture to that of the crossing of the Red Sea by the ancient children

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of Israel. It leads also to an invasion of the Holy Land but by totally different powers this time, evil-led ones.

Let us glance at the opinions expressed by various eminent exegetes on this Scripture, for a few minutes:

J. C. Darby on the sixth seal observes: "The earthquake indicates the breaking up of the arrangements of things on earth, an overthrow of everything." Another commentator writes: "The angels of the destructive winds, the fallen star (xi:1), the angels of the Euphrates (ix:4) are not the holy angels of God, but fallen angels to whom the liberty is given to bring upon men the plagues decreed of God." Professor Godet says on the Sixth Trumpet: "Next, convulsions in society, which is undermined by a diabolical visitation (Fifth Trumpet), and of which an invasion of savages overthrows the foundations (Sixth Trumpet), these are the judgments which prepare the way for the last adversary." Says Patterson: "The succeeding judgment appears to be the appearance and onslaught of myriads of Satanic beings in some form. Their identity is established by the words, "They have over them as king the Angel of the Abyss . . ."

The writers we have quoted cannot be charged with letting current events color their readings, for they wrote the above words before present events.

Is the picture we have suggested of an invasion once more of "The Kings of the East" outside the bounds of possibility? Is it not indeed probable?

East and West gaze at each other over rapidly rising tariff walls, customs barriers, international concessions, commercial exploitations, etc., etc. Are not these the real frontiers now, and highly dangerous ones? Back of them, inside these vast areas are stores of high explosives in creed and color.

Russia, half an Eastern country, has turned her back upon Europe, and Europe has formed against her a "cordon sanitaire." She must go East, and East she has gone with a vengeance. She has stimulated a black Africa, a black Sudan, a black Arabia, and a black India, to clamor for independence. She is out to destroy Great Britain, and to

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

wipe out the Christian religion, and to war against God and against Christ.

Let us thank the Almighty God for His Word of Prophecy, and set our watches by it, and to wait for His Son from heaven.

Reader, you may ask, What is the cause of all this Eastern uprising? What is the remedy for it? The one question follows the other as the night the day. We offer you the following remarks of a learned writer on Scripture, a godly man, for your consideration:

"Owing to the divine pleasure the Christian nations possess a moral and material superiority. England alone is perfectly able to control China, Japan, the whole of India and Turkey besides (it is a Dutchman we are quoting, not an Englishman). . . . Whether this will continue so is another question. As the Christian nations return more and more to Judaism, and thence to heathenism, it is very possible that they will lose also their material superiority. There are signs already showing that China may some time seriously vex the Christian nations; and in India our possession is not as undisturbed as once it was. The ancient moral greatness and world supremacy of the heathen nations should not be forgotten; it is only fifteen centuries ago that that state of things was reversed. All the more reason why the Christian nations should consider that they owe their power and glory only to the name of Christ, and that they are responsible unto God for the performance of their duty toward these nations" ("The Work of the Holy Spirit"—Kuyper).

Time has since put its seal to these words.

On the skies of a Europe and an America, which have both ceased to be Christian, and are only *Christianized*, whose common God is money, gambling, gaiety, or whatever else holds the public, and whose gospel (if one can even apply the term) is not the eternal Gospel, but the rubbish of "morality," "evolution," "liberty, equality and fraternity," "the Brotherhood of man," "progress"—a veritable Babel of voices—and all the rest of it, a Hand is preparing to write, "Mene, mene, tekel, upharsin." In place of the then Medo-Persian invader, there is getting ready our instrument of punishment—"The Kings of the East."

It is not the *presence* of sin in me which hinders in the least my communion with God, for "our old man has been crucified with Christ." It is the *allowance* of it, for then it is still the love of it, and of my will, which are at work.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Daniel's Seventy Weeks

(The Time of the End)

By G. A. Griswold

Seventy weeks (heptads), or 490 years, are determined upon thy people (Jews) and upon thy (Daniel's) Holy City (Jerusalem) to finish *the* transgression (Israel's transgression), and to make an end of sins and to make reconciliation (atonement) for iniquity and bring in everlasting righteousness (righteous rule under Christ), and to seal up the vision and prophecy (fulfill all prophecy), and to anoint the most Holy (the Holy of Holies). Know therefore and understand, that from the going forth of the commandment (see Nehemiah ii) to restore and to build Jerusalem unto the Messiah, the Prince (Christ, see Matt. xxi) shall be seven weeks (heptads) or 49 years, and three score and two weeks (heptads) or 434 years; the street shall be built again, and the wall, even in troublous times (read Ezra and Nehemiah); and after three score and two weeks (heptads) or 434 years (in addition to the seven weeks, or 49 years, making a total of 483 years) shall Messiah (Christ) be cut off, but not for himself (or, and have nothing), and the people (the Romans) of the Prince that shall come (see Dan. vii) shall destroy the city (Jerusalem) and the sanctuary (the Temple), and the end thereof shall be with a flood (overflow), and unto the end of the war desolations are determined (see Matt. xxiv). And he (the Roman Prince) shall confirm the (a) covenant with many (the majority of unbelieving Jews) for one week (heptad) or seven years (which is the last remaining week of the seventy), and in the midst (middle) of the week (7 years) he (the Roman Prince) shall cause the sacrifice and oblation to cease (Israel's restored worship to cease); and for the overspreading of abomination (idolatry—image worship) he (the Roman Prince) shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (i.e., the desolator).

Seventy Weeks are Determined Upon Thy People and Upon Thy Holy City.

A review of the nation's history reveals the remarkable

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

fact that God is dealing with them in four cycles of time, consisting approximately of 490 years each. So that from the birth of Abraham to the establishment of everlasting righteousness we see the following periods:

I. From Abraham to the Exodus.

Abraham was 75 years old when called (Gen. xii:4), the law was 430 years later (Gal. iii:17), total 505. Deduct 15 years for Abraham's departure from the path of faith—Taking Hagar to wife (Gen. xvi:16 with Gen. xxi:5), and we have the first cycle of 490 years.

II. From the Exodus to the Dedication of the Temple.

Four hundred and eighty years after the exodus from Egypt Solomon commenced to build the temple (1 Kings xi:1). A close examination of this period reveals a loss of 131 years of servitude to heathen nations:

1. Judges iii:8, Mesopotamia—8 years.
2. Judges iii:14, Moab—18 years.
3. Judges iv:3, Canaan—20 years.
4. Judges vi:1, Midianites—7 years.
5. Judges x:8, Philistines—18 years.
6. Judges xiii:1, Philistines—40 years.
7. 1 Sam. vii:2, Philistines—20 years.

Why should the inspired historian overlook 131 years which would make the actual count 611 years? God cannot count time when Israel is out of favor, so the 131 years must be dropped, leaving us the 480 years of 1 Kings vi:1; add 7 years for building of the temple (1 Kings vi:38); add 3 more (1 Kings viii:2) to official dedication; thus completing the second cycle of 490 years.

III. From the Dedication to Close of Babylonian Captivity.

Count time from B.C. 1005 (1 Kings viii) to B.C. 445 (Neh. ii), total 560 years. It is at this point that Daniel receives the celebrated prophecy of the last remaining cycle of 490 years in Israel's history. Israel was suffering bondage under Gentile kings for not allowing the land to enjoy its

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sabbatic rest. (See Lev. xxv; Jer. xxv; Dan. ix:1-4.) Again note the fact that God cannot count time with Israel out of favor. Therefore when the seventy years for the Babylonian captivity are deducted we have the third cycle of 490 years.

IV. From Artaxerxes' Decree to the Establishing of Everlasting Righteousness.

The last cycle in Israel's history, 70 weeks or 490 years, as God counts time, is divided in three sections:

1. 7 weeks or 49 years to restore and rebuild Jerusalem.
2. 62 weeks or 434 years unto Messiah the Prince, making a total of 69 weeks or 483 years.
3. 1 week or 7 years which awaits fulfillment.

When Messiah was cut off Israel was set aside. History cancelled and time not counting for the ancient people while out of blessing. God calls out Gentiles, after which he will return and rebuild the tabernacle of David which has fallen down (Acts xv:13-18). Abraham lost 15 years, the nation 131 years, later 70 years. Why should it be thought a thing incredible that for the rejection of Messiah they should be dispersed and out of communion until they look upon Him whom they pierced, and cry, "Blessed is he that cometh in the name of the Lord" (Matt. xxiii:37-39).

To Finish the Transgression.

Whose transgression? What is *the* transgression? Israel's greatest transgression is briefly summed up in three words: *Departure from God.* This has characterized her from the beginning (Isa. i). Stiff-necked and uncircumcised of heart, they refused the Messiah of God, and are now in their longest dispersion, blinded and enemies of the Gospel. Cast off for ever? No, God forbid! *The Deliverer shall come from Zion and turn away ungodliness from Jacob* (Rom. xi).

Messiah was numbered with and wounded for the transgressors, made intercession for them and will receive every transgressor that will come. Notwithstanding, it cannot be claimed that Israel's national transgression (departure from

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

God) can be said to have finished. They have not submitted themselves to the righteousness of God (Rom. x). Beside this, Messiah predicted *future transgression*; *Another coming in His own name whom they would receive* (John v:43).

Read carefully every reference to Israel in the four Gospels and compare with Romans chapters 9, 10 and 11.

To Make an End of Sins.

Israel's sins: backsliding, whoredoms, idolatry, witchcraft, fornication, unbelief, rejection and apostacy. Israel committed the crowning sin of her career by the crucifixion of the covenanted King. Although punished severely, there is no record of national repentance and wiping out of sins. They hated Him without a cause (John xv:22-25). Stephen cried, "Ye do always resist the Holy Spirit as did your fathers" (Acts vii:51). They vigorously assailed the spirit-filled messengers after Pentecost. They stoned Stephen and forty took oath to slay Paul. Moreover, the vail is upon their hearts to this day at the reading of Moses. *Yet when they return to the Lord it shall be taken away* (2 Cor. iii:15-16). This is God's promise unto them; that he will take away their sins (Heb. viii:9-11).

Is Israel scattered, peeled, tempest-tossed and sifted as wheat among the nations in gross unbelief, or is she cleansed and restored to favor in the land with a full end made of sins?

To Make Reconciliation for Iniquity.

Every Scripture-enlightened Jew knew that at the manifestation of Messiah atonement would be made for sins (Isa. liii and Psa. xxii). It was expedient that one should die for the people, said Caiaphas (John xi:51). Not all of Israel has accepted the atonement (Kapar-to cover) Messiah made. "He was despised yet we esteemed Him not" (Isa. liii:3). Messiah wrought a work upon the cross by which every Jew can be saved (Rom. x:12). When Israel turns to Him and looks upon Him whom they have pierced they will realize that Messiah was their passover Lamb, God's sacrifice, who has made reconciliation for their iniquities (Isa. liii:5-6).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Millions of Jews today are not under Messiah's blood, but as ever, there is a remnant according to the election of grace (Rom. xi:5) that believe. These are in the Church (Eph. ii:14-18). The rest are in blindness (Rom. xi:25).

And to Bring in Everlasting Righteousness.

Old Testament prophets predicted a coming visible kingdom of which Messiah would be Head. He was to be of the seed of the woman (Gen. iii:15); a mighty Prophet like Moses (Deut. xviii:18); King like David (2 Sam. vii:16); over the house of Jacob (Luke i:33); a Ruler in Israel (Micah v:2), to reign and prosper (Jer. xxiii:5); the government upon his shoulder (Isa. ix:6-7); Gentile power to be abolished (Dan. ii and vii); and everlasting righteousness to be established (Dan. ix:24 with Psa. lxxxix and Psa. xlv:6-7).

When this kingdom was set up the lion and the lamb would lie down together; the bear and ox eat straw; a child would play with a serpent; the desert blossom as the rose; every man under his own fig tree, and the nations would learn war no more. If this kingdom was set up at the first advent the Jew, to whom the promises were made, is the only one left out,and is of all men most miserable, and God has broken His everlasting covenant with them.

And to Seal UP the Vision and Prophecy.

Hundreds of prophecies, detailed, minute and specific, concerning Israel, Jerusalem, Canaan, Egypt, Nineveh, Babylon, Tyre, Sidon, Assyria, Persia, Media, Greece and Rome have been literally fulfilled. Remarkable personages singled out by prophetic light centuries before have run their allotted span in God's great plan. Some elevated, others degredated. Human thought could never have anticipated them. Therefore all prognostications and fortunate guesses are excluded. We are dealing with the more sure word of prophecy; God-breathed foretellings that cannot pass away until *all* be fulfilled (Matt. xxiv:35).

The testimony of Jesus is the spirit of prophecy. Until every prophecy concerning Messiah and His earthly people

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

is fulfilled, vision and prophecy remain unsealed. Hundreds of prophecies were fulfilled at the first advent; hundreds await fulfillment at His second. Vision and prophecy was to become a finished transaction, as the "seal up" signifies at the expiration of the 490 years. If all vision and prophecy became a finished transaction at the first advent, there would remain nothing more to be fulfilled. Messiah said, "*This generation* (race of Jews) *cannot pass until all be fulfilled.*" The Jew is still here and prophecy and vision are being fulfilled before our eyes.

To Anoint the Most Holy.

To anoint the Most Holy, or "Holy of Holies," must be restricted to Israel as the context definitely implies. To make this annointing apply to Christ at His baptism, or Apostles at Pentecost is to use it contrary to its accustomed use. Forty times it is applied to things, and not to persons. The anointing of the holy place immediately connects itself with temple worship, sacrifice, sins removed, sanctified priesthood, separated nation, return and restoration with fellowship and communion.

Whenever Israel returned from backsliding or captivity the temple was repaired, priesthood set in order and the holy place anointed (1 Kings viii, Ezra vi). Ezekiel describes the millennium temples in chapters xl to xlviii with Israel in the land and the glory of the Lord filling the house (chap. xliii:1-6). In chapter xi he saw the glory departing. Rest assured, that when the Shechinah glory fills the temple the nation will have been born in a day; cleansed and restored to divine favor, with holiness unto the Lord. Is not this the future hope of Israel, or is she abandoned for ever?

From the Command to Messiah (Daniel ix:25).

From the going forth of the command to restore and build Jerusalem with the wall in troublous times would be seven weeks or 49 years. The best commentaries on this portion would be Ezra, Haggai and Nehemiah. Let the student study carefully the following decrees and determine for himself which is the command to count from.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

1. Prophetic mention of Cyrus (2 Chron. xxxvi:22-23, Isa. xliv:28 with Isa. xlv:1-4.)
2. Cyrus's decree (Ezra i:1-4 and v:13-17).
3. Cyrus's decree confirmed by Darius (Ezra vi).
4. Artaxerxes' decree to Ezra (Ezra vii).
5. Artaxerxes' decree to Nehemiah (Neh. ii).

Counting from the completion of the seven weeks (or 49 years) unto Messiah the Prince was to be 62 weeks (or 434 years) in addition to the seven weeks (or 49 years), making a total of 69 weeks (or 483 years). It would appear from a study of the following Scriptures—Luke i and ii, Matt. ii, John i and iii:1-3,—that a spirit-led and Scripture enlightened remnant awaited consolation and redemption in Israel. All prophets spoke of the Coming One. Daniel alone gives the exact time.

The Two Princes (Dan. ix:26).

Messiah the Prince

Messiah appeared and presented himself to Israel. The nation, led by the rulers, scribes and Pharisees, cried, "Away with him; he shall not reign over us; we have no king but Caesar." He was cut off out of the land of the living. The tender plant was not allowed to take root. Israel slew the heir and cast him out of the vineyard.

At the expiration of the 69th week Messiah cried, "Father, forgive them. It is finished. Into thy hands I commend my spirit." Prophecy fulfilled to the very year. Messiah "cut off" receives nothing. *Cut off* without exercising his kingly rights. Pilate asked, "*Art Thou a King?*" Yes! "*To this end was I born.*"

The Coming Prince

Messiah was the prince that *did come.* Here we have the prince that *shall come.* If this prince is Messiah, then his own people, the Jews, are guilty of destroying city and sanctuary. This is proof conclusive that the second prince is not Messiah. The people of the coming prince (Romans) destroy city and sanctuary. We take this to be a direct reference to the Romans under Titus in A. D. 70. (See

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Luke xxi:20-24). The details of wars and desolations to the end of the age are supplied by Christ in Matthew xxiv.

The Covenant and the Week (Dan. ix:27).

After a long period of wars and desolation Jewish worship will be restored under the protection of this end-time prince. He makes a covenant with them for the remaining week (seven years). In the middle of this week (three and one-half years) he causes sacrifice and oblation to cease. From 2 Thess. ii:3-9, Matt. xxiv:15-22, Rev. xiii:1-10, Dan. vii: 19-27, Isa. xxviii:17-18, Rev. xvii:3, Isa. x:20-27, Dan. xii:11 we learn the reason for the broken covenant. Exaltation and deification of himself. He sits as God in the temple of God. The Lord referred to this, "The abomination of desolation," idolatry, image worship, in Matthew xxiv. This is the signal for the Jew to flee, when he sees it standing where it ought not. This blaspheny goes on during the last three and one-half years of Daniel's week; the abomination overspreads (becomes universal) until that determined (God's wrath) is poured out upon the desolator (the prince).

Eurekamen

"I have found it," cries the student,
Searching deep where science dwells;
Finding keys to Nature's secrets,
Writing down the tale she tells;
Waking from their age-long slumber,
'Neath encrustings of old Earth,
Hieroglyph and curious tablet—
Histories of the nations' birth.

Ornament, and wrought utensil,
Battle gear, and weapon sharp;
Art of those once skilful fingers,
Silent strings of their sweet harp;
Signs of life, and love, and splendor,
And, alas, beneath the sod,
Trace we how they mocked their Maker
With the graven household god.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"I have found it," many tell us,
Tasting swiftly youth and pride;
Drinking deep of trifling pleasure,
Moving on a restless tide.
Soon, the fevered voyage over,
Drained the dregs of Pleasure's cup,
What avails when all they cherished
Deep in death is swallowed up?

"I have found HIM," cries a watcher
By the Fount of Truth and Light;
Puts he on a robe unsullied,
Casts he off the works of night.
Over-head Love spreads His banner,
By his side his Greatheart stands,
Sets him forward on his journey
With a Guide-book in his hands.

"I have found HIM," still exulting,
Drinks he of this Living Well—
Him in Whom, in their completeness,
Wisdom and all knowledge dwell.
Swift he fastens on his armor
Ere the summer daylight flies;
Rapt, when men rebuke or marvel,
"I have found HIM," he replies.

"Peace that passeth understanding"
Sweetens all his daily lot;
Faith upholds, and Hope revives him
With the Word that changes not.
Oh! the rapture-song that thrills him
When he nears eternity,
Till he cries, life's warfare ended,
"Death is lost in Victory."

NINA E. WATSON.

Queensland.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Current Events
In the Light of the Bible

England's Protest Against Sovietism. Mr. Ramsey MacDonald, the leader of the Labor Party in Great Britain, brought about the recognition of the Atheistic Soviet Republic and diplomatic relations were resumed. The Soviet ambassador arrived in London and Great Britain's ambassador went to Russia. A powerful protest has been launched against this ungodly alliance. The London "Morning Post" has spoken out in no uncertain terms and the case has been taken up by the clergy of the Church of England and other religious bodies. The headlines of the "Morning Post" of several recent issues show the aroused conscience of Great Britain. They speak of "The Government's Fatal Step" and "Shaking hands with the Anti-Christ, etc."

We print one of the large number of protests which were printed in the London Daily.

In the "Morning Post" you will find a commentary on the Book of the Prophet Daniel. You will see anti-Christ in all his dreadful and terrible power. There are those who profess to believe in the Holy Scriptures, yet gladly shake hands with that power which is endeavoring to stamp out the name of the living God not only in Russia, but in the whole of the world, England included. They would absolutely demolish this Empire as represented by a national religion.

Our politicians for the sake of filthy lucre will dare to bring these men into our country and send our men to theirs, all because they fear they will suffer commercially. It makes me burn and boil with indignation. I am perfectly convinced in my own mind that God will visit with stern and swift judgment those who dare make friends with men who are endeavoring to destroy all religion. Men and women, protest! I am ashamed of my Church at times because it is so weak kneed in standing up against sin and will smooth down things contrary to its principles.

It is a matter of astonishment and shame to me that not a single Sunday newspaper has made reference to this blatant anomaly. I would suggest that when this representative of an anti-theistic Government presents his credentials this week, he should be met by an immense body of the Salvation Army, singing hymns, in order to declare on which side England stands and whom the Empire serves.

I regard it as nothing but a condign insult to the Sovereign of this country to have to receive one associated with a Government still impenitent for the ghastly murder of the late Tsar and his family under unnamable circumstances.

I am convinced, with Lord Glasgow, that once the conscience of the nation is touched, they will rally round in favor of honor to our Lord, and express unlimited sympathy to their brethren in Russia who

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

belong to the Christian Church, which I was brought up to think was Catholic, and fellow-members of the Body of which He is head.

More Fool Finds. From China comes the information that ten skeletons and an unbroken skull have been found in the quarries at Chow Outien and at once these wonderful scientists with their wonderful knowledge and their wonderful capacity to guess and to assume, state that the ancestors of the human race have probably been found. The discovery was made in the same lime stone quarries where the supposed "monkey man" was found in 1928. The unbroken skull was unearthed by a Chinese geologist, who is also cocksure that it belonged to the famous Peking man, the "Sinanthropus Pekinensis." It is understood that the scientists believe that with the various skeletons as well as the complete skull they have material enough to reconstruct the entire drama of life of the prehistoric colony, or at least to sketch a portrait of man as he existed in China 1,000,000 years ago.

Well, hopes are reviving in the camp of the evolutionistic, modernistic, liberalistic, infidelity. They think they have found it at last. They were so sure that the Piltdown skull and Heidelberg man and the Pithecanthropus of Java had solved the enigma of human existence till they were forced to acknowledge the serious uncertainties of their unscientific guesses. Only third class high school teachers and fifth class college professors hold on to these beloved skulls and old bones.

We turn prophet. The editor prophesies that these Chinese bones and the unbroken skull are another fool-find. We are sure that the missing link will never be found, for the simple reason that there is no missing link. How can they find what never existed?

Italy's Seven Years Under Mussolini. Last October Mussolini celebrated his Seventh Anniversary of the march on Rome, and in his speech he declared that "today after seven years, we are as young, as strong and as implacable as ever." "Italy is ready for peace or for war." Mr. Carleton Beals in an illuminating article in "Current History"

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

(December, 1929) on Mussolini and his achievements points out the leading and mostly beneficient results of his remarkable regime. He saved Italy from Bolshevism, for in 1919 and 1920 the labor unions of Italy stood on the very brink of a national disaster which might have plunged the whole country into the condition of a Bolshevist revolution. Since then Mussolini has solved the labor problems. The material standards of Italian labor are higher than they were ten, and even five years ago, and Italian labor is far from being the worst in European countries. Strikes and lockouts, under strict government regulation, have been practically eliminated. He has also definitely stimulated the production activities of Italy. He ordered a careful and scientific survey of all the resources of the country, which discovered mineral and other wealth heretofore unknown. Again Mussolini has not neglected agriculture. Expensive experiments have been made with new products. Facilities have been given to the peasants to buy land on long-term payments; many large estates have been broken up for this purpose. Innundated lands and swamps have been reclaimed.

Italy's problem has been over population. Before the law of our country restricting emigration several hundred thousand Italians came yearly to our shores. There have been definite attempts of expansion from the sides of Mussolini. The expansion in the Austrian Tyrol has resulted in much racial friction, but it is the Mediterranean territory to which Mussolini looks. He has his eyes on the North coast of Africa, possibly Egypt. It is hard to say what this master mind may accomplish in this direction. France and even Switzerland fear this expansion program. France fears an invasion. That is why she makes such collossal fortification of her Southern frontier. Other nations, including the United States, tolerate birth-control. Not so Mussolini. He frowns upon every attempt in this direction. He spends much time personally presenting premiums to the parents of the largest families in the various communities.

His success in bringing about the recognition of the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sovereignty of the Pope is another one of his achievements. However, his definite stand for religious liberty has been the fly in the Pope's ointment.

What will this remarkable world character do in the near future? Will he fall in line with Briand's plan and scheme for the United States of Europe? Will he force European nations to recognize Italy as the head of such a confederacy? We do not know. It would be wrong to guess and to predict as others have done. But the European situation is interesting if viewed in connection with Bible Prophecy. But there is another side. The paragraph which follows tells another story.

The Other Side of It. Is There Torture in Italy? The following paragraph is taken from the "London Christian" and gives us the other side of the Italian situation:

"Horrible though they are, it is difficult to believe that Professor Rosselli's allegations respecting the treatment of political prisoners in Italy are without foundation. Carlo Rosselli, formerly Professor of Economics at Genoa University, escaped some months ago from the Island of Lipari, where he had been imprisoned on account of his anti-Facist sympathies, and he is now in this country. Interviewed by the 'Manchester Guardian' in London, last week, Professor Rosselli declared that the general situation in Italy was going from bad to worse, and that Mussolini has now become entangled in the web of his own despotism. The most alarming part of his statement, however, was the charge that systems of torture are practised by the Facists against political prisoners:

> One man he knew had been tortured with a rope tightened round his neck till he was nearly choked. Another had been tortured by the application to his feet of a tin filled with boiling water. The newest form of torture was to tie the prisoner in a chair and strike him heavily and repeatedly over his heart with a hammer covered with rubber. The physical effect was tremendous. This form of torture was frequently used. It was applied to a group of young diplomats from the newly annexed Austrian provinces.

"Wives and daughters of the opponents of Fascist doctrines are often, it was further alleged, made to suffer for the views of their husbands and parents, and their sex does not safe-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

guard them from inhuman treatment. Professor Rosselli's account gives a side of the picture other than that commonly presented to British observers. If his statements are true in fact, it is well that we in this country should be acquainted with both sides of the picture of Fascist Italy."

Moral Conditions in the "Hub." They call Boston the "Hub." It boasts of culture, higher education, learning and everything else high and exalted. Boston has more preachers who deny the faith once and for all delivered unto the saints than any other large city in the Union. They all preach that the world is getting better. The moral condition in Boston gives them the lie.

Federal inspectors declared that last year 1,000 young girls were shipped to Boston by the white slave ring which operates in some 30 New England cities. There are 11 syndicate houses in Boston and numerous houses of ill-fame. The narcotic trade, it is alleged, has its headquarters in Boston.

The bootlegging industry prospers in Boston. An annual $60,000,000 is spent there in Boston's 4,000 speakeasies or paid to 5,000 Bostonian bootleggers. It is said on good authority that hip-bootleggers, some boys not over 16, peddle booze in certain streets. In nearly every office building is at least one speakeasy. Graft and political corruption are also prominent, going hand in hand with the moral abominations. The late Governor of Massachusetts, Mr. Fuller, declared: "The people of Boston are being sysematically robbed by a group of politicians." But these things prevail in all our larger cities, instead of getting better they are getting worse. God's Word is true, the present age is an evil age. We are living in perilous times. The cheapest thing in these days of violence is human life.

The Yale-University Monkey Farm. The Rockefeller foundation has donated to Yale five hundred thousand dollars to start in Florida and maintain there a monkey farm. A special laboratory will be built for the study of one or more species of anthropoids, including the chim-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

panzee, the gorilla, the orang-utang and the gibbon. Detailed observation will be made of the habits, social relations, life-history and psycho-biological development of these animals in their relation to man. Evidently they are getting down to monkey business in earnest. These highbrows believe these beasts constitute the noble ancestry of mankind. It is nothing new. More than thirty years ago a Professor Garner went to Africa, had a special cage built in which he sat in a jungle surrounded by a large number of chattering apes, who viewed the cage with interest and probably thought—what new monkey is this? This poor fellow came back after years of cage-sitting with no information whatever as to the monkey-language he had gone to discover. Well, study your monkeys—we shall study our Bibles.

Notes on Prophecy and the Jews

Perhaps the most neglected portion of the words of the Prophets is the great vision with which the Book of Ezekiel closes. Chapters xl-xlviii are rarely read, and not many have made an attempt to know the meaning of this great climax of the seer by the river of Chebar. It is the seventh time in this Book of Ezekiel that the phrase is found, "the hand of the Lord was upon me." Each time this statement is made in Ezekiel it introduces an important revelation. But the culmination comes when it is used the last time. In chapter xl:2 we read that after the hand of the Lord had come upon Ezekiel, he was brought in the visions of God into the land of Israel. Once more the captive priest beheld the beloved land. There he was set upon a very high mountain, from which he beheld his last great vision. In the previous vision, the sixth, he was carried in the Spirit of the Lord and set down in the midst of the valley which was full of bones (chapter xxxvii:1). Then he beheld the vision of Israel's national and spiritual restoration. The two chapters which follow give the prophecies concerning the invasion of Gog and Magog, connected with Israel's literal restoration to the land. The last vision shows the Temple,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

which is yet to be erected, in the midst of Jerusalem, the house of the Lord, which will be "the house of prayer for all nations." Such a house of worship with priesthood, sacrifices, etc., as described here, never stood on the earth. Its application to the Church is impossible.

This great end vision of Ezekiel must be divided into three parts.

1. xl-xliii:12. The new Temple.
2. xliii:13-xlvii:12. The new Priesthood, sacrifices, etc.
3. xlvii:13-xlviii. The new division of the Land.

The vision proceeds in the following way:

Introduction: The surrounding wall, the different gates, description of the outer court, the north and south gates, the inner court and its gates, the sacrificial arrangements. Then a description of the porch, the house itself, the side chambers, the separate place and buildings, decorations and minor furnishings. The measurement of the Temple. The full manifestation of the Lord in the Temple, His dwelling place. The altar of burnt offering and the dedication of that altar. The holiness of the new Temple. The new Priesthood, character, election and division. The Priests' office, requirements and conditions at their exercise. The Blessings of the Priesthood. The relation of the Priesthood to the Theocracy. The Prince and his portion. The laws carried out. The oblations to be brought. The feasts which will be kept. Ordinances of the prince, the burnt offerings of the prince. The living waters. The division of the land and portions of the tribes. The name of the city, "Jehovah Shammah," the Lord is there.

How full and rich this revelation is concerning that which will be established in Israel's land after the appearing of the Lord Jesus Christ. All these details must have a meaning and lesson.

But if the sanctuary on earth during the personal reign of the Lord Jesus Christ will be so glorious, what must be the place which the Lord has prepared for His Church? If the earthly Jerusalem is a glory spot in the coming age,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

from which the glory of the Lord flashes forth to cover the earth and all nations, what must the new Jerusalem be, where the throne of the Lamb is?

✠

Micah vii:1-7 refers to the last days, the time of tribulation, which comes after the Church is completed and removed from the earth. The prophet looking towards that time of trouble, as also did Habakkuk and others, breaks out in a lament. The Spirit of God opened his eyes to behold that time, which our Lord in His Olivet discourse called the time of "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv:21). That all the references about that great tribulation are Jewish and have nothing to do with the true Church is too well known to every intelligent Bible student to need further explanation in our pages. We quote the revised text of Micah's prophecy.

"Woe is me! For I am as when they have gathered the summer fruits, as the grape gleanings of the vintage. There is no cluster to eat; my soul desired an early fig. The godly man has perished out of the land, and there is none upright among men; they all lie in wait for blood, they hunt every man his brother with a net. Both hands are for evil, to do it well! The prince asketh, and the judge is there for a reward; and the great man uttereth his soul's greed, and together they combine it. The best of them is as a briar, the most upright worse than a thorn fence. The day of thy watchmen, thy visitation is come; now shall be their perplexity. Believe ye not in a companion, put no confidence in a familiar friend; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own household. But as for me, I will look unto Jehovah; I will wait for the God of my salvation; my God will hear me."

It is a picture of complete departure from God. The godly are gone; the corruption is great for the salt has been removed. The who.e scene corresponds with that significant question of our Lord, "Nevertheless when the Son of Man cometh shall He find the faith in the earth?" Before such a condition can be reached the true Church, composed of true believers who hold and contend for the faith once and for all delivered unto the saints, must have terminated her earthly history. The waiting of the Church comes to an end by the *Lord Himself* descending into the air and calling His Beloved to meet Him. The prophet who cries out at

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the close of his vision "I will look unto Jehovah—I will wait for the God of my salvation" represents the godly remnant of Israel in the last days. That remnant will be called by the sovereign grace of God and the Holy Spirit will come upon them as He came upon pious Israelites in the Old Testament. They will pass through that time of trouble, and give God's last great witness before the day of the Lord breaks in all its fury and majesty.

✠

Many modern Jews object to any effort from the side of Christians to preach the Gospel to them and present the claims of the Lord Jesus Christ. That there is a feature of Jewish mission work, which is rightly objectionable to the intelligent Jew, we are fully aware. We mean missions which are conducted through the medium of certain proselytes, who are unfitted and unfit to do such work. It is a serious mistake if Christians think that every converted Hebrew must at once be installed as a missionary. But Jews often say it is impossible that a Hebrew of culture will leave Judaism and accept Christianity. Only the scum of our people, said a rabbi to the writer, will become Christians. This conception is wrong. History proves the very opposite. The beginning of the Christian Church was altogether Jewish. Saul of Tarsus was a great scholar with a brilliant mind. In every century some of the brightest and most noble Jews accepted the Lord Jesus Christ as their Saviour and Lord. The Jewish Encyclopaedia contains the names of hundreds of Hebrews, foremost in every department of science and art, leaders in learning and often statesmanship, who became Christians by conviction. We give a number of these Jewish-Christians; some of these names are household words throughout Christendom:

Abrahamson, A. (1754-1811), German Stamp-Cutter.
Assing, David (1787-1842), German Physician and Poet.
Bach, Friedrich Daniel (1756-1830), German Painter.
Bartholdy, Jacob (1779-1825), Prussian Diplomatist.
Benary, Franz Friedrich (1805-60), German Philologist.
Benary, Carl Albert (1807-60), German Classical Scholar.
Benedict, Sir Julius (1804-85), English Composer.
Benfey, Theodor (1809-81), German Philologist.
Bemays, Michael (1834-97), Professor of Literature at Munich.
Bernhard, Max Adolph (1799-1866), German Professor of Music.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Bernhardy, Gottfried (1800-75), German Philologist at Halle.
Block, Moritz (1815-91), Hungarian Professor of Ecclesiastical History.
Boine, Ludwig (1786-1837), German Political Writer.
Brahm, John (1774-1856), English Composer and Singer.
Briedenbach, Moritz Aug. Wil. (1796-1856), German Lawyer.
Büdinger, Max (1828-1902), Professor of History at Vienna.
Capadose, Abraham (1795-1874), Dutch Physician and Writer.
Caspari, Karl Paul (1814-92), Professor of Theology at Christiania.
Cassel, Paulus (1821-92), German Writer and Preacher.
Cerf, Karl Fr. (1782-1845), German Theatrical Manager at Berlin.
Cohn, Ludwig (1834-71), German Historian.
Cohnheim, Julius (1839-84), German Pathologist.
Costa, Isaac da (1798-1860), Dutch Historian.
Creizenach, Theodor (1818-1842), German Professor of Literature.
Csemegi, Karl (1826-99), President Hungarian Supreme Court.
David, Christian Georg Nathan (1793-1874), Professor of Jurisprudence at Copenhagen.
David, Ferdinand (1810-73), German Virtuoso and Composer.
Detmond, John (1787-1856), German Statesman.
Disraeli, Benjamin (Lord Beaconsfield), (1804-81), British Statesman and Writer.
Dittel, Leopold, Ritter von (1815-98), Austrian Surgeon.
Drach, David Paul (1791-1805), Librarian of the Propaganda in Rome.
Eberti, Georg (1812-84), Professor of Jurisprudence, Breslau.
Edersheim (1825-89), English Theologian and Writer.
Ewald, F. C. (died 1874), German Theologian.
Feinberg, Oscar (1844), Artist at Milan, Courland.
Fould, Achille (1800-67), French Minister of Finance.
Fraknoi, Wilhelm (1843), Hungarian Bishop; President of Hungarian Academy of Science.
Friedberg, Emil Albert von (1837), German Professor.
Friedberg, Heinrich von (1813-95), Prussian Minister of Justice.
Friedenthal, Rudolf (1827-90), German Deputy.
Friedlander, Ludwig (1824), German Professor of Archeology.
Friedlander, Ludwig Herman (1790-1851), Professor of Medicine, Halle.
Friedlander, Max (1829-72), German-Austrian Journalist.
Gaus, Eduard (1798-1839), Professor of Jurisprudence, Berlin.
Goldschmidt, Herman (1802-66), German Astronomer.
Gutterbrock, Karl Eduard (1830), Professor of Jurisprudence, Köingsberg.
Halin, Elkan Markus (1781-1860), Professor of Philology.
Henle, Friedrich Gustav Jacob (1809-85), German Anatomist, Göttingen.
Henschel, A. V. (1824-57), Professor of Botany, Breslau.
Herz, Henrietta (1764-1803), German Authoress.
Hiller, Ferdinand von (1811-86), German Musical Composer.
Hirsch, Theodor (1806-81), Professor of History, Greifswald.
Hirsch, Tehodor (1806-81), Professor History, Freifswald.
Jacobi, K. G. (1804-57), Professor of Mathematics, Berlin.
Jacobsohn, Heinrich (1826-90), Professor of Medicine, Berlin.
Jacobsohn, Ludwig (1766-1842), Professor of Medicine, Königsberg.
Jacoby, Heinrich Otto (1815-64), Professor of Greek, Königsberg.
Jaffe, Philip (1819-70), Professor of History, Berlin.
Joachimstadt, Ferdinand (1816-61), Professor of Mathematics.
Josephsohn, Jacob (b. 1818), Swedish Musical Composer.
Kalisch, David (1820-72), German Dramatist.
Kalkar, Christian (1803-86), Swedish Writer and Divine.
Klein, J. L. (1810-76), German Litterateur.

Our Hope 36 (1929-1930)

Kossmann, Heinrich (1813-36), Mathematician.
Kronecker, L. (1823), German Mathematician.
Lebert, Hermann (1813-78), Professor of Medicine, Breslau.
Lehrs, Karl (1802-78), Professor of Greek.
Lehrs, Siegfried, Philologist.
Lessmann, Daniel (1794-1831), German Writer.
Levin, Rahel, German Social Leader.
Lewald, Fanny (1811-89), German Authoress.
Lopez, Sir Menasseh (1831), English Judge; M. P.
Magnus, Eduard (1799-1872), Professor of Arts, Berlin.
Magnus, Heinrich Gustav (1802-70), Professor of Chemistry.
Magnus, Ludwig Immanuel, Mathematician, Berlin.
Margoliouth, Moses (1818-81), Jewish Historian.
Mayer, Solomon (1797-1862), German Professor of Law.
Meier, Moritz Her. Ed., Professor of Philosophy, Halle.
Mendelssohn, Dorothea (1769-1839), German Social Leader.
Mendelssohn, Bartholdy Felix (1809-47), German Composer.
Monteflore, Lydia (baptized 1858), Aunt of Sir Moses Monteflore.
Neander, Johann August Wilhelm (1789-1850), Professor of Ecclesiastical History, Berlin.
Neumann, Karl Fred. (1793-1870), German Orientalist.
Palgrave, Sir Francis Cohen (1788-1861), Historian.
Philippi, Fr. Ad. (1809-82), Professor of Theology, Dorpat.
Ponte, Lorenze da (1749-1839), Writer and Composer.
Ricardo, Daniel (1772-1823), Political Economist.
Rosenhaim, Johann Georg (1816-87), Professor of Mathematics.
Rubino, Joseph Karl (b. 1799), Professor of History, Marburg.
Rubinstein, Anton G. (1829-89), Russian Musician.
Simson, Martin Eduard von (1810), Lawyer; Pres. of German Parliament; Leader of the Conservative Party.
Spiegelberg, Otto (1830-81), Professor of Medicine, Breslau.
Stahl, Fried. (1802-61), Professor of Jurisprudence.
Stronsberg, Bethels Henry (1823-84), German Financier.
Wolfers, Jacob Philip (1803), Professor of Astronomy.
Wolf, Oscar Ludwig (1799-1851), German Professor of Literature.
Wolff, Joseph (1795-1862), Traveller.
Ximenes, Sir Moses (1762), English High Sheriff.

With such names on record, the objection that no intelligent Jew accepts Christianity falls down. And at this time there are many hundreds of prominent Jews living, who believe on the Lord Jesus Christ. Large numbers are preachers of the Gospel in connection with different denominations. This should be of great encouragement to all who pray for the Jews and are interested in their salvation as individuals. Literature of the right kind placed into their hands, especially the New Testament, kind and loving words, will be richly blessed by our Lord *and not forgotten by Him.*

✠

Question No. 22. Why do some teachers believe that between the first and second verses of Genesis i long periods of time elapsed?

Our Hope 36 (1929-1930)

Without answering for others, our own reason for believing it is that God did not create the earth in the condition described in verse 2. "For thus saith Jehovah, that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited" (Isa. xlv:18). In Gen. i:2 we read, "And the earth became waste and void." In Isaiah we read, He "created it not a waste." Consequently, the condition described in verse 2 is a lapse from that in verse 1, "In the beginning God created the heavens and the earth." God's work is always "very good" (Gen. i:31). What occasioned the lapse is not revealed. It is inferred to have been the fall of Satan, but it is not certain. At any rate, there was no pre-Adamic man, for Adam was the first man (1 Cor. xv:45). What length of time elapsed between verses 1 and 2 we are not told. Geology indicates long eras. But see Heb. xi:3.

Question No. 23. Are the six days of re-creation, days of twenty-four hours?

From the language of verse 14 there can be no doubt about it whatever. "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years." The days, years and seasons that exist at the present time were then established. There has been no change in them since that time. But the contents of the bowels of the earth were not created during the six days. That had been done "in the beginning"; and there is ample time for all the geological changes, coal formation, etc., between verses 1 and 2. The word "created" occurs only in Genesis i:1, 21, 27. We must distinguish between "created" and "made" (see Gen. ii:1-3). The six day's work was preparing the already created earth for the habitation of man. It pleased God to do this in six days; and as God does not distinguish these days from those with which we are familiar we have no liberty to do so.

Question No. 24. What is the difference between soul and spirit?

The beast is a living soul (Gen. i:30 margin) in contrast to the vegetable, which has life but is not a living soul. The animal has instincts, senses, according to which it acts. It is a moving creature. Man became a living soul in a higher way than the animal; by God breathing into his nostrils the breath of life—the spirit—by which he became a living soul. The spirit communicates its immortality to the soul. The only part of man that is mortal is his body. In man the soul is the seat of the senses, affections, emotions and instincts of the body. The spirit is the intellectual moral faculty, that looks up to God, acquires knowledge, what we call the mind. In Romans i:24-32 it is stated three times that God gave them up. In verse 24 it is the body. In verse 26 the soul. In verse 28 the spirit. When Eve was tempted to eat of the tree of the knowledge of good and evil, she saw three things about it. It was good for food, the body; it was pleasant to the eyes, the soul; it was to be desired to make one wise, the spirit. Consequently, "All that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John ii:16).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

A Message for Each Day

March 1. "When Thou didst march through the wilderness, Selah, the earth shook" (Psa. lviii:7).

The sentence is divided by a note of admiration. The greatest achievement of Old Testament history was the deliverance from Egypt. In this zone March is the month when nature advances from winter to spring. Let it be to us a month of *progress*. For He who goes with us, will do splendidly according to our faith.

March 2. "Lord, he whom thou lovest is sick" (John xi:3).

The more lovable we are, the more our Lord will love us. This divine favoritism is everywhere seen. Noah, Daniel and Job for personal integrity won everlasting mention. Peter, James and John were closer to their Lord than the other Apostles. Mary was nearer than Martha. Is it written over against your name and mine, "That disciple whom Jesus loved!"

March 3. "Shall I hide from Abraham that thing which I do?" (Gen. xviii:17).

"The secret of the Lord is with them that fear Him." Who knew of the deluge but Noah? Who knew of the famine in Egypt but Joseph? Who knew of the rending of Israel but Samuel? Who knew of the course of Gentile governments but Daniel? Who knew of the destruction of Jerusalem but a few fishermen? Who knew of the resurrection but a band of women? Who knew the mystery of the Church but Paul? Who knows of the coming again of the Messiah but a few watchers?

March 4. "Who is this that cometh from Edom, with dyed garments from Bozrah?" (Isa. xliii:1).

Not any king or president, but the Son of God Himself. Let us avoid falling into the spirit of this age which deifies man and degrades God. No earthly ruler, however, strenuous, can purge the blood from human governments. He, our Lord, must *smite* before He can *save*. Thus He smote Sodom, that Lot might be delivered; and Jericho that Israel might possess the land and shall yet smite Antichrist to *save* His remnant.

March 5. "Fear not, neither be discouraged" (Deut. i:21).

Most of the saints conspicuous for faith seem to have some time been eclipsed by discouragement. Jacob said, "All these things are against me." Moses cried, "Wherefore hast thou afflicted thy servant?" David said, "I shall now perish one day at the hand of Saul." Elijah "requested for himself that he might die." Even patient Jeremiah complained, "O, Lord, thou hast deceived me." Let us try to realize what pressure wrung out such despairing cries.

March 6. "Joseph . . . whose feet they hurt with fetters" (Psa. cv:18).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Let Joseph speak to us today of Christ. He suffered because he foretold his own glory. And because he refused to sin. Brethren tested him. Woman tested him. God tested him. He was tried by separation, by calumny and neglect. First he was despised; then condemned to death; then raised from the pit; then long lost sight of till he appeared as the judge and deliverer of his own brethren; and the blesser of Pharoah's people. For all this honor, like our Lord, Joseph left his father's *home*. And went down into Egypt, *the world*.

March 7. "He was alone praying" (Luke ix:18).

With one exception (Acts xii), men who have prevailed in prayer, have always prayed *alone*. This was true of Abraham, for Sodom; of Jacob because of Esau, of Moses over the broken Tables of the Law; of Joshua about Jericho; of Elijah on Carmel; of Daniel in Babylon; of Cornelius; and many others. Public prayer must therefore always be secondary to the "closet."

March 8. "Be strong in the Lord, and in the power of His might" (Ephes. vi:10).

Ephesians should be read in connection with Joshua. The moment Israel crossed Jordan *conflict* began. Canaan was not *rest*. The Christian starts from Jordan, figuratively *resurrection*, and in the power of circumcision, that is "death to the flesh," maintains his heavenly place and blessing. All Canaan was for Israel; but they only possessed as much as they conquered. Thus it is possible to be *redeemed*, and yet be in spiritual *poverty*.

March 9. "Be ye steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. xv:58).

This same double thought is found in (Ephes. vi:13) and (Col. i:23). To be "steadfast" relates to Christ; to be "immovable" relates to self; to be "abounding" relates to the world. "Standing" means *rest*. "Withstanding" means activity. We are to "stand" towards the Lord, but "withstand" in reference to the devil. Jacob withstood in the "flesh." David before Goliath withstood in the "Spirit." To "stand," the Rock Christ must be under our feet. To "withstand," the sword of the Spirit must be in our hand.

March 10. "Blessed is the man that walketh not in the counsel of the ungodly" (Psa. i:1).

This psalm is altogether negative, and shows how much influence for good one may exercise by simply *not doing*; that is gently, but persistently refraining from the evil around us. Jeremiah said, "I sat not in the assembly of the mockers nor rejoiced; I sat alone." "Daniel purposed in his heart that he would not defile himself with the portion of the King's meat." Mordecai withstood Haman and "bowed not, nor did him reverence." None of these had any influence to *reform evils*; they simply kept themselves right with God.

March 11. "In my trouble (poverty) I have prepared for the house of the Lord" (1 Chron. xxii:14).

So of the Corinthian saints it was said, "Their deep poverty abounded unto the riches of their liberality." Solomon's after glory cost David much trial. There was in type a Tribulation before a Millennium. Saul must be removed to make way for David and Solomon. Thus

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

our Lord suffered for the sake of the glory to follow. He was humiliated and rejected as King, in order that He might rule over all kings.

March 12. "The righteous shall flourish like the palm tree" (Psa. xcii:12).

Throughout Scripture palms are mentioned in most honorable connections (Jud. iv:5; Ezek. xli:18; John xii:13; Rev. vii:9). They are the illustration of Christian faithfulness. 1. They indicate moisture (Exod. xv:27). 2. Are always upright (Jer. x:5). 3. Are Endogens, with soft hearts. 4. Are in great variety. 5. Are evergreen. 6. Are altogether useful. 7. Are most fruitful in old age.

March 13. "He shall grow like a cedar in Lebanon" (Psa. xvii:12).

Palms "flourish"; cedars "grow." The first is noted for its ability to multiply suckers; the second for its solitary stateliness. Christians should be fruitful in propagating the word of life; but they must also grow personally, alone, unto the Lord. In the New Testament it is to "wheat" rather than trees that Christians are likened. The older trees grow, the more firmly they are rooted to earth. The riper wheat is, the more easily it is dislodged from the earth.

March 14. "He shall grow as the lily" (Hos. xiv:5).

This promise belongs to Israel. It describes rapid, manifest, and most attractive growth. The "dew" of the Spirit produces it. In that time "a nation shall be born in a day." Christians now should grow as the lily; fragrant, beautiful, and a delight to God's eye. But lilies are frail and top heavy, and there is a better growth.

March 15. "He . . . shall cast forth his roots as Lebanon" (Hos. xiv:5).

This is downward, hidden growth, unseen by human eye. The soul must lay hold on things invisible, and wax strong by faith. Fed by deep and never failing springs, the tree will "spread its branches," and its "shadow" shall offer refreshing shade to the wanderer and the weary. Lilies will fail in drought; leaves will fall in winter; but there is hope in the *root* of a tree.

March 16. "Who may abide the day of His coming" (Mal. iii:2).

With godly trembling may we ask this question. As the perils and pitfalls of the last days increase, only the Lord can "keep the feet of His saints," and "preserve us unto His Heavenly Kingdom." Too long we have had only the easy, peaceful side of salvation presented to us. "The Lord is a man of war." One day He shall "arise to shake terribly the earth." Shall you and I "stand when He appeareth."

March 17. "Walk worthy of the Lord unto all pleasing" (Col i:10).

Let us in our thoughts today magnify the word *Lord*. So many of us seek to walk worthy of ourselves. Because we are a church member, or a deacon, or a minister, we try to walk up to our calling.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

But there is something far better. We should not even think of copying our Lord's lowly earthly walk; but rise up to His exalted dignity in heaven, and walk as becomes His transformed brethren.

March 18. "The powers of the world to come" (Heb. vi:5).

Of these we have only "tasted." A taste is but a sample; a mouthful but not a meal. Four powers are mentioned. 1. The power of the Blood. Abel tasted this and left a personal witness. 2. The power of the Hope. Enoch proved this, and left a witness to his relatives. 3. The power of the judgment. Noah signified to this, and left a witness to the *world*. 4. The power of the Glory. Abraham manifested this, and left his witness to the *God of Glory*.

March 19. "Mephibosheth shall eat at my table as one of the King's sons" (2 Sam. ix:11).

As a natural man Mephibosheth was *degraded*. As a convicted man, *helpless*. As a restored man, *loathsome* to himself. As an elevated man, *persecuted*. As an assured man, *lonely* for his absent King. As a rich man, *unsatisfied* with earthly possessions. As a slandered man, fully and grandly *delivered*. All this is like the saved sinner.

March 20. "The word of the Lord is tried" (Psa. xviii: 32).

Tested, to the point of refinement, as metals are tried in a furnace. Let us today think on two persons who proved the Word of the Lord genuine. *Joshua*, after his long and trying public career, when again and again he had absolutely nothing but the *Word* to rely on said, "Not one word hath failed of all the Lord God spake." And *Peter*, contrary to all the instincts of a fisherman, willing to be laughed at for *day fishing*, saying, "Nevertheless at thy word. I will let down the net." The *net* broke, but the *Word* did not.

March 21. "God hath anointed thee with the oil of gladness above thy fellows" (Heb. i:9).

Christ's exaltation is always imputed to his merits: *Because*, "He was fairer than the children of men grace was poured into His lips." *Because* "He humbled Himself He was exalted." *Because* "He loved righteousness He was anointed." *Because* of the "suffering of death he is crowned with glory and honor."

March 22. "Cast not away therefore your confidence" (Heb. x:35).

In the boldness of assurance that Christ's "sheep shall never perish," we forget there are some accompaniments of salvation which may be lost. This is one. After "enduring a great fight of afflictions" these Hebrews were in danger of flinging aside their "confidence." So did Elijah relapse after his great fight on Carmel. To lose "confidence" may not imperil salvation; but it means a great curtail in the final reward.

March 23. "Peter and John . . . were unlearned and ignorant men" (Acts iv:13).

No word of Scripture is redundant. Peter and John were first

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

uneducated men; and, second, they were *unclerical laymen*; not bred to public oratory. Yet they had the very habit of Jesus in their speaking; and this made the Sanhedrim wonder. This boldness and eloquence and use of Scripture was the product of the Holy Spirit. Have you this power, my brother?

March 24. "I will overturn, overturn, overturn it . . . until He come whose right it is" (Eze. xxi:27).

As statesmen in the secrets of their government laugh at the political gossip and political guesses of the street, so we who have the outlines of the ages committed to us, can afford to calmly wait all issues. The divine word thus spoken frees us from every conjecture or clash of opinion. Let the world *guess*; the believer *knows* what the Lord will do when the time for His return comes.

March 25. "From me is thy fruit found" (Hos. xiv:8).

Christian graces are like ripe fruit. It is *perfect in beauty*. What is more lovely than the down of a peach or the luster of a grape? It is *tender and yielding*. What more winsome than a mellow, elastic Christian. It is *sweet*; early bitterness and soreness are gone. It is *loose* upon the branches. The ripe Christian has ceased holding on to earth, and is ready for the Master's plucking.

March 26. "Ye shall receive power after that the Holy Ghost is come upon you" (Acts i:8).

This was the gift of the Spirit for *testimony*. Thus it opened their mouths to preach. Peter the deliverer, now became the defender of the Lord. It opened the Scriptures to their understanding. It gave them power with men. It was not culture. Rather it was foolishness. It could not be purchased. It was not the gift of any Church. It demanded self-emptying. It commands all to possess it (Eph. v:18).

March 27. "Regard not your stuff" (Gen. xlv:20).

Because there is enough in the land whither we go. These are royal words, worthy of Him who raises us from poverty to abundance. This world is in famine; husks, ashes, wind, apples of Sodom are all it can supply. Heaven's storehouses are full through our Joseph's provision. The King's invitation is large. There are wagons for the weak; fruits for the delicate; but no vans for the "stuff."

March 28. "Be ye angry and sin not" (Eph. iv:26).

Quoted from Psalm iv:4. Literally, "Let no personal exasperation mingle with your anger." Wrath is harshness (v:31), anger abiding resentment. Wrath is like the powder, anger like the shot. Our Lord has shown what righteous anger is (Mark vii:5). Most awful and strangely contradictory are the words, "The wrath of the Lamb" —so gentle all these ages, one day to arise in insulted indignation.

March 29. "Approve things that are excellent" (Phil. i:10).

That is, "Try the things that differ." This refers to duties as well as doctrines. First, we are not to have anything to do with things that are not conspicuously "excellent." Then, by the perception of the Holy Spirit we are to test differences (Rom. ii:18; Heb. v:14); and constantly ask. What is *best* for me to follow? How can I in the *highest* way glorify God?

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

March 30. "Be sincere and without offence till the day of Christ" (Phil. i:10 l. c.)

"Sincere" comes from two words, splendor of the sun, and judging. Oriental buyers of cloth scrutinize it in the sunlight to detect any flaw. Sincerity again is from *sine*, without, *cera*, wax. That is, Christians should be like clarified honey with no part of the comb remaining. How lovely if we were all thus guileless (John i:47; 1 Peter ii:22).

March 31. "They did eat of the old corn (matured product) of the land" (Jos. v:11).

This ended Israel's *march*. Nowhere else but twice here, does the peculiar word occur. Manna, the extraordinary food ceased when the ordinary could be obtained. Little did those Canaanites dream they were laying up food for their enemies. "Old corn" stands for those advanced truths which are suited to the experienced. "Leaving the principles of the doctrine of Christ, let us go on to perfection."

The Heart of the Lesson

By Arthur Forest Wells

JESUS TEACHING ABOUT HIMSELF

Mar. 2. Matt. xi:2-6, 25-30.

Golden Text: Matt. xi:28

Daily Readings

Mon., Feb. 24, Matt. xi:2-6. Tues., Feb. 25, Matt. xi:7-19. Wed., Feb. 26, Matt.xi: 20-24. Thurs., Feb. 27, Matt. xi:25-30. Fri., Feb. 28, Matt. xii:1-8. Sat., Mar. 1, Matt. xii:9-14. Sun., Mar. 2, Matt. xii:15-50.

The Outline of the Lesson

I. Our Lord's Answer to John's Disciples (Matt. xi:2-6. II. Our Lord's Praise and Invitation (Matt. xi:25-30).

The Heart of the Lesson

Our lesson opens with a reference to John the Baptist. This is the fourth notice of him directly or indirectly in this Gospel. The whole of chapter three is occupied with John's preaching in the wilderness and his ministry of baptism in the river Jordan, which reached its climax in the baptism of the Lord Jesus Christ, which in turn became an occasion of the Father's testimony concerning His Son. In chapter iv, verse 12, we have a passing reference to John and his imprisonment, in the statement that our Lord, after His temptation, withdrew into Galilee, when He heard that John was delivered up. In chapter ix, verse 14, we see the disciples of John approaching Jesus with this question, "Why do we and the Pharisees fast oft, but Thy disciples fast not?" This question seems to have originated among the disciples of John themselves; but when we come to chapter xi, verses 2 and 3, and read, "Art Thou He That cometh, or look we for another?" we are listening to voicing of a problem that concerned John himself. And we are immediately struck with the difference between these two inquiries. That of John's disciples deals with a thing of the law; but that of John himself deals with the supreme question of our Lord Himself.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Several answers have been given in regard to the reason which led John to question the Lord Jesus Christ in this way. We appreciate the value of all of these attempts at the solution of this problem; but we are inclined to believe that we will stay nearer to the truth if we study John's experience in the light of Elijah's. Compare Matt. xi:14; James v:17a; 1 Kings xix:1-5a. Both Elijah and John did their work heroically; but both had their periods of depression. One might contrast with them Paul and Silas, who prayed and sang in the prison-house, after they had been beaten (Acts xvi:22-25). But the contrast might not be fair since the former lived under the law and the latter lived under grace.

We may, however, learn a very definite lesson here, namely this, John went directly to the Lord with his trouble. And, of course, he received his answer. Indeed, he received more than an answer. He received an answer plus a vindication. The account of our Lord's vindication of John is not a part of the printed text of this lesson; but His answer to John's question is. Our Lord pointed John to His work and to His person. And this is the Gospel answer always. Our security is founded upon the person and work of the Lord Jesus Christ. The work was necessary; but the character of the Person determined the value of the work. Read carefully Col. i:15-22. Let us weigh most carefully the truth of verse 6, "And blessed is he, whosoever shall find no occasion of stumbling in Me."

We come now to the second portion of our lesson. Here there are two thoughts, namely, our Lord's thanksgiving or confession, and His invitation to the heavy laden. An interesting discussion on Matt. xi:25-26 and its parallel in Luke x:21-22 appeared some time ago from the pen of W. M. McPheeters from which I quote the following: "If now, for 'rejoiced' in the traditional rendering of Luke x:21 (Matt. xi:25), we substitute triumphed, and for 'I thank' we substitute I confess, we will find that all of our difficulties disappear. . . . The first and most obvious effect of this rendering will be that the words of Jesus here immediately relate themselves to the theme that Matthew has been unfolding in the preceding context. That context extends as far back as the beginning of chapter x, and from x:24 on its main theme may be said to be confession. . . . Obviously, as here used, confession is the acknowledgment of the validity of certain claims, and an acceptance of the relations and obligations involved in them." That is to say, our Lord is here making a public statement of His absolute trust in and loyalty to His Father in spite of the wide-spread opposition to His claims, and in harmony with the Father's revelation of His grace to babes. This is a challenge to us not to be ashamed of the Gospel (Rom. i:16).

The principle that lies back of the relationship of our Lord's person and work reappears in the relationship of His person and His invitation to sinners. That is to say, verses 28 to 30 are filled with real comfort for us only because verse 27 is true. We should therefore never consider verses 28 to 30 apart from verse 27. It is He Who has all authority Who says "Come." What a blessedness is ours!

THE PARABLE OF THE SOWER

Mar. 9. Matt. xiii:1-9, 18-23

Golden Text: Matt. xiii:9

Daily Readings

Mon., Mar. 3, Prov. iii:13-18. Tues., Mar. 4, James i:21-27. Wed., Mar. 5, Isa. lv:1-13. Thurs., Mar. 6, Heb. iv:1-16; Rom. ix:19-33. Fri., Mar. 7, John xv:1-16. Sat., Mar. 8, Matt. xiii:10-17. Sun., Mar. 9, Matt. xiii:1-9, 18-23.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

THE OUTLINE OF THE LESSON

I. The Parable of the Sower (Matt. xiii:1-9). II. The Explanation of the Parable of the Sower (Matt. xiii:18-23).

THE HEART OF THE LESSON

Many interesting and helpful things may be said about this parable in our Sunday School classes Sunday in comparison with or contrast to other Scriptures; but let us rather earnestly content ourselves with a simple consideration of the text on the principle of "trust and obey."

I. "By the Way Side." Mark the movements of the parable in each of its four divisions. In each case there is the sower, the seed, the field, the condition of the field, and the results. Of these five, the first three are the same in each case; the last two are different. The Sower is "the" Sower, not simply "a" sower; He is the Lord Jesus Christ. The seed is "the Word of the kingdom." The field is the "heart." In the first part of the parable, we find that the heart is in a condition which our Lord described by the figure of the way side, and which He interpreted as meaning that the hearer was ignorant of its value. This lack of understanding exposed him to the evil one, who was permitted to destroy the possibility of a blessed harvest. It is important that we note that the field is the heart, not simply the mind. The ignorance here depicted is moral and spiritual, not simply mental. "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity; there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek after God." In these opening words of the Fifty-third Psalm we have the key to the failure of the first part of the field of this parable. The hardness of such a darkened heart offers no resistance to Satan, who seeks to destroy faith and hinder salvation. Compare Luke viii:12. The devil knows that he cannot undo the victory of Calvary, therefore he seeks to keep men in moral ignorance of the Cross. Compare 2 Cor. iv:1-6. Let the teacher dwell thoroughly on the truth taught in Rom. x:8-10; Epj. i:15-23, iii:14-19.

II. "Upon the Rocky Places." In this case the heart seemed at first to offer a favorable field; but the lack of depth prevented a good harvest. The hearer of this part of the parable was not firmly established; he had not "root in himself." The result was that when he began to suffer "because of the Word," that is to say, because of his association with Christ, he stumbled. This is tragic because our Lord says, "Blessed is he, whosoever shall find no occasion of stumbling in Me" (Luke vii:23). Of course there is no reason why any one should stumble at anything in the Lord Jesus Christ. He is all that is good and holy; and apart from Him there is nothing that is really worth while. But the rootless one cannot understand this. And thus he stumbles at the least trial that comes to him because of his stand for Christ. He cannot bring himself to say, "I am not ashamed of the Gospel; for it is the power of God unto salvation" (Rom. i:16). He flees from the eleventh chapter of Second Corinthians. This is a tragedy which Christendom witnesses every day. The many cults of religion thrive on those who are not rooted and grounded in the Word. Let us as teachers be faithful to the challenge of Col. ii:7. Compare Eph. iii:17.

III. "Sown among the Thorns." This part of the parable shows the results of that attitude which refuses to give the Lord Jesus Christ the place of preeminence (Col. i:18). This seed is not snatched away; nor does it die for lack of earth; but it is hindered by a choke. Every Christian worker knows how very real such conditions are among us

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to-day. The cares and successes of business, education, social entertainment, physical recreation, travel, reading, and the many other things of modern life seem to have their turn in due time; but time for beholding Him seems hard to be found in the calendar of the average church member. The Lord Jesus Christ may be choked out by indulgence in gross sin; but the same effect will also be produced by an indulgence in a program of indifferent engagements. Satan can hinder by the use of that which is bad; but he can also choke by means of things which are not bad in themselves. Riches are not inherently bad; but if they are not sanctified, they become a curse. The devil, the flesh, and the world are no friends of grace.

IV. "Sown upon the Good Ground." Our Lord tells us that this class of hearers are those who hear the word and understand it. They are hearers and doers (James i:22). Of such He says two things: they bring forth fruit, and their fruit is abundant. Here we should have in mind John xv:1-16, Rom. vii:1-6, and Gal. v:22-23. Note first the plain fact of fruitfulness irrespective of quantity. Our Lord wants us to be fruitful. Fruit is the offspring of life. It is quite different from the product of manufacture. Fruit is the result of what we are rather than of what we do. To bear fruit, we must be vitally united to Christ, and yielded to Him. This fourth class of hearers bring forth fruit because they hear Him and understand Him. Such followers delight His heart. But Scripture also informs us that He is vitally interested in the amount of fruit. He counts it: hundredfold, sixty, and thirty. We may be certain that these figures are not according to outward appearance, but according to the heart. (1 Sam. xvi:7). They are not like so many statistics of man that say so much on paper and so little in reality. In the Parable of the Vine our Lord mentions three measures of fruit as follows: "fruit," "more fruit," "much fruit." He also speaks of abiding fruit. Concerning the superlative measure, he says, "Herein is My Father glorified, that ye bear much fruit." Let us strive to be so faithful that when we come to the end of this life, by death or by rapture, that we may be able to present much fruit of character and conduct unto Him because of His grace and our obedience to Him.

PARABLES OF THE KINGDOM

March 16. Matt. xiii:31-33, 44-52.

Golden Text: Rom. xiv:17.

Daily Readings

Mon., March 10, Prov. iii:19-26. Tues., March 11, Matt. xiii:24-30. Wed., March 12, Matt. xiii:31-32. Thurs., March 13, Matt. xiii:33-43. Fri., March 14, Matt. xiii:44-46. Sat. March 15, Matt. xiii:47-52. Sun., March 16, Rom. xiv:13-23.

The Outline of the Lesson

I. The Parable of the Mustard Seed (Matt. xiii:31-32). II. The Parable of the Leaven (Matt. xiii:33). III. The Parable of the Treasure in the Field (Matt. xiii:44). IV. The Parable of the Pearl (Matt. xiii:45-46). V. The Parable of the Net (Matt. xiii:47-50). VI. Scribes Like Householders (Matt. xiii:51-52).

The Heart of the Lesson

The printed text omits the account of the Parable of the Wheat and the Tares. Briefly stated, this parable sets forth an added thought of the development of certain circumstances of the kingdom of heaven. In the Parable of the Sower, the seed was one, but the field was fourfold.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Here the field is one, but the seeds are two. There the field was the heart; here it is the world. There the seed was the Word; here the seeds are two classes of sons respectively—but compare the personal interpretation of the seed in the Parable of the Sower in verses 19, 20, 22, and 23: "*He* that was sown." There the harvest, or lack of harvest, was conditioned by the field; here there is a harvest of two crops, because there are two sowers. There the evil one sought to snatch away the good seed; here he introduces evil seed among the good. There the harvest is continuous; here it is declared to be at the consummation of the age.

In the Parable of the Mustard Seed we are introduced to a third stage of the mysteries of the kingdom of heaven. In the Parable of the Sower, it was a question of the failure of three fourths of the fields—if we may speak quantitatively concerning them; in the Parable of the Wheat and the Tares mention is made of the introduction of evil seed; here we have a prophetic account of the abnormal growth of the seed of the kingdom of heaven. It is as if weakness gave way to apparent strength, and as if the sons of the good and of the evil combined to make a third race, a race of giants (Gen. vi:1-7). The mustard seed of the first century Christianity has grown to be the far-spreading and much-inclusive Christendom of the twentieth century. The kingdom of heaven has had forced upon it abnormal growth—the mustard seed has become a tree—and unpleasant associations—the birds have lodged in its branches (compare Matt. xiii:4, 19; Gen. xv:11; Rev. xviii:2).

In the Parable of the Leaven, we pass from external abnormality to internal corruption. This is not the conventional way of interpreting this text, but we believe it to be Scriptural. The meal, coming from the wheat, is typical of the Lord Jesus Christ Himself or, in this case, His kingdom (John xii:23-24; Lev.ii:1-16; Gen. xviii:6). Leaven is referred to as a threatening evil; it is the opposite of sincerity and truth; it is a symbol of malice and wickedness; our Lord used the figure to describe the teaching of the Pharisees and Sadducees, and the principle of Herod; it is something that is to be purged out of the lives of Christians. Such is the teaching of the New Testament, as witness the following passages: Gal. v:9; 1 Cor. v:8; Matt. xvi:11-12; Mark viii:15; 1 Cor. v:6-7. In the law of the meal-offerings, it is expressly stated that "no meal-offering, which ye shall offer unto Jehovah, shall be made with leaven" (Lev. ii:11). The Parable of the Leaven is therefore not a picture of Gospel progress.

In the Parable of the Hidden Treasure our Lord speaks of His relation to Israel; as in that of the Pearl of Great Price, He tells of His seeking and buying of the Church. The two parables tell the double story of His coming to seek and to save that which was lost (Luke xix:10). If we bear in mind the distinction between Israel and the Church, and remember the principle that it is the Shepherd who seeks the sheep, not the sheep the shepherd, we will have no difficulty with these two parables. Or, again, if we remember that salvation and glory is all of grace (Eph. ii:1-10; Rom. viii:26-30), we will hardly make the mistake of saying that these parables tell the story of a sinner forsaking all to purchase Christ. Our Lord is the "Man" in both accounts.

The Parable of the Net brings before us again the thought of the consummation of the age. It speaks in terms of the final outcome of the kingdom of heaven. We are living in a time in which the good and the bad exist side by side. This condition will continue until the end of the age. That means that there will be no conversion of the whole world before the coming again of the Lord Jesus Christ.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

At His coming, there will be a separation which will be followed by the gathering of the good, and the casting away of the bad. May we believe what our Lord has said about this age, and be the faithful to our commission as evangelists for Him (Acts i:8).

JESUS TEACHING AND HEALING

March 23, Matt. xv:21-31. Golden Text, Matt. vii:7

Daily Readings

Mon., Mar. 17, Matt. xiii:53-58. Tues., Mar. 18, Matt. xiv:1-12. Wed., Mar. 19, Matt. xiv:13-21. Thurs., Mar. 20, Matt. xiv:22-36. Fri., Mar. 21, Matt. xv:1-20. Sat., Mar. 22, Matt. xv:21-28. Sun., Mar. 23, Matt. xv:29-39.

The Outline of the Lesson

I. The Healing of the Canaanitish Young Woman (Matt. xv:21-28).
II. God Glorified in the Miracles of the Lord Jesus Christ (Matt. xv:29-31).

The Heart of the Lesson

The parables of Matthew xiii have shown that not all would accept the Lord Jesus Christ in this age. The Holy Spirit tells us that there will be a falling away before the Day of the Lord (2 Thess. ii:1-3). A comparison of Matt. iv:25 with Matt. xv:1-2, gives us a glimpse of one reason for this fact. Followers have become critics. Natural sons of Abraham have begun to act worse than heathen. But our lesson introduces us to a heathen woman who has the faith through which God makes sinners to be His children.

The text begins with an account of a withdrawal of our Lord Jesus Christ. Study such movements of His in the Gospels. Watch Him as He leaves, and why He leaves, one place for another. Here He leaves the land of Israel and departs into the parts of Tyre and Sidon after His encounter with the critical Pharisees and scribes.

We are then introduced to a Cannaanitish woman. Before we proceed further, it will be necessary to refresh our minds concerning some of the things which the Scriptures had revealed about the position of the Canaanites and God's attitude toward them. Compare Gen. xv:16, xviii:16–xix:38; Lev. xviii:21-25, xxvii-30, xx:1-24; Deut. vii:1-6, xviii:10-12. Canaanites were spiritists; therefore they were judged by the Lord. It is significant therefore that the woman of this account had a daughter who was vexed with a demon. The point we are endeavouring to make here is that the woman who came to the Lord Jesus Christ at this time was not a Jewess; she was a Gentile; and more than that, she was a Gentile who belonged to a race who had been indicted as unfit neighbors of God's children. That is to say, this woman was not only without the covenant of God, but she was under a definite curse of God.

Yet she came to Jesus, saying, "Have mercy on me, O Lord, Thou Son of David." Undoubtedly she meant well; but nevertheless the fact remains that she presumed upon a right which was not hers. Our Lord was not the Son of David to her. Therefore did He answer her not a word. He knew that He would be appealed to by her faith to say more; but for the time being He remained silent. He would not ignore the covenant which He had made with Israel, the covenant of which the title "Son of David" was a reminder. God does not treat His contracts lightly. And even though the disciples presented an argument of expediency, that He would send her away, presumably by granting her prayer, He answered: "I was not sent but unto the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

lost sheep of the house of Israel." This was neither a harsh silence; nor a harsh refusal. Remember that the woman not only had no right to approach Him for mercy, but that she was under a definite curse. His silence and His negative answer were really an evidence of His grace toward her. Thus far it was judgment withheld.

"But she came and worshipped Him, saying, Lord, help me." Her cry has now given place to worship; and she has dropped the Jewish title of our Lord. But still He does not yet give her an affirmative answer. He says rather, "It is not meet to take the children's bread and cast it to the dogs." This was plain speech, but it was gracious. He was testing her in respect to her faith in Him, of which she gave still fuller assurance by her humble answer. "Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour." Barred by law, she was accepted in grace.

Don't stop praying;
The Lord is nigh;
God has promised,
He'll hear your cry.

REVIEW

March 30. Golden Text, Isa. ix:6

Daily Readings

Mon., Mar. 24, John x:7-16. Tues., Mar. 25, John iii:16-30. Wed., Mar. 26, 1 Tim. i:12-17. Thurs., Mar. 27, Tit. ii:1-15. Fri., Mar. 28, 1 John iv:1-21. Sat., Mar. 29, Rom. i:1-17. Sun., Mar. 30, Heb. ii:5-18.

The Outline of the Lesson

I. The Childhood of Jesus (Matt. ii:10-23). II. The Baptism and The Temptation of Jesus (Matt. iii:13-4:xi. III. Jesus Begins His Ministry (Matt. iv:17-25). IV. Standards of the Kingdom (Matt. v:3-9, 17-20, 43-48). V. Putting God's Kingdom First (Matt. vi:5-13, 19-21, 31-33). VI. Warnings and Promises (Matt. vii:12, 15-27). VIII. Jesus Healing and Helping (Matt. ix:1-13). VIII. The Twelve Sent Forth (Matt. ix:35-10:viii, 40-42. IX. Jesus Teaching About Himself (Matt. xi:2-6, 25-30. X. The Parable of the Sower (Matt. xiii:1-9, 18-23). XI. Parables of the Kingdom (Matt. xiii:31-33, 44-52). XII. Jesus Teaching and Healing (Matt. xv:21-31).

Let us meditate today on the Golden Text. It speaks of four things concerning the Lord Jesus Christ: His birth as a Child; God's gift of Him as His Son; His responsibility of government; and some of His Messianic titles. The first two should be read together for a moment, for they complement each other. They speak of His two natures, and the manner in which each came to us. The Child is the Son. The Child began to be; but the Son exists eternally.

I. The Birth of the Child. We are immediately reminded of the Christmas message of the angel, "There is born to you this day in the city of David a Saviour, Who is Christ the Lord" (Luke ii:11). Or we may quote the words of John, "The Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth" (John i:14). In like manner we read in Heb. ii:14-15, "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

death were all their lifetime subject to bondage." Our Saviour is a Man. He became human in order that He might become the Representative and Substitute of men: He, the Just, redeeming us, the unjust. There have been many attacks upon or misuse of the doctrine of the humanity of our Lord; but the Scriptures are as clear as in their declaration of the fact. The great marvel of this day is that there is a Man at the right hand of God. "We behold Him Who hath been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor" (Heb. ii:9).

II. The Gift of God's Son. In each of the Scriptures at the beginning of the last paragraph, there is a plain reference or inference that the One Who became Man is eternally God's Son. It is this fact that makes the humanity of Jesus worth while for us. This is the clear teaching of Col. i:19-21, "For it was the good pleasure (of the Father) that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, whether things upon the earth, or things in the heavens. And you." Another Scripture says, "God was in Christ reconciling the world unto Himself" (2 Cor. v:19). We have one of the clearest statements of the distinction between and the association of the two natures of the Lord Jesus Christ in Rom. i:3-4, "Concerning His Son, Who was born of the seed of David according to the flesh, Who was declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; Jesus Christ our Lord." The evangelical doctrine of these truths therefore is that Jesus Christ our Lord is very God of very God, complete man, having two distinct natures, in one Person.

III. The Responsibility of Government. When our Lord was born in Bethlehem Wisemen came from the East asking this question: "Where is He That is born King of the Jews" (Matt. ii:2). This question is really a declaration, namely, that Jesus is the King. In Rev. xix:16 He is called "King of kings, and Lord of lords." "The government shall be upon His shoulder," said the Lord by Isaiah. We are glad to see it there in the eyes of faith and of hope. The reference is to His millennial kingdom; but our Lord is King today in the largest sense of the word. He deigns to be the Lord of our lives. We praise Him for that. We are glad that we have such a Captain of our souls. "My times are in Thy hand; My God, I wish them there; My life, my friends, my soul, I leave Entirely to Thy care."

IV. Our Lord's Messianic Titles. "Wonderful." If we read this by itself, we should read it as a noun instead of as an adjective. He is "Wonder" (Judges xiii:18; Isa. xxviii:29; Matt. vii:28-29; Mark iv:41, etc.). "Counsellor." He is the "Wonderful Counsellor." As such He reveals God (John i:18). He teaches us (John xiii:12-15) and He pleads our cause (Rom. viii:34; 1 John ii:1). "Mighty God." As such we have seen Him in the third paragraph of this lesson. "My Lord and my God" (John xx:28). Let that always be our thought of Him. "Everlasting Father." The Hebrew reads "Father of Eternity." Our Lord is one with the Father (John x:30); he who sees Jesus sees the Father (John xiv:9-10). Our Lord is eternal; and He is eternally the same (Heb. xiii:8; 1 Tim. i:17). Again, we may think of this title in the light of Heb. i:2, where it is said that God made the ages through Him. "Prince of Peace." And so He is because of His redemption of us (Eph. ii:13-18; Col. i:19-22), and because of His rule in righteousness (Isa. xi:1-10), as our Melchizedek (Heb. vii:1-3).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Book Reviews

By Frank E. Gaebelein, A. M.

Little Sermons from The Pentateuch. By Henry W. Frost, D.D. Fleming H. Revell Company, New York. Cloth, 173 pages. Price $1.50.

Several reasons combine to make this most recent of Dr. Frost's volumes eminently worth reading. It is interesting, clear, and the English is of a high order. These "little sermons" are like barbed arrows in their directness; and, like the well-aimed arrow, they reach the heart of the target. But, best of all, Dr. Frost's use of the Pentateuch is an effective antidote to the modern view of these foundation books of God's revelation. According to current liberalism, the Pentateuch is a document of composite authorship containing primitive ideas of God that finally, by a process of religious evolution blossomed out into the sterile Unitarianism that modernism reads into the teachings of our Lord. However, hosts of devout Christians know better; while they may not have examined the technicalities of Pentateuchal criticism, they have fed on this great portion of God's Word, they have found it spiritually nourishing, and they have no doubt that it testifies of Christ. And so, Dr. Frost's little book, non-controversial as it is, stands on the right side. The author accepts the Pentateuch as fully inspired, and with true spiritual discernment opens up some of its inexhaustible treasures, both practical and spiritual.

This year marks Dr. Frost's retirement after a notable period of service as Home Director for North America of the great China Inland Mission. Let us hope that his retirement will result in many other books from his helpful pen.

His Gospel of Life, Love and Light. By Norman B. Harrison, D.D. The Bible Institute Colportage Association, Chicago. Cloth, 96 pages; price 75 cents: Paper, 50 cents.

We have had occasion before to commend in these pages Dr. Harrison's valuable books on Romans, Philippians, The Second Coming, The Holy Spirit, and Prayer. To these titles the author now adds a little volume on John's Gospel and First Epistle. It is a worthy successor to a valuable series and many will be helped by its lucid exposition of some of "the deep things of God." Dr. Harrison does not attempt a verse by verse commentary. Rather does he confine himself to the great evangelical principles that form the basis of the writings of the beloved disciple. Of these principles he discourses reverently, forcefully and clearly. There is a winsome quality about Dr. Harrison's writing that stimulates the reader to better Christian living, and it is markedly present in this as in his other books.

Reuben Archer Torrey, The Man, His Message. By Robert Harkness. The Bible Institute Colportage Association, Chicago. Cloth, 125 pages. Price $1.

One of the functions of the book reviewer is, by frankly speaking of

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the merits or defects of the new books, to guide others in their choice of reading. This being so, surely it is not amiss for the reviewer to throw out, now and then, a general hint regarding the important intellectual habit known as reading. Here, then, is a hint for the subscribers for "Our Hope" who follow these columns. Give a place in your reading to biography! Aside from Scripture itself, few kinds of books are more helpful than good biographies. There is something about the life of a great man that is immensely stimulating to the rank and file of us who are not famous. And, when the biography is that of a true man of God, it takes on particular value for the Christian reader. Recently we have read four excellent biographies of this type, and we want to pass on our impressions to you. They are Reuben Archer Torrey, by Robert Harkness; Hudson Taylor, by Marshall Broomall; Dwight L. Moody, by Charles R. Erdman; Martin Boos, by A. C. Gaebelein.

Reuben Archer Torrey was one of the great evangelists of the last decades. In this small volume Robert Harkness, his pianist on many tours, writes intimately and affectionately of him. The book is not a full-length biography, and Mr. Harkness has not intended it to be such. Rather is it a warm-hearted and sincere tribute. In contrast to some of our modern, "psychological" biographers, Mr. Harkness evidently admires the subject of his pages and makes no attempt to ferret out unsavory details of his life. But the book is balanced, and is not unpleasantly fulsome in its praise of Dr. Torrey. It is in two parts. First, the personality of Dr. Torrey is treated; then his message is analyzed. Christian workers will learn much from this book. Not the least of its lessons is the fact that God honors the man who builds uncompromisingly on His Word. Dr. Torrey was unwavering in his allegiance to the Scriptures. Eschewing the emotionalism and organizational methods of certain evangelists, he devoted himself to a calm, logical and thoroughly earnest presentation of what God says. And the results were undeniably such as come only from direct favor of the Almighty.

D. L. Moody. His Message for Today. By Charles R. Erdman, D.D. Fleming H. Revell Company, New York. Cloth, 156 pages. Price $1.50.

Recently Moody was the subject of extended treatment by the gifted pen of Gamaliel Bradford. The result was a biography brilliant but unsatisfactory. Mr. Bradford, not an evangelical Christian, simply missed the main point of Moody's life. His book is an excellent example of Paul's dictum. "Spiritual things are spiritually discerned."

In this series of lectures, Dr. Erdman gives a truer view of the greatest evangelist of modern times. Though small in compass, it contains the key to Moody's greatness. Like Mr. Harkness's sketch of Dr. Torrey, Dr. Erdman's volume treats first the man and then his message, with an added emphasis on the timeliness of Moody's message. Rightly he stresses the fact that Moody's enormous power came from a whole-souled surrender to his Lord, an urgent love for his fellowmen that they might know Christ, and a compelling presentation of the simple Gospel as found in the Bible. And all who love the Lord and long to see many souls won to Him will agree with Dr. Erdman when he urges the necessity for a return to these principles in the Church today.

The author is to be congratulated on this succinct presentation of a great life. The book should be of value for young people.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Hudson Taylor, The Man Who Believed God. By Marshall Broomall, M.A. The China Inland Mission, Philadelphia. Cloth, 244 pages. Price $1.

If the Church today, if indeed only the merest fraction of those who profess to be Christians, were to grasp the spiritual principles that guided Hudson Taylor and practice them in their lives, the greatest revival in all history would be upon us. For this man drew power directly from the Almighty. As the sub-title of Mr. Broomall's book concisely puts it, Hudson Taylor was "the man who believed God." On the bedrock of God's faithfulness he founded his life. Burdened with a sense of the tragedy of unevangelized China, he believed that God could and would use him to bring the Gospel to the Christless millions of the giant nation of the East. Without money, influence, or worldly power, he did one thing of tremendous importance to China and to Christendom—he accepted God's Word at its face value. Briefly he summed up his position as follows: "There is a Living God. He has spoken in the Bible. He means what He says, and will do all He has promised." This was his capital, and with it, under God, he built the greatest single missionary organization of modern times. Under The China Inland Mission, which he founded, thousands of gifted men and women have followed him to China in self-sacrificing work, millions of dollars have been contributed, and a rich harvest in souls reaped. Province after province has been opened to the Gospel. And all this has come about without direct solicitation; the only appeals have been prayer appeals to the Father, and how He has blessed them! From the foregoing it follows logically that Hudson Taylor's work was deeply evangelical and that it has continued so after his passing. Missionaries who depend for their every need directly upon a prayer-answering God are not interested in modernism.

Mr. Broomall has rendered the cause of Christianity a great service in writing this readable and highly satisfactory life of Hudson Taylor. It is an admirable supplement to the more exhaustive work of Dr. and Mrs. Howard Taylor, and it will reach many who would not otherwise know and be helped by the life-story of one of God's choicest servants. We predict for it an especially useful field of service among young people; such a book, containing an interesting presentation of a life shot through with the miraculous power of God, is a most effective answer to current materialism and a powerful incentive to the higher life.

Martin Boos, The Gospel-Preaching Priest. By Arno C. Gaebelein, D.D. Publishing Office "Our Hope." Cloth, 77 pages.

Lives of the famous are not the only biographies from which one may learn. Often the more humble live their allotted days with rare courage and goodness, but in God's plan they do not come to the eye of the world. We believe that this principle holds true especially for religion. Some of the greatest saints are least known among their fellowmen.

It is to a life of this kind that Dr. Gaebelein calls our attention in this brief biography. The neat little volume, excellently bound and printed, calls our attention to a poor Roman Catholic priest who died a little more than one hundred years ago. To be sure, Martin Boos by reason of the persecution which he endured, attained a certain notoriety. Yet by the Church at large he has long since been for-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

gotten, condemned to an obscurity he does not deserve. For here was a man, who, despite imprisonment and disgrace, continued to preach in his Roman Catholic parish the regenerating Gospel of justification by faith. This essential doctrine he preached with a powerful clarity that awakened the souls of his hearers and led to many conversions. Yet he remained a priest unto his death.

Among the most valuable portions of the book are the quotations from Boos's letters and sermons. These excerpts reveal a grasp of the essentials of the Gospel that would do credit to a Moody. What a challenge to the lifeless preaching so prevalent today is the story of this obscure priest, proclaiming the life-giving evangel and defending it with all that he had!

A Lawyer and the Bible. By I. H. Linton. Harper and Brothers, New York. Cloth, 204 pages. Price $1.50.

In the publication of Dr. Howard A. Kelly's papers on "A Scientific Man and the Bible" and the recent series entitled "A Christian Lawyer and the Bible," The Sunday School Times has struck a rich mine in the field of religious journalism. Both series ran with extraordinary success from week to week, and they have since been published in book form by Harper and Brothers, "A Lawyer and the Bible" having only recently appeared. Because of Dr. Kelly's professional eminence and because of the high intrinsic worth of his testimony, his book had an unusual sale. And the companion volume just issued gives promise of similar success. There is in these days a real need for popular apologetics. When one adds to the valuable apologetic character of Dr. Kelly's and Mr. Linton's books the fact that they both contain a large share of "human interest," the combination proves an unusually interesting one. Let us hope that The Sunday School Times and Harper and Brothers will give us similar books by leaders in other professions.

But let us glance briefly at Mr. Linton's book. In its logical presentation and, above all, in its constant insistence upon *facts* and *evidence*, it clearly shows the lawyer's hand. Boldly Mr. Linton challenges the unbeliever to undertake an impartial investigation of the evidential basis of Christianity. He realizes from wide experience that in ninety-nine cases out of one hundred the skeptic is simply abysmally ignorant of even the elementary lines of apologetic thought. In recalling the attention of the Christian world to such worthies in defense of the faith as Bishop Butler, Dr. Paley, Dr. Nelson and Mark Hopkins, Mr. Linton has rendered a signal service. Our craze for the up-to-date often causes us to overlook the merits of the older things. After all, logic *is* logic, and the mere passing of the years does not disprove a sound argument. Until the reasoning of Butler, Paley, Hopkins, and all the other eminent apologists is clearly demonstrated to be false, the catchword that this reasoning is "behind the times" will not carry much weight with thoughtful minds.

Mr. Linton's book contains eleven chapters, not the least interesting being those in which he relates personal experiences in leading others to Christ through the intellectual approach. His style is interesting and forceful. The book contains a valuable introduction by Dr. Charles G. Trumbull.

There is nothing too small for His care.
There is nothing too great for His power.
There is nothing too wearing for His love.
"Is anything to hard for the Lord?"—Gen. xviii:14.
"He careth for you"—1 Pet. v:7.

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI APRIL, 1930 No. 10

Editorial Notes

The Last Word of the King

At the close of the twenty third chapter of Matthew the Lord Jesus Christ, the son of David, the rejected King, addresses His last word to Jerusalem. He had pronounced His judgment upon the religious leaders of the nation. What words of condemnation we read in this chapter! The words He spoke are a terrible denunciation. The blind leaders of the blind, who led on the people towards the awful pit of national disaster, are forced to hear His scathing arraignment. Woe follows woe; the Omniscient One uncovers their miserable hypocrisies. They were posing as religious leaders when they were nothing but corrupt and self seeking enemies of God and of His truth. The modern Saduccee and the modern Pharisee, the Rationalist and the Ritualist, these blind leaders of the blind, would do well to read the twenty third chapter.

After the King had spoken as the Judge, He spoke His last word to Jerusalem. He had said "Verily, I say unto you, all these things shall come upon this generation." Then His tone changes and we hear Him say the never to be forgotten words:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

Our Hope 36 (1929-1930)

It is the outburst of His loving heart, a lament as it only could come from the holy soul of the Son of God. How His face must have reflected the deep sorrow of His longing heart! How His eyes must have filled with tears once more! And the quivering voice, changed from His earnest righteous tone into a sympathetic strain!

The King is the King of love, and His heart yearned once more over Jerusalem, though He knew that in a few days they would drag Him through the streets of Jerusalem and would nail Him to the cross of shame without the city gate. How beautifully He describes His ministry of love and grace among His people! As a hen gathers her chickens so would He have gathered Jerusalem's children under His protecting wings. And when does the hen gather her chickens? When she beholds the shadow of some bird of prey, the shadow of an eagle or the shadow of a hawk, ready to swoop down upon her brood. So He would have sheltered them, but they would not.

They must have understood Him. Perhaps the reason why our Lord used the picture of a hen and her chickens was because the Rabbis in the tradition of the Elders had used a similar illustration. They spoke of the promised Messiah as the *Shekinah.* The Messiah is the Shekinah, the glory of God. Those ancient Rabbis had declared that the time would come when Israel would be gathered under the wings of the Shekinah and there they would find rest, peace and blessing. How true this is millions of Gentile believers know. Beneath His gracious loving wings we have our shelter, our safety, our rest and our peace.

But He came to His own and His own received Him not. The Shekinah had been with them. They turned away from Him. His omniscient eye had seen too what would come upon Jerusalem. He had wept over the city before He said "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. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke xix:41-44).

As a hen gathers her chickens so would He have gathered them. And they would not! What an awful word this is! They refused Him, the only shelter, the only protection, the only place of security and safety. Doom had to follow such a refusal. And so it is still. Apart from Him there is no shelter and no safety, and the soul of which it is true today "ye would not" rushes on into a future of darkness for ever and ever.

The King announced that their house, no longer the Father's house, would be left desolate. They would not see Him henceforth. And when He had spoken the final word, He left the house, a significant action, indicating that fellowship was now severed (Matt. xxiv:1).

But this chapter in Matthew which contains so many "woes" ends with a "Blessed." The King utters the word of hope, the hope of Israel's glorious future. "Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." He used the words in the one hundred and eighteenth psalm (verse 26). And they are preceded in the psalm by the prayer "save now, I beseech thee, O Lord: O Lord, I beseech Thee, send prosperity." Such a prayer will be prayed by this godly remnant of Israel at the time of the Return of the Lord. And when He comes they will greet Him thus: "Blessed is He that cometh in the name of the Lord." Then the Shekinah glory will spread over Jerusalem once more and scattered Israel will be gathered and find her blessed and everlasting rest beneath the wings of the Sun of Righteousness. Till, or until, is Israel's word of hope. The times of the Gentiles must run their appointed course, then Jerusalem will no longer be trodden down (Luke xxi:24). The elect number of the Gentiles must also be gathered in; then the partial blindness of Israel will cease (Rom. xi:26). And when the Church has been gathered home and the times of the Gentiles run out, Jewish hearts will long for His Coming and shout to the opening heavens

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the words of welcome to Him who will be crowned as Lord of lords and King of kings.

And after He had spoken these last words to Jerusalem we find Him with His disciples at the Mount of Olives. He discourses on the future, the end of the age, the signs of His coming and the judgments connected with it. And after that Gethsemane and Calvary, when He died for that nation and for our sins.

✠

Lama Sabachthani?

"Why hast Thou forsaken Me?" Who can explain the fullest meaning of the two words which came from the lips of the Son of God? What Saint has ever sounded their depths of suffering which pressed this agonizing cry from His holy soul? The ocean's depths have been measured but here is the deep unmeasurable. Saints have suffered. They have had cruel mockings and scourgings, and bonds and imprisonments. They were stoned, sawn asunder, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted and tormented (Heb. xi:37). The fiend of fiends invented the most horrible tortures against the children of God. But bring together all the torments, all the sufferings, all the tears of all the Saints of God and the one cry "Lama Sabachthani" outweighs them all.

He had lived for thirty three years the life of absolute holiness. He knew no sin, that is He had no fallen nature; nothing of the flesh was in Him. He never sinned because He could not sin. No unclean thought ever occupied His mind; no untrue word ever escaped His lips. He never needed to pray for forgiveness, nor recall a single word He had spoken. His meat and drink was to do the will of His Father in heaven. Above Him the Father spoke: "This is My beloved Son, in Whom I am well pleased." And after such a life of holiness and complete devotion He was nailed to the cross, and after the horrible sufferings of that cruel death, when the sun was darkened and the cross was enshrouded by utter night, the soul piercing cry came from His blessed lips—Eli, Eli, Lama

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Sabachthani? My God, My God, why hast Thou forsaken Me? Forsaken by God! How does this agree with the righteousness of God? The righteousness of God demands that the sinner be forsaken—the righteousness of God demands that the welldoer be rewarded. And here is One holy and righteous as God is holy and righteous, and His soul poured out unto death is forsaken of the holy and righteous GOD. Oh! the mystery of mysteries.

We but stammer as children when we speak of it. He plunged into that abyss of suffering agony because He was the substitute of sinners. Upon Him, the holy, spotless Lamb of God our sin and guilt was laid. The just and holy One took the place of the unjust. He bore their sins in His own body on the tree. The holy and rightous God dealt with Him as we have deserved to be dealt with. He made full atonement for our sins. But what all this meant for Him—that is where our finite minds break down. Instead of trying to explain or to fathom the deep mystery, we bow our heads believingly, with Paul's confession on our lips—"He loved me, He gave Himself for me"—and we worship and adore.

The gloomy Garden, blood bedewed,
The hideous midnight's shame and scorn,
The scourge, the wreath of rending thorn,
The tortures of the dreadful Rood,
These were the billows of Thy death,
The storm toss'd surface; but the cry,
The Spirit's woe, SABACHTHANI,
Rose from the ocean underneath.
Man has no line that sea to sound,
The abyss of night—whose gulphs within
Now lies Thy people's weight of sin,
Forgotten, never to be found.

✠

But We See Jesus!

Our wonderful physical eye takes in great distances. We stand upon a mountain top and this little eye of ours takes in vision miles upon miles of territory. Still greater is the vision when we look into the star-lit

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

heavens. The milky way, billions of miles away, containing vast solar systems, unexplored and unknowable universes, is all seen by our eyes. But far greater is the vision of faith. The eyes of our hearts can see a great deal more than our physical eyes. And the greatest vision the eyes of our hearts can behold is not created universes, but the Creator Himself, our Lord Jesus Christ. The eyes of our hearts through the power of faith can look far beyond the most distant nebulae, far beyond the heavens reached by the most powerful telescopes, and gaze into the heaven of heavens and see what no scientist can see, unless he is a believer. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the Grace of God should taste death for everything" (Hebrews ii:9).

He, Whom faith beholds on the cross dying for our sins, faith sees now in the Holy of Holies, in the uncreated heaven, on the Father's throne, at the right hand of the Majesty on high, crowned with glory and honour. And what is this glory and honour? It is His glorious exaltation. God has highly exalted Him, given Him a name which is better than the angels, above every other name; He has exalted Him far above all principalities, powers and dominion and every name that is named. He is at the right hand of God, principalities and powers and angels being made subject unto Him. This is the glory and honour with which He is crowned.

He who tasted death for everything, who was made a little lower than the angels for the suffering of death, could not be holden by death and the grave. He arose! He carried captivity captive. The third day brought the empty tomb. Hallelujah, Christ arose! We have not a dead Christ, a Christ who died as a martyr or to confirm the teachings He had given. We have an all-victorious, conquering, living Christ. He lives in His risen glorified humanity. He rejoiced as He left the grave, for His first word was—"All hail" the literal meaning of which is "Rejoice!" We rejoice with Him. O death, where is thy sting!

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Oh grave, where is thy victory! We see Jesus, crowned with glory and honour, and therefore we rejoice.

"What then shall we say to these things? If God be for us who can be against us? He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii:31-34). We see Jesus, our Lord, our Head, our Friend, our Priest and our Advocate. This is faith's vision which gives power to live, power to serve, power to suffer and power to die. Lord grant us this vision evermore by the power of the Holy Spirit. Amen.

"Oh, let me know
The power of Thy resurrection!
Oh, let me show
Thy risen life in clear reflection!
Oh, let me soar
Where Thou my Saviour—Christ, art gone before.
In mind and heart
Let me dwell always, only, where Thou art."

✠

Oh, How Miserable!

If all this is not true, not reality but a theological scheme and invention, then Christianity is the most unsatisfactory, disappointing, miserable system in the world. This is the verdict of the Holy Spirit. Lest we forget!

"And if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men *most miserable*" (1 Cor. xv:17-19). Most miserable! The road to this most miserable existence is a broad road today and a well traveled road. Its name is "Modernism."

The religious liberalism which is so evident in all the leading Protestant denominations, the Methodist, Baptist,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Presbyterian, Congregational and others, robs us of the supernatural Christ. It teaches that Christ at the very best revealed God, but it denies that He is God Himself. It speaks of the character of Christ, the words of Christ and the example of Christ, but it denies His Saviourhood centered in His sacrifical death on the cross. It speaks of resurrection, a spiritual resurrection, but it denies His literal physical resurrection. It teaches that Jesus lives, that He lives by His words and character, but it denies His actual, glorified physical existence at the right hand of God. It therefore robs us of everything. It robs us of the assurance of our salvation, instead of offering the robe of righteousness purchased by the blood of the Son of God, it holds out the thin and thread-bare shirt of religious affiliation and morality, as if these things could hide our nakedness in God's holy presence. It robs us of joy and peace. It robs us of the comfort of hope, and denying the victorious Christ and the coming Christ in glory bids us to look into a future of uncertainty, if not despair. Most miserable is right! But the more true believers hold fast to the living, risen Christ and trust in the Risen One and His power, the greater the blessing, the greater the peace.

"In the likeness of His death
We were planted,
Therefore, by His Spirit's breath
Resurrection life is granted—
Resurrection beauty glowing,
Resurrection power outflowing,
Resurrection gladness cheering,
Resurrection glory nearing."

✠

Resurrection Glory Nearing

Yes there is resurrection glory and it is nearing. What is the Christian hope? "We shall be like Him for we shall see Him as He is." It is not death and the grave, but the hope we have is life and glory. The goal is to be with Him who died for us and who lives for us—to be with Him in the Father's house, the mansions above. "Father, I will that they whom Thou hast given Me be

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

with Me where I am, to behold My glory." All true believers wait for the promised consummation, but that will not come till He comes. "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change the body of our humiliation, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" (Phil. iii:20-21). "When Christ who is our life shall appear, then shall we also appear with Him in glory" (Col. iii:4). "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, 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). Such is our blessed hope. Let them sneer at it and mock it, God's people will continue to wait for His Son from heaven.

And the promised glory is nearing. How near it is but the Lord alone knows. As we keep in living touch with our living Lord we shall also wait daily for Him. The Holy Spirit will keep His people awake. Only the foolish virgins in these days run hither and thither, instead of trimming their lamps, for they lack the oil. How wonderful it will be when at last the nearing resurrection glory bursts upon us and we shall possess our possessions in the heavenlies in glorious fellowship with Himself.

✠

Who Speaks the Truth?

The Lord Jesus Christ, speaking as a prophet, informs us that wars and rumours of wars, nation rising up against nation and kingdom against kingdom, famines, pestilences and earthquakes, and all kinds of deceivers and deceptions, shall be the characteristic signs of the end of the age and the signs of His promised return. He also said: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Optimistic reformers and preachers tell us of the rapid strides the world is making towards universal peace. The old, old story of a war-less world, of nations turning now their swords into plowshares and their spears into pruning-hooks, is believed as never before. The world, including the religious world, dreams of progress and world-betterment. All is getting better and better; a rosy future is pictured as right ahead of our times. Scientists and inventors promise still greater things. But at the same time, in the midst of all these astounding optimistic predictions the whole world is filled with grave signs of a coming disastrous storm. Millions are unemployed. Lawlessness increases in leaps and bounds. Asia is assuming a threatening attitude. Well balanced statesmen fear the worst. They advocate the United States of Europe for self-defense. The spirit of revolution and complete anarchy assumes greater proportion in every civilized country.

Who speaks the truth? The Lord Jesus Christ or preacher-politicians, reformers and scientists? The world will soon find out that our Lord, who is the Truth, has given the right forecast of the events connected with the end of our age.

✠

Then Why Not Believe and Preach It?

That modernists disbelieve the Return of our Lord is easily explained, because they have thrown away belief in the Bible as the infallible Word of God. More than that they ridicule the blessed hope. 2 Peter iii:3 and 4 is strikingly fulfilled in our days.

But it is difficult to understand why Christians, who do believe in the Bible as the revelation of God, who are conservative and hold to the core doctrines of Christianity, should speak disparagingly of this great hope of the Church. Preachers have told us "why bother about this return of Christ, it is after all an unessential doctrine"; or "I have never given any attention to this because I consider it a waste of time." Still another informed us that he considered the belief in the "premillennial coming of Christ an unscriptural and misleading theory." Asked if he had ever

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

studied it by comparing Scripture with Scripture, he gave a negative answer.

But the commentators of a generation ago, though not premillennial, held a different view. We quote from Albert Barnes in his comment on 1 Thess. i:10:

> It is clear from this and from other parts of these two Epistles, that the return of the Lord Jesus to this world was a prominent subject of the preaching of Paul at Thessalonica. In the passage before us, he says that the return of the Son of God from heaven was an important point which had been insisted on when he was there; and that their conduct, as borne witness to by all, had shown with what power it had seized upon them, and what a practical influence it had exerted in their lives. . . . It is eminently adapted to comfort the hearts of true Christians in the sorrows, bereavements, and sicknesses of life (John xiv:1-3; Acts i:11; 1 Thess. iv:13-18; 2 Peter iii:8, 9); to lead us to watchfulness and to an earnest inquiry into the question whether we are prepared to meet Him (Matt. xxiv:37-44, xxv:13); to make us dead to the world, and to lead us to act as becomes the children of light (1 Thess. v:5-9); to awaken and arouse impenitent and careless sinners (1 Thess. v:2-3; 2 Peter iii:3-7), and to excite Christians to self-denying efforts to spread the Gospel in distant lands, as was the case at Thessalonica. Every doctrine of the Gospel is adapted to produce some happy practical efforts in mankind, but there are few that are more full of elevated and holy influences than that which teaches that the Lord Jesus will return to the earth, and which leads the soul to wait for His appearing.

Every word of this is true. And is not the deplorable condition of the professing church traceable to the loss of this hope? If it were believed the professing church would not be here.

The outstanding scholar of the early documents of Christianity is Professor Harnack. Here is his testimony:

> In the history of Christianity three main forces are found to have acted as auxiliaries of the Gospel. They have elicited the ardent enthusiasm of many whom the bare preaching of the Gospel would never have made decided converts. These are (1) a belief in the speedy return of Christ and in His glorious reign on earth. . . . First in point of time came the faith in the nearness of Christ's second advent and the establishing of His reign of glory on the earth. Indeed it appears so early that it might be questioned whether it ought not to be regarded as an essential part of the Christian religion.

But it must be sheer ignorance when certain preachers say—"this premillennial belief never had a great following in the Church, and today only a few obscure men hold to it, while it is the hobby of all the cults agoing in Christendom." That some of these cults hold a distorted view of the return of our Lord is quite true; but it is not true that the blessed hope never had many believers on its side.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

We mention a few of the outstanding German, French and Dutch commentators, who were ardent believers in prophecy and teachers of the Return of Christ. They were men of learning and piety mightily used of the Lord: Gaussen, DaCosta, Godet, Delitzsch, Stier, Hofman, Crusius, Roos, Bengel, Lange, Auberlen, Luthardt, Olshausen, Koch, Van Oosterzee, Christlieb, Martensen, Weiss and a host of others.

In Great Britain we find as expositors of the blessed hope such men as Dean Alford, Ellicott, Faussett, Tregelles, Bishop Ryle, C. H. Spurgeon, H. Grattan Guinness, Archibald Brown, Frank White, Henry Varley, Horatius Bonar, Andrew Bonar, W. P. Mackay, Adolph Saphir, Donald Fraser, John Wilkinson, Lord Radstock, the Earl of Shaftesbury, Webb-Peloe, Sir Arthur Blackwood, Sir Robert Anderson. And the following spiritual noblemen: J. N. Darby, William Kelly, William Lincoln, C. H. McIntosh, I. B. Haines, Arthur Pridham and scores of others.

And the following—all absent from the body and present with the Lord—were able, scholarly and devoted servants of Christ who bore the same testimony: Bishop Baldwin, Bishop Nicholson, S. H. Tyng, J. D. Cooper, D. C. Marquis, W. G. Morehead, J. H. Brookes, J. T. Duffield, S. H. Kellogg, Benjamin Douglass, Nathaniel West, W. J. and Albert Erdman; Arthur T. Pierson, James S. Kennedy, A. J. Gordon, A. J. Frost, E. P. Goodwin, G. F. Pentecost, N. H. Peters, D. L. Moody, George Needham, Major Whittle, J. W. Chapman, R. A. Torrey, Ford C. Ottman and hundreds of others.

It is a great and grave mistake to suppose that premillennialists are but an insignificant company of cranks. Call us cranks and hobbyists, but one thing is sure. Premillennialists are not infected with the soul destroying heresy of antichristian liberalism, they are all loyal to the Bible and loyal to the person of the Lord Jesus Christ.

The saddest blunder today is when this great truth of the Return of the Lord, His imminent coming, is preached less by those who believe it than before; when Bible Institutes and Seminaries put it into the background and when Bi-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ble Conferences fight shy of it. If this great Bible doctrine is slighted, ignored and not preached it must surely grieve the Holy Spirit.

The blessed hope of His Coming is the truth; it is a part of the Gospel itself. Why then is it not believed and preached by true Christians?

✠

Celebration of Pentecost

The Federal Council of Churches of Christ, of which the Methodist Bishop McConnell is president, is busy on plans for the celebration by evangelical churches of this country of the 1900th anniversary of Pentecost. With the centralization of denominational activities, and the co-ordinated aid of the Federal Council, the churches of the nation are looking forward to a "spiritual rejuvenation" on a scale never before attempted. The following resolutions were adopted:

"The Federal Council of the Churches of Christ in America, through its executive committee, earnestly calls attention to the vast spiritual possibilities which lie in the proper observance of the 1900th anniversary of Pentecost.

"The imperative command of the Master to the disciples was, 'Tarry ye in Jerusalem until ye be endowed with power.' The same command is binding on us today as it was on the early disciples.

"Using the same means of unity and prayer, let us wait before God for a similar blessing of power. Already it is being poured out upon some of our churches, and practically all the denominations affiliated with the Federal Council are committed to the program as outlined by the Commission on Evangelism.

"We recognize the importance of all movements for human betterment and the necessity for the social Gospel and the need of the deepening of the spiritual life in the churches, that there may be power available for all phases of their labor for the establishment of the Kingdom of God and the winning of the world for Christ."

Now all this sounds well and looks well on paper. But let us look deeper. The Federal Council is in the hands

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and under the control of modernists. Modernists do not believe in the trinity, God the Father, God the Son and God the Holy Spirit. The personality of the Holy Spirit is denied by them. A book by an outspoken modernist on "The Meaning of Prayer" does not mention the Holy Spirit once.

According to the promise of our Lord Jesus Christ the Holy Spirit's work is to glorify the Son of God. "He shall glorify me; for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine, therefore said I, that He shall take of mine, and shall show it unto you" (John xvi:14, 15). His presence on earth is the proof that Christ died for our sins, that He rose again and that He is at the right hand of God, not as a phantom or floating spirit, but in His real glorified humanity. The Man of the cross is the Man in the glory. The testimony of the Holy Spirit centers in these glorious truths. The Spirit filled witness bears witness to the supernatural Christ, His person, His work and His glory. The Book of Acts tells us what the Apostles preached after the Holy Spirit had come upon them. They did not preach on "the establishment of the kingdom of God and the winning of the world for Christ." They did not meddle with the politics of the Roman empire, nor did they advocate socialism, social reforms and social uplift. Nor did they resort to making certain laws to make the world better, and thereby discredit the Gospel of Christ as the power of God unto salvation. Filled with the Spirit they preached Christ. The Holy Spirit through them glorified Christ.

In the Federal Council of Churches are hundreds of preachers, including some of the outstanding leaders, who do not believe in the Deity of the Lord Jesus Christ and who reject His Virgin birth, speak of His miracles as legends and myths. The same men have no use for the blood which was shed to make atonement for our sins. As previously stated they do not believe in the physical resurrection of our Lord. And these men speak of celebrating Pentecost! It is sheer hypocrisy.

At best this attempted celebration is an effort to prop

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

disintegrating Protestantism. The language is such as to throw sand into the eyes of loyal believers, to make them believe that the federation is fundamentally sound. And many do not see what is beneath this thin veneer of religious phrases. We can predict that the Pentecost celebration will be the same fizzle as was the "Men and Religion Movement" and "the Inter-church world movement."

What is needed is an awakening call to repentance. To your knees! Confess your sins! Separation from infidels! Separation from evil! Cease ye from evil and learn to do good! Back to the Bible as God's holy, infallible Word! Back to the Christ of God! These are the conditions which will bring the demonstration of the power of God. In vain do we look for such a call.

✠

Novel Reading

We have been asked if we recommend novel reading. Certainly not! We are not ashamed when people ask us—have you read this story—or that new novel? to answer with a decisive, No. We have no time for reading the worthless fiction of today. We caution young people against the pernicious habit of novel reading. When one reads history, biography, or similar books the mind becomes enriched, for there is an educational value in such works. But the modern novel is trashy to say the very least. The best sellers are the loose novels which deal with the sex question. Most of these modern novels and stories have no literary value at all. They defile the mind and cater to the lust of the flesh.

Never have there been so many story books and novels published as today. It was thirty-five years ago when a well known literary critic wrote in the "North American Review" the following:

"The books of which I have been speaking, these virgin blossoms of Paternoster Row, are mainly novels. Never before has the rage for stories stifled all sorts and conditions of literature as it is doing now. . . . Such successes as we read of in the history of literature—the successes of Gibbon and of Macaulay, of Boswell's 'Life of Johnson,' and of Ruskin's 'Modern Painters,'—would be impossible nowadays. The public taste has all gone mad for story books, and nothing but fiction has a chance for real popularity." . . . "Ten years ago George

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Moore's first great story, 'A Mummer's Wife,' was the talk of literary London, and was sending thrills of horror down the spines of the Philistines. It was cast out of Mudie's as unfit for perusal. Today he is spoken of with respect as a bold, original and powerful writer, whose work deserves serious attention. Time, indeed, makes all things even."

Since then there has been no improvement. How true it is today, more true than in 1895, "the public taste has all gone mad for story books." The law of evolution does not work in the production of literature. There is a noticeable degeneracy.

✠

Great Interest

There is great and deep interest among Spanish speaking Christians. They are hungry for the Word of God and for the Truth. Our booklet "His Riches" in Spanish has been circulated in over 100,000 copies. It was the first Spanish publication we have put out. Then followed "The Work of Christ" (La Obra Christo). Daniel and Revelation came next, and many Bible classes in Mexico, Central and South America were started. Recently we had "Christianity or Religion?" published in Spanish. We print a few communications we have received, translated from the Spanish.

"I am happy to own 'El Cristianismo es Religion?' I have read it several times, and it has greatly blessed me. I wish you would send me many more of your Bible works. I pray God may bless you for the good work you are doing. I only talk and read Spanish." (From Porto Rico.)

"I have had the pleasure of reading your pamphlet called 'Sus Riquezas' (His Riches) and as it was so helpful to me and I observe your offer to send me more, I wish you would send me more Spanish literature, pamphlets and books. God will be your rewarder in taking interest in us poor Spaniards. I only read Spanish." (From Nicaragua.)

"There has come into my hands your famous book 'El Cristianismo es Religion?' which combats the extravagant modernism. I am reading it with great pleasure and enthusiasm. I see you are kind enough to offer other works in Spanish and English to anyone who is interested in the glory of our Lord Jesus Christ and in the true teaching of the Bible. For some time I have felt the need of just such books. I will be so grateful if you will help me. I read also English." (From Porto Rico.)

"There came to my hand recently with your compliments your book on 'Christianity or Religion?' in Spanish. I am reading it with profound satisfaction and avidity, praising God that such works can be had in Spanish. I want to thank you personally and very earnestly for this book. I can use 50 copies among Christian workers." (From Chile.)

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

We could fill several pages with similar communications. They ask for more. Some want our "Gospel of John" and others "The Harmony of the Prophetic Word," and not a few would like to see "Our Hope" in Spanish.

Remember these hungry Spanish brethren in your prayers and help us to supply this need.

✠

An Awful Demoralizing Force

A beloved brother, who is a grandfather, writes us: "I see so much danger in taking children to the awful moving picture plays which they put on. The parents little think what the movies will do for their children in years to come. The grandchildren cannot get to sleep after seeing some of these pictures."

It is short of criminal to take children to witness all kinds of crimes, murders, thefts, arson and scenes of immorality. Sometimes when we pass one of these miserable showhouses and see young mothers with two small children, and scores of boys and girls from ten to fourteen years of age standing in line waiting to go inside, such sadness takes hold on us that we feel like weeping.

Mrs. Mitchell, in a book recently published, gives many examples of how children are affected by these moving pictures.

Now let us hear from a few of the many children whose testimony is recorded in Mrs. Mitchell's book referred to above.

A boy of fourteen: "I liked especially the fighting and torturing. . . ."

A boy of sixteen: "I like it where guys get killed with dynamite. . . ."

A Boy Scout after seeing a mystery play: "I didn't sleep for a week. . . I dreamed of skeletons."

Another lad: "It makes you nuts to see so many movies. . . . Just don't know what you are doing when you see movies so often. They make you want things you haven't got . . . and you take them."

A young delinquent: "Movies make most anything seem

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

all right. Things that look bad on the outside don't seem to be bad at all in the movies."

A thirteen-year-old girl: "I liked the part best where the girl wanted another girl's husband and took two dimes with heads on both sides and tossed the dimes. Of course, she got heads, so she got him."

A sixteen-year-old girl: "Those pictures with hot love-making in them; they make girls and boys sitting together to get up and walk out, go off somewhere, you know. Once I walked out with a boy before the picture was even over. We took a ride. But my friend, she all the time had to get up and go out with her boy friend."

A fifteen-year-old delinquent boy: "Movies sorter coax a feller. You know you see them in the movies doing things, looks so easy. They get money easy in the movies, holdups, rob, if they make a mistake they get caught. A feller thinks he won't make a mistake if he tries it. I thought I could get the money, put it in a bank a long time and then use it later."

There is no question these movies are crime-breeders. Scores of young criminals were made such by seeing these pictures. Such is our wonderful civilization, our age of progress and enlightenment!

✠

The Editor's Ministry

He spent a week in **Racine, Wis.** Good audiences gathered in the Union Tabernacle erected by the Laymen's Bible Union of that city. There was blessing. Besides speaking there he preached also in the First Congregational Church. One Sunday was spent in **Pauls Valley, Okla.,** where two fine audiences heard the Word. The yearly visit to **Dallas, Texas,** was again made during February. The Evangelical College in which the Editor has been so vitally interested since its start, is growing. There is a fine student body and everything seems to be harmonious. Each Tuesday evening **Ft. Worth** was visited and splendid attendance filled the First Congregational Church. He also spent a Lord's day in **Galveston, Texas,** and addressed three fine meetings in the First Baptist Church.

Besides **Boston, Mass.,** and **Buffalo, N. Y.,** he gave six addresses at the Prophetic Conference of **Grand Rapids, Mich.,** before very large audiences. During this month, if it pleases the Lord, he holds a conference with the Englewood Presbyterian Church, Yale and 64th Street, **Chicago, Ill.**

God willing, meetings in May will be as follows: **Los Angeles, Cal.,** First Fundamentalist Church, South Grand View Street, May 4-9;

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Pasadena, Calif., May 11-16; **Portland, Oregon,** May 18-23; **Seattle Wash.,** May 25 to June 1.

Please be our fellow-helpers in prayer.

✠

Stony Brook Conference

"The Conference for Constructive Bible Teaching and Prophecy" will be held, God willing, in **Stony Brook, L. I.,** August 17-22. The teachers include the following well known men: Dr. Stuart Holden, of London, England; Dr. A. Gordon MacLennan of Pittsburgh, Pa.; Dr. Irving Carroll, of Marshall, Texas; the Editor of "Our Hope," and others.

A full program will be available in a month or six weeks. Plan to be with us in Stony Brook. Let us hear from you as soon as you have decided to come. For reservations please write Mr. Gilbert Moore, *Stony Brook School, Stony Brook,* L. I.

✠

Montrose Conference

This Conference which the Editor started seven years ago on the suggestion and request of the late Dr. R. A. Torrey, has been growing steadily. Last year's was the best attended and brought blessing to many hearts. This year's conference will be held August 4-10.

A constructive program will be mailed to all our readers living in the Eastern States. It is expected that this year's conference will bring a still larger attendance. Write to Mr. R. M. Honeyman, Montrose, Pa., for reservation of rooms. If some of our readers in Western States wish to attend, write us and you will receive a program and any other information you desire.

The Book of Psalms

Psalm XLV

The previous Psalm closed with the despondent cry of the hard pressed remnant of Israel as the waves of great tribulation swept over them. The cry of agony and of faith "Arise for our help, and redeem us for Thy mercies' sake" has reached the heart and ear of God, the keeper of Israel, and He answers them from above. But the answer is more than the usual prayer answer. The Lord Himself suddenly appears in fulfillment of the many prophecies and also His own words. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the land mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv:29, 30). The Messiah appears in His kingly glory to deal with the enemies of His people. He comes forth to fight against those nations which gathered against Jerusalem, while He Himself in His glorious majesty has come back with angelic hosts. The place of His descent will be the place of His ascent, the mount of Olives (Zech. xiv).

The forty-fifth Psalm gives us a great prophetic picture of this coming event. As we have pointed out before, how remarkable is the arrangement of these Psalms! They give us progressive prophecy. The Psalms of suffering are followed by Psalms of glory.

The Psalm is another Maskil, that is, for instruction. But it bears also the inscription "Shoshannim," that is, "upon lilies." This expression is used three times in the Psalms, here, in Psalm sixty-nine and in the eightieth Psalm. Some have thought only of a musical instrument, but there is a deeper spiritual meaning, which has been recognized by all the leading commentators. The lily is the emblem of purity and simple gracefulness and charm. It often grows out of the vilest mud without being contaminated by it. It is therefore a type of Him, who is the lily of the valley, the Lord Jesus Christ. And when we read of "a song of the Beloved" (the better rendering) it also means Himself. But the word lily is in the plural—"lilies." Luther understood by it the united and glorified Church of the future. Other Lutheran commentators as Bugenhagen, Gerhard, say "the heavenly Bridegroom and the spiritual bride, they are the lilies that are discoursed of in psalm." They are generally understood by the Bride, the Church. We shall see in our exposition how this Psalm should be interpreted and applied. The lilies must indicate Messiah and His redeemed people united to Him.

The Messianic interpretation of this Psalm has been re-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

jected by the school of destructive criticism. They have indulged in wild guesses as to the authorship and purpose of this Psalm. They have said that it celebrates the nuptials of Solomon with the daughter of Pharaoh, while others suggested that the king mentioned might be Ahab, Joram, the Syrian Alexander or some unknown Persian Monarch. Yet the ancient Jewish interpretation, the Targumim and others, add to the word "king" the Messiah, expressed as follows: "Thy beauty, O King Messiah, is greater than that of the children of men." The first chapter in Hebrews is conclusive, the King of beauty and glory is the Son of God in His risen, glorified humanity.

I. The Glory of the King. (Verses 1-2.)

My heart bursts forth with a good matter:
I utter what I have composed touching the king.
My tongue is the pen of a ready writer.
Thou art fairer than the sons of men;
Grace is poured in Thy lips;
Therefore God hath blessed Thee for ever.

The Holy Spirit is upon the writer and his heart is filled to overflowing. It is like a fountain welling forth water pure and refreshing. He is to speak of the theme of all themes and therefore under divine guidance and inspiration his tongue becomes like the pen of a fluent writer; he does not need to search for words. And we also when we meditate on Him, think of Him and utter His praise, may be assured of the help and presence of the Holy Spirit, for He constantly will take of the things of Christ and bring them to us.

The King is the Son of Man. And how much this includes! He became Son of Man by the incarnation, the Virgin birth; as such He walked amongst the sons of men; as Son of Man was He rejected and died the sacrificial death; the Son of Man was raised from among the dead to ascend on high, and when He comes in answer to the heart cry of the suffering remnant of Israel He appears not in a spirit-phantom form, but literally as the Son of Man.

And He is fairer far than the sons of men. To apply this in an exclusively physical sense, as to His countenance, would not be correct. The fairness is more than beauty, it

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

includes His wisdom and all His unsearchable moral glory. The study of the four Gospel records reveals His glorious pre-eminence. He towers over all the sons of men. As the holy, the spotless, the sinless Son of Man He had a moral glory which does not belong to the sons of men. "Behold, Thou art fair, my Beloved" declares the bride in Solomon's song, and when she has described Him in terms of physical attractiveness and beauty with their deeper spiritual meaning, she cries out in ecstacy "Yea, He is altogether lovely!" But who can tell out the fairness and loveliness of such an One! "Grace is poured in Thy lips." His lips were filled with words of grace and truth. Never man spake as He spoke. His gracious words are the words of eternal life, giving peace, assurance and comfort to the hearts of men.

II. The Son of Man as the Conquering King. (Verses 3-5.)

> Gird Thy sword upon Thy thigh, O mighty One,
> With Thy glory and Thy majesty.
> And in Thy majesty prosperously ride on,
> Because of Truth and Meekness and Righteousness;
> Thy right hand shall teach Thee terrible things.
> Thine arrows are sharp—peoples fall under Thee—
> In the heart of the King's enemies.

The Son of Man is the Saviour, but He is also the Judge; He is the Lamb of God, meek and lowly, but He is also the Lion of the tribe of Judah. He came to save, but He comes to judge. Words of grace and mercy come from His lips, but also words of condemnation. When He comes in visible splendor He does not find the world and the nations waiting for Him, but what He finds is a world in rebellion (Psa. ii). His enemies and the enemies of His people are gathered for opposition. And so He comes with the sword girded to His side, just as we see Him in the Apocalypse (Rev. xix). He rides on prosperously. Nothing can hinder Him in His victorious conquest. Truth (in His Word) and Righteousness demand the judgment which He is commissioned to execute. Then the peoples fall under Him and the King's enemies perish miserably. How the present age is indeed ripening for such a judgment! Yet the final great revolt is

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

not yet, but will surely come after God's purpose in this age is accomplished, when the body of Christ, the true Church is with the Lord. Then all restraints will drop off and the enemy comes in like a flood. The nations will band themselves together and gather for the final conflict. Then the Judge-King, Messiah, appears to save His waiting remnant and deal with their enemies.

III. His Manifestation and His Kingdom. (Verses 6-8.)

Thy throne, O God, is for ever and ever,
The sceptre of Thy kingdom is a righteous sceptre.
Thou lovedst righteousness and hatedst wickedness:
Therefore God, Thy God, hath anointed Thee with the oil of gladness
Above Thy fellows.
All Thy garments are myrrh and aloes and cassia;
Out of ivory palaces stringed instruments have made Thee glad.

We do not need to state the attempts made by the deniers of the Messianic character of this psalm to explain away the great meaning of these words. The greater part of this paragraph is quoted by the Holy Spirit in the first chapter of the Epistle to the Hebrews. The glory of the risen Christ is the subject of the opening chapter of the Hebrew Epistle, and Christ is seen in His exaltation and glorious future higher than the angels. The Spirit of God demonstrates His exaltation and future glory mostly from the Psalms and quotes the sixth and seventh verses. When He comes as the conquering, all-victorious King, dethroning unrighteousness as represented by His enemies, He will receive His throne. It is His throne, which belongs to Him, a righteous and an eternal throne. Nor must we overlook the fact, which is so obnoxious to Unitarians and Modernists, that He is addressed as God. Here those who have labored to explain away the true meaning of this psalm, without success, have invented all kinds of paraphrases. They speak of this Psalm as glorifying Solomon, or some other unknown king. But could Solomon, or any Jewish king be addressed as God? Only One can claim this address, our Lord Jesus Christ.

With His coming in power and glory His glorious reign begins, and here we see persons associated with Him. They are called His "fellows." Who are then His fellows, those

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

who are associated with Him when He begins His glorious reign? Our Lord Himself is called God's fellow in Zechariah xiii:7: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." It is one of the many passages in the Old Testament which teach that the Saviour is associated with God, one with Him. But who are they who are His fellows, associated with Him and one with Him? There can be no question about it, the fellows mentioned here are the Saints of God gathered during this present age, constituting the Church, His body. They are seen here as the partakers of His glorious kingdom. While it is true that the Church was a mystery not made known in former ages, it is equally true that there are many hints in the Old Testament Scriptures of this mystery, which was truly then unknown in its fullest meaning, but now, the mystery having been revealed, we discover these hints. Here is one of the most striking. In the day of His glory, when He brings many sons unto glory, His redeemed ones surround Him and their glorious fellowship with Him is manifested.

His garments, the garments of righteousness, are myrrh, aloes and cassia. Myrrh and cassia were the leading ingredients of the holy anointing oil as commanded by the Lord (Exodus xxx). Aloes was one of the chief spices. It is a poetic description of the perfection of the manhood of Him whose whole life was so fragrant to God.

Then we read of the ivory palaces, out of which stringed instruments are heard which make Him glad. His palace is His glorious dwelling place; ivory reminds us of Solomon's throne of ivory. And in the innermost dwelling place are those who sing their everlasting praises unto Him, that which gladdens His heart, for they are the travail of His soul. But how much more all this must mean, which we do not fully understand and grasp as long as we still look into a glass darkly.

IV. The gathered Companies around the Millennial Throne.

(Verses 9-17.)

King's daughters are among thine honorable women;
Upon Thy right hand stands the queen in gold of Ophir.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Hearken, daughter, and see, and incline thine ear,
And forget thy people and thy father's house;
And the King will desire thy beauty;
For He is thy Lord, and worship thou Him.
And the daughter of Tyre is there with a gift;
The rich among the people intreat Thy favor.
The King's daughter is all glorious within,
Her clothing is of wrought gold.
She shall be brought to the King in embroidered raiment;
The following virgins, her companions shall be brought in to Thee;
With joy and gladness shall they be brought;
They shall enter into the King's palace.
Instead of thy fathers shall be thy sons;
Princes Thou shalt make them in all the earth.
I will make Thy Name to be remembered throughout all generations,
Therefore shall the peoples praise Thee for ever and ever.

But few expositors have given a strict interpretation of this concluding section. They have applied the different companies mentioned to different groups of saints. The queen for instance, has been made to be the Church. But the relationships, these different companies which are seen here, surrounding in worship the millennial throne, are not the heavenly, but the earthly relationships.

The Queen is not the Church but Israel redeemed and taken back into favor. She is, symbolically speaking, the bride of the King. Her time of unfaithfulness is over; the broken relationship is healed, she is re-instated. This does not contradict the teaching of the New Testament that the Church is the bride of Christ and becomes in glory "the wife of the Lamb" (Rev. xix). It is a serious mistake made by the followers of Dr. Bullinger, to make the marriage in the nineteenth chapter of Revelation Israel's marriage. The marriage in Revelation is a heavenly scene; Israel's restoration and resumption of her former relation takes place on earth. In Scripture the earthly and the heavenly are frequently contrasted. There is a heavenly Jerusalem and an earthly Jerusalem; a heavenly people and an earthly people; a heavenly calling and an earthly calling; a heavenly kingdom and an earthly kingdom; a heavenly Zion and an earthly Zion; a heavenly bride and an earthly bride.

The Queen is Israel in the earth, and the Kings' daughters, which are described as honorable women, attending the King and the Queen on earth, are the representatives of the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

different nations gathered into the millennial kingdom; the daughter of Tyre is especially mentioned among these; she is present with an offering. Ancient Tyre was noted for its great wealth. It would indicate that the nations bring their riches to the King.

The address to the daughter of the King concerns Israel, so frequently termed "the daughter of Zion." He claims now her whole affection and she will never backslide again. She is all glorious within and glorious outwardly as well.

What earthly glories the closing verses of this psalm indicate! Nations come and swell the triumph of the King. The children of redeemed Israel will become princes, rulers in the kingdom. Then will be the praises of the King in all the earth.

Our Fifteen Unanswerable Points

I regard the ideas embodied in this article as among the most important. If you follow this brief outline sketch, you will clearly see how the plan for a glorious kingdom of Christ, to be set up on earth, and to be centered in Israel, dates from the very beginning of history; and you will see how *the Church is not that kingdom*, but is altogether differentiated from the earthly kingdom, and has another destiny altogether, and a more glorious and spiritual destiny than is realized in an earthly kingdom of Christ.

This outline sketch has been prepared, thoughtfully and prayerfully, searching and comparing the Holy Scriptures. Their teaching concerning the kingdom and the Church in their respective destinies is a subject of the grandest dimensions. It involves one in spiritual meditations which are of an absorbing interest. It leads one to conclusions which startle, which humble, which exalt, which inspire.

I would set at the beginning of this sketch that line from the Te Deum, "Thou art the King of Glory, O Christ," and that line from the Gospel, "Of His Kingdom there shall be no end."

The steps in this outline will be indicated by numerals

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and supported by citations from Scripture. These citations are but hints, and only hints, and must be worked out by the reader.

1. *The plan of a kingdom of Christ on earth in God's mind from the beginning.* Matt. xxv:34, "Inherit the kingdom prepared for you from the foundation of the world." These words are to be spoken *at* the second coming of Christ on earth to preside over His millennial kingdom.

2. *The foreshadowings of the King, in His connection with Israel*, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be" (Gen. xlix:10). "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a star out of Jacob and a sceptre shall rise out of Israel and shall smite the corners of Moab, and destroy all the Children of Sheth" (Num. xxiv:17). And see the numerous passages in the Prophets and Psalms about that King.

3. *The earthly kingdom defined under covenant to Abraham*: "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," (Gen. xv:18).

To Isaac:

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. xxvi:3, 4).

To Moses:

"And God spake unto Moses, and said unto him, I *am* the Lord. And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty; but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the chil-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

dren of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments. And I will take you to me for a people, and I will be to you a God; and ye shall know that I *am* the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage; I am the Lord" (Exod. vi:2-8).

To David:

"And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever."

4. *God offers Himself to Israel as king; a solemn offer of a Theocracy.*

"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" (Exod. xix:5).

5. *Israel rejects the kingship of God, the Theocratic ideal is put off.*

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.

"But the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto the Lord. 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 not reign over them (1 Sam. viii:4-7).

6. *The monarchy thus established ends in catastrophe*, viz., exile. 2 Kings. During the monarchy, and the exilic and post-exilic periods, we find the steady voice of prophecy proclaiming that the kingdom of the Messiah shall come, that God's purpose from the beginning will prevail; that the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

kingdom shall be offered again, only to be rejected of men. Isa. xliii.

7. *Renewal of the offer to Israel at the first advent, without acceptance.*

"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 for ever; and of His kingdom there shall be no end," Luke i:31-33.

Where is He that is born King of the Jews? Matt. ii:2.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand," Matt. iii:1, 2. Here is the new voice of the wilderness after all the silence; God's plan is brought once again within their reach(Matt. ix:35; x:7). This was the limited ministry of the twelve. See in this connection Christ's fearful denunciation of Phariseeism (Matt. xxiii:29). It was not that the rank and file of Israel rejected Him, for we see how many followed Him. It was the Pharisees who blocked His effort to reveal to Israel His kingdom, which was prepared for Him from the foundation of the world. In Matt. xxix: Christ pours His *fury* upon them. In all language there is nothing more terrible. It is His denunciation of the men who were standing in His Way, and who were blocking Israel's path to Him, and *rejecting* the kingdom.

8. *Transfer of the kingdom to human hands to be administered for a season by men, the servants of the Master, while He goes away for a time.*

"He saith unto them, 'But whom say ye that I am?' And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.' And Jesus answered and said unto him, 'Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

shalt loose on earth shall be loosed in heaven'," (Matt. xvi: 15-19).

"And I appoint unto you a kingdom, as my Father hath appointed unto me" (Luke xxii:29).

"For *the kingdom of heaven* is as a man traveling into a far country, *who* called his own servants, and delivered unto them his goods" (Matt. xxv:14).

Study the parables of the kingdom of heaven in Matthew, from which we arrive at the next step in our sketch.

(Christendom is the present "kingdom of heaven." Christendom is a great institution in all parts of the world now, including Rome, Protestantism and all other denominations.)

9. *The king having gone, and His kingdom rejected by Israel, being left in other human hands for administration, soon shows the marks of imperfection.* Tares and wheat: Christendom and the Church. The gospel shall be more and more widely preached; and at the same time fierce confusions and terrible infidelities shall prevail. The kingdom, heavenly in its name and design for men, grows more and more corrupt.

"The disciples came unto Him privately, saying, "Tell us when shall these things be? and what *shall be* the sign of Thy coming, and of the end of the world?" And Jesus answered and said unto them, "Take heed that no man deceive you. For many shall come in my name, saying I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all *these things* must come to pass, but the end is not yet. For nation shall rise against nation . . . But he that shall endure unto the end, the same shall be saved. 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" (Matt. xxiv:3-14).

10. *All through this period of the absence of the King and the mal-administration of His kingdom by fallible men, the absent King is, by His Spirit, gathering a Church for Himself, which is His body.*

"For as the body is one, and hath many members, and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

all the members of that one body, being many, are one body; so also *is* Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit" (1 Cor. xii:12-27).

11. *The first step toward the return of the King shall be the translation, without death, of all living members of that Church, at His coming in the air, to be forever with the Lord and with the blessed dead, whose bodies shall then be raised from their graves* (1 Thess. iv:13-18).

12. *Christ having gathered out of the earth His Church into a state of perfect glory, joy and completeness, shall begin to take steps to set up on earth that kingdom which was prepared in the purpose of God before the foundation of the world.* Israel is still unconverted, though gathering rapidly now into national unity in Palestine. The world and that corrupt Christendom, that wrecked and mal-administered kingdom, are in a state of utter confusion, distress and degradation. Then shall come a period, between the translation of the church to glory, and the coming of Christ *in* glory (which glory *is* the church, Eph. i:23), of such tribulation and judgment as never was known before.

"For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. xxiv:21). This frightful period is described in Revelation (ch. iv-ix:11).

13. *Then immediately after that tribulation shall be the glorious appearing of Christ.*

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv: 29-32).

And at this glorious appearing of Christ, Israel, long rejecting the King and despising His kingdom, shall be *born again* as a nation and shall receive Christ as King

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

(Isa. lxvi:8-20). His saints and angels shall be associated with Him gloriously in His second coming (Rev. xix:11-16). Then shall follow the assumption of the Messianic throne on earth, and a series of judgments, subduing nations, separating just from unjust, claiming and establishing His Messianic inheritance (Matt. xxv:31; Psa. II).

14. *Then shall begin the beautiful millennial reign of Christ.* For 1,000 years Satan shall be bound, and perfect peace shall be maintained. "On earth peace," The angels' song realized at last (Rev. xx; Isa. ii.)

15. *At the end of that sweet reign of peace, Satan shall be once more loosed—the fury and the storm shall burst forth once more* (Rev.. xx:11). The great white throne of judgment shall decide the destinies of those who, after all these dispensations, remain impenitent. This earth, the scene of so much blessing and so much woe, shall pass through the fiery ordeal of 2 Peter iii:10-13.

And that new heaven and new earth for which Peter looked, and which John saw in vision, shall appear (Rev. xxi). And into that new earth the glorious Church shall descend as a bride out of heaven, to dwell eternally one with the exalted Israel.

Beyond that point, no heavenly vision has allowed mortal eye to reach. The vision ends with the blessed prayer, Come, Lord Jesus.

The Heavenly Banquet

"The Lord's Supper" (1 Cor. xi:20)

Let me notice here the many words which are connected with "the Lord" by the apostle: The Lord's *body*, verse 29; the Lord's *blood*, verse 27; the Lord's *bread*, verse 27; the Lord's *cup*, verse 27; the Lord's *death*, verse 26; the Lord's *supper*. For in this ordinance Christ is all; everything here speaks of Him, and He speaks in everything. He is the Alpha and Omega, the beginning and the end, the first and the last. His name is here as ointment poured forth; its spikenard sends forth its smell; He is a bundle of myrrh,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

a cluster of camphor from the vineyards of Engedi. Why does the apostle call it "*the Lord's supper*"? Supper was the chief meal of the day; and besides, this feast, at its first introduction, was really a supper, like the passover; an evening meal, partaken of at the close of the day's toil and weariness.

I. The Lord appointed it. On the night in which He was betrayed, He took the bread and wine, saying, Do this in remembrance of Me. This then is His gracious request and commandment. If a strnager ask—What is the meaning of this, and why do you observe it? we answer, the Lord has bidden us. He instituted the ordinance, and so we call it by His name. It is not man's feast, or the church's feast, it is the feast of the Lord. Each observance of it carries us straight back to the first institution by the Lord Himself. He has requested us thus to show His death till He come.

II. He provides. The feast of fat things is of His providing, so is the table, so is the banqueting house, so is the raiment. All is of His selection, His purchase and His setting out. He is both appointer and provider. His wisdom knows what we need, and His life has prepared it all.

III. He invites. Come, is His message to us! My oxen and my fatlings are killed, all things are ready, come to the feast; eat, O friends; drink, O beloved.

IV. He Himself is the feast. He is the Paschal Lamb. He is the bread and wine. He is the provider and the provision. It is on His body and on His blood we feed; His flesh is meat and His blood is drink indeed. Everything at the table speaks of Him. In partaking of the bread and wine, we feed by faith upon the body and blood of the Lord.

V. He partakes with us. He is in the midst. The feast is for Him as well as for us. Here we have fellowship with Him and He with us. Here we have the closest and dearest intercourse that we can have on earth. He gives us His love, and we give Him ours. "I am my beloved's, and my beloved is mine" is the motto of the feast.

Seated at His table, and partaking of this supper *we look backward.* We look back to the cross. We remember Gethsemane, the bloody sweat and the deep soul agony.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

We remember His suffering, the suffering of the cross. We remember how He was forsaken and how He passed through the dreadful darkness of the three hours. We remember the victor's shout—"It is finished!" These all and much more come before us as we sit at His table.

We look forward. We show forth His death till He come. We fix our eye upon the coming glory, on the resurrection blessedness, on the marriage supper of the Lamb. We look forward when we shall see Him as He is, when we shall be like Him, when Calvary's work will reach its glorious consummation.

We look around. Brethren in the Lord are on each side. Our fellow-believers, our fellow-pilgrims, heirs of God, joint heirs with Christ, fellow-citizens of the New Jerusalem. In each face we see one who is jonied to the Lord, a member of the one body, whose head is Christ.

And here we taste *His love.* It is love that passeth knowledge, the love of Him that loveth us and has washed us from our sins in His own blood. Yes; the love of Christ fills that cup, and pervades that bread.

We taste His *peace and joy.* "Peace I leave with you, my peace I give unto you." "These things have I spoken unto you, that my joy might remain in you. Here at His table we get the foretaste of it. As we eat and drink, we realize the coming glory in the day of His appearing, when the day breaks and the shadows flee away. "Till He come." This is our communion watchword "Till He come!" This is the voice of the bread and wine. In them this blessed hope is wrapped up. Some blessed day the true church will keep the last communion on earth. Amen. Even so, Come, Lord Jesus.

The night is now far spent,
The day is drawing nigh,
Soon will the morning break
In radiance through the sky.
Oh, let the thought our spirits cheer,
The Lord Himself will soon appear!
For us the Lord intends
A bright abode on high,
The place where sorrow ends,
And nought is known but joy.
With such a hope let us rejoice;
We soon shall hear the Saviour's voice.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Prophetic Teachings of Thessalonians

By the Editor

It is well known that the two epistles to the Thessalonians are the first which the Apostle Paul wrote. The Thessalonians had no other epistles to look to for teaching. Paul spent a few weeks in Thessalonica. When he came there he entered the synagogue, and for three Sabbath days he reasoned with them from the Scriptures, opening and alleging that it behooved the Christ to suffer and to rise again from the dead, and that this Jesus whom I proclaim unto you is the Christ (Acts xviii:1-9). The result of his Gospel preaching was the conversion of a number of Thessalonians. They turned unto God from idols, to serve the living and true God, and to wait for His Son from heaven (1 Thess. i:10).

But he had combined the preaching of the Gospel with the teaching of these young believers. The two must always go together. He taught dispensational, prophetic truths, and surely this was the right beginning. The teaching the young believer needs to have at once is not a kind of "mystical" teaching of the inner life or a "deepening of the spiritual life," but dispensational truth.

That the Apostle Paul made prophecy his topic of teaching in Thessalonica is seen by two facts. While still in that city a revolt took place, and Jason, one of the believers, was accused before the rulers of belonging to those who turn the world upside down, and that these act contrary to the decrees of Caesar, saying that there is another King, Jesus (Acts xvii:7). How clearly it is seen that the teaching must have been the return of the Lord Jesus Christ and the setting up of His kingdom in the earth. The other proof that the Apostle taught prophetic truths is found in the Epistles to the Thessalonians. "Do ye not remember that being yet with you I said these things to you?" (2 Thess. ii:5). What things? All that which is so prominent in the second chapter of his second epistle.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

However, one thing he did not give in his teaching. He had not told them what would become of the saints who had fallen asleep before the coming of the Lord. The Thessalonians were much troubled on account of it; perhaps some of their loved ones had died, and now they looked in vain to the Old Testament Scriptures for comfort. Therefore the Holy Spirit sends through Paul the first epistle. The heart of the epistle and the solution of their difficulty is found in chapter iv:13-18. "But we do not wish you to be ignorant, brethren, concerning them that are fallen asleep." The coming of the Lord for His saints, those who have fallen asleep and the living ones, their rapture to meet the Lord in the air to be forever with the Lord, is clearly taught in this passage. This is followed in the fifth chapter by a description of the day of the Lord, which follows the rapture of the Church.

But a short time later a second epistle was written and sent to Thessalonica. The writing of this epistle had become an important necessity, since the believers in Thessalonica were greatly troubled and distressed. The trouble was occasioned by false teachers. In three ways had they troubled the young believers: by spirit, by word, as if Paul, while with them, had taught the errors they were proclaiming; the very last was, they had forged a letter and said that this letter was from the Apostle.* The false teaching these deceivers propagated was, that the day of the Lord, which the Apostle had mentioned in his first epistle, was now really present. They made it appear as if the continued persecutions and tribulations the believers in Thessalonica were passing through, were the evidences that the day of the Lord was present. According to their false teaching, the believers were in the midst of the great tribulation, and were facing the day of the Lord in all its fury. We do not know who these false teachers were, but it seems certain that they must have been *Judaizing* teachers, for they Judaized the blessed Hope. They swept aside with

*At the close of the second Epistle Paul says: "The salutation by the hand of me, Paul, which is the mark in every letter; *so I write.*" So that, knowing his handwriting and signature, they were safe from being imposed upon by additional forgeries.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

one stroke the comforting revelation of the coming of the Lord for His saints and our gathering together to Him, and put the Church on earthly, *Jewish* ground, and taught that they were not only to pass through the great tribulation (Jacob's trouble), but that they were actually in it. That it was evil doctrine was seen by two evidences:

(1) These men who taught the presence of the day were gross deceivers. What they taught could therefore not have come from the Spirit of God. (2) The single-eyed believers who waited in the midst of persecutions for the Lord Jesus Christ were troubled and robbed of their comfort and daily expectancy. They were greatly alarmed, discouraged and distressed (2 Thess. ii:2). So we may say, if the Church is to pass through the tribulation, what a comfortless outlook, and how could we then daily look joyfully for the coming of our Lord? In the second chapter of the second epistle to the Thessalonians the Holy Spirit exposes this error, which was taught by these false teachers. He shows that the day of the Lord could not be present then, and furthermore, that the *day of the Lord* cannot come as long as the *coming* of our Lord and our gathering together to Him has not taken place. *The* falling away is to come first; *the* man of sin is to be revealed; neither could come as long as the gathering together to Him (the removal of all true believers from the earth to meet Him in the air) has not been. Both the authorized and revised versions are faulty in the translation of the opening verses. The wrong translations are responsible for misconceptions. The authorized version puts in the little word "by" in the first verse, and thereby makes it appear as if the coming of our Lord and our gathering together are two separate events. The second "by" does not belong in the text. The same version says, "as that the day of Christ is at hand." In the first place, the correct rendering is "the day of the Lord," and not "the day of Christ." There is a great difference between the day of Christ and the day of the Lord. The latter is revealed in the prophets and is the burden of their prophecies. The day of Christ is a New Testament revelation and concerns believers. Greater

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

still is the error in translating "at hand." The day of the Lord is always at hand, for He *is* ready to judge the quick and the dead (1 Peter iv:5).

The correct rendering of the two verses is: "Now we beg you, brethren, by (for the sake of . . . let it be a reason or a motive not to be troubled) the coming of our Lord Jesus Christ and our gathering together to Him, that ye be not shaken in mind, nor troubled, neither by spirit, nor by letter, as if it were by us, as that the day of the Lord is present." In other words, dismiss your troublesome thoughts at once, put in you by this false teaching of the presence of the day of the Lord, by remembering the blessed Hope of the coming of our Lord and gathering together to Him.

In the third verse he gives them two reasons why the day of the Lord was not then present. "Let not any one deceive you in any manner, because it will not be, unless the apostasy have first come, and the man of sin have been revealed, the son of perdition."

We ask, what will not be? Surely this word can refer only to the last clause of the second verse, to the day of the Lord, and could *never* refer to the coming of our Lord. The day of the Lord then cannot be unless two things have come to pass and are present in the earth, and these are: (1) The apostasy, and (2) The man of sin and son of perdition. Neither of these were seen then (nor are they now), therefore the day of the Lord could not be present.

Notice the authorized version says "a falling away" is to come first before the Day of the Lord can come. The Greek has the definite article "*the* falling away" (apostasy). *A* falling away has been going on since the days of the Apostles; but this is not *the* apostasy. There is to be a general falling away; it will be a full and complete falling away, nothing will be left; the Father and the Son will be denied. Nevertheless, when the Son of Man* comes shall

*The words, Son of Man, always refer to His visible manifestation of Himself in glory and power from heaven, when He comes and brings with Him the many sons to glory.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

He indeed find faith on the earth? Now can there be such a complete falling away, can there be *the* apostasy as long as the Church, the one body is still on earth? It is true there is a falling away now which becomes more widespread day after day, but never can there be the complete and general apostasy as long as the Church is on the earth. *The presence of the Church, the one body indwelt by the Holy Spirit, keeps back the apostasy, and the apostasy as it will be finally excludes the thought of the presence of the Church.*

What about the man of sin and the son of perdition? This is the Antichrist, the second beast in Revelation xiii. There have been many anti-Christs, there are many now, but as there will be the falling away, so there will be *the* Antichrist. He is the heading up of the apostasy, and will be the head of Christless Christendom as well as of the Jews (except the remnant). He will take his place in the temple in Jerusalem. Every word in Rev. xiii will be literally fulfilled, but we cannot follow this now.

The revelation of the man of sin, the son of perdition, then comes after *the* apostasy is come, not before. Now as there cannot be the falling away as long as the Church is not removed from the earth to her place in the heavenlies, so there can be no final Antichrist as long as the Lord has not yet come for His saints.

In verses 5-8 the Apostle calls to their remembrance that he had taught them these things, and he adds: "And now ye know that which restrains, that he (the man of sin) should be revealed in his own time. For the mystery of lawlessness already works; only there is he, who restrains now until he be gone, and *then* the lawless one shall be revealed, whom the Lord Jesus shall consume with the breath of His mouth and shall annul by the appearing of His coming."

The teaching here is that there is a restraining power, which keeps back the revelation of this man of sin. This restraining power is twofold: It is first a *thing*, and the Apostle said, "Ye know that *which* restrains." It is no use trying to find out what they knew about it (for the Apostle had told them), but it is not here specified what

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the restraining thing was. It may have been government. But when the Apostle continues, in the *seventh verse*, he takes us upon entirely new ground. He speaks of a *person* who restrains and says not "that which restrains," but "*He who* restrains." The "h" in "He" should be spelled with a *capital* letter, for the *person* who is the only restrainer in the earth is *God the Holy Spirit*, and He has His abode in the Church.

Thus 2 Thess. ii:1-8 proved to the troubled saints in Thessalonica that the day of the Lord could not be present, and it shows to us likewise that the Day of the Lord makes necessary the existence of *the* apostasy and *the* man of sin, but both are impossible as long as the coming of our Lord Jesus Christ and our gathering to Him has not taken place.

Current Events
In the Light of the Bible

The Dragon Seed Among Children and by Children. We give herewith a report as it appeared in one of the New York Dailies, of a meeting held a number of weeks ago in "The Labor Temple." We do not know if this "Labor Temple" is still under Presbyterian auspices and under the jurisdiction of the New York Presbytery. It used to be, and tolerated similar abominations before:

Wearing the red bandana of the Young Pioneers of America, 125 children in knee trousers and short dresses cheered at the Labor Temple when their leaders told them to spread the gospel of Soviet Russia in the city's public schools.

The principal speakers of the occasion were Hyman Halpern, fourteen years old, and Jessie Taft, a chubby miss of fourteen, who is a pupil in the Walton High School, in the Bronx; Jessie's parents, despite her name, which is a recent acquisition of the family, were born in Russia; and she and Hyman reported to their associates in the Soviet's equivalent for the Boy Scouts and the Girl Scouts of their recent trip to Russia as guests of the Soviet Union.

Jessie was the favorite of the children. She was more emotional in her denunciation of American democracy and her praise of the proletariat dictatorship of Russia than Hymie or Sammy Sussman or Ruth Yonkelson.

"Get up in your classrooms, comrades, and expose the Kellogg pact and carry to the children the story you have heard here" exclaimed

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Jessie, who is left handed and swings a chubby hand like Lew Tendler in his prime. "Make good our pledge we made in your behalf in Moscow last August and rise in your classrooms and tell the truth about Soviet Russia."

"And, comrades," said Jessie, as she pushed back a wisp of dark hazel hair which persisted in concealing her right eye, "I did not want to come back to the United States, for I so loved Russia. None of us wanted to. But we would not have been true to our cause if we did not come back to the United States, which we will make another Russia. And remember, comrades, we children of today will be the leaders of the revolutionary movement a few years hence, when we will make this country another Russia. And, comrades, every child, every Pioneer, must do his best to defend the Soviet Union."

After denouncing the Boy Scouts and the Girl Scouts as composed of "children of the bosses and bankers and capitalists," Jessie returned to her great love.

"Remember, comrades, the only country we have is Soviet Russia. Is is our land. It is the fatherland of the workers' children. The government here is made up of the President, the Senate and Congress, and they all take their orders from the bosses and the bankers and the capitalists and do what they tell them to do.

"In Russia the schools are better. There the children govern themselves. In Russia we have 4,500,000 children in the Pioneers, drilled and trained to take the field against the war which the bosses are preparing against Russia. Be ready!"

The Soviets have an organization among the young people called "The Young Pioneers." They receive atheistic and revolutionary instruction. Their aim is to produce a revolt against our government. One wonders why such things are tolerated and why those in authority permit such things to go on. Such seed sown among the young will bring a dreadful harvest before many years. There is truth in what that girl said—"we children of today will be the leaders of the revolutionary movement a few years hence." Perhaps our government will act some day.

News Items from Palestine. The Jewish papers of Palestine have lately been warning the government that if protection is not provided against attacks by the Arabs, the Jews will have to take measures to protect themselves.

Certain Moslem leaders sent a letter to Chief Rabbi Kook of Jerusalem in which they declared that unless the Jews should diminish their demands as regards rights at the Wailing Wall, the Moslems would proceed toward refusing the Jews all access to the wall. The letter declared that customary right entitled the Jews only to visit the wall and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

pray there individually and not to hold ritual services there.

The Arab village of Ashbod was fined $15,000 as collective punishment for attacking a Jewish colony near by during the troubles in August. Examination of Arab witnesses before the Commission of Inquiry began on November 23.

Jews to the number of 1,200 have fled from the Yemen to Aden, and have asked for permits which will enable them to enter Palestine.

The Palestine Situation. Though there has been a lull in the storm which broke over Palestine last year, the Palestine question is far from being settled. It seems that in England the opinion gains ground that the Balfour declaration is a mistake. This declaration demands Palestine for a national home for the Jews. The Arabs have greatly resented this because they look upon Palestine as their own country, which has been in their possession for 1,300 years. We give the statements of two Englishmen made recently.

"The Jews themselves are by no means to be exonerated from all responsibility for their own sufferings. . . . Politically, some of us feel that the Balfour declaration suggests an absolutely unworkable scheme which had much better be abandoned. From the Jewish point of view it would seem to be a hindrance, rather than a help. If it could be thrown overboard, with the approval of the wiser heads among the leaders of Jewry, the cause of Zionism would be immeasurably helped and the official grounds of Arab hostility would be removed. The policy of peaceful penetration of this country by Jews would continue and be divested of its greatest opposition. Britain would still champion the cause of the Jews and be able to do so far more effectively. Political Zionism would go and the Jews would flourish."

The same view was expressed by another Englishman, who added: "The Jew was once a man without a country. He now has two countries. For seven years the Arab has been scratched and goaded to desperation. Just as Esau sold his birthright to Jacob, the improvident, a simple Arab today sells his birthright to the land to over-reaching Jacob for whom he is no match. He sees his land going, his suburbs, the electric power and financial control. He sees what seems to him a vast octopus closing in about him. Then he seizes and strikes. The real trouble is in the self-contradiction of the Balfour declaration. This gives A the right to pick B's pocket. Life would be better for the Jew himself without this declaration, if Zionism were stripped of its *political* elements which so alarm the Arab and the Moslem world. It can never work as at present interpreted."

One can readily see how these conditions foreshadow the approaching time of Jacob's trouble. Zionism is too strong to abandon its schemes. Jewish capital will continue to

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

flow to Palestine to develop the natural resources of the land. The real conflict will come when the Jews touch places like the mosque of Omar. It maddened them to fury when some Jews declared that the flag of Zionism would yet float over hat sacred spot of Islam.

Fosdick Debaptized. "Few are the Baptists famed for liberalism in theology; first among them is Manhattan's Harry Emerson Fosdick. Many have wondered why he called himself a Baptist at all. The answer seemed to be: because he was Pastor of the Park Avenue Baptist Church. Last week the name of Preacher Fosdick's church ceased to be a misnomer. At a meeting of the congregation in the completed portion of the new $4,000,000 edifice, which most-famed-member-of-the-congregation John Davison Rockefeller Jr. is building at Riverside Drive and 122nd Street, it was announced that the Riverside Church was now its legal title. Though the alteration of title was agreed upon a year ago, no legal action could be taken until a New York State law preventing a religious corporation from changing its name was amended at the last session of the State Legislature. Fundamentalists who resented the use of the word "Baptist" in describing Preacher Fosdick's church, Modernists who felt the same way for different reasons, irreverents who have called the new church "Socony" in deference to Mr. Rockefeller's Standard Oil Co. of N. Y., all took notice."—*Times*, Dec. 23.

Will It Save Methodism? On the Wrong Track. The Methodist Episcopal Church, which notes a loss in membership in the last year of 56,159, is preparing a campaign to raise $10,000,000 with which to support the denomination's operations in all parts of the world. The drive will start soon on a scale never before attempted.

Determined to offset not only membership loss but financial loss as well, the Methodists have set what is believed to be the highest monetary goal ever designated for missionary and extension purposes. Dr. Francis J. McConnell, presiding bishop, is expected to announce detailed plans of the drive soon. Dr. Hough Houston, district superintendent

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

for New York, said yesterday that no notifications of budgets for 1930 had as yet been issued.

The slump in Methodism is the result of the spiritual creeping paralysis with which Methodism is afflicted. It has lost its power, because it no longer preaches the great message of John and Charles Wesley. Many of its leading ministers are evolutionists and modernists. In many of its schools the destructive criticism is taught and the young men sent forth to preach become critics and destroyers of the faith once and for all delivered unto the saints.

And now a campaign to raise $10,000,000 is to be the means to increase the membership of the denomination, as if ten million dollars could bring back the lost spiritual power. They are on the wrong track. They should proclaim throughout Methodism days of prayer and fasting, days of humiliation and confession of sin against the living and the written Word. They should turn away from the evils they have tolerated and begin again to preach the one great message, the true Gospel of Grace. Then the revival they need would come. But will they do this?

Changing Times and Seasons. Vicious, atheistic Sovietism has revealed its hatred afresh by eliminating the day of rest. They have adopted a new calendar. The year is divided into twelve months or periods of thirty days, with five Soviet holidays to round out the 365 days. Each month is again divided into three periods of ten days each, or six weeks, five days long. No Sunday or Lord's Day is recognized. It is expected that the five week days will be named after the five emblems of the Republic: "Hammer, Sickle, Sun, Sheaf and Star."

It is written of the little horn in Daniel vii: "He shall think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time." This refers to what will take place during the tribulation period. The spirit of Anti-christianity, God-defiance, is even more strongly revealed in Sovietism than in the French revolution. When the end of Sovietism comes it will be more terrible than the judgment which fell upon the beastly leaders of the French anarchy.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Notes on Prophecy and the Jews

The second chapter in the Book of Jonah is most interesting. It contains the prayer which the disobedient prophet offered up from the belly of the fish. The characteristic feature of this prayer is that it is not exactly a prayer for deliverance or for mercy. It is rather a rehearsal of his experience and an assuring cry of deliverance and victory. The language is significantly the language of the Psalms. This is in fullest keeping with the great typical object of the Book of Jonah. Jonah is a type of the Lord Jesus Christ, in His suffering, death and resurrection (Matt. xii:40 and Luke xi:29), and he is likewise a type of the nation in their suffering, burial among the nations and their coming national restoration. The Psalms foretell the same sufferings of Christ and the national sufferings of Israel, and the exaltation of Christ and the future national greatness of His earthly people.

Another interesting fact is that just eight Psalms are prominent in Jonah's prayer; eight is the number in Scripture which speaks of resurrection. And the eight Psalms which are quoted have, all of them, a most striking dispensational bearing. How wonderful and complete the Word of God is! We quote the eight verses from the eight Psalms which are used by Jonah:

"Thou has laid me in the lowest pit, in darkness, in the deep" (Psa. lxxxviii:6).

"Save me, O God, for the waters are come in unto my soul" (Psa. lxix:1).

"For I said in my haste, I am cut off from before thine eyes, nevertheless thou heardest the voice of my supplications when I cried unto thee" (Psa. xxxi:22).

"For thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption" (Psa. xvi:10).

"In my distress I called upon the Lord, and I cried unto my God; He heard my voice out of His temple, and my cry came before Him, even into His ears" (Psa. xviii:6).

"Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me" (Psa. xliv:7).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"Offer unto God thanksgiving; and pay thy vows unto the most High" (Psa. l:14). "Salvation is of Jehovah; thy blessing is upon thy people" (Psa. iii:8).

How blessedly all this finds an application in the suffering of Him who is "greater than Jonah," and in the experiences of Israel, we cannot follow now, but must leave the application to our readers. And this great Book, the Book of Jonah, with its sublime lessons and great dispensational foreshadowings is the book sneered at by these "critics!" What wicked work theirs is!

✠

Reading Isaiah liii-lxvi, and having the future blessing of Israel in mind, is indeed a joyous and happy occupation. The great fifty-third chapter, revealing the suffering Messiah, also contains the confession of the believing part of Israel at the end of the age. They will then mournfully confess: "We esteemed Him not. Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities." In the chapter which follows we find the results of the remnant's acceptance of Christ, the nation enlarged and come into the promised blessings. Most beautiful are the words contained in verses 11-17. The fifty-fifth chapter has for its beginning that beautiful invitation to come to the living waters, and here are the many words of encouragement and promised mercies, which will all be fully realized in that day. Then follow chapters addressed to the unbelieving Jews and a description of their condition. At the close of chapter xlix, verses 16-21, we find a prophecy, which can only be fulfilled in the second coming of Christ. While in chapters lx, lxi and lxii we have the glorious results of His coming for Jerusalem, Israel and the nations. In lxiii:1-6 we have a description of the Lord and His appearing in the day of vengeance. In the rest of this chapter and in the chapter which follows we find the record of a prayer, which is prophetic. The remnant of Israel will utter these words in the time of the great tribulation. They cry "Look down from heaven," and "Oh that Thou wouldest rend the heavens

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and come down." The last two chapters are equally prophetic, looking on towards that glorious day, when the Lord arises and has mercy on Zion and when blessings will be poured out for the whole earth. The Lord hasten that day.

✠

"The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness and let us put on the armor of light" (Rom. xiii:12).

Four things are in this verse on which we may meditate:

1. The condition of the age: It is night.
2. The condition of the age to come: It will be day.
3. The present time in which we live: The night is far spent, the day at hand.
4. The solemn call to all believers: Cast off the works of darkness, put on the armor of light.

✠

"You say *it may be* interpreted thus—*it may be* also understood thus—*it may* also be answered thus—or *it may be* mystically interpreted. Away with all these *maybe's*. Those, my friend Catherinus, are all refuges of lies, mere loopholes of escape, and evidently go to confirm the truths I maintain. Speak thus: *This is* the meaning of the passage, and it cannot be understood otherwise. You will keep thus to one simple and uniform sense of Scripture, as I always do, and always have done. For you know in every controverted subject *we must abide by the literal sense*, which is uniform throughout the whole Scriptures."—*Dr. Martin Luther.*

✠

The Mishna in the portion called Sanhedrin makes the following statement: "If you cause the accused to be unjustly condemned, God will require an account of you, even as He did of Cain for the blood of Abel."

The Jewish nation witnesses to this fact. They condemned, the righteous, the just one. The Sanhedrin composed at that time of a lot of unscrupulous mercenaries made a vicious conspiracy against Him Who had uncovered their wicked hearts and lives. They held secret sessions in which they decreed that He must die. Finally after various attempts had failed to arrest and to kill Him they succeeded to bring Him

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to trial. But was it a trial? It was the most awful travesty in all history. And ever since the Son of Man was unjustly accused and unjustly condemned, God has required the innocent blood which was shed from the nation. Bloodguiltiness rests upon them. Fanatically, filled with satanic hatred, they cried "His blood be upon us and upon our children." Even so it has been.

Significant it is that the ancient Mishna should contain such a statement which is so completely verified in the long history of the Jewish people.

But it will not always be so. The bloodguiltiness will be removed some day and the Lord will have mercy upon Zion. Their sins and iniquity will be taken away and will be remembered no more. This is His covenant with them.

✠

One of the notable Jewish Christians of the nineteenth century was *Bishop Schereschewsky*. He was a Lithuanian Hebrew. For years he labored in Shanghai, in a body completely paralyzed, on the translation of the entire Bible in the Mandarin dialect. The excellencies of this translation and the literary "Easy Wenli" have made it the basis of all future translations, and have resulted in enthusiastic eulogies of the translator. He has been classed with the other five greatest Orientalists. For twenty-five years this Hebrew Christian had the use of only two fingers. He bought a typewriter and used his two fingers or sticks in producing this remarkable work.

He was born in 1831 in Russian Lithuania. He wanted to be a rabbi and had attended a rabbinical seminary. At seventeen he became a tutor, and wrote elegant Hebrew poetry in his eighteenth year. Then he moved to the rabbinical school at Zhitomir. There a fellow student gave him a Hebrew New Testament, which the student had picked up somewhere, but found uninteresting reading. Young Schereschewsky read it, and comparing it with the Old Testament became convinced that the New Testament contained the truth. He decided to go to America. In

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Hamburg he met a converted Hebrew by name of Jacobi who helped him. He gave him letters of introduction. One of these was addressed to Rev. John Neander, a Presbyterian preacher in Brooklyn. He and a number of other Christian Jews planned the observation of the Passover feast by reading the Scriptures and remembering the Lord in communion. Young Schereschewsky was converted in that meeting. That was in the Spring of 1855.

He was baptized and attended the Western Theological Seminary at Allegheny, Pa., for some time. Afterward he joined the Protestant Episcopal denomination and finished his education in the General Theological Seminary of New York City. After his graduation they offered him a professorship in the seminary, which he declined, for he had his heart set upon going to China to translate the Bible. He did a remarkable work and when he came back to New York he was elected Bishop and received honorary degrees from different institutions, including Columbia. His Chinese Bible translation is a lasting monument of what can be accomplished by a Hebrew who accepts Christ. What blessing will come to the whole world when the whole nation accepts Him!

✠

Napoleon I was the most striking sample of what the revived head of the Roman empire will be (not the Antichrist). According to the prophetic word there will be a revival of the Roman empire and it will be united under one head, whom Daniel saw as "the little horn" and who is seen in Revelation likewise (Chapter xiii). Napoleon embodied in himself many of the characteristics of this future wicked emperor. He also patronized the Jewish people in a wicked manner, just as the coming head of Europe will make a covenant with them. Madame Junot in her memoirs of Napoleon says the following about the French emperor and the Jews:

"The principal rabbis of the Jewish people had held a meeting the preceding July for the purpose of the deciding upon the demands they should address to Napoleon; and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

they determined to request the admission of their whole nation to a free participation of civil and religious rights, with certain modifications. A great Sanhedrim was convoked, and Napoleon took under his especial protection this people, who, rejected by all other nations, were thus receiving from generation to generation the punishment of their crimes. The Emperor displayed his skillful policy in thus granting them his support; he knew that, in Poland, Russia, Hungary and Bohemia, troops of this race were congregated, whose hearts, oppressed by persecution and misfortune, would open with ecstasy to an honorable future, and would salute *with the name of Messiah* the man who should offer it to them. And these expectations were fulfilled. All the numerous disciples of the law of Moses in Russia, Germany and Poland, became devoted to him body and soul."

The Jewish people are still waiting for that one, who comes "in his own name," whom they will receive. Soon that one of whom Napoleon was a faint shadow may make his entrance into the world.

✠

Question No. 25. Who are the Nicolaitanes of Rev. ii:6,15?

Church history has been ransacked in vain to find an answer to this question. The solution is in the meaning of the name. It might be freely translated "those who conquer the laity." Their "deeds" were the first budding out in the Church of a separate class to conduct the worship, etc., ignoring practically, if not doctrinally, the presence of the Holy Spirit to do this. Their "doctrine" was the establishment of the clerical order as the only authorized source of ministry. This quickly developed into full-blown priestcraft. See Lectures on Revelation by W. Lincoln, published by Revell.

Question No. 26. Thou art Peter, and upon this rock. What is this rock?

Peter's confession, "Thou art the Christ, the Son of the living God," is the rock. That is, Christ is the rock. Believers are living stones built on that rock (1 Peter ii:4-8).

Question No. 27. Is the Babylon of Rev. xviii:2 a literal city or not?

Babylon is a spiritual system of evil, Satanic, which has existed from the time of Babel to the present. It is the great harlot of the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

earth, and finds its present representative in Rome. Compare Revelation xvii:5. No mere literal city answers to it.

Question No. 28. Please explain Zec. xiv:4-10.

We cannot do justice to this in the limits of the Question Column. The reader is referred to "Studies in Zechariah," by A. C. Gaebelein. See the last page of cover of "Our Hope."

Question No. 29. Has Christ two brides—the Church and Israel? If so, is it not contrary to the teaching of the type of Adam and Eve? Adam was a figure of Him that was to come as the head of a race (Rom. v:14), and he had but one bride.

The bride is the Lamb's wife. That is, the wife of the One who died to redeem by His blood. Therefore, is not the bride composed of every redeemed one from the beginning to the end, whether before Christ or since? When John saw the bride, the Lamb's wife, he saw a city; a city composed of living stones; which, from the description in Revelation xxi:9-27, one finds it very difficult to confine to the Church only. Finally, then, there will be but one bride—all the redeemed. But we must not forget that the terms "bride" and "wife" are but figures of the spiritual relationship between the Lamb and His own.

Also, when the harlot is seen (Rev. xvii:1) she too is a city (Rev. xviii:10); a spiritual Babylon which existed long before the teaching of Jezebel issued from Rome. It had its beginning at Babel.

That the New Jerusalem includes Old Testament believers seems evident from the fact that Abraham looked for a city which hath foundations, whose builder and maker is God (Heb. xi:10).

But, in the course of God's dealings with Israel in the past, the relationship of husband and wife is often used to enforce the faithfulness that should have existed on Israel's part to Jehovah; while departure into idolatry is the unfaithfulness of the harlot (See Jer. ii; Ezek. xvi; xxiii; Hosea ii, etc.). So in the case of the Church (2 Cor. xi:1-4). But this in no way involves the idea of two brides at the same time.

That, because the Church is the body of Christ, therefore she cannot be the bride, but must be outside it, is refuted by the fact that Eve was fit to be the bride of Adam because she was his body; bone of his bone and flesh of his flesh (Gen. i:23; Eph. v:30).

Question No. 30. Is there any Scripture teaching that a latter rain (spiritual) will be poured out upon the Church before the Lord shall come for His saints?

"Before the Lord shall come"? Then the Lord cannot come until this has taken place. That settles it as unscriptural. Besides it is one of Israel's temporal blessings (Deut. xi:14; Joel ii:23) and even when spiritualized its application is to Israel (Hosea vi:3). The Church is in the wilderness where no rain falls; but has the well within, and "out of his belly shall flow rivers of living water" (John vii:37-39). The Spirit will be poured out upon Israel in the latter day (Isa. xxxii:15). The Church has the Spirit now, and only needs to be obedient to the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

written word to have power; but that power will be in realized weakness and consequent dependence on God.

Question No. 31. Are the Beast, the man of sin, the anti-Christ and the false prophet one and the same person?

Yes, if the second beast, that of Revelation xiii:11 is meant. But "the beast" of Revelation xix:20 and xxi:10 is the beast of Revelation xiii:1 and Daniel vii:8, 24, 25 and he is the "prince that shall come" of Daniel ix:26.

Question No. 32. Have the Jews any knowledge of which of the tribes they belong to?

Only very partially by means of their names; and then not certainly. We are not aware that they have kept any of their genealogies since their last dispersion.

Question No. 33. How was the murder of the babes of Bethlehem the fulfilment of Jer. xxxi:15? Rachel was not the mother of the Jews.

Judah and Benjamin got mixed together, so very likely Rachel's descendants were in the massacre. But Rachel in the passage represents the bereaved mothers of Bethlehem.

A Message For Each Day

April 1. "The Lord hath *set apart* him that is godly for Himself" (Psa. iv:3).

Sometimes we set away on the shelf a beautiful piece of pottery, to *admire* it, but not to *use* it. Let us not be too anxious to be *filled for service*; but let us be anxious that "the beauty of the Lord our God may be seen" upon us, in the adornments of meekness, forgiveness and tenderheartedness. It was for this, to be a *silent*, rather than aggressive object lesson to the nations, that Israel was segregated from all mankind (Exod. xi:7, xxxiii:16).

April 2. "The *land* whereon thou liest, to thee will I give it" (Gen. xxviii:13).

This was an *earthly* promise. It pertained to things *seen* and *temporal*. All the promises of God in Christ Jesus "are yea, and in Him Amen." But each time they are "better promises" than were given to patriarchs or prophets. Are we poor today? Do we see around us many things we long for but cannot have? Let us look away from our cold pillow of *stones*, to the *angels* above us. A grant bigger than "land" is ours in Christ Jesus.

April 3. "*God* shall be with you" (Gen. xlviii:21).

Not *man*, changeable unreliable man; but *God*, the eternal, the all-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

powerful. He *shall* be with you; not merely today, or this moment, but away on, into your unknown *future*. It is pathetic how old Jacob spoke. He seemed to recall how his father-heart had loved, and mourned for the dear Joseph, but all without avail; *now* he hands all over to God. Let us do the same with our children, and our burdens.

April 4. "Walk *worthy* of the Lord unto all pleasing" (Col. i:10).

You are *noble* born. Do not for one instant forget your *dignity*. How did the Lord walk? A sweet, humble, inoffensive life, yet always insisting He was "from above." So as you are from *above*, you must do what they are doing who dwell in the heavenlies. Let every thing base and selfish be put away. Turn away even from good *men*, and try to copy *angels*, who do not sin, do not doubt, and always worship.

April 5. "*Thou* shalt not be forgotten of me" (Isa. xliv:21).

What a mighty promise is this! Forgetfulness is a law of this world. Men forget their ancestors. Children forget their lessons. Think what a vast family God has to remember: All the birds of the air, the cattle upon a thousand hills, the uncountable hosts of angels and redeemed in the heavenly spheres. Yet He stops to write these words in a book, that you and I may read them every day. *Thou*, rebellious Jacob, and *thou*, stumbling Christian, art ever graven on His hands.

April 6. "Your sorrow shall be *turned* into joy" (John xvi:20).

These words were particularly fulfilled when the Lord rose from the dead, and the disciples were made glad. But the miracle daily goes on. He, who turned water into wine, so *transmutes* our sorrows that they become joys. Mark, it is something more than giving us joys *instead* of sorrows. The very *sorrows* become the *things* we *glory* most in; and on our floods of tears we float out into the crystal sea of peace. Thank God then for the high honor of suffering with Christ.

April 7. "Judas by transgression fell, that he might go to his *own place*" (Acts i:25).

What awful words are these. Not only is there a place *prepared* for the wicked, but a place *congenial* to their deeds. The believer turns his eye away in horror, to that other, and precious statement of the Lord, "In my Father's house are many mansions. I go to *prepare* a place for you." This word is often translated "make ready." It means that Jesus in the most exclusive sense is arranging for our home going; the food, the robe, the joys will all be complete, when He says finally, "Come, for all things are now ready."

April 8. "When He shall appear we shall be like Him for we shall see Him as *He is*" (1 John iii:2).

No man, save those who had the glimpse at the Transfiguration,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

have ever seen *Jesus as He is.* To dying Stephen, and John in Patmos were granted brief visions. But to us, all historic facts cluster around His *humiliation* and *defeat.* How blessed then it will be to see Him in His true glory. But most astonishing of all, *we shall be like Him.* The words exclusively relate to manifested dignity as *sons.* But to be "sons," presupposes that we shall also be like Him in holiness and glory.

April 9. "Faithful is He that calleth you, who also *will do it*" (1 Thess. v:24).

Study the three great words, "faithful," "calleth," "do." The Eternal One has called you unto Himself. His callings are without change. He will be faithful to Himself, and to his Son, though you may prove *wavering.* Then see what He will do. He will *preserve* you blameless unto the coming of the Lord. The eternal purpose is that you shall have an "all-sided growth" in holiness. Then let typhoons of adversity blow upon us from all sides; we will welcome the process that molds us into divine symmetry.

April 10. "The goat shall bear upon him all their iniquities unto a *land not inhabited*" (Lev. xvi:22).

What a precious phase of atonement do these words teach. Not only are all our sins perfectly *forgiven,* but they are perfectly *forgotten.* How dreadful it would be if we knew that at the judgment the indiscretions of our youth were to be open to the inspection of our fellow-saints gathered with us. But no; judged for Christian *service* we shall be; but never a sin or folly that was covered by the sheltering blood will be brought into the white light of *condemnation.*

April 11. "So is he that . . . is not rich *towards God*" (Luke xii:21).

What is it to be rich towards God? It means to be "rich in faith," "rich in grace," "rich in good works." No man is rich until he buys of Jesus Christ "gold tried in the fire"; until he has "a house not made with hands"; and holds a title deed to the "inheritance which is incorruptible." Let us who are "poor in this world's goods" be patient. Some day, like Lazarus we shall lie in Abraham's bosom. "Hath not God *chosen* the poor, rich in faith?"

April 12. "Then shall I *know,* even as also I am known" (1 Cor. xiii:12).

Then shall I *fully* know, even as I was *fully* known. What a change in our condition. Now it is God that knows us, while we know little of Him, or His grand ways. His dealings with us now seem dark. How wonderful it shall be when we understand the meaning of all our sorrows here, and are able to trace out just how they were leading up to our highest good. For then we shall not only know by hearing of the ear, but *see* face to face.

April 13. "He shall judge the *poor* of the people; He shall save the children of the *needy*" (Psa. lxxii:4).

For this cause, if no other, we ought to pray daily, "Thy kingdom

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

come." Philanthropy has never yet *cured* earth's awful, and widespread conditions of poverty. Never, till the Millennial Kingdom comes, will the "desert blossom as the rose," and the blight which spoils the crops, and brings starvation, be removed. Let us by our urgent plea hasten the blessed time when "He shall come down like . . . showers that water the earth."

April 14. "Christ died for our sins according to the *Scriptures*" (1 Cor. xv:3).

Then it is the *Scriptures* that I am to believe and not my own feelings. When I am weak and sick, I say, "I don't *feel* saved." That has nothing to do with it. I must look *out* and not look *in*. If a ship captain cast his anchor in the hold of his vessel, he would never come to mooring. Our hearts are *variable*. The Word of the Lord is forever *settled*. That tells me that Christ died to save *me*.

April 15. "But though our outward man perish, yet the *inward* man is *renewed* day by day" (2 Cor. iv:16).

Despite the best endeavors to *preserve* the beauty and vigor of youth, *decay* comes on. Happy are we if we are ignoring the world's methods of beauty, but are daily using the massage of "godliness" (1 Tim. iv:8); dieting ourselves on "the sincere milk of the Word" (1 Peter ii:2); anointing ourselves with the holy "oil that maketh the face to shine" (Psa. civ:15); touching our eyes with the "eye salve of truth" (Rev. iii:18); and putting on the adornments of a "meek and quiet spirit" (1 Peter iii:3, 4).

April 16. "Thou shalt compass me about with *songs* of *deliverance*" (Psa. xxxii:7).

What a beautiful insight into the heavenly world these words give us. The songs, or *shouts*, are not *our* songs, but those of beings in the unseen spaces, who rejoice over our deliverances from danger and support in time of trial. Do we think of it thus? Holy, spiritual creatures, are praising God, for what he is doing *for us*. This word "song" is unusual; and may remind us how Rahab was delivered when the shouts brought down Jericho.

April 17. "He kneeled upon his knees, three times a day, and prayed and *gave thanks*" (Dan. vi:10).

What had Daniel to give *thanks* for? He was a captive in Babylon, amid the heathen splendor of an unsympathetic court. His beloved city was desolate; his people stupid and indifferent; and himself as good as under sentence of death. He gave thanks because he knew by *books*, that the Scriptures of truth were soon to be *fulfilled*. Are we not like him? The times are dark; evil intensifies. But we knew by *prophecy* that the Kingdom is *near*; and we can rejoice and give thanks that the Lord Jesus is soon *coming*.

April 18. "Pray for the peace of *Jerusalem*: they shall prosper that love thee" (Psa. cxxii:6).

Are we daily keeping this command? Jerusalem! Jerusalem!

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

What a center for Christian prayer and meditation. The greatest iniquities against God and His revealed truth have been perpetrated in Jerusalem. The greatest woes, and the greatest promises of the Bible gather around Jerusalem. It is there that the *last end* of God's final indignation shall be accomplished. Oh, we can do nothing grander today than weep with our Lord over Jerusalem (Isa. lxii:7).

April 19. "Why are ye the *last* to bring the king back to his house?" (2 Sam. xix:11)

These words were addressed toJudah, the elect tribe. They ought to ring in *our* ears also as a rebuke and exhortation. To some of us has been given special discernment of the times. What others see as *riddles*, we understand as *prophecy*. We know there is no cure for earth's manifold evils till a righteous King shall rule. Why then are we dallying with humanitarian *reforms*? Why are we not crying night and day: Come, Lord Jesus. Come *quickly*.

April 20. "*Commit* thy way unto the Lord" (Psa. xxxvii:5).

Do we comprehend the depths of this word, "roll over," "surrender," "confide," "deliver"? It means the finality of all disagreeable experiences. Our Lord *committed* Himself to the Father (1 Peter ii:23); then He became *dumb* to all the revilings of His enemies. If we are accused or railed at, let us *commit* it to the Lord; and then regard the matter as *settled*. Do not brood over it; do not tell a friend about it. The Lord has taken charge of it. Leave it forever with Him.

April 21. "And He answered him to *never a word*" (Matt. xxvii:14).

When we have learned to follow our Lord wholly in this grace of *silence*, we may consider ourselves perfect. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Let us aim for this high ideal. We are *commanded* to open our mouths for the defense of the Gospel. We are *forbidden* to open them in self defense. Like our Lord let us talk much with God, and we shall not care to talk much with men.

April 22. "All things *continue* as they were from the beginning of the creation" (2 Peter iii:4).

This sort of scoffing is common now. Scientists say earthquakes are not more frequent than formerly. They are merely *atmospheric waves* which *happen* to destroy what lies in their way. God is quite out of the occurrence, as if He never said, "I will shake the earth" (Hag. ii:6). Again, we are told the great sun spots are *periodic* and not *unusual*. But prophecy does not speak that way. It teaches us to look for latter day phenomena. Shall we believe science or the Bible?

April 23. "Whoso offereth *praise* glorifieth me" (Psa. l:23).

What precious comfort is this, to those whose physical and financial circumstances render them unable to offer any *manifest* sacrifice to

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the Lord. He *says it*; and I am bound to believe and rejoice in it. I may be a helpless "shut in," or an impoverished widow, but if the fragrance of *praise* goeth constantly from lips, I am *glorifying* God as truly as those whose strong, willing feet, and open purses are devoted to His *public* service.

April 24. "Uzza put forth his hand to *hold* the ark; for the oxen stumbled" (1 Chron. xiii:9).

It is common impulse with us all to try and "steady the ark of God"—that is to *assist* the providences of the Lord. Abraham did this when he took Hagar to wife; and Jacob when he arranged his servants and droves to appease Esau. What we are to learn is, that "God's ways are perfect." Our experience may jostle, or zig-zag as did Israel's journeying out of Egypt, but when we "stand still," we shall "see the glory of the Lord."

April 25. "He that overcometh, the same shall be *clothed* in white raiment" (Rev. iii:5).

What a blessed day when clothes shall no longer bother us. The plumage covered bird, and the fur clothed beast, by a few simple touches, without mirror or anxiety, are made quickly beautiful and wholesome. Alas for the race, the day Adam's sin made him *naked.* But redemption from even this is included in the atonement of Jesus Christ. Till that release comes, let us as believers keep clothes in their proper place, for *necessity*, but not for *gratification.*

April 26. "They shall walk with me in white, for they are *worthy*" (Rev. iii:4).

Any one of us would be proud to be invited to take a walk with our President, or with the King of England. Here is an honor far exceeding the favors of the highest monarch. "Unworthy," is the word for us all which befits us by nature. Jacob said, "I am not worthy of the least of all thy mercies." No one in heaven or earth was worthy to open the sealed book. To keep ourselves unspotted from the world *now,* is the assurance that we shall wear the white raiment *then.*

April 27. "The peace of God which passeth all *understanding*, shall keep your hearts" (Phil. iv:7).

Then do not let us try to *understand* it, but *believe* that we carry a mystery deeper than the most intricate esoteric philosophy ever dreamed of. The imagery is that of the keep of a castle, or strong room of protection. By *prayer* commit your anxieties to the Lord, and He will lock them up out of your sight. Then will result, *rest* toward God; *quietness* toward your offending brother or enemy; and *peace* in your own soul concerning the issue of it all.

April 28. "I *gave them up* unto their own hearts' lust" (Psa. lxxxi:12).

These are fearful words. Let us pray today, Lord give us not up unto our own sinful selves. God often thus regretfully *permitted* Israel to have their own way and suffer for it. He told them Palestine

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

was a good land, but they demanded *spies* to prove it. He told them He was their king, but they demanded a *ruler* like the nations. They got beautiful *Saul*, and endless *trouble*. So they got *quails* and *disease*. How much better to let God have His own way with us.

April 29. "Love not the *world*, neither the things that are in the world" (1 John ii:15).

To "love the world," may mean to covet long life in it. Length of days was put before Israel, as a reward of obedience, and a boon to be desired. But the "better thing" put before us is to "desire to depart and be with Christ." The "things in the world," are specified. *Appetites*, as well as impurity are to be curbed. Luxurious *surroundings* are "lust of the eyes"; and *ambition* after distinction is "pride of life." To be enraptured with a *new affection* is the only cure for love of the world.

April 30. "Do all things without *murmurings*" (Phil ii:14).

Do not make complaining remarks about the weather; that it is too cold, or too warm, or too stormy to suit you. That is murmuring. God orders the weather. Do not scold the heedless children while you are mending their torn garments. That is murmuring. God made them to play and thereby to grow. Do not blame this man or that man for some disaster that befalls you. That is murmuring. God permitted the matter; and if you are sweet about it, all things shall work together *for good*.

The Heart of the Lesson

By Arthur Forest Wells

THE LAW OF THE CROSS

April 6. Matt. xvi:13-26. Golden Text, Matt. xvi:24

Daily Readings

Mon., March 31, Matt. xvi:1-20. Tues., April 1, Matt. xvi:21-28. Wed., April 2, Matt. xvii:1-8. Thurs., April 3, Matt. xvii:9-21. Fri., April 4, Matt. xvii:22-27. Sat., April 5, Isa. liii:1-12. Sun., April 6, 2 Peter i:1-21.

The Outline of the Lesson

I. The Place (Matt. xvi:13a). II. The Lord's Questions (Matt. xvi:13b, 15). III. The Answers (Matt. xvi:14, 16). IV. The Lord's Disclosures of His Person and Purpose (Matt. xvi:17-19). V. The Charge to His Disciples (Matt. xvi:20). VI. The Lord's Revelation of His Intent at Jerusalem (Matt. xvi:21). VII. Peter's Objection (Matt. xvi:22). VIII. The Lord's Rebuke to Satan (Matt. xvi:23). IX. The Challenge to the Denial of Self (Matt. xvi:24). X. Profit of Loss (Matt. xvi:25-26).

The Heart of the Lesson

Our Lord is now standing upon Gentile ground. He is in Caesarea Philippi. In view of Matt. x:5-6, which contains the following charge

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to the Twelve, "Go not into (any) way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel," this is startling. But the answer is not hard to find. It is revealed, among other Scriptures, in the very chapter which we are studying. Although our Lord had done so many signs (see Matt. viii:1-ix:33a), signs which led the multitude to say, "It was never so seen in Israel" (Matt. ix:33b), the leaders of the lost sheep of the house of Israel refused to follow their Messiah. They declared that He cast out demons by the prince of the demons (Matt. ix:34), and challenged Him to produce "a sign from heaven" (Matt. xvi:1), insinuating thereby that His miracles had not been real. Our Lord responded by leaving them (Matt. xvi:4), and warning His disciples of their leaven-character (Matt. xvi:5-12). Now we see Him in Gentile territory, into which He had departed (Matt. xvi:4, 13), because of their unbelief. Such were the conditions, and such the place, of the first revelation of the Church.

Our Lord asked two questions. The first concerned the opinion of the multitudes; the second was addressed to His disciples personally. The answer to the first question reveals what diversity of views were held by the masses concerning Christ, and, incidentally, in what light they saw Him. These differences are akin to those divisions which later showed themselves at Corinth (1 Cor. i:10-17), and to the denominationalism of our own day. The root of such matters is either unbelief or carnality. The second question was answered by the Father of our Lord Jesus Christ through Peter. This fact is in wonderful harmony with the general teaching of Scripture that only the spiritually minded, or rather, the Spirit-filled believer knows God (1 Cor. i:18-ii·16, xii:3). Note that the question is personal, "Who say ye that I am"; and the response must be personal, "Thou art the Christ, the Son of the living God."

Such a confession is not an end in itself; nor should any public confession of the Lord Jesus Christ in church or elsewhere ever be considered an end in itself. For the believer, it is the beginning of a blessed life of fellowship, service and glory. I do not mean to say that the confession itself becomes a starting point of anything. Faith is never more than a channel which God uses for the bestowal of more grace which in turn proceeds from His Fountain of grace, namely, the Person and Work of the Lord Jesus Christ. This thought may prepare us to understand that the Lord, in announcing now for the first time the fact of His church, did not mean to say that He was intending to build His Church upon something that a man said; but that He would use such confessions to build the Church upon Himself, the only Foundation (See carefully 1 Cor. iii:11; 1 Peter ii:3-10 Acts xi:20-24).

Lack of space forbids a discussion of the differences between the Church and the Kingdom; but every teacher, who may not be clear on this matter, should search the Scriptures concerning it. On the subject of the keys, see the following passages· Luke xi:52; Matt. xvi:19, xviii:18; John xx:23; 1 Cor. v:1-8; 2 Cor. ii:10; 1 Tim. i:20; Isa. xxii:20-22; Rev. iii:7, i:17b-18, ix:1, xx:1. Be reminded in the study of these passages that concern the keys in relation to the Church, that there is a fundamental difference between membership in the body of Christ and the government of that body. A chastised child is still a child; indeed chastisement is a proof of sonship (Heb. xii:5-13).

Peter, having confessed the fact of our Lord's Messiahship, was still unprepared to confess His Saviourhood in terms of the Cross. His interest was in the former; he was ignorant of the latter. And so it came to pass that he who had just been the channel for the revelation

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

from the Father concerning the Son, now yields his tongue as an instrument of Satan. The confession of Christ originated with God; the denial of Christ came from Satan. Here read Rom. vi:16-22. Peter had no doubt about the facts of the Kingship and the Saviourhood of our Lord, and the relation between them, later for he wrote concerning "the sufferings of Christ, and the glories that should follow them" (1 Peter i:11).

In the last analysis, there is but one cross in Christian terminology; and this should not be forgotten when we seek to interpret the challenge which our Lord gave to His disciples in this lesson (See 1 Cor. i:18-25; Rom. viii:35-39; 2 Tim. iii:12). That which is called "the law of the cross" is sometimes spoken of as self-denial. This does not mean the denying of things to self, but the denying of self itself. The positive side of this truth is expressed in yieldness to the Lord as the One Who has the authority in our lives (Compare Rom. vii:7b-11, xii:1-2; James iv:15). Remember that the principle of His own life is embodied in His prayer, "Not as I will, but as Thou wilt" (Matt. xxvi:39).

THE CHILD AND THE KINGDOM

April 13. Matt. xviii:1-6, 12-14; xix:13-15
Golden Text, Matt. xix:14

Daily Readings

Mon., April 7, Psa. xxiv:1-6. Tues., April 8, Psa. li:1-19. Wed., April 9, Jonah iv:1-11. Thurs., April 10, Luke xiii:1-5. Fri., April 11, Isa. xi:1-10. Sat., April 12, Matt. xviii:1-14. Sun., April 13, Matt. xix:1-15.

The Outline of the Lesson

I. The Question of the Disciples (Matt. xviii:1). II. The Lord's Action and Statement (Matt. xviii:2-6). III. The Lost Sheep (Matt. xviii:12-14). IV. The Introduction of Little Children (Matt. xix:13a). V. The Action of the Disciples (Matt. xix:13b). VI. The Lord's Defence of Children and His Blessing of Them (Matt. xix:15).

The Heart of the Lesson

There are two pivots in this lesson. They are that which is "little" and that which is "lost." By means of these turning points our Lord shows His love for His own, and lays down a basic principle of His kingdom. We may study the facts of the lesson under the following headngs:

1. The Necessity of Child-likeness. The disciples were asking about the matter of certain relative positions in the kingdom of heaven; but our Lord replied with a declaration concerning the entrance into that kingdom. The former can follow if the latter be a fact. Indeed, there is little use talking about location until one has the right to locate. Man's first question is not "How can I improve myself"; but "How can I have eternal life"? The reason for this is found in the fact that we are not naturally the children of God; we must be born again to be such. Our Lord is repeating His message to Nicodemus, to whom He said, "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew (or, from above)" (John iii:5-7).

2. The Ignorance of the Disciples about this Basic Truth. This is shown by the question which they brought to the Lord and by

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

their rebuke of those who brought little children to Him. Nicodemus manifested a similar ignorance, and our Lord said to him, "Art thou the teacher of Israel, and understandest not these things" (John iii:10)? The Messianic conceptions of our Lord's contemporaries were not only different fundamentally from those of the Lord Himself (cp. Matt. v:1-12), but they were held in ignorance of the real truth. Men may talk of "manliness"; but our God speaks of "childlikeness." Think of the hundreds who yearly go to hear commercially given lectures on psychology, and buy books on the development of will power, and all that sort of thing, all because they are ignorant of this simple but sublime fact of being great in the kingdom of heaven through child-like humility. Beloved, we all need this lesson. Let us yield our hearts to its truth. Now read every word of the following passage prayerfully (Rom. xii:9-21).

3. Our Lord's Love for and Defence of the "Little" and the "Lost." Earthly kingdoms are made up of the good and the prominent citizens; and in them the strong have the places of preeminence. But our Lord finds His followers among another class. "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble (are called); but God chose the foolish things of the world, that He might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose (yea), and the things that are not, that He might bring to nought the things that are· that no flesh should glory before God" (1 Cor. i:26-29). This is ever the comfort and the hope of those who once were among the "lost" and still feel that they are "little." And if perchance some mighty one would seek to keep us from Him, we have the assurance that He Himself will defend us. "If God (is) for us, who (is) against us" (Rom. viii:31)? "If any man sin, we have an Advocate with the Father, Jesus Christ the Right-eous: and He is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John ii:1b-2). Compare our Lord's defence of those who brought the little children to him with His de-fence of John the Baptist (Matt. xi:7-19). Indeed, the jealousy of Christ for the little ones introduces the whole blessed subject of His defence of His own, beginning with Abel (Gen. iv:9-12).

4. The Blessing of the Little Children. The grace of God is no where more tender and glorious than in His act of blessing. "He laid His hands on them" Mark x:16 says, "And He took them in His arms and blessed them, laying His hands upon them." I wonder what He said when He did this! Let the teacher now turn to Mrs. Jemima Luke's precious song, "I think when I read that sweet story of old," and let it be used to remind us of the blessedness of our acceptedness before God as His humble children now, and of the preciousness of the blessing that shall be ours when the Lord Jesus Christ comes again.

EASTER LESSON

April 20. John xx:1-18
Golden Text, Matt. xxxviii:6

Daily Readings

Mon., April 14, John xx:1-18. Tues., April 15, Luke xxiv:1-12. Wed., April 16, Luke xxiv:13-35. Thurs., April 17, Luke xxiv:36-49. Fri., April 18, John xx:19-23. Sat., April 19, John xx:24-31. Sun., April 20, 1 Cor. xv:1-20.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

THE OUTLINE OF THE LESSON

I. Mary Magedalene's Visit to Our Lord's Tomb (John xx:1). II. Her Testimony to Peter and John (John xx:2). III. Peter and John's Visit to Our Lord's Tomb (John xx:3-9). IV. The Return of the Disciples (John xx:10). V. Mary and the Angels (John xx:11-13). VI. Mary and Our Lord (John xx:14-17). VII. Mary's Testimony Concerning the Lord's Revelation to Her (John xx:18).

THE HEART OF THE LESSON

As the fact of our Lord's resurrection, together with His death, the efficacy of which it confirms (Rom. i:1-4, iv:25), makes the Christian life real: so these Scriptures concerning it make that life rich. Nowhere have we a greater heritage than in these precious records of the Rising Again of Him who became "the Firstfruits of them that are asleep" (1 Cor. xv:20).

As we read these accounts we are struck by the small number of those who concerned themselves about the crucified and buried Lord, and by the total absence of faith in His assurance that He would rise again the third day. Our lesson speaks of only one person at the grave of our Lord early in the morning of that first of First Days; and that one person was a woman. Later two men came to His tomb, but only after they had heard the story of the woman. But not one of them came with the joyful expectancy of seeing the risen Lord. When you have said all that is kind and praiseworthy about Mary Magdalene, Peter and John, remember that they were at His tomb in unbelief. Unbelief, unbelief, unbelief! Our Lord met it in His birth, His life, His death and His resurrection. And alas, what unbelief there is concerning His ascension and coming again! A sermon, which is said to have been preached on Easter Sunday, 1928, in one of our eastern cities, was sent me recently. Among other things, it expresses the following unbelief. "Face what is implied in these instances, as it takes its classic form in the post resurrection appearances of Jesus. He is emancipated at last from the limitations of earth. But with all the universe to choose from, love brings him back to Peter and John, to Mary Magdalene, to the friends, in the upper room where the first sacrament was held, or in the familiar fishing boat on the Sea of Galilee. The bonds of affection defy the seeming separation of death and the grave. For forty days while they were keyed to a high pitch of spiritual enthusiasm and were supersensitive to nervous impressions, they encountered him frequently; then the course of it all became fixed and the routines of life claimed them. Is it too much to say that what we call Ascension Day merely marks their return to the matter of fact, the normal?" This is not something new; this is old, old rationalism, or just plain unbelief! Why the people in the pews allow their ministers to say such things in a Protestant church is beyond me. Many sermons are nothing but the shouting of unbelief before Him who is now at God's right hand. And what unbelief concerning His coming again! One turns to a Greek lexicon to look up the meaning of a word concerning His return, and instead of a definition of the meaning of a verb, we find an interpretation that is beside the mark and that is imposed upon a simple term. Thus does the place of wisdom become a fountain of ignorance and misrepresentation. Even of Peter and John it had to be written, "For as yet they knew not the Scripture, that He must rise again from the dead." Think of what error our Bible would have contained, if its books were nothing but the records of the disciples' religious impressions and speculations! Everlasting praise be to Him, however, that the Bible is not the word of fallible men, but the Word of God, written by men who were "moved by the Holy Spirit" (2 Peter i:21).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

A woman telephoned me this day and asked whether I believed in the physical resurrection of the body. I found that she had been a little unsettled in her belief of this fact; and therefore I not only made a positive assertion of my own belief, but sought to establish her in the Lord concerning it. What else do these records mean to say, if they do not mean to say that our Lord Jesus Christ's body came forth from the grave? Remember that He demonstrated that He had a body, and that He was not merely a ghost, by eating before the disciples on the resurrection evening (Luke xxiv:36-43). Peter made a challenging comparison between the tomb of David and that of Christ in his testimony before the Jews on Pentecost day, but no one dared to step forward and be so foolish as to deny that our Lord had not come forth from the grave bodily (Acts ii:29-32).

Yes, our Lord was really raised again from the grave in the body in which He was born in Bethlehem; and that resurrection is the cornerstone of our faith (1 Cor. xv:1-20); it proves Him to be the Son of God (Rom. i:3-4); it guarantees the efficacy of His death (Acts xiii:37-39); it confirms our justification (Rom iv:25); it enables Him to call us brethren (John xx:17); it is the standard of God's power to us-ward (Ephes i:19-ii·10); it enables our lives to be fruitful (Rom. vii:4); it gives us a hope (1 Peter i:21); it is the basis of our comfort (1 Thess. iv:13-18); it assures our own resurrection (1 Cor. xv:20); and it pledges us an incorruptible inheritance (1 Peter i:3-5). Our list of the guarantees of His resurrection is not complete; but we have itemized enough facts to set forth its comprehensive glory. Beloved, in the midst of such evidence I do not want to be guilty of unbelief; but with Thomas I rather choose to say with all my heart. "My Lord and my God (John xx:28).

GIVING UP ALL FOR THE KINGDOM

Apr. 27. Matt. xix:16-26

Golden Text, Matt. vi:20

Daily Readings

Mon., April 21, Matt. xviii:15-20. Tues., April 22, Matt. xviii:21-35. Wed., April 23, Matt. xix:16-22. Thurs., April 24, Matt. xix:23-30. Fri., April 25, Prov. viii:1-11. Sat., April 26, 2 Cor. xi:16-33. Sun., April 27, Phil. iii:1-16.

The Outline of the Lesson

I. Christ and the Rich Young Man (Matt. xix:16-22). II. The Peril of Riches (Matt. xix:23-26).

The Heart of the Lesson

A young man came to Christ Jesus our Lord and said, "Teacher, what good thing shall I do, that I may have eternal life?" The person who asked this was young (Matt. xix:20), rich (Matt. xix:22), influential (Luke xviii:18), and eager (Mark x:17); but he was ignorant of the way of salvation. This ignorance is manifested not only by his question, but also by the manner of his question. He prejudges his case by assuming that the answer must be given in terms of law. Is not this the condition of many among us? They are disadvantaged by what they think they know. I am not referring to any element of pride. Of course when pride enters into the case, the problem is unusually difficult. But we are thinking now of a problem divorced from pride or conceit. Some people never learn how to run an automobile right, because when they begin they have some notions of their own how it ought to be done. College men have sometimes been

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

second choice to uneducated men because the employer was afraid that the better training of the former barred them from being willing to learn certain practical details. And so many people come to Sunday School and Church with preconceptions that are colored glasses through which they see nothing clearly. God has to save us not only from our sin and ignorance but in spite of them.

The question which the young man asked was really unanswerable. According to Luke xviii:18 he said, "Good Teacher, what shall I do to inherit eternal life?" He was right about the inheriting; but he was wrong about the doing. We do not "inherit" by "doing." Inheritance is a gift; doing merits a wage. Now we are told in God's Word that "the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. vi:23).

Our Lord responded with a question and with a command. The question challenged the young man's use of the word "good." According to Matt. xix:17, He said, "Why askest thou Me concerning that which is good? One there is Who is good." According to Luke xviii: 19, Jesus said, "Why callest thou Me good? None is good save One (even) God." In either case our Lord was reminding him of the full meaning of the words he was using. That is a lesson which Bible teachers and preachers need to learn today. Heaven is shocked every day by the careless and the sinful double use of words. What do men mean when they speak of the "Divinity" of the Lord Jesus Christ? But our Lord's question does more than call attention to the meaning of a word. It says that only God is good. It implies that no man is good. Therefore no man can do good in order to inherit eternal life, even if an inheritance could be secured by a doing. It implies a very necessary conclusion of the two premises stated. Jesus declares the major premise that only God is good. The young man has given the minor premise that Jesus is good. The conclusion must therefore be that Jesus is God. And so He is.

Our Lord followed His question with a positive direction, "But if thou wouldest enter into life, keep the commandments." The purpose of this answer was to show the young man his own moral and spiritual helplessness in order that he might turn to Him for help Whom he had just called good. For it is the purpose of the law to do two things: First, to reveal the sinfulness of sin before God. Rom. vii:7, "I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet." Secondly, to lead the sinner to Christ. Gal. iii:24, "So that the law is become our tutor (to bring us) unto Christ, that we might be justified by faith."

But the young man did not yield to the law; nor was his heart melted before Christ. He answered back, "All these things have I observed: what lack I yet?" Our Lord, still patient with him, gave him another test concerning his sincerity or insincerity; it was the test of love, which is "the fulfillment of the law" (Rom. xiii:10; Matt. xxii:37-40). But again he failed to respond. He failed before the particular and before the general application of the law, and before the Lord who loved him (Mark x:21). The reason given for his refusal is that he had great possessions. And since he would not put Christ first (Col. i:18), there was nothing for him to do but to go away, and of course with sorrow. Note that our Lord did not drive him away. He went away and away from the Saviour. How sad! Let us hope that he changed his mind before his doom would have been sealed, for the phrase "go away," in such a connection, has a sad refrain in Matt. xxv:46, "And these shall go away into eternal punishment." Our Lord then warned against the peril of riches.

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI MAY, 1930 No. 11

Editorial Notes

The Sower and the Reaper

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi:5-6). Our blessed Lord came to earth as the great sower and as the Son of Man sowed the good seed (Matt. xiii:37). He came forth from Heaven's glory bearing the precious seed, and sowing He wept, and weeping He sowed in tears. Who can describe the wonderful service with which He served, the way in which He sowed! See Him at Samaria's well. In the heat of the day He had gone the weary way, because He knew the one in whose heart the precious seed was to find lodgment. And being wearied with His journey He sat on the well. Then she came, whom He knew so well, whose history of sin and shame was like an open book to Him who has eyes like a flame of fire. Such was the ground which received the precious seed—a heart desperately wicked, like all human hearts. And while the rejoicing woman rushed back to the city to tell the good news, the disciples said "Master, eat!" "But He said unto them, I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together" (John iv:32-36). Even so was it His meat to do the Father's will, sowing by making Him known, and doing His works.

Our Hope 36 (1929-1930)

But the great sowing was done by Him when He went to the cross. The great sower was rejected. He who brought God to man, making known the invisible God, He who said, "He that hath seen Me hath seen the Father," was cast out by man and put to the cross. There He had to finish the work for which He came. On the cross He Himself was sown in death, so that there might be the reaping of glory, the harvest of redemption. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit" (John xii:24). He is the corn of wheat, the precious seed. He came to die, to give His life a ransom for many, and from this springs the great harvest, the blessed and glorious fruit. All who have believed on Him are the precious fruit of His death on the cross. And how this fruit has been gathered and is being gathered by the power of the Holy Spirit, who is on earth for this great purpose! He who sowed in tears reaps now in joy. When He went to the cross to give His body as the great sacrifice, He saw His seed, He saw the travail of His soul, He saw the Church and all its members, and then loving the Church He gave Himself for it (Ephes. v:25). That was the joy set before Him for which He endured the cross and despised the shame. What joy is His as member after member is added to this body, destined to be with Him and to share His glory!

But more than that: "He shall doubtless come again with rejoicing, bringing his sheaves with Him." Harvest time is coming for the great sower. He has told us that the harvest time is the end of the age. Then He will be the great reaper, the ingatherer. The wheat, the children of the kingdom, will be gathered into His barn (Matt. xiii:30). He comes and takes His own, the fruit of His sowing, home to glory—home to the Father's house to be with Him. Then also comes the harvest which belongs to Him as the Son of Man, the appointed executor of the judgments of God. How solemn is the record! "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped" (Rev. xiv:14-16). What a harvest that will be! How the enemies of God and of His Christ will then be dealt with and all those who destroyed the Truth of God will meet their well merited judgment. "And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron, and He treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. xix:15). It will be harvest time then and this earth and the nations are fast ripening for such a harvest.

And what will it be when the great sower, who sowed in tears, who gave His life and shed His blood, comes again with rejoicing, bringing His sheaves with Him! What joy and glory will be His when the portals of heaven open and He leads forth the ransomed hosts of God! What joy and glory when He appears as the head of the body, the Lord of all, and every member of His body reflects His own glory! What will it be when He brings the many sons to glory, when He brings His glorious sheaves with Him! Oh, that will be glory for Him! Then He has to the full the travail of His soul and will be satisfied, and what glory it will be for us, the trophies of His victory and His grace! We shall then forever be with Him, behold His glory, share that glory and His vast and wonderful inheritance. And do not our hearts yearn just for this? There seems to be a universal desire among the Saints of God, those who know Him best and love His appearing, for His speedy coming. Oh, the many hearts who cry today for this promised event!

But let us remember while He tarries it is sowing time for us. We still may sow, and follow Him in sowing the precious seed with tears. We can still sow beside many waters, preach the Word and reach out for the lost. We can go forth trusting Him and sow with many tears and many prayers that which He has first put into our hands. Blessed privilege it is. And if we would only think more of Him

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

who has gone before, and is coming again bringing His sheaves with Him; if we only would think more of the soon coming glorious consummation, of the harvest time, the reaping time for Him and for us, how much more sowing we would do, and how much more we would water the seed with the tears of our prayers. Still it is sowing time for us. Let us make the best of it and remember what the Spirit of God tells us: "But this I say, He which soweth sparingly shall reap also sparingly; and He which soweth bountifully shall reap also bountifully" (2 Cor. ix:6). And again, "Let us not be weary in welldoing, for in due season we shall reap, if we faint not" (Gal. vi:9). "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the works of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. xv:58). And what shall your harvest be, beloved reader, in that day? It depends on your faithfulness, on your self denial, on your sacrifice now.

✠

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 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 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 begin-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ning 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 (Rom. 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 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 pleases God. "Furthermore, then we beseech you, brethren, and exhort you by the Lord Jesus Christ, that as you have received of us how ye ought to walk and *to please*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

God, so ye should abound more and more" (1 Thess. iv:1). And again, "That ye might walk worthy of the Lord *unto all pleasing*" (Col. 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 whose lives do not please God.

The life that pleases 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 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 pleases 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!"

✠

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 un-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

righteousness" (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 gives 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 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 the fiery trial which is to try

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

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 the 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, be caught up in clouds, to meet the Lord in the air (1 Thess. iv:13-18).

✠

John's Testimony to Our Lord

There are twenty-one names given to our Lord in the first chapter of John's Gospel. But remarkable as these are, they are not more remarkable than the testimony given by his forerunner, John the Baptist. He is Lord, and in the sense in which Jehovah is Lord. "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias" (i:23). He is the Lamb of God. "Behold, the Lamb of God, which taketh away the sin of the world" (i. 19). He is the Son of God. "I saw, and bare record that this is the Son of God" (i:34). He is the Bridegroom. "He that hath the bride is the Bridegroom" (iii:29). He is above all. "He that cometh from above is above all" (iii:31). He speaks the words of God. "He whom God hath sent speaketh the words of God" (iii:34). His universal supremacy. "The Father loveth the Son, and hath given all things into His hands" (iii:35). Belief in Him saves, and unbelief damns (iii:36).

✠

The End and the Beginning

In the Creation account of Genesis we read that each day had an evening and a morning. The evening is always mentioned first and each evening is followed

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

by a morning. This is true of the six days, but the seventh day, in which God rested, has no evening followed by a morning. These six days are prophetic pictures of the ages in which God works again in redemption. We are living in the age typified by the fourth day when the heavens are garnished and sinners saved by grace are united with Him who is in heaven. The fifth day foreshadows that judgment and tribulation period which comes after the heavenly people are gathered home to be with their Lord. Then comes the sixth day, when the second Man, the Lord Jesus Christ, will reign with His own redeemed ones over the earth: and the seventh day is the prophetic symbol of the eternal age, which has no end and where there is no evening followed by a morning, for it will be the never ending, perfect age of glory unto glory.

We are living in the evening of our age and we are waiting for the promised morning; that blessed morning when we shall be with Him.

Isaiah lx:1-3 tells us something of the end and the beginning. "Arise! Shine! For thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

This passage is frequently, if not generally, applied to the first coming of our Lord. It is a great prophecy concerning His second coming, and the above words give us a description of the end of the present age after the true Church is at home with the Lord, and the beginning of the coming millennial age. This age will end with darkness. It is evening now and the predicted night is rapidly approaching. It will be the night of apostasy, the night of tribulation and wrath, the night when the spirit of darkness prevails and Satan's power is manifested to the full, the night of horror, of terror, of gnashing of teeth. It will be the night when the world will reap what it has sown, the night when the cup of woe and of wrath will have to be emptied to the very dregs. Then darkness will cover the earth and gross darkness the people.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

And everything in the world today is shaping for this end, for the shadows lengthen, the darkness settles fast.

But the end of darkness will be followed by the beginning, the dawn of another age. That coming age begins with the visible manifestation of the glory of the Lord. That glory will be seen first by the remnant of Israel and break over Israel's land. This is the meaning of the words "Arise! Shine! For thy light is come, and the glory of the Lord is risen upon thee."—"The Lord shall arise upon thee, and His glory shall be seen upon thee." And after that the glory light will cover the earth as the waters cover the deep, the earth will be filled with the knowledge of the glory of the Lord. This is God's revelation concerning the future, the future no longer distant, but near at hand.

How great has been and is the confusion in the professing Church because this has not been understood, nor Israel's place in the purposes of God and the glorious future which awaits that nation.

The closing words of this glory chapter in Isaiah, the sixtieth chapter, reveal more fully that glory which is promised to Abraham's seed.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; nor for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people shall all be righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

All this does not mean the Church nor is this true today of Israel. But it will some day be accomplished, for the Lord has spoken these words and He will do it.

Here then is God's order: The true Church, forming throughout this present age is waiting for the home-call. When that has taken place the times of the Gentiles end in the predicted period of darkness and tribulation; then the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Lord comes and is revealed in visible glory and majesty. Israel will know the Lord and receive her glory, after which the nations of the world will be converted and worship the Lord of hosts. And what comfort it is for a believer to know all these things and to believe them.

✠

Why Women in the Pulpit?

Our friend Dr. Mark A. Matthews of Seattle, Washington, in an able article in the "Presbyterian" calls for an overwhelming defeat of the female overtures now before the presbyteries. In reading it we thanked God for the positive and scriptural stand our brother has taken. We cannot print the whole of it, but give a portion.

1. Why should the Church be asked to do an unscriptural thing? The Church is being bombarded enough with rationalistic, heretical, bolshevistic and atheistic literature, propositions and agitations without having to be annoyed by requests from the inside to do unscriptural things. The machinery of the Church should not be used for such purposes. The female pulpiteeress is an unscriptural monstrosity and belongs to the zone of ecclesiastical freaks.

There is not a single passage of Scripture, or any vestige of Scriptural authority, direct or implied, for the making of a female preacher. There is much Scripture against women occupying such position. Some may say that Paul's injunctions were against a certain class of women. People who say that, are trying to read into Paul's injunctions Greek customs and history. They cannot read Greek history and customs into the Scriptures in order to fortify their unscriptural suggestions. Neither can they read out of Paul's injunctions the fact that he was talking to Christian women who had been regenerated, who belonged to the Church and who had all the rights of Church membership. The immoral and unfavorable characters mentioned in Greek history were not members of the Church; therefore, such references have no part in the interpretation of Scripture.

Any one who studies will be compelled to admit another fact. If God had wanted women to occupy the pulpits as ministers or to take places on the governing boards of churches, he would have said so in His Infallible Word. You should remember that the Bible is the final authority. It is absolute; it is God's Infallible Word. God wrote it. God never forgets. Therefore, if he had wanted women in such positions, he would have so written in unmistakable language. He did not say that He wanted them in such places. He made no provision for them in such positions. He did decree their sphere, and their field of operation in other realms. If Christ had wanted women in His cabinet, among the twelve, He would have selected them; He would have called them to be members of the twelve; He would have called them to be members of the seventy. He did not call them to His cabinet; He did not appoint them to go with the seventy. He and the Holy Spirit organized the Church. He said that He would build the Church, but, He nowhere said that He would put women in the governing positions or in the pulpits.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

If the Holy Spirit had wanted women on the governing boards, He would have selected them for the first board of deacons. The board of deacons established by the Holy Ghost was the first social service, charitable organization ever created. It was for the purpose of handling monies for the poor, the sick, the widow and the orphan. Why did He not put women on that board? If there were any boards on which they could act, that board certainly would have been nearer their sphere of operation and nearer their constitutional sympathies than any other. Evidently He did not want them in that position, for He did not call them to occupy a seat on that board. In fact, God had decreed for woman her sphere, position and work. She cannot be taken out of it without injury to herself, to the Church and to society. Some things are eternally fixed in their very constitution. Woman's position is fixed in her constitution, and in that sphere she ought to function one hundred per cent.

It is wrong to try to wrest the Scriptures from their meaning, their position or their true interpretation. In 2 Peter he speaks of those who are "unlearned and unstable," trying to wrest the Scriptures from their position and interpretation. He says that some try to wrest specific and other Scriptures from their meaning, and that their effort shall redound to their discredit. We have no right to try to change the meaning of the Scriptures just to satisfy the desires of a few restless persons.

* * * * *

The right to preach is not an inalienable right. It is a God-conferred right. No man has the right to preach unless he is called of Almighty God. Anyone who tries to preach without being divinely called is a trespasser and a fraud. God has never called a woman.

Her work has ever been that of ministration, not administration. She is decreed by Almighty God to be the repository of the most blessed power of ministration of any person on earth. She is the mother, not the father. She is the home builder, not the bread-winner. She is the wife, not the husband. She is the bride, not the groom. She is the body, not the head. She is the mate, not the captain. She walks by his side to comfort him, not to govern him. She is the mistress of the manse, not the preacher. She is the spiritual influence and power ever permeating and giving to the Church its missionary, motherly spirit which has made her the indispensable companion and inspiring helpmate.

When you take her out of that sphere, the men depart. Why are not more men working in the Church today? Is it because the women have gone into other spheres and left the Church without the love, sympathy, ministration and power they alone can impart? It is not the appeal outside of the home that is wrecking it and destroying society, it is the lack of the love appeal inside that is crushing it. It is not the bombardment of the world from the outside of the Church that is hurting it, it is the lack of the mother touch, the sweet, spiritual influence and power of motherly women on the inside.

✠

Three Great Schools

The first one is the *Stony Brook School.* It is for boys of high school age. Stony Brook is a first class preparatory school which is acknowledged throughout the country as one of the very best. The unique feature of the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

school is the thorough teaching of the English Bible, and its excellent spiritual atmosphere. Any one can find out what is being taught in connection with the study of the Bible by reading the headmaster's text book "Exploring the Bible." To start boys of the age of thirteen and more in the real study of the Word of God is a noble work. The success of the school is very gratifying. It has passed the experimental stage long ago, and educators of higher institutions have more than complimented the school on its striking progress and great results.

The next great school is *Wheaton College* in Wheaton, Illinois, a co-ed institution. Wheaton is as orthodox as Stony Brook. It gives to the Bible the right place. The faculty consists of able men and women who are earnest Christians. This college offers all the course of any first class college and has a high standing also. The boys who graduate can go right to Wheaton and continue in the same sane, spiritual and wholesome atmosphere. It will mean for them the very best academic training, and by going to Wheaton they continue the study of the Word of God.

The third school is the *Evangelical College*, of Dallas, Texas. This is not a Bible Institute, but a real theological seminary of the same character and standing as Princeton and similar theological institutions. Here young men who feel called to the ministry or to the foreign field can receive the right training. The whole Bible is taught and nothing omitted. Like Stony Brook and Wheaton the Evangelical College is premillennial in its teaching. The graduates of Stony Brook and Wheaton can come here and receive the education which men need today as ministers of the Truth of God. We have no sympathy and never had sympathy with certain men who say "All a preacher needs to know is his Bible." This institution, with which the editor is closely identified, belonging to the board of regents and one of its lecturers, has had upon it and has now the approval of the Lord.

We may see in these three schools the providence of God. While modernism has its preparatory schools, its many well endowed colleges and universitires and its seminaries, the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Lord has raised up these three schools in which the evangelical faith is so well taught, so that, as long as this age lasts, many go forth preaching the old Gospel and teaching unflinchingly the whole counsel of God. It is true these three schools have no endowments of millions. We struggle along, yet the Lord supplies the needs. Pray for these three schools and support them.

✠

A Fine Investment

The highest and the best investment is not an investment in buildings of brick and stone. Buildings will crumble into dust. A better investment is an investment in young lives. We have discovered this in the Stony Brook School. Every year we have taken in a number of boys whose parents were not able to pay for their maintenance in the school. Some were boys of widows; others missionaries' sons and the sons of country preachers. We have educated these boys at the school and started them in life with the best possible education. It has already brought blessed fruit and will continue to bring fruit.

We have a scholarship fund out of which such boys are supported. The fund is not very large, but we are sure it will increase, for such a work is well pleasing to God, the God of widows and the fatherless. Perhaps some of our aged readers feel like making such an investment. Write us about it or the headmaster of the school, Frank E. Gaebelein, Stony Brook, N. Y.

✠

Will It Come True?

Some seventy years ago Lord Macaulay, the English historian, wrote to a friend living in the United States: "Your Republic will be pillaged and ravaged in the Twentieth Century, just as the Roman Empire was by the barbarians of the Fifth Century, with this difference, that the devastations of the Roman Empire, the Huns and the Vandals came from abroad, while your barbarians will be the natives of your own country and the *product of your own civilization.*"

The italics are ours. We boast of a great civilization, but it is Godless and Christless. History repeats itself. What

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

has been will be again. The moral and political corruption which preceded the complete overthrow of the Roman Empire in the Fifth Century is present today, only on a larger scale, in this country. It looks as if the prophecy of Macaulay may be fulfilled. Internal strife over certain questions is increasing. The lust for money and pleasure is a high tide which threatens to sweep everything spiritual aside. Dark days are ahead for this country, days which will give the lie to the modernist dreamers with their spurious message of peace, and their Gospel-less reformations.

✠

The Shadow of the Great Tribulation

Our Lord predicts in the great Prophetic Olivet Discourse that preceding His personal and glorious return there will be a great tribulation for those who dwell on the earth. This great tribulation will be the final catastrophe which closes the present age, and it will last three years and a half. Certain would-be teachers of Prophecy would have us believe that there is no such tribulation coming in the future, that it is all past. But we know better. Daniel speaks of it, and there it cannot be applied to the destruction of Jerusalem (Daniel xii:1-3).

Events in the world today are the ever lengthening shadow of that time of great trouble. Atheism with its Satanic program is spreading in every direction. Anarchism such as the world has never known before threatens all civilization. What happened in New York recently shows the trend of things. One trembles at the thought of what is yet to follow. Europe is approaching a great crisis. All Asia is facing a crisis and in the United States the awful spectre of another civil war looms up. Yet the false prophets, the modernistic crowd, the miserable deniers of the Bible and its authority, the evolutionists and destructive critics, keep on with their work as way-preparers of antichristianity, and more than that, they also back up more or less the red propaganda, as we show elsewhere in this issue.

What does it all mean? The end is upon us, the end of the age, but before it comes He will call His own to Himself in Glory. *Brethren, the time is short!!*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

A Great Ministry

While modernists broadcast their errors Mr. Donald G. Barnhouse, Pastor of the Tenth Presbyterian Church in Philadelphia, has a great Radio ministry in which the full truth, including the blessed Hope, is disseminated. The Radio authorities say that about ten million people are reached every Lord's day afternoon. A number of persons are employed to handle an enormous radio correspondence. Letters come weekly from almost all points between Prince Edward Islands and Northern Saskatchewan, S. W. Texas and the British West Indies. Radio officials say the correspondence is unparalelled.

The cost of carrying on this great nationwide testimony is $2,352 a Sunday. This is an enormous sum, but so far in answer to prayer it has been made possible. All who can should help in sustaining this testimony.

✠

Changed Plans

The Editor was obliged to cancel his trip to the coast during this month. For over a year the work we have done has been very strenuous and we became quite exhausted. In order to preserve our strength and keep fit for the ministry, more needed now than ever, we felt that we could not undertake at this time another long distance trip with two and three meetings a day for four or five weeks. We are sorry that we had to disappoint our hundreds of friends but we hope, if it pleases the Lord, to make it good later.

We have therefore taken up ministry in nearby places. We had splendid and very large meetings in **Grand Rapids, Michigan,** in the Calvary Undenominational Church, Dr. DeHaan, Pastor. Also meetings in **Buffalo, N. Y.,** in Assembly Hall. The **Boston** meetings were also well attended; and the Editor conducted a great Conference in the **Englewood, Chicago,** Presbyterian Church. We also spoke several times over the Radio of the Moody Bible Institute. We have calls from **Peterborough, Ontario,** and other Eastern places. We have promised to hold a week's meetings in **Elmira, N. Y.,** during this month, also in **Buffalo, N. Y.,** in **Pittsburg, Pa.,** and **Muskegon, Michigan,** in June.

We know our beloved readers continue to pray for us and for our ministry.

✠

Stony Brook and Montrose

The programs for the two Summer Bible Conferences conducted by the Editor will be sent out in a few weeks. The first Conference will be held in **Montrose, Pa.,** August 4-10. The Editor is the only speaker and hopes to give again a series of constructive as well as inspirational addresses. While the Conference is called a **Prophetic Conference,** the other great vital truths of our faith will also be taken

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

up. Each afternoon a fellowship meeting for questions will be held in the good home of Mr. and Mrs. Charles L. Huston.

The **Stony Brook Conference** in charge of the Editor will convene August 17-22. We announce the following speakers: Dr. A. Gordon MacLennan, of Pittsburgh, Pa.; Dr. Will H. Houghton, Pastor of the Calvary Baptist Church, New York City; George Douglas, Pastor of the First Baptist Church, Flushing, N. Y.; Dr. Eli Pittman, District Superintendent of the Central N. Y. M. E. Conference; Irving Carroll, of Marshall, Texas, and the Editor. We have also invited Mr. L. Sale Harrison, of Australia. We had mentioned Dr. J. Stuart Holden, of London. His engagement has been cancelled and he will not speak in our conference nor appear on our program.

✠

A New Book

The Editor has been asked by the leader of a most interesting Jewish movement for the re-examination of the trial of Jesus our Lord and an eventual calling of another Sanhedrin for this purpose, to write a volume on the trial of Christ.

After much prayer and thought we have accepted this remarkable call which has come to us unsought. We are making the necessary research in ancient Jewish sources and writings and hope to write this volume this coming summer. The Editor is deeply conscious of the **great responsibility** and **possibility** in connection with such a work.

✠

Summer Calls

Calls came to us from six or more Bible Conferences in different Eastern and Western States to come and give addresses this summer. How we wish we could go to each, minister His Truth and have precious fellowship with the members of His body! But we need rest during the summer. We need ourselves to go to the fountain and drink anew, and be watered so that we can continue in a fresh and helpful ministry. While we cannot visit Bible Conferences we minister much in small village churches in the State of New York.

✠

Much Encouragement

Spanish letters come to our office from Central and South America telling us of the great blessing which comes through our books in Spanish. We have the following in that language: "His Riches," "The Work of Christ," "The Prophet Daniel," "Revelation" (at present out of print), and "Christianity or Religion?" The latter has made a deep impression. A number of Spanish magazines have highly recommended it. "El Despertar," published in Cordoba (Argentina) devoted a whole page to a very excellent review. Even "Cultura Social," a Catholic Monthly published in Manila, has a very fine notice of the book. And how these Spanish Christians ask for more books in their mother tongue.

The same book is now in the hands of a Swedish printer whom we have asked to produce for us 2000 copies in Swedish. Thousands of Swedish preachers and Christians need this volume. The German translation is in the hands of a German publishing house in Switzerland.

Beloved readers, this is a great and needed work. Modernism sweeps on everywhere and does its evil work in every direction. Will you help? **This being our fiftieth anniversary in the Lord's work we pray that it may be crowned with much success in the circulation of such literature and an increasing circle of Hope readers.**

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Book of Psalms

Psalm XLVI

The three next Psalms give us a prophetic picture of the glorious results of the coming of the King, whose coming in majesty and glory, with His sword girded to His side, is so vividly described in the preceding Psalm. Here we have one of the most striking illustrations of the fact of unity in this great collection of inspired songs and prayers. As we pointed out in our introduction, an unknown Jewish saint (probably Ezra) arranged these Psalms and collected them. The arrangement proves that the collector was guided by the Spirit of God in putting each Psalm into the right place to give a consecutive revelation.

We had then first of all in this second section of the Psalms, Psalms in which the godly Jewish remnant is longing fo the homeland and the remnant is seen in great tribulation. Then followed the Psalm of the coming King who receives the throne and the sceptre; and now a vision of His Kingdom.

I. The Song of a Trusting People. (Verses 1-3.)

God is our refuge and strength;
A very present help in distress.
Therefore do we not fear though the earth is removed,
And the mountains are carried into the heart of the seas.
The waters thereof roar. Let them foam!
Let the mountains shake with the swelling thereof.—Selah.

The Psalm carries the inscription "A Song upon Alamoth." *Almah* (used in Isaiah vii:14) means "virgin," and *Alamoth* undoubtedly means "with virgins," or maiden's voices! It refers us back to the first recorded song in the Bible. This is found in the fifteenth chapter of Exodus. The Lord had carried His blood-redeemed people through the Red Sea. Redemption by blood was followed by redemption by power. All their enemies who had troubled were destroyed, and therefore they began to sing. The song-leader was Miriam, followed by other women. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." They celebrated the great victory.

Thus the future remnant of Israel will be delivered and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

break out in singing. They trusted in the Lord. He was and is their refuge and strength. He helped them in their great distress. When He came down, the mighty King and Lord, the earth shook, mountains were moved, the waters foamed, but they remained calm, because they knew "This is our God, we have waited for Him and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv:9). This Psalm was one of Luther's favorite ones. He probably wrote his great reformation hymn, "*Eine feste Burg ist unser Gott*"—a mighty fortress is our God—with this Psalm before him. And so all God's people love the opening of this Psalm, this magnificent outburst of trust in God. All the saints of God, Jewish and Christian, know their Lord as their refuge and their strength, and when the judgment floods arise, when their Lord deals with the earth in mighty judgments, when the earth quakes and mountains are moved, they have nothing to fear and can rejoice and say "This is our God—this is our Lord."

II. The Glorious Deliverance. (Verses 4-7).

There is a river, the streams whereof make glad the City of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her; she shall never be moved;
God helpeth her in the dawn of the morning.
The nations raged, the kingdoms were moved;
He uttered His voice, the earth melted.
Jehovah of Hosts is with us,
The God of Jacob is our refuge.—Selah.

The judgment floods have spent their force; they are gone. And now flows forth the stream of living water. Ezekiel saw that stream as it gushed forth from the door of the great house of worship (Ezk. xlvii:1) and Zechariah speaks of the living waters which shall go forth from Jerusalem (Zech xiv:8). It means both physical and spiritual blessing. The Holy Spirit in fullest blessing is active then in His delivered earthly people. The tabernacle of the Most High (the millennial name of God) is in the midst of the city, that is why she can never be moved. He has chosen Jerusalem as His dwelling place. The night of sorrow, the night of weeping, the night of tribulation is gone, the dawn

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of the morning has come and with it the salvation Israel's remnant needed. The dawn of the morning is a poetic expression indicating the daybreak of the coming age.

Then there is a retrospect. The nations had raged and kingdoms were moved. All that which is pre-written in the prophetic Word came to pass. The visions of Daniel and of John, the beloved disciple, recorded in the final book of the Word of God, were all literally and minutely fulfilled. Then, when all was the darkest, when the enemy came in like a flood, when there seemed to be no escape "He uttered His voice"; the Lord spoke and appeared in His glory. The earth shook and melted in His presence.

Out of the midst of the judgments and political upheavals we hear once more the praise of the delivered remannt:

> Jehovah of hosts is with us,
> The God of Jacob is our refuge.

III. What He has Wrought and how He is Glorified. (Verses 8-11).

> Come and behold the deeds of Jehovah;
> See the desolations He hath made upon the earth!
> He maketh wars to cease unto the end of the earth;
> He breaketh the bow and cutteth the spear asunder;
> He burneth the chariots in the fire.
> Be still and know that I am God;
> I will be exalted among the nations;
> I will be exalted in the earth.
> Jehovah of hosts is with us,
> The God of Jacob is our refuge.

It must be the remnant of Israel speaking to those about them. They call attention to the judgment desolations on all sides. The indignation of the Lord announced by the different prophets has passed into history. "For the indignation of the Lord is upon all nations, and His fury upon all their armies; He hath utterly destroyed them, He hath delivered them to the slaughter" (Isa. xxxiv:2). The stone of Nebuchadnezzar's dream image has fallen and has dealt its annihilating blow. The times of the Gentiles are ended; man's day is forever closed and the day of the Lord begun.

"Peace on earth" is now a blessed reality. The Prince of Peace has come, spoken the word, and all swords become

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

plowshares, spears, pruninghooks. No more war, no longer nation against nation and kingdom against kingdom. Oh! that Christendom might see and learn the lesson written in this Psalm! Well meaning are all efforts in our days to outlaw war. Who does not praise God for temporary relief from the horrors of war. But universal peace will never come as long as the murderer from the beginning is the prince of this world and the god of this age.

Then He speaks. All must now acknowledge Him that He is God. The once rejected Light and Life, the Creator, the Son of God, our Lord Jesus Christ will be exalted among the nations; He will be exalted in the earth. Then again we hear the glorious praise, with which this prophetic Psalm closes.

"Tongues in Trees"

By F. C. Jennings

We shall surely agree that amid all the discords of our day, the basic question is in this: "*Have we, in the Bible, a Revelation from God?*" *That* lies at the root of everything; nor is there any proof of its divine Authorship equal to that furnished by itself. If there is a God, He can surely speak; If He speaks He can surely evidence Himself by speaking as never man speaks! If in His wisdom He has given a book-revelation, He can surely make that book, also speak as no other book of human authorship! Man, for instance, in *his* books, never *hides* his own wisdom, but makes it as evident as possible; but God, as he puts gold in hidden mines to be obtained only by diligence, so does He put His precious things where they are not to be picked up by careless indifference, but to be given to the hungry soul. My desire then today is to look at just one verse, that on the surface, would seem to be almost hopeless of any profit, yet when we dig a little we find it filled with divine jewelry.

The chapter in which this wealth is found gives the six "appointed times" of the Jewish year, two only of which, however, are strictly speaking entitled to be called "feasts,"

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

viz: "Unleavened Bread" and "Tabernacles." The year began with the Passover in the Spring, at which time the harvest also began, whilst the closing "Times" began in the Fall with a memorial of Blowing of Trumpets, and ended with the feast of Tabernacles, and it was during this that Jehovah gave this gracious command "Ye shall rejoice."

But how that very command speaks of the beneficent character of our God! The second Mrs. Judson tells us that King Theebaw of Burmah had his torture house built so close to his palace that he might hear and enjoy the screams, groans, wails of anguish that were ever sounding from it. Did that not tell the *character* of that vile monarch? This command evidencing that God loves the notes of spontaneous joy surely equally speaks the truth as to Him. His delight is in the joy of men. Well will it repay us to search into and mark the joy that He desired to be in Israel in this "feast of tabernacles."

The first word: "feast" itself tells of this spontaneous joy; and there were three ways of expressing that joy. When you tell your youngsters something that greatly pleases them, do they not at once express their delight by *skipping*, and the very word for "feast" means "to dance." It is the reaction of the "*body*" to the good news. But older ones desire to communicate that joy to others, and the aid of instrumental music is sought, so the Psalmist calls on harp, lute and psaltery to help him in that expression. As this is an appeal to the senses, we see in it the "*soul's*" reaction. Thus you remember when that elder brother approached the house where his poor brother was being joyously received, he heard: "the music and the dancing." But in our more spiritual dispensation the *spirit* gives forth expressions of joy in "psalms, hymns, and spiritual songs" (Eph. v:19) and that melody, when spontaneous, ever affords delight even to God. We may note too, in another sense, this trinity of music ever ascending to a higher level. Psalms were provided long ago by David, Asaph and others. Countless hymns have been since given in innumerable hymn-books. Spiritual songs are those extemporaneous expressions of joy that we hear welcoming the divine Babe, from Zechariah,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Elizabeth, Mary, Simeon, Anna, and in the frequent doxologies of the apostles. If the Psalms characterized Judaism and so the time before Christ; and the hymns are characteristically for this day of Christianity, then "spiritual songs" will characterize the blessed future when in heaven there will be neither Bibles nor hymn-books needed, but the wellings up of joy will be in spiritual songs forever.

So much for the word "Feast"; but now I am compelled to correct the word "Tabernacles." You all know that Jehovah's dwelling in the wilderness was called "The Tabernacle," and you might naturally think that this was the same word. But they are not related in the slightest, and we must read not The Feast of Tabernacles, but of Booths. Nor should I think of making this correction, if so much that I have recently enjoyed, and now desire to share with you, did not come from the very word divinely written. Israel's joy was directly linked with those "booths," which awoke such memories as, when not merely formal, gave birth to the joy.

But we surely know that no such trees could have been found in that desert. Willows for instance do not grow in dry places. It is not then that they literally made booths of these trees *when on this journey*; and yet when they reached their own land, it was these, and no others, that were to bring to their remembrance how they had been covered all through their pilgrimage. But that necessarily means that since not literal, there *must* be a symbolic significance by which our God intended to speak to them, and more directly still to us, in the trees themselves. Shall we then be reproached for seeking to get that significance? For you and I would surely care little to know that the Jews dwelt in booths—there would be small comfort or joy for us in that. But since this, as all else must have "happened unto them for types"; and its record in this 40th verse of Lev. xxiii has been written for our sakes (1 Cor. x:11), then it is worse than folly not to seek to get that edification that was so graciously intended for us. I can but feel that we shall agree in that.

But I can easily conceive of someone saying: "It seems

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

a poor cause of rejoicing to remember that they dwelt in booths, even if those very trees had covered them, and still less if they did not, for in that case they would be rejoicing in what never occurred." I quite agree. But we do not look close enough at the Word of God, which like His work, the closer we get to it the more beauty we see. Will you please imagine that I am holding in my hand a yellow blossom, and I say: See what a wonderfully beautiful flower this is! I hear your comment: "Nonsense, that is a common dandelion." True, but have you ever looked very closely at a dandelion, or put it under a microscope? If you have, you have said: "I never imagined there was so much beauty in so unlikely a blossom." Well, in that unlikely word, "booths," I want to show you a "dandelion" of Scripture; but for that we must also get very near to what was actually written. Free translations may do very well at times, but for our present purpose we must be microscopic, even though we may run some risk of being misunderstood.

The word for "booths" is "succoth," and that means "a covering" in the sense of "*shelter.*" Look at those Cherubim, covering with their overshadowing wings the Mercy-seat: They are, in a figure, covering, shielding or "*succothing*" the Throne of God, and profound are the truths that this very attitude teaches. When the hen clucks to her brood, and they run for shelter to her wing, she is "*succothing*" the little chicks; and when Israel took their first step out of the hard bondage of Egypt, they went in just that same way, "from Rameses to Succoth." Rameses, that treasure-city of Egypt that they had been building under the lash of the task-master, they now leave *to* Egypt. They leave Egypt's treasures to Egypt, for her heart is set on them, but Israel's treasure is elsewhere, and they take their place under the sheltering wing of Jehovah, as this very word "succoth" or "booths" tells. Henceforth they must put their trust in the shadow of His wings: Egypt's treasure is in her wealth, Israel's treasure is in His sheltering love, or "Succoth"; that is they move from Rameses to Succoth.

But I now go to the trees of which these booths were to be made, and my conviction is that we shall find in them

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

something so profound that it shall evidence God to be the only possible Author of the book! For here (unless I greatly err) we shall find first, the protecting care of *the one* true God—God in His essential *unity.* Then, secondly, the specific line in which each of the *three Persons* of the holy Trinity shield (or succoth) the redeemed people. If truth so profound can actually be taught by trees—will not that be worthy of God? I must ask your help, both in attention and patience; for what I have now to tell is quite new to myself, and may therefore be somewhat crudely expressed, but it has given me to rejoice with thanksgiving, and I want to share that joy with you.

First then, we read "boughs of goodly trees," and again I say, that may do very well for a free rendering, nor would I presume to alter it, but it hides entirely the deeper truth that I believe to be intended. The word for boughs, is, as in the margin of our Bibles, "fruit," as it is always rendered elsewhere. Of course the fruit of a tree that would cover, could not be oranges, nuts, or apples, but must be "boughs". I fully recognize that. But, I also recognize that the word "fruit" is substituted for "bough" for a divine purpose. There are many Hebrew words that can mean nothing but "bough," why then were all those put aside and one selected that *does not mean* "bough" *at all*? Surely there must have been a worthy—a divine reason, and I believe it to be in this: "Fruit" is the *spontaneous outcome of the very nature.* It is not a human hand that attaches fruit to trees, *that* comes out from the tree itself. But leave that for a moment, and look at the word "goodly," which is rendered again and again by "glory." I could give you text after text to confirm this, but it must suffice to look at Psa. xc:16: "and thy *glory* unto their children." The basal idea in the word is "majesty," "dignity," and so "glory." As the "Glory" is a term expressive of the highest excellencies of God being revealed; and as the "fruit" that sheltered Israel sprang from those trees of glory, so from the Heart of God sprang all the Love, Power, and Wisdom expressed in our eternal salvation and protection. According to their very nature the goodly trees brought forth this fruit, so according to His very nature (I

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

speak reverently) salvation and preservation comes to us men. Who besought God to give His Son to the death of the Cross? Was not that the "Fruit" of the God of glory? And is not that our Succoth? So the Psalmist: "How precious are thy thoughts unto me, O God, how great is the sum of them." Thoughts come from the heart, and it is by those precious thoughts from His Heart that His shelter has been over each one of us. Here then in the very Heart of God—the Highest, Mightiest—we find the Source of all goodness. Every step of our way Homeward, from the very beginning to the very end is the "fruit" that comes from His Heart; that fruit shelters, covers,—or to coin a word—"succoths" us.

(To be continued)

He That Overcometh

Our Lord would arouse us to the work of overcoming all foes and difficulties, by giving an exceeding great and precious promise, in immediate connection with the fullest glimpse we get of the coming glory. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; and the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write; for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. xxi:4-7).

This is written towards the close of His Revelation, but at the outset of His last inspired communications, we find a series of ascending and blessed assurances to the overcomer.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. . . . He that overcometh shall not be hurt of the second death. . . . To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. . . . He that overcometh, and keepeth my works unto the end, to him will I give power over the nations . . . and he shall

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

rule them with a rod of iron. . . . He that overcometh, the same shall be clothed in white raiment. . . . Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. . . . To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne (Rev. ii:7, 11, 17, 26; iii:5, 12, 21).

Let the Christian, therefore, expect conflicts all the way. His life is not to be the soft and sentimental poetry, it is represented to be by popular writers, sipping syllabub, resting on roses, fanned by gentle gales. It is a race, needing the straining of every muscle, the tension of every nerve; a battle, requiring the whole armor of God. There is more truth in an old hymn of Watts than in a whole volume of modern theology.

Must I be carried to the skies,
On flowery beds of ease!
While others fought to win the prize,
And sailed through bloody seas?

Sure I must fight, if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy Word.

The enemies we encounter may be classified, according to that Word, in three great divisions—the world, the flesh, and the devil. The believer might as well face the first of these with the Word in his hand, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God" (Jas. iv:4). There is no getting around that, nor around the positive statement, "If any man love the world, the love of the Father is not in him" (1 John ii:15). How then is he to overcome the world? "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John xvi:33). Keep your eye upon Christ, the overcomer of the world.

The flesh is a mean, miserable thing, even in a believer, and in none more than in those who boast that they have got rid of it. But "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin [margin, by a sacrifice for

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sin], condemned sin in the flesh; that the righteousness of the law [which is love] might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii:3, 4). Seeing then that God's sentence of righteous condemnation has been executed upon sin in the flesh, in the person of our divine substitute, we are not to walk after the flesh, but to keep our eye upon Christ. "They that are Christ's HAVE crucified the flesh with the affections and lusts. If we live by the Spirit, by the Spirit also let us walk" (Gal. v:24, 25). Ah! here is the secret of victory. Follow the leadings of the Spirit; heed the directions of the Spirit; and the flesh will be, not exterminated, but overcome.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter v:8). He has deceived men into thinking and speaking of him as a grotesque and hideous monster, half human and half beast, with hoofs and tail, but "Satan himself is transformed into an angel of light" (2 Cor. xi:14); and let us not forget it. He had the infinite and impudent audacity to tempt the Lord Jesus Christ, with the threefold artifice by which he successfully assailed our first parents, (Gen. iii:6); and with the threefold delusions he still practices (1 John ii:16); but the Lord saw him fall as the lightning from heaven (Luke x:19); and overcame him (Luke xi:22); and, when lifted upon the cross, judged him (John xii:31); and through death vanquished him (Heb. ii:14). So the believer can fight on, remembering that "the God of peace shall bruise Satan under your feet shortly" (Rom. xvi:20).

Then comes the word of cheer to the warrior and overcomer. He "shall inherit all things," or rather, "these things," the tearless joy, the deathless immortality, the sorrowless existence, the painless dwelling in the presence of God forever. Even now it can be said to the believer, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii:21-23). But what will it be, when we enter the bright and beautiful home of rest, and sinlessness, and gladness, and glory, to stay there through the eternal years.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

But this is not all, for "I will be his God." The Lord Jesus Christ shows us the meaning of our relationship, when He said to Mary on the morning of His resurrection, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John xx: 17). Since that time it can be written to real believers, ignorant as they may be of many things, "Ye have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba, Father" (Rom. viii:15). God Himself declares of those who separate themselves unto Him, and touch not the unclean thing, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi:18).

This is not all, for "he shall be my son." To as many as receive His Son He gives the right, privilege, authority "to become the sons of God, even to them that believe on His name: which was born, not of blood, nor the will of the flesh, nor the will of man, but of God" (John i:12, 13). "Ye are the children of God by faith in Christ Jesus" (Gal. iii:26). Blessed be His name for the simplicity of the word, that tells us how we become the children of God, for "whosoever believeth that Jesus is the Christ, is born of God" (1 John v:i). Do you believe that Jesus is the Christ? If you do, are you born of God? Stop and think. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and we are; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope on Him purifieth himself, even as He is pure" (1 John iii:1-3). God had one Son, and He determined to have many sons, whom "He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren" (Rom. viii:29), reflecting His glory through eternity and in all the universe. Every one that has this hope of being like Him must love His appearing, and purify himself for that great day.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Reliable Russian News

We have received the following Russian news:

The Christians are severely tested in consequence of systematical persecution because of their faith. A large part of them fall into despair. Everywhere one sees the picture of depression, fear, hopelessness. One must be a supernatural hero to stand against the beastly pressure of atheism. The multitudes of believers as a whole are naturally not vigorous enough to resist, but single persons, truly saints, show an unusual amount of unselfishness and bravery.

It is astonishing how on the verge of losing faith some believers suddenly acquire firmness. It is told that one of the many workers of the Evangelical Christians, who had the reputation of a very shrewd and readily yielding man, after having been many times called up for examination before the secret police, "Tcheka," and enduring much discomfort, he finally declared to the Tcheka: "Look here, stop this ridiculing me, with summonings and persecutions; arrest me at last!" He received the cynical reply: "We know best when you are to be arrested."

To many preachers the authorities say: "We are preparing you warm quarters on the Solovkis (the Solovezki monastery on an island in the White Sea, now the severest place of banishment).

Of the abolishment of church service one can obtain an idea from the following: in Moscow, for instance, with something like eighteen Evangelical churches of different denominations, the authorities have recently closed on different pretexts about fifteen.

The Christian press is practically being abolished. The Christian papers are not stopped officially, but gradually exterminated under the pretext of lack of paper, or through the printers being compelled to stop working, and so on.

The vexed congregations sent deputations to the headquarters of the central authorities, with innumerable proofs of the continuous and universal persecution of the Christians in Russia because of their faith. The central authorities

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

merely responded: "What nonsense! It is impossible! We have the law permitting freedom of confession." But everything remained as it was.

The terrorized youths are absent from the meetings of believers, at least in the central towns, and the reason for this is that when Christian faith is openly confessed they are deprived of labor and of the indispensable bread-card.

Before the elections of Soviet representatives even elder brothers are absent from church. Those openly working for Christianity are deprived of the right to vote. There would be no trouble if the believers would cease mixing in politics, but such "useless people" who do not take part in politics are deprived of their bread-card. With the general economical collapse that means famine for the "useless citizens" and their families. Conferences of Christians are not forbidden, but are made practically impossible to organize. Someone ventured to ask permission from the Soviet authorities to organize a Christian meeting. The authorities said, "Yes, but you must give us the list of Christians who will take part." Naturally the brethren preferred to resign from the plan of holding conferences for fear that the list of partakers would be used to designate the more active brethren "useless people" and condemned to hunger.

There has been announced a five-year period, "*pjatiletka*," during which the Socialist principles are to be realized in practice; among other principles is given the annihilation of faith in God, and the extermination of the Christians.

If many active Christians, tired out in the struggle, seem to be depressed, perhaps only temporarily, outsiders have great interest in Christian meetings, and the places of worship are well filled; the people look up to God.

Newly converted believers are received in large numbers, but, sad to relate, many leave the congregations; hundreds of entries and hundreds of backsliders, so that the congregations do not increase.

But the real heroes of Christianity are the women; in many cases they replace the brethren to great advantage.

Naturally there are many Christian heroes, and to narrate

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

of their deeds would be instructive, but it is better for the time being not to mention any names.

Brother Theofilus writes to us: "On the title of the magazine 'Faithfulness' there is the symbolical reproduction of a storming sea, a feeble boat, the people in it hanging to a chain and a strong anchor fastened on faithfulness, in order to keep their spiritual lives in steadfastness, crowned with the glory of conquerors. Of such a struggle in Russia I want to say some words."

In 1926 a well known atheist, Tutchkoff, said: "The most formidable enemies of the Soviet power are—the Evangelical Christians, Baptists, etc.; they preach of a Christ that never has been, as well as of a God, and thereby lead the people to slavery. . . . Not much time remains —we shall annihilate you, branches, roots and all; if there exists a devil, we are with him!"

I remember another case. It was after a very blessed meeting from which the communists had fled. The next day they came to me and one of them said: *"We shall not rest until we are immersed to the breast in your Christian blood! ! !"*

Antichrist is beginning his work against us.

I shall give facts that are actually true.

The foundations of family life are being mercilessly trodden down. I was at a preacher's; he and his wife are white-haired, and two daughters lamented unconsoled, for the communists had insulted them. This wronged preacher was put out from his home, hungry and destitute and with the daughters sick. They asked me for help and I gave them my three last rubles, and both the parents and the daughters began to weep.

The president of an executive committee wrote an official note with seal and three signatures commanding that the wife should leave her husband and come to them; then you shall have everything in plenty; otherwise neither you nor your husband will have the possibilities for life, as he spreads religious intoxication.

In the town, M., a young couple led a Christian life; after being accused of having influenced the crowd he was taken,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

sentenced guilty and banished to an unknown place; the children were taken to a children's home owned by the state and the wife had to go to the despots in order to keep alive.

From all platforms is heard a clamor to destroy family life.

The young people are attracted by the atheists. Youngsters are given great rights. These "presidents" and "chiefs" threaten people living in families; these immoralized "controllers" intrude into the families without any shame, make investigations as to religious feelings, the relation of parents towards the children, and so on.

In the town of A., two believers accompanied a sister home after a religious meeting, fearing that she would be robbed. In the middle of the street were two "Komsomolzi" who started to drag the sister. The brothers defended her, and one of them was killed by the attackers. Legal proceedings were started, but the court of law refused to deal with the case, stating that it competed with the party's courts of law. The citizens of the town became indignant and demanded justice. The judges finally issued their sentence. They reproached the "Komsomolzi" and urged them to be more careful with arms in the future.

Children up to eighteen years are forbidden to assist at church service. This is rigorously controlled. Now even home prayers are interrupted.

In spring 1929 in .... the Tcheka called up several children and tortured them regarding home prayers, singing of hymns, reading of the Bible and influence upon surroundings. The screams of the children during the torture were terrific. One of the children lost his mind. When the poor little fellow came home he no longer recognized his family. Also at other places children were submitted to such torments and sent home in terrified state.

Love grows cold in many hearts. Numberless believers are in mortal terror. Evangelical heroes there are few, not many are courageous enough to educate their children in the Word of the Lord.

Among the believers of all denominations there are cases of betrayal of each other. There have even been traitors

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

amidst those people whom I knew personally; among them (it is hard to say it!) are even such at whose feet I have been sitting. As a result of this treason there are old and young being tormented in prisons. One of our brethren put his hand around me and with tears in his eyes said: "What is to be done? I fear some of our own people more than the communists." There have been cases of repentance; a Christian worker tells another: "Leave quickly; today the 'Tcheka' is coming to arrest you. I must warn you. I am secretly in service—otherwise there would be no possibility of living."

But not only sorrows are to be reported—there would be much to tell about heroes of the faith, and God's omnipotence is becoming more and more manifest. But about this another time.

Let every reader join us in daily prayer for our persecuted brethren in Russia. We are sure it will be true now "When the Enemy comes in like a flood the Spirit of the Lord will lift up a standard against him."

Current Events

In the Light of the Bible

The Religious World in Protest against Sovietism. The new outbreak in Russia against all religions is stirring Europe and America. The program of Atheism to end all religious worship seems to be carried out on a larger scale than ever before throughout Russia. Church buildings are confiscated and used for clubs and other institutions. It is pathetic to hear that in Russia Catholics, Greek-Christians, the different Protestant denominations, the Jews and even the Mohammedans have united into a league of defense. The Jew is to help the Christian, the Christian the Jew, the Catholic the Protestant, the Protestant the Catholic, and so the Mohammedan.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Great Britain has been swept by a wave of indignation, and millions have protested against the recognition of this atheistic government.

An appeal was sent to President Hoover by the American Committee of religious rights to withhold recognition of the Soviet government until the religious persecution ceases.

The Lutheran World Convention called a day for prayer in behalf of the churches in Russia. Similar actions were proposed by Pope Pius XI, the Archbishops of Canterbury and York in England, Bishop Manning in New York and the Chief Rabbi of London. The American Jewish Congress also denounced the unspeakable repressions of all religions in Soviet Russia, and pledges the strongest cooperation with other faiths to put an end to it. The New York State Assembly in Albany adopted resolutions of sympathy for the Christians in Russia.

On the other hand we read of the American Soviets, whose quarters are in Union Square, New York City, the following:

> Meanwhile, the Communist party from its headquarters in Union Square, issued a statement denying the accuracy of reports of religious persecutions emanating from Russia and declaring the stories were propaganda inspired by the fear of the capitalistic world of the rapid strides Soviet Russia is making in communistic production.
>
> Preparations also were being made by the Communists, members of radical unions and friends of the Soviet union, to hold a mass-meeting on March 16, the day designated by Bishop Manning for united prayer for Russian Christians. The place for holding the Soviet meeting of protest against the Christian appeal has not been decided upon, but it was announced that one of the principal speakers would be William Montgomery Brown, former Episcopal bishop of Arkansas, who was excommunicated by the house of bishops for heresy.
>
> Friendship of Soviet union said their proposed meeting was backed by the Needle Trades' Industrial Union, the National Textile Workers' Union, the Independent Shoe Workers' Union, the Hotel, Restaurant and Cafeteria Workers' Union, the Building Maintenance Workers' Union, the Trade Union Unity League, the Communist party, the International Labor Defense, the Workers' International Relief and The Labor Sports Union; all of these organizations are left wing groups.

How will all this end? All is preparing for a tremendous conflict between darkness and light, faith and unbelief, Christ and Satan. The enmity of the seed of the woman and the seed of the serpent is becoming more marked. The society for the advancement of Atheism in America

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

is increasing in their nation-wide activities. Modernism, so near akin to Atheism, also increases. The truth is that the modernistic effort of discrediting the Bible, denying the supernatural, the Deity of Christ, is nothing but a way preparer for Atheism and Anarchy. One trembles for the next generation, and all true believers pray that soon He may come back to earth again who will end forever all the turmoil, the unbelief, Atheism, Modernism and all other unrighteousness.

Is the London Conference a Failure? Though weeks of discussions in London over the proposed naval cut have come and gone, as far as we can see, nothing of importance has been accomplished. France is blamed for the failure. She fears another war and is reluctant to reduce her naval program. Her submarines France would not yield at all and opposed certain suggestions. The delegates themselves have pronounced the situation as next to hopeless. Our own American delegation spent the $200,000 appropriated for their use and are now waiting for more.

The enthusiasm of the modernistic religious press has died down. It becomes clear that the outlawry of war may look well on paper, but after all it is only a dream. However some day one will appear who will bring a false peace and with it seemingly wars will be stopped. That one is the rider upon the white horse in Revelation vi:1-2. It will be the false Christ.

The Universal Unemployment Disaster. Unemployment stalks today throughout the world. Millions of unemployed men and women are in dire straits in Great Britain; the distress is even greater in Germany; France, Spain and other countries all have their many thousands of unemployed.

It is getting worse in the United States. The number of the unemployed is given to be between four and five million. Professor B. M. Squires, speaking at the unemployment conference in Chicago recently, said that last year one industry employing 40,000 hands turned away 250,000 persons seeking work at the gate. There were five million

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

applications at the gate of Illinois industries; ten people seeking every single job. The building activities have dropped in many large cities. For instance in Chicago the building permits per month amounted to $20,000,000; during January, 1930, they dropped down to about $6,000,000. It is so in nearly all the big cities. When things are bad in the building industry, general conditions are bad. On account of this unemployment situation the red, anarchistic propaganda against capitalism increases, evidenced by the attacks made upon official buildings in some of our larger cities, including New York, Chicago and Cleveland. Unless relief comes soon we shall face a dreadful situation.

What Does It Mean? We are living in a land boasting of being the world's great leader. Certain preachers, who study more the politics of the world than their Bibles, seem to see nothing but a rosy future. For them the world at large and the United States in particular is getting better and better all the time. They are sadly blind and blinded to the real existing conditions which prevail today and which correspond with what the infallible Word of God long ago predicted.

This country is filled with an ever increasing lawlessness. Within a few months the increasing forces of the atheistic reds have made themselves felt in an astonishing way. In New York City there were riots in which even children took part, biting and scratching the policemen. Several such riots happened within a few weeks. One of the rioters, an unknown young red, was killed. When he was buried 12,000 persons marched behind his coffin as sympathizers. Similar riots occurred in Cleveland when one thousand reds tried to storm an official building. Then followed a similar riot in the city of Philadelphia.

Lawlessness, law defiance, sweeps over this land. It is not confined to the communists. Millions are dissatisfied with the prohibition legislation and millions are disgusted with the lawbreakers in the higher circles.

The moral conditions are even worse. The increase in divorces is alarming. The increasing dissolution of home

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

life, the rapid disappearing of the American home is another evil. The lust for pleasure was never so pronounced as it is today. The showhouses, especially many of the moving picture houses, cater to the lowest passions. Children are brought up in this vile atmosphere. And the cigarette smoking females, young girls, young married women, older women, grandmothers—all indulging in the abominable habit and becoming slaves to it! One of the most disgusting products of the twentieth century is the cigarette smoking female.

All forms of crime flourish. Banditry is on the increase. Murder and suicides keeping step with other crimes. Yet the world is getting better! In the midst of all the religious-political-modernistic-infidel reformers, who are blinded by the theory of evolution and who have rejected God's power unto salvation, the Gospel of Christ!

What does it mean? It means that an awful storm is gathering over this land of ours, and when it breaks it will fill the pages of history with a catastrophe which is unimaginable and indescribable.

Is there no escape? Yes, there is. It is a return to God and to His Word. It is a restored faith in the Word of God and true repentance. But will it come?

Revolution in Religious Views During the Past Fifty Years. A writer in the *New York Herald Tribune* described the changed religious conditions recently in a series of articles. The writer pictured an imaginary visitor from the 80's and what he would find in New York's religious life of today. We quote from the article.

"He would be entitled to some astonishment at the sky-scraper churches and at the built-in churches in great apartment houses. The scores of so-called hotel cults would be a novelty. It would interest a New Yorker, suddenly transplanted from that time to visit the hotels on a Sunday and find the green room, and the blue room, the south ballroom, or north ballroom occupied by groups eagerly studying the blended doctrines of Buddhism, Zoroastrianism and Christianity, or hanging on the words of turbaned

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

prophets of India, or receiving the messages of strange polytheistic religions, whose gods are rays, waves, vibrations and electrons.

"Sunday would be a sad experience to him. It would be hard to get over the shock of seeing tens of thousands at the ball games, picture theatres and country clubs, or touring in automobiles. . . . The number of empty pews might be alarming, but his guide would tell the visitor from the past that the churches were doing pretty well; that the official statistics gave them a membership of sixty million. The guest from the 80's would also learn that millions of the stay-at-homes were reached more or less effectively, through the air,—by the twist of the knob.

"A visit to the churches would show little change in the services, but many of the sermons might find him a little dizzy. As a child of the orthodox 80's he would find himself happy in the Fundamentalist churches, but he would find that they are in the minority in New York. In his day Protestantism was Fundamentalist through and through, with the exception of the Unitarians and a few preachers in other denominations, who were considered very dangerous men. The very names of Darwin, Huxley, Ingersoll, Voltaire and Tom Paine smelled of sulphur in his day. Today he would find their doctrines conservative beside the beliefs of preachers in good standing in the leading denominations. The agnostics and infidels and rationalists of a half a century ago could step into scores of pulpits and their once startling ideas would strike the yawning congregation of today as humdrum truism."

All this is only too true. The Editor has lived nearly fifty years in New York City and he can bear witness to all this. But one more significant paragraph we quote.

"The arrest of a flock of students from the Union Theological Seminary for picketing in the recent dressmakers' strike might cause the visitor to make inquiries, and he would find that there was a definite trend among students for the ministry and young clergymen toward making the church a sociological institution: that many of them were getting their doctrines from the writings of social reformers, from

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the British Labor Party and from *Soviet teaching* rather than from books of theology. He would learn that the intellectual leaders among the young clergy criticized the church as a reactionary middle class institution: that they regarded the ideas of the saving of souls and of the reward in the hereafter as relics of days of unenlightenment, and that it was their program to direct the energy and devotion and emotional enthusiasm of religious men and women toward the solution of the industrial, social and racial problems of the present day. He would find young clergymen here and there engaged in such enterprises as organizing strikes or inducing the white members of the parish to mingle socially at dances and card parties with their Negro coreligionists." (What an abomination!—Ed.)

All this is true. These things are going on today, emanating from the different hotbeds of American Modernism, the theological and academic institutions of this brazen infidelity.

Bishop Manning is Right. We could not possibly endorse everything Bishop Manning, the head of the Diocese of New York says, but we certainly believe in the following statements which came recently from his lips.

"I believe we are facing today one of the greatest crises in Christian History. The Russian warfare against God is not confined to that land: its influence is being felt throughout the world. It will not do to say that, while we are rich and comfortable, the religious persecution in Russia is no concern of ours. But while we protest we must remember that we ourselves are not without guilt in this matter. This situation in Russia would not exist, if we, and all who believe in Christ, had been truer to our faith in Him and brought the world more fully under His power."

How true it is that the greatest crisis has come upon us! It is the crisis which the Holy Spirit predicted nineteen hundred years ago when He testified as to the end of the age in which we live. He has warned us of the perilous times, of the days of apostasy, the falling away, the coming of the lawless one, the Antichrist who denies the Father and the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Son, the increase of unrighteousness and lawlessness. These days are here. For the world and the nominal world-church dark days are ahead, days of viciousness, days of blood and tears. The true Church, the wise virgins waiting for the bridegroom with trimmed and burning lamps, faces the long promised glory.

What Has Happened in New York City. What we record in this paragraph are most sinister facts.

For several months the children under the Communistic-Red-Soviet training in New York City made public demonstrations, carrying inflammatory banners and parading. They attacked the police. Girls scratched and bit policemen, spat at them and used vile language. We admired the patience of these officers of the law. They dealt leniently with them and arrested only a few of the most obnoxious.

Then came the sixth day of March on which a great Red demonstration was scheduled. Thousands of Reds with thousands more of the curious gathered in Union Square. All seemed to be orderly and there was no infringement on free speech. But finally a riot was started and it was the duty of the police to interfere. One policeman was almost murdered and had to be carried with a fractured skull to a hospital, where he has lingered between life and death. The atheistic, God and Man defying leaders were arrested. All righteously minded citizens approved of Police Commissioner's Grover Whalen's way of handling the serious and dangerous situation. So did the American Federation of Labor which has no sympathy with the Red Communistic agitations.

What happened next? The Socialists and certain men and women who call themselves American Citizens charged Mr. Grover A. Whalen with using high-handed, unwarranted and illegal methods in dealing with the Communists on March the sixth when force was used in quelling a riot. Among these sympathizers appears prominently the name of *Dr. Henry Sloane Coffin, the President of that hotbed of American Modernism, Union Theological (?) Seminary in New York.* Enough said!

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Then followed March sixteenth, the day appointed for prayer for the believers in Russia. Thousands of Christians and Jews gathered in churches and synagogues. In the afternoon the first great anti-religion demonstration was held in the United States. Twelve thousand persons gathered in the Bronx Coliseum. The meeting was held under the auspices of the Friends of the Soviet Union. Among these friends are numerous modernists, these despicable wolves in sheep's clothing.

During four hours of oratory by twelve persons (including a negro) preaching the Communistic creed as "apostles," the crowd booed, every mention of religion and of those American leaders of Catholicism, Protestantism and Judaism—Cardinal Hayes, Bishop William T. Manning and Rabbi Stephen Wise.

Worse than that. In another meeting that infidel professor of Smith College(!), by name of Barnes, said what must have made the devil blush. We almost shrink from penning the awful words, but here they are:

"Communism is the great secular religion with Marx in the place of Jehovah, Lenin in the place of Jesus, Trotsky in the place of St. Paul and Stalin in the place of St. Peter."

Surely the Beast of Antichrist is showing its teeth. As we have said for years and years, dark days are ahead for this country and for the whole world. The shadow of the great tribulation is lengthening.

Notes on Prophecy and the Jews

The Chaldee paraphrases of the Pentateuch, of great antiquity, have much to say of the *Word* of God, by which they understand a Person. This Word fully corresponds to the Word (*Logos*) as mentioned by divine revelation in the first chapter of the Gospel of John. The ancient Jews had a great deal of light in this respect. The following statements taken from the Targumim or paraphrases will interest our readers.

They ascribe the creation of the world to the Word.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Word they declare is the same person as the Angel of the Lord.

It was the Word which saved Noah in the time of the flood and which made a covenant with him.

They say Abraham believed in the Word, which was counted to him for righteousness. The Word commanded Abraham to sacrifice and gave to him the promises. The Word redeemed Israel out of Egypt; against the Word Israel murmured. It is the Word whose presence was in the tabernacle. By the Word God looks upon His people. The Word met Balaam and opened his eyes. The Word was in the pillar which guided Israel. The Word spake out of the fire at Horeb. Moses was the mediator between the Word and the people. Many other interesting passages could be added. For instance, the Jerusalem paraphrase declares, it was the Word which appeared to Abraham at the tent door and the Word rained fire from the Lord upon Sodom. Abraham, according to the same paraphrase, said when Isaac asked concerning the sacrifice, "The Word of the Lord will prepare a sacrifice." The Word sent fiery serpents and it was the Word which healed them. Scores of similar statements could be quoted. From this we learn that the ancient Hebrews had the correct view as to the Messiah being Jehovah—the eternal Word.

✠

"I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive" (John v:43). These words of our Lord have found fulfillment in the past history of the Jews and they are yet to be fulfilled when the false Christ, the Antichrist, shall appear. Ever since the Jewish people rejected the true Christ, false Christs have appeared. The claims of these imposters have been largely believed and each had a good sized following. We mention some of these false Messiahs. Before the destruction of Jerusalem a number of Messiahs appeared, promising deliverance from the Roman yoke. One of them was Theudas, who claimed to be a prophet. He urged the people to follow him with their belongings to Jordan, which he would divide for them. He secured about

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

400 followers (Acts v). He was beheaded and his followers perished. Another, an Egyptian, gathered about 30,000 people. He summoned them to the Mount of Olives, promising them that the walls of Jerusalem would fall at his command and he and his followers would enter the city. Felix sent his soldiers to disperse the crowds, of whom many were killed (See Acts xxi:38). After the destruction of Jerusalem a great political-Messianic movement arose. Its leader was *Bar-Cochva* (the son of a star). The great Rabbi Akiba hailed him as the Messiah-King and applied Num. xxiv:17 to him. He carried the greater part of the nation with him and stirred up a war against Rome. It ended in defeat. He met death at the walls of Bethar. Untold miseries came upon those who survived. The Jews call him now *Bar-Coziva*, the son of a lie.

The Talmud predicted that in 440 A. D. the Messiah should come. About that time an imposter arose in Crete. He called himself Moses and promised his many followers that, like Moses, he would divide the sea for them and lead them back to Palestine. He appointed a certain day, but failed to keep his promise. Scores of Messiahs appeared at different times and in different centuries. At the time of the Crusades many sprang up. Some of these were Persian Jews and led their followers against the Mohammedan forces only to find an end in defeat and misery. Then there was Abraham Abrilafia, who appeared in Sicily in 1240 and headed another Messianic movement. Every century had a number of these pretenders. In 1502 Aster Lemmlein appeared. He was a German Jew and claimed to be the forerunner of Messiah. He announced that the true Messiah would come if the Jews repented, and that all would be brought back in a pillar of cloud to Palestine. Then there came two others, Reubeni and Solomon Molko. During the past twenty-five years many false Christs arose among the Jews. We name only the leading ones: Shabbethai Zebi, in 1655; Abraham Cordoso, 1630-1706; Jacob Frank, 1755; Moses Luzzatto and others.

There shall arise false Christs, our Lord had predicted, and so it has been ever since He was rejected by His own.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

There is still one more false Messiah to come. It is the one of whom our Lord spoke, the one who comes in his own name. And after he is here, the true Christ will come the second time, crowned with many crowns. Israel's remnant will hail Him then and bow in worship before Him.

✠

Passing through the largest Ghetto of the world, the great East Side of New York City, with a friend, we noticed at a street corner a number of old and poorly clad women shivering in the raw wind. At one glance it was seen that they did not belong to the semitic race, but had a rather Hibernian cast of countenance, and some were undoubtedly German, all *Gojim* (Gentiles), as one would say in the great Yiddish dialect. We heard of different persons that these women infested that special corner for years, and indeed we had seen them there for many years—in the hottest summer and in the most bitter cold winter. A policeman on the corner was asked, and he answered, some were scrubwomen and others "firelighters." We had to explain this term which is not unfamiliar to us, to our friend, so as to make it plain what a "firelighter" is.

The neighborhood is inhabited by a large number of orthodox Jews who follow very strictly the observance of the law and tradition of the elders. In the law it is written concerning the Sabbath day: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whoever doeth work therein shall be put to death. Ye shall *not kindle* a fire throughout your habitations upon the Sabbath day." In Numbers we read: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron and unto all the congregation. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones outside of the camp. They stoned him and he died" (Num. xv:32-36). The man gathered sticks undoubtedly intending to make a fire, and even for that he was stoned to death. Orthodox Jews desiring to be right-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

eous by the law and under the law are very anxious to keep even the smallest commandment, and none of them would think of kindling a fire on the Sabbath day. But the winter is cold and they must prepare something to eat. Fire is a necessity, but the law forbids it; what can be done? They call in a "firelighter," one of these women, or some Gentile boy, and on Friday evening they light the fires and the candles for the righteous, orthodox Jew. Likewise on the Sabbath day the orthodox Jew does not do any work whatever. In going to the synagogue on Sabbath morning he would not think of carrying his own prayer book and prayer mantle, for that would be work. He takes a small boy along who is under twelve years of age, and according to Jewish ideas not responsible, and he carries the book. Often we have offered a Hebrew tract to an orthodox Jew on Saturday, but shrugging his shoulders he excused himself, for it is "*Shabbas*" (Sabbath).

The "firelighters" in New York's Ghetto remind us of a certain class of Christians who do not realize that they are not under the law but *under grace*. And because on account of this they think the true Sabbath as it is commanded in the law must be kept on Saturday. Now if their belief is correct, if a Sabbath is now to be kept, and if this Sabbath is the seventh day—Saturday commanded in the law—and if this commandment is still in force for all believers in Christ Jesus, why then do these people not keep the Sabbath day in precisely the way as it is demanded in the law of Moses? If so strict in regard to the day, why not just as strict in regard to the details? The God who said, "Keep the Sabbath day holy," has said likewise, "Ye shall kindle no fire on the Sabbath day." Every one who places himself as a believer under the law and keeps Sabbath on Saturday, must fulfil all which is spoken concerning the Sabbath, and kindling a fire is a deadly sin. Every one who does not keep this law and kindles a fire ought to be stoned. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii:10).

✠

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

In his Explanatory Notes upon the New Testament, published at Bristol in 1754, John Wesley, founder of Methodism, remarks upon the Man of Sin mentioned in 2 Thess. ii:3: "The Man of Sin, the Son of perdition, eminently so called, is not come yet." And upon the beast with two horns mentioned in Revelation xiii, Mr. Wesley remarks:

"He is not yet come, though he cannot be far off. *He will deceive them that dwell on the earth by the wonders which it is given him to do—saying to them that dwell on the earth that they should make an image to the wild beast—and he will cause that as many as will not worship the image of the wild beast, shall be killed.* The image will be like that of Nebuchadnezzar, whether of gold, silver or stone. The original image will be set up where the beast himself shall appoint. But abundance of copies will be taken, which may be carried into all parts, like those of Diana of Ephesus. As many as will not worship it, when it is required of them, as it will be of all that buy or sell, shall be killed. It is anti-christ, who sheds the blood of others. It seems his last and *most cruel persecution is yet to come.*"

It is too bad that the Methodist denomination has so very little use for the teaching of prophecy. Both John and Charles Wesley had much light on the premillennial coming of our Lord. If they were living in these days they would surely repudiate the higher criticism so prevalent and preach the blessed Hope.

✠

The Soviet government has recently ordered the destruction of the following books found in all the libraries of Russia; all works of Kant, Plato, Spencer, Carlyle, the Koran, the Talmud and all evangelical books. This order was given through the endeavors of Madam Krupskaya, the sister of Lenin. It is evident that the war on religions will be extended to the wholesale destruction of all religious literature, Jewish, Christian and Mohammedan. It is to be hoped that the wonderful manuscripts of the great library in Leningrad, once known as the Imperial library of St. Petersburg will not suffer this fate. There is found the costly Codex Siniaticus, that wonderful early copy of the Holy Scriptures. Through the courtesy of the librarian in 1894 the editor of "Our Hope," when he visited Russia, had the privilege of examining this great manuscript as well as others.

✠

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The sum of $4,000,000 was appropriated from the $30,000,000 capital assets of the Julius Rosenwald Fund during 1929, according to a statement issued recently by Edwin R. Embree, president. One-tenth of the year's expenditures was used for the establishment of 553 negro school units, bringing the total of Rosenwald schools to 4,729, in 818 counties of fourteen Southern states. This year's appropriation went toward the establishment of schools and libraries, philanthropic and research activities of a number of national committees and medical clinics.

This is not the only Jewish interest in Gentile education and charities. There are many others, though not on as large a scale as the Rosenwald foundation.

✠

The prophet Jeremiah, the sorrowful, weeping prophet, had in the midst of the ruin and apostasy of Jerusalem, which burdened his heart, a sweet sleep. "Upon this I awaked, and beheld; my sleep was sweet unto me" (Jerem. xxxi:26). No wonder he rested in peace, for he had heard words and seen visions which contained the precious comfort for the land of Judah and Jerusalem spoken by the God of Israel. "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel. * * * For there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord save thy people, the remnant of Israel. Behold, I will bring them from the North country, and gather them from the coasts of the earth, with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither" (Jerem. xxxi:1-8). These are a few of the divine promises and assurances which Jeremiah heard. Believing on and resting in the Words of the Lord, he enjoyed peace, sweet sleep, in the midst of all the trouble about him, a few hours before he was cast into a *dungeon* for his faithful witness and call

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to repentance. But while in prison even greater and more precious Words were spoken by the Lord to His servant. He bought the field of Hananeel while in prison, and the evidences of the purchase were put into an earthen vessel. "For thus saith the Lord of hosts, the God of Israel; houses and fields and vineyards shall be possessed again in this land" (xxxii:15). And after his wonderful prison prayer (xxxii:17-25) the Lord said to him: "Behold, I am the Lord, the God of all flesh; is there anything too hard for me?" And later, "Call unto me and I will answer thee great and mighty things, which thou knowest not" (xxxiii: 3). And thus even when he was cast into a darker dungeon where he sunk into mire (Jer. xxxviii:6) he could rest, for God had spoken to him and he knew the final outcome through the Word of God. Not alone is Israel's glorious future assured, and with it the blessing of all nations of the earth, but the believer who looks to the Word of prophecy has rest and peace in the midst of confusion, apostasy and the gathering clouds of judgment and wrath. The believer is in the secrets of God and knows His plans and sees by faith the display of His power. Let us use more the lamp which shineth in a dark place, the Word of prophecy.

✠

Question No. 34. How could Peter have been looking for the coming of Christ at any time when the Lord showed him that he would die? (John xxi:18, 19; 2 Pet. i:14). Also Paul speaks of the apostles as "appointed to death" (1 Cor. iv:9). And in 2 Tim. iv:6, he says "the time of my departure is at hand." How could he have been looking for Christ to come at any moment? And Heb. ix:27 says, "It is appointed unto men once to die?"

Certainly if I had a revelation from the Lord that I would die I should know that I would not be one of those who will be "alive and remain" at the coming of the Lord. But if I had no such revelation I should not know that, so would be in the proper normal attitude of the believer—looking for the Lord to come. But even if I had a revelation that I should die, that need not prevent others from looking for the Lord, for I might die at any time.

As to the Apostles being appointed to death, it is not a revelation that they would die, but a deduction of Paul's from the perilous circumstances in which they were. But even so, as they were liable to be killed at any time, that need not defer the Lord's coming. So

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

when Paul said, "The time of my departure is at hand," that might be said by any saint now in similar circumstances without deferring the Lord's coming.

But the words, "It is appointed unto men once to die" are only part of the text. The remainder states what is appointed to those who look for Christ. The whole passage reads, "And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation" (Heb. ix:27, 28).

If Christ was offered to bear my sins the first time He came; then, instead of looking forward to death and judgment after death, I should look for the Lord to come the second time to complete my salvation by taking me to glory. So completely has He put away the sins of all believers by what He did the first time He came, that when He comes the second time it will be "apart from sin"; that is, that nothing remains to be done in regard to our sins; that was taken up and finished the first time He came. So that what is appointed to men and what is appointed to believers are two very different things.

Question No. 35. Please give me the light of Scripture on the resurrection of saints who died before the first advent of Christ?

All that is necessary for salvation, and some things besides, are true of both Old and New Testament saints. The following things are spoken by the Lord of Old Testament saints in Luke xx:35, 36.

1st. They are accounted worthy to have part in the age to come. That is the reign of a thousand years with Christ (Rev. xx:5, 6).

2nd. They will have part in the resurrection from among the dead. Not merely the resurrection of the dead.

3rd. They will neither marry or give in marriage.

4th. They will not die any more.

5th. They are equal to the angels.

6th. They are the children of God.

7th. They are the children of the resurrection.

Consequently "the dead in Christ" (1 Thess. iv·16) includes all saints, whether before or since the first advent.

Religion Instead of Christ

One of the dangerous signs of the times is the almost universal tendency to substitute religion for Christ. It is common even for evangelical and intelligent men to say of such and such a person, "he professed religion"; "he joined the church"; "he was a member of —— church for forty years, and when he died we have good reason to hope that he went to heaven." It really seems as if there was a shrinking from the mention of our Saviour's name, and hence these utterly unscriptural phrases, which mean nothing in God's sight, have come into popular use. Why not say,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"he was a Christian"; or "he confessed Christ"; or "he was a follower of Christ," or "he departed to be with Christ"? Depend upon it, the Lord Jesus Christ is foully dishonored, and serious mischief is done, by the foolish habit into which so many have fallen, of speaking, not about Him, but about something connected with Him.

The word *religion* occurs but four times in the Bible, and in three of these places it is used in a bad sense, while in the fourth it ought to have been translated "piety," or as Bassett renders it in his admirable Commentary on James, "rite-religion," adding, "we have no term in our language to express the original, which refers to the outward circumstance of religious profession, the ceremonial garb in which our faith is vested. These words have been beautifully commented upon by Archbishop Trench, *Synonyms of the New Testament.* The reference is to the externals of religious worship, the *cultus exterior*, the ceremonial, the ritual of worship. The noun and its cognate verb are found in Wisdom xi:16; xiv:16, 18, 27, in connection with idolatry." It is a grave mistake, therefore, to talk so much about religion and so little about Christ; and it is a poor excuse to say that they mean the same thing, for if they mean the same thing, why not say the same thing?

But fatal consequences may ensue from a form of speech, that may appear to many as of very trivial importance. People are accustomed to think of religion instead of Christ, and if it is only a question of religion, they feel free to adopt any that may suit their fancy. The mind-cure operators, the spiritualists, and other such folks are religious, for they believe in God, and the immortality of the soul, and they say their prayers, but they make nothing whatever of Christ for all that. So it has come to pass that believers in Buddhism, and Transcendentalism, and Hegelianism and a lot of other dreamy and unintelligible isms, justly claim that they are religious, and that they ought to be received on an equality with other religionists. Even the Christian religion is of no value, if Christ is left out, and if all that is meant by it is admiration of His example and teachings.

A physician would be a great fool, if he were to march

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

a powerful and perfectly healthy man through the wards of a hospital, and say to the poor, emaciated, and suffering patients, "see that man's vigorous muscles, erect frame, ruddy cheek, and bright eye; and now I ask you to get up and imitate him. You must walk as he does, expand your chest as he does, eat as he does, sleep as he does, lift heavy weights as he does." But the preacher is a greater fool if he tells a sinner, whose heart is deceitful above all things and desperately wicked (Jer. xvii:9), whose mind of the flesh is enmity against God, not subject to the law of God, neither can it be (Rom. viii:7), who is by nature the child of wrath, as are all the rest, and even dead in trespasses and sins (Ephes. ii:1-3), to imitate Christ until he is born again. There is no capacity and no desire to imitate Him, and hence it is folly to preach religion to him; he needs a personal Christ to quicken him into life.

But precisely the same personal Christ the unregenerate must have is the Christ the Christian must keep ever before him, as the object of his contemplation and trust, until he departs to be with Christ, which is far better. His name as Jesus occurs in the small book of the New Testament 973 times; His name as Christ occurs 566 times; and His name as Lord, nearly always applied to Him, occurs 730 times. This in itself is enough to show His indispensable importance both to the saved and the unsaved. God sees nothing, does nothing, apart from Him in creation, providence, redemption, resurrection, intercession, revelation, or dominion; and neither can we get along without Him at a single step of our pilgrim journey. All real Christians will admit this; and why, then drop His name out of their public and private speech?

Multitudes think of Him as establishing a religion, which asserts its superior claims upon the attention of the world in contrast with other religions, or as having invented a machine, called the Church, for the saving of men; and they become so occupied with the religion and the machine as to forget Himself. They are easily led to boast of what the machine has done, and of what it is able to do, not remembering that it can do nothing whatever without the animating, energizing,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

personal Holy Spirit, who came to testify of a personal Christ, and who withholds the manifestations of His presence and His power, unless Christ is recognized and honored.

The Deliverer

Doubt vexed my soul;
And Reason could not bring to me relief:
To Christ I yielded up my Thought's control
And He restored Belief.

Guilty was I
And all my efforts could not cleanse from guilt:
Christ purged me through the Blood of Calvary
For helpless sinners spilt.

Fear made me his—
The fear of Death and of the great White Throne:
But Christ, Who died and rose, granted the bliss
To know He could atone.

Habit enchained
And Resolution could not set me free:
But when I bowed at Jesus' Feet I gained
Triumphant liberty.

Distance distressed;
And rest I sought but found it hard to win;
I knew that to "draw near" would mean soul-rest—
And Jesus brought me in.

Weakness I felt;
I would win souls but knew my feebleness:
I looked to Him Who can the hard heart melt;
He deigned my work to bless—*William Olney.*

A Message for Each Day

May 1. "They still went on, and *talked*" (2 Kings ii:11).

These beautiful words express the whole of Christian experience. Are you today *walking* and *talking* with the One, greater than Elijah? How Elisha clung to the prophet. How impatient he was at the irreverent talk of the young men. Let us duplicate the scene today. Keep *close* to Jesus. *Talk* with Him about your smallest concerns. Follow Him with the one *object* of a birthright blessing. If you do you shall get a heavenly *vision* that others cannot see.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

May 2. "In such an hour as ye *think* not, the Son of Man cometh" (Matt. xxiv:44).

What can these words mean, other than that a great and awful *surprise* impends over the world? A surprise that shall come as suddenly to the *watching saint*, who is not in darkness to be overtaken unawares, as to the stupid unbelieving world. How strange, after all the signs and landmarks by which our Lord indicated how we should know when He was *near*, that He should tell us this. Surely, He means we should rely on no *precursors*, but instantly *watch*.

May 3. "Your Father *knoweth* what things ye have need of" (Matt. vi:8).

There is much sweetness in these words. It reads *your* Father. There is no room for the idea of the general Fatherhood of God. The promise is only to those who are children by union with the Son. There are many things we *want*, and think we *ought* to have, but God in wisdom will only give what we *need*. And we may rest assured He will never forget our *needs*, however much He may overlook our *wants*, and like Baal's prophets, permit us to cry in vain.

May 4. "They *lifted up their eyes*, and saw no man save Jesus only" (Matt. xvii:8).

Lift up your eyes today; but beware on what you look. Lot lifted up his eyes, and saw Sodom with its *allurements*. Abraham lifted up his eyes, and saw *stars* and high *promises*. Jesus lifted up His eyes and saw fields white for *missionary* reaping. If our eyes only look out on our level we shall see nothing but *worldliness*, discouragement and unrest. If we look *aloft* we shall see heaven, and hope, and tranquility.

May 5. "*Mortify* therefore your members which are on the earth" (Col. iii:5).

These words are very harsh and preemptory. "Make a corpse of your members." Have no patience with your old nature. Persistently suppress your *eyes* from looking on vanities; refuse to lend your *ear* to worldly sounds and conversation; and lock your *lips*, to any utterance that will not glorify Christ. Notice, the old man is active "on the earth." *Here* we are to crucify him. Begin today, and see how sweetly the *new nature* will blossom out like spring flowers.

May 6. "Shall He not much more *clothe* you, O ye of little faith!" (Matt. vi:10).

It is remarkable how much is said about clothes in the Bible. *Sin* brought the first demand for garments. In mercy *the Lord* supplied man's first raiment. Clothes are a *necessity*. Time and wear produce constant need for their renewal. How sweet is this promise to the poor believer, and the mother of many children. Let us take the Lord at His word today. There is no greater cause of anxiety existing than clothing. His priestly heart will take this burden from us.

May 7. "Ye have *nothing to do* with us, to build an house unto our God" (Ezra iv:3).

These words seem to have lost their meaning in the present day. Here is a flat *refusal* to co-operate with the unbelieving in the Lord's cause. The principle is intended to abide for all time. Everywhere

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

we see it now reversed, and the Church encourages the assistance of the world. Brethren, sisters, beware. Separation must be *entire* or not at all. You *have* religion; the world has *none*. You can say "Our God." The world cannot. "Adversaries" cannot walk with saints.

May 8. "I have no man when the water is troubled *to put* me into the pool" (John v:7).

We may not be *physically* impotent, but the iron hand of poverty, or the holding power of rigorous circumstances has kept us just where this man was. We hear of conventions, and conferences, and tours of inspection to far off mission lands. But we cannot go; we are fast homebound. Let us rejoice then that Jesus liberated without putting the man into the pool. *Outside* privileges may be denied you. Others may get ahead of you, but Jesus' *presence* will more than make up for it all.

May 9. "Out of *weakness* were made strong" (Heb. xi:34).

This is something greater than making Adam out of red earth. Human weakness then is plainly the best condition for the display of Divine strength. So the old proverb is false, "God helps them that help themselves." Let us recall Samson, bearing away the gates of Gaza; and Jonathan scaling the stronghold of the Philistines. When Gideon was *trembling* in fear behind the wine press the Lord said to him, "Go in this thy *might*." Why may He not say the same to you and me?

May 10. "Who *mind* earthly things" (Phil. iii:19).

These seem simple words; but they bear in them the sentence of irrevocable *doom*. All around us are persons to whom these words apply. They are law-abiding citizens, earning their living honestly. But their *whole mind* is on earthly comforts. Heaven or hell are never in their thoughts. Their only crime is, they have not the "mind on Christ," and are therefore moving on to destruction. Dear reader, on *what* is your mind chiefly fixed today?

May 11. "Whatsoever ye do, do it *heartily*, as to the Lord, and not unto men" (Col. iii:23).

The Lord Jesus repeatedly taught the same principle. Men were not to *pray* to be heard of men; nor give *alms* to be seen; nor make a *feast* to be recompensed. It is surprising how simple and peaceful daily living becomes when we do everything "out of the soul," purely from the inward impulse. Nothing will there be failure. We may give a piece of bread to a tramp, and he may throw it away in disgust; but God counts our deed the same as if we had "entertained angels."

May 12. "This is the will of God, even your *sanctification*" (1 Thess. iv:3).

Do not practice doing things you do not want to, and call it sanctification. The Pharisees afflicted themselves, and called it *rightousness*. Our Lord called it *white-washing*. If we are truly walking with the Lord in His imparted sanctification, our spirits will so blend

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

with His will, that there will be no *effort* on our part to *produce* sanctification, but real *pleasure* in being just where, or what He would have us to be.

May 13. "Yet will I be to them as a little *sanctuary*" (Ezek. xi:16).

The sweetness of these words will appeal to us, if we can only realize today that we are placed just where He would have us; and our isolation or banishment is of His arrangement. What is there in the *sanctuary*? First there is *God's presence*; then *propitiation*; then *communion*; then *refuge*; then *quietness*. It is a *little* sanctuary, something all *our own*, a meeting place with the Lord, prepared while the true Zion is far away, and we are in the midst of profane Babylon.

May 14. "*Look* not every man on his own things, but every man also on the things of others" (Phil. ii:4).

By *nature* we look on the estate of others in envy or dissatisfaction. By *grace* we are to look with kindly sympathy and self forgetfulness. This is a hard thing to do, until we learn the secret of *how* it is done. Asaph tells us. He was envious at the prosperity of other men, while waters of a full cup were wrung out to him. But when he "went into the sanctuary of God," then he understood it all, and became perfectly submissive to God's dealing (Psa. lxxiii).

May 15. "Blessings . . . on the crown of the head of him that was *separate* from his brethren" (Gen. xlix:26).

Physical separation has always been one of God's most effective ways of making us the channel of blessing to others. So were Abraham and Moses and Daniel isolated to be used for the good of others. Do I speak to some one thus cut off, and alone? Let the very strictness of your surroundings intensify your zeal heavenward. Think what a mercy it was that Noah could not see the *corpses*, but he could see *heaven* from the top window of the ark.

May 16. "Thou *changest* his countenance, and sendest him away" (Job xiv:20).

How powerless are all "beauty doctors" before God's finger. *Crime* changed Cain's face; *sickness* changed Job's; *terror* changed Belshazzar's. But *glory* changed the countenance of our Lord. And *hope* changed the face of Stephen. Let us ask the Lord today to give us that *inward* peace and joy, which shall burst through the heavy veil of the flesh, and to make our faces to radiate as did the face of Moses (2 Cor. ii:7).

May 17. "God is our refuge and strength, a *very present* help in trouble" (Psa. xlvi:1).

The beauty of this promise is that the refuge is *close* at hand, and *immediately* available. There were cities of refuge provided in Judea for the man slayer; but they were not always nigh at hand, and could only be reached by hard running. Here is a shelter that always *follows* us, like the smitten rock. No matter how exceeding our distress, one upward look, one helpless stretching out of the hand, and God's shelter enfolds us like a mighty wall.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

May 18. "Be not afraid of *their faces*" (Jer. i:8).

"*Faces*" here stand for the Jews, Jeremiah's own *people*; and doubtless his own *kindred*. *They* would scorn and disregard him. This is just where the most of us fail in moral courage. We can do lots of brave things before strangers, but when it comes to standing stiffly for God and truth before our own relatives and neighbors, we are *cowards*. We need then to remember the promise, "I am with Thee . . . saith the Lord."

May 19. "Who shall change our *vile* body" (Phil. iii:21).

Translaters say this word is too harsh, and would render it "humiliation." But when we consider all the pains and passions our bodies are subject to, the word seems to fully express our degraded estate. But while we must for awhile longer bear the *humiliation*, let us cheer ourselves with the *expectation*—He shall "change." Yes, renew, transform, refashion these same miserable bodies, into the image of His own glorious body.

May 20. "The Lord is a God of *knowledge*, and by Him actions are weighed" (1 Sam. ii:3).

And so He knew Hannah's prayer was from inward *desire*, and not from *drunkenness*. How consoling when men misjudge us, to know He knows. Actions are *weighed*, that is, *directed*. This is more blessed still. How often in perplexity we say, "I don't know what to do." At such times let us remember that Job's councillor, who is "perfect in knowledge" is at our elbow, and He can advise us about the whole matter (James i:5).

May 21. "How often would I have gathered thy children together . . . and *ye would not*" (Luke xiii:34).

If the Sovereign Lord, who held the key to all hearts, lamented thus, is it any wonder that so much of our teaching and preaching is without result? Are we not glad that these words are written to comfort us, amid our discouragement over the Gospel? He could not always "do mighty works because of unbelief." So, if we have done our best to tell the message, the failure is not ours. "*They would not*" are awful words, repeated again and again in Scripture.

May 22. "*Without* the camp." "*Within* the veil" (Heb. xiii:13: vi:19).

Like the two turrets which buttress an arch, these two Scripture phrases support and enclose the whole span of Christian experience. One means *separation*; the other means *fellowship*. One is called "the communion of the *blood* of Christ"; the other is "the communion of the *body* of Christ." Only those who are first *brought out* of Egypt, can be *brought* in to Canaan. Every believer must know the bitterness of *exclusion*, before he can taste the sweets of *inclusion*.

May 23. "Seek the Lord while He may be *found*, call ye upon Him while He is *near*" (Isa. lv:6).

These words imply that all mankind have lost God. That a way

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

has been devised by which we may be restored to His favor. That a time will come when this avenue of mercy will be shut. That though we cannot see Him, He both sees and hears if we call for Him. That in this dispensation He is *near*; near by His Son, near by His Spirit, near by His grace. Presently He shall be "a God afar off" Let us then attend to the *limit* of this great invitation.

May 24. "His *great* love wherewith He loved us" (Eph. ii:4).

Great, because it is so *old.* It began "before the foundation of the world." It has been preached and sung to us by patriarchs, prophets, and apostles through all the ages. Great, because it was so *costly.* To announce it, the Lord's forerunners were disgraced, beaten, slain; Himself humiliated, rejected, crucified. Great, because it is *divine.* No human love can match in *pathos*; no human love can approach it in *glorious results.*

May 25. "War a *good* warfare" (1 Tim. i:18).

The cause is bad enough, for it is a fight with Satan. The only goodness about it is the *faith* we put into it. It is a *mysterious* warfare; we can no more see the foe, than we can see our leader, Christ. *Repossession* is what Satan is after; repossession of you, me, to regain our "garnished" hearts, and make us "two-fold more the child of hell." "Wherefore take unto you the whole armor of God, that you may be able to withstand."

May 26. "*Turn away* mine eyes from beholding vanity" (Psa. cxix:37).

Never was this prayer more opportune. Never were there so many distracting vanities to fascinate the heart. Sin first entered by the eye; and it remains Satan's favorite gate of entrance. It was a *look* that destroyed Lot's wife. The word "vanity" means false-hood. It implies that all worldly delights are *opposed* to God, and hence in the highest sense *false.* Since none of us are proof against this weakness of double eye-sight, let us ask the Lord to make our eye "single" (Matt. vi:22).

May 27. "Why are thou *cast down*, O my soul?" (Psa. xliii:5).

This is *self-dejection*, and it ought not to exist. But wherefore the cause? Not always from personal doubt. We are dejected from *domestic trials.* Our families are not what we wish them to be. We mourn because the *Church is lukewarm.* We are humiliated because our own testimony is *imperfect.* All these are laudable causes for sorrow. Yet the Lord says, *overcome them by hope.* "What doest thou here Elijah?" "Arise from the juniper tree." "Go forth and stand upon the *mount.*"

May 28. "*Plead* my cause, O Lord" (Psa. xxxv:1).

You are in great distress. Nobody knows it more than the Lord. Perhaps it is a case you cannot open up to your fellow saints. There seems no human way out of it. Yet action is imperative. It will take sublime faith to shut yourself up to the one effortless effort of praying. It will not do to experiment with God. He must be trusted

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

wholly. His divine power, and wisdom and love must be recognized. The office of the pleading High Priest must be acknowledged (Heb. vii:25).

May 29. "Ye have an *unction* from the Holy One, and ye know all things" (1 John ii:20).

What do we know? Not Hebrew, or Greek, or science. Many who have had this unction in largest degrees "were unlettered and uninstructed men." This is what we know. We know God's place of salvation. We know our part in it. We know man's utter ruin. We know the hope of our calling. We know the prophetic promises and purposes. We therefore really know *all things* that are worth knowing in this world. And beyond all this, "We know that if our earthly house or tabernacle be dissolved, we have a building of God."

May 30. "He shall *sit* as a refiner and purifier of silver" (Mal. iii:3).

Scripture makes much of the *sitting* of Jesus Christ (Matt. xxvi:64; Dan. vii:9; Psa. ii:6; Heb. viii:1). The refiner sits, in order that he may watch his *fire* as well as the silver. To this agrees the promise "God is faithful who will not suffer you to be tempted above that ye are able." A refiner consumes much *fuel*. Thus Egypt was wasted that Israel might be delivered. This is true of persons. You are refined at the cost of health, fortune, ambition, or dearly beloved ones.

May 31. "We *beseech* you brethren by the coming of our Lord Jesus Christ" (2 Thes. ii:1).

Does this tremendous motive dominate your life? In your *preaching* are you emphasizing it, and showing men that earth's present travail woes have connection with the nearness of that event? In daily *practice* are you holding human affairs with a slack hand? Thus attesting that you are truly waiting for the Son from heaven? Beloved, be entreated. You know a truth others do not know. If you are silent about it, you "shall be verily guilty concerning your brother."

The Heart of the Lesson

By Arthur Forest Wells

PROMOTION IN THE KINGDOM

May 4. Matt. xx:17-28

Golden Text, Matt. xx:28

Daily Readings

Mon., April 28, Matt. xx:1-16. Tues., April 29, Matt. xx:17-19. Wed., April 30, John ii:13-25. Thurs., May 1, John iii:1-15. Fri., May 2, John vi:52-69. Sat., May 3, Rom. iii:19-31. Sun., May 4, Matt. xx:20-28.

The Outline of the Lesson

I. The Work of Atonement Foretold (Matt. xx:17-19). II. Our Lord's Answer to the Mother of the Sons of Zebedee (Matt. xx:20-23). III. Our Lord's Lecture to the Ten (Matt. xx:24-28).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Heart of the Lesson

This is the fourth time in the Gospel according to Matthew that our Lord is heard speaking about His death. The first statement is metaphorical; the other three are plain declarations. Matt. xii:40, "For as Jonah was three days and three nights in the belly of the whale (Greek, sea-monster); so shall the Son of man be three days and three nights in the heart of the earth." In this passage He set forth His death as a "sign" to "an evil and adulterous generation." Matt. xvi:21, "From that time began Jesus to show unto His disciples, that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." This is the first direct announcement, by our Lord Himself, of His own death; and it was given immediately after His declaration of His purpose to build the Church. Matt. xvii:22-23, "And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; and they shall kill Him, and the third day he shall be raised up." This was spoken after His transfiguration, during which Moses and Elijah "spake of His decease (or, departure) which He was about to accomplish at Jerusalem" (Luke ix:31). Matt. xx:18-19, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn Him to death, and shall deliver Him unto the Gentiles to mock, and to scourge, and to crucify: and the third day He shall be raised up." This was spoken on the eve of His entry into Jerusalem.

You will notice that each of these plain declarations are put by our Lord in the passive voice. He sets Himself forth as the Sufferer, in these passages, rather than as the Doer. That is to say, we have here a description of the human occasion of the cross. The guilt of man crucified the Lamb of God. But there are not wanting statements of our Lord which show that His redemptive work was in the first place the act of God. From that point of view, our Lord is the Doer, rather than the Sufferer. Recall the passage quoted above from Luke ix:31, or turn to John x:17-18, "Therefore doth the Father love Me, because I lay down my life, that I may take it again. No one taketh it away from Me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment received I from my Father." But we do not have to go so far away from our present text for the active voice of the atonement; it is right here in verse 28, "The Son of man came . . . to give His life a ransom for many." Peter is led to bring the Divine and the human phases of His vicarious redemption together in Acts ii:23-24, "Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that He should be holden of it."

The important thing here is to recognize the love and yield to the grace which the cross manifested, as Paul did, when he wrote, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that (life) which I now live in the flesh I live in faith, which is in the Son of God, who loved me, and gave Himself up for me" (Gal. ii:20). Our lesson is entitled, Promotion in the Kingdom. You will notice now that that part of the text which justifies that title is flanked by two statements of our Lord's redemption of us. In this case, the boundary defines the enclosure. The cross is both the ground and the incentive for the kind of life that God can rejoice to reward. Ambition must give place to humility (Phil ii:1-11; Cp. 2 Cor. v:9-21).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

JESUS ACCLAIMED AS KING

May 11. Matt. xxi:11
Golden Text, Matt. xxi:9
Daily Readings

Mon., May 5, Matt. xx:29-34. Tues., May 6, Matt. xxi:1-11. Wed., May 7, Matt. xxi:12-17. Thurs., May 8, Matt. xxi:18-22. Fri., May 9, Matt. xxi:23-32. Sat., May 10, Matt. xxi:33-46. Sun., May 11, Rev. xix:1-21.

The Outline of the Lesson

I. The Command of the Lord (Matt. xxi:1-5). II. The Action of the Disciples (Matt. xxi:6-7). III. The Attitude of the Multitude (Matt. xxi:8-11).

The Heart of the Lesson

In the study of this lesson compare Mark xi:1-11; Luke xix:29-44 and John xii:12-19. The Passover was about to be celebrated; and Jerusalem was teeming with people, "much people." The time has come for the great day of the nation of the Jews, the day on which their King had been scheduled to offer Himself to them as the Messiah, the Son of God and the son of David. It is true that the Lord Jesus Christ came to die for us; but it is also true that He came to reign over the kingdom of Israel. Let us not disturb our minds with questions about the ability of God to accomplish both at Christ's first coming, if the Jews had accepted Him. Our Lord knew the end from the beginning; and He was sincere in both of His offers.

The fact is, that Israel had already indicated its rejection of Jesus of Nazareth as their Messiah. This rejection was first felt at the time of His birth, and it continued all the way through His early life. But that did not change the mind of God, with whom there is no abrogation of unconditional promises. "For the gifts and the calling of God are not repented of" (Rom. xi:29). Therefore Matthew can write, "Now this is come to pass, that it might be fulfilled which was spoken through the Prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass." Note that this is quoted before the actual fulfilment of the prophecy. Our Lord had simply commanded that the ass be brought to Him. But the disciples understood Him to indicate the fulfilment of Isa. lxii:11, "Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His recompense (or, work) before Him"; and especially Zech. ix:9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation (or, victory); lowly, and riding upon an ass, even upon a colt the foal of an ass."

The shout of the multitude was enthusiastic, but it was fickle. The Lord did not trust Himself to them. Cp. John ii:23-25, another circumstance, but the same principles. Luke tells us that "when He drew nigh, He saw the city and wept over it, saying, if thou hadst known in this day, even thou, the things which belong unto peace (or, thy peace): but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." Subsequent history has shown that

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

our Lord was right in His judgment. The sound of "Hosanna" very soon gave place to the sound of "Crucify." The joy of the multitude was immediately counteracted by the craft of the leaders of the people who "sought to destroy Him." Mark has a touching paragraph, which reads, "And He entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, He went out into Bethany with the twelve." Note now that the day was started at Bethphage (House of Figs, or Unripe Figs) and it ended at Bethany (House of the Afflicted One; or, as in the Talmud, House of Non-maturing Dates). Israel proved to be unripe for her blessing, through unbelief. But look at Mark's text. Walk with the Lord through it. "And when He had looked round about upon *all* things." Do not hurry that sentence. Do not think of Jesus as a mere sight-seer. Think of His heartache as He saw what He saw! Watch Him look at *everything* in the temple, His Father's house.

At another time everything will be different (Compare carefully Psa. xxiv:7-10; Zech. vi:12-13, xiv:4-21; Rev. xix:1-21).

JESUS TEACHING IN THE TEMPLE

May 18. Matt. xxii:15-22, 34-40
Golden Text, Matt. xxii:37-39

Daily Readings

Mon., May 12, Matt. xxii:1-14. Tues., May 13, Matt. xxii:15-22. Wed., May 14, Matt. xxii:23-33. Thurs., May 15, Matt. xxii:34-45. Fri., May 16, Matt. xxiii:1-12. Sat., May 17, Matt. xxiii:13-36. Sun., May 18, Matt. xxiii:37-39.

The Outline of the Lesson

I. About Tribute to Caesar (Matt. xxii:15-22). II. About the Great Commandment (Matt. xxii:34-40).

The Heart of the Lesson

Our lesson deals with two pharisaical questions which were put to Christ, and His marvellous answers to them. The first is about the tribute money. This was a political question, or I should say, a question raised by politicians. For that is what the Pharisees were in this case. It is said that they "took counsel how they might ensnare Him in (His) talk." We are not told who were invited to their conference, but we do have a statement of who executed their desire, namely, their disciples and the Herodians. Such a coalition immediately advertised a wicked plan, for who could be more opposite than Pharisees and Herodians? Jesus warned against their "leaven." Let us beware of such coalitions in our own day? With their *lying* lips, they proclaim the *truth* of our Lord's sincerity, fidelity, courage and impartiality. Had they believed their own words, they would never have put their tricky question. But their action was not as well baited as they thought. Jesus immediately saw the hook of evil back of their flattery.

They sought to make it appear that they were asking a legitimately legal question. But where was the law which they sought to imply? "Is it *lawful?*" They soon learned that He, whom they sought to inveigle, had already seen their wickedness and hypocrisy, and that they themselves stood condemned, before their question was even considered. There is no need to attempt an explanation of what our Lord said. It is so plain that it explains every explanation that is put upon it. This is one of an infinite number of instances that makes the believer's heart exult in triumph because of His greatness. Remember, beloved, that He who here defeated the Pharisess and the Herod-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ians is our Advocate. 1 John ii:1-2, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the Propitiation for our sins; and not for ours only, but also for the whole world." Of course, we do not mean to imply that our Lord Jesus Christ has to argue with the Father—we know that the Father and the Son are one (John x:30); we have in mind His ministry in our behalf against the accuser of the brethren (cp. Rev. xii:10). In that controversy, it is not simply a question of wisdom, but also of blood; and our Lord has both. So we are safe. One of His names is "Counsellor" or "Wonderful Counsellor" (Isa. ix:6); and well will it always be for us if we go to Him as such. Incidentally, we have in our lesson an indication of the Lord's will concerning the relationship of Church and State, if we may so speak, in the interim of His absence.

The second question was supposedly religious or Scriptural. This was asked in defiance of their former defeat, and in pride over against the defeat of the Sadducees. It was confined to the realm of that which is Jewish, as distinct from the other which was Roman as well. Again, this one purported to be spiritual, while the other was political. I do not know why they asked this question, that is, I do not know what benefit they hoped to derive from this "trying" of Christ. It seems that the Pharisees were just so stubborn that they would not acknowledge defeat; but that they kept on talking in the hope that something would arise in their favor. There again we see how ignorant they were of their own folly. They may have been thinking only in terms of the Decalogue, but Jesus showed that "*the* great and first commandment" and "*a* second like (unto it)" could be found elsewhere in Scripture, and that these two summed up the whole law. In that answer, our Lord not only gave His own wonderful commentary upon the law; but he lifted the whole question out of the petty pharisaical atmosphere into the sublime altitude of the love which God supplies.

But do not forget the following Scripture. After all is said about love being the fulfilment of the law, there is still the fundamental question about Christ's relation to God and to us, and ours to Him. Christianity's answer is, "Believer on the Lord Jesus, and thou shalt be saved" (Acts xvi:31).

JESUS DESCRIBES THE FUTURE OF THE KINGDOM

May 25. Matt. xxv:1-3
Golden Text, Mark xiii:33

Daily Readings

Mon., May 19, Matt. xxiv:1-14. Tues., May 20, Matt. xxiv:15-28. Wed., May 21, Matt. xxiv:29-31. Thurs., May 22, Matt. xxiv:32-44. Fri., May 23, Matt. xxiv:45-51. Sat., May 24, Matt. xxv:1-13. Sun., May 25, Rom. viii:1-17a.

The Outline of the Lesson

I. The Kingdom of Heaven Like Ten Virgins (Matt. xxv:1). II. Before Midnight (Matt. xxv:2-5). III. The Midnight Cry (Matt (Matt. xxv:6). IV. After Midnight (Matt. xxv:7-12). V. The Admonition (Matt. xxv:13).

The Heart of the Lesson

This parable sets forth the comparison and the contrast between the true and the false professors of Christ. We have here a truth concerning the kingdom of heaven. Let the teacher therefore review our Lord's teaching in the thirteenth chapter of this Gospel. Study also the adverbs of time in this Mount of Olives discourse.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

In the study of any parable we must always be on guard lest we attempt to make it say too much, or fail to see enough of the truth which is set forth in it. What is the kingdom of heaven like according to the teaching here? We speak of it briefly as the parable of the Ten Virgins; but it is not enough for us to say that the kingdom of heaven is like ten virgins. We must take in the whole thought, namely, "Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." We need the whole sweep of thought to get the whole truth.

Note now the similarity of the virgins. There were ten persons; each one was a virgin; they all took their lamps; every one went forth to meet the bridegroom; they all slumbered and slept; and they all arose and trimmed their lamps. At the beginning of the night, there seemed to be no difference among them.

Now note the difference between them. They were divided into two equal companies; five were wise, and five were foolish; the wise took oil in their vessels with their lamps, the foolish took no oil with them.

Such are the different characters of those who appear to be waiting for the return of the bridegroom. Now, of course, the oil is a scriptural type of the Holy Spirit. And, strangely enough, there are strange fires that simulate Him, and that make false professors appear like true confessors of Christ. But nevertheless it remains true that "if any man hath not the Spirit of Christ, he is none of His" (Rom. viii:9). It may be difficult, or even impossible, at times to tell the difference between the two sorts of Church members, just as it may be difficult for a time to tell the difference between the tares and the wheat; but the time of the harvest will reveal the difference. Here the difference is revealed at the time of the coming of the bridegroom. Note that he had tarried, that his coming was at midnight, and that there was a cry which announced his coming.

At midnight there is a great stir. All the virgins trim their lamps. But the lamps of the foolish go out. They do not have an eternal value in them. Though the foolish plead for help, their request is refused because of sheer necessity. The Holy Spirit is not transferable from person to person. Salvation comes from the Lord directly, and it is received in the acceptable time, which is now. "No man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor. xii:3). "And working together (with Him) we entreat also that ye receive not the grace of God in vain (for He saith, At an acceptable time I hearkened unto thee, And in a day of salvation did I succor thee: behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor. vi:1-2).

The reward of the wise is that they were privileged to go in with the bridegroom. They are described as such that were ready. Their eternal blessing is like a marriage feast. And when they had safely entered, the door was shut. When therefore the tardy foolish ones came and knocked later, they were told by the bridegroom that He did not know them. A comparison of some other Scriptures quickly depicts the nature of their doom (Cf. Matt. vii:23, xxv:45-46a). Weighty therefore indeed are the words that end the parable, "Watch therefore, for ye know not the day nor the hour."

While some of the elements of this parable are difficult of dogmatic teaching, there is enough here that is plain. Let the teacher center his remarks around: (1) The truth about the Holy Spirit; (2) the truth of the Lord's coming; (3) the wisdom of readiness by grace through faith.

Our Hope 36 (1929-1930)

OUR HOPE

Vol. XXXVI JUNE, 1930 No. 12

Editorial Notes

Union and Devotion

"And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (2 Sam. xv:21). These are beautiful words spoken by Ittai, when the king had to flee before Absalom. Ittai was a Gittite, that is, of Gath. There David had slain Goliath and won the mighty victory, which typifies the greater victory of our Lord, the victory He gained on Calvary's cross. The giant of Gath was slain by his own sword, even as Christ by death destroyed him that had the power of death (Heb. ii:14). And Gath means "wine-press"; which stands for wrath. Out of Gath Ittai came to be with David. And he was a stranger and an exile (2 Sam. xv:19). In the words which he addressed to David he expressed his devotion to the king and his willingness to be with him whether in death or life.

It reminds us of the blessed union with our Lord Jesus Christ into which Grace has brought us, and the equally blessed devotion we are to manifest towards Him, who has delivered us from the power of darkness and from the wrath to come. Ittai spoke of an identification with David in death or in life. But we are identified with Christ both in His death and in His Life, His Resurrection-life and the Glory which is connected with it. He died in our place. He bore our sins in His own body on the tree. He took our load upon Himself and was made sin for us. He has redeemed us from the curse of the law. And more than that.

Our Hope 36 (1929-1930)

"We have been planted together in the likeness of His death" (Rom. vi:5). "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" (Rom. vi:6). We are identified with Christ in His Death. He died for us and we died in Him. "I was crucified with Christ," must be our believing confession. The death of Christ has separated us from the world in all its aspects. We are dead unto the world and the world is dead unto us. All these words are familiar to all Christians, who have given attention to the blessed truths of the Gospel.

And equally true it is that we are identified with Christ in His life. The life which He has, we have received in believing on Him. His life, eternal life, has been communicated unto us. We possess this priceless possession as individuals. Therefore our life is hid with Christ in God (Col. iii:3). We are risen with Christ. "For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection." And we go higher than that; we are seated in Christ in the Heavenlies. All the acquired glories of our Lord Jesus Christ we share with Him. We share His sonship in resurrection We share His inheritance which He has received. We are His fellow-heirs, the joint heirs of Our Lord. We share His Priesthood. We shall share His glorious Throne in the day of His glory and power. Blessed be God, the Father, who has called us into the fellowship of His Son, our Lord Jesus Christ. How we need to be reminded of these glorious facts of our redemption. Depths are here, which we have never fathomed. In these simple truths concerning our identification with Christ in His Death, in His Life and in His Glory, is assurance, peace and rest for us. They strengthen, they keep, they uphold, they inspire.

It was Emerson who said, "Christendom has dwelt with an obnoxious exaggeration on the Person of Christ." Such a statement sends a dagger to the heart of the true believer. It is Christ who is hated. All the attacks of the enemy are made upon that adorable Name, the Name above every other name. That worthy Name is blasphemed. But our

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

need is, beloved friends, to dwell increasingly on the Person of Christ. Infidelity may sneer and speak of exaggeration of Himself. We know His beauty, His matchless worth, His Grace, His Life, His Glory, His Power, can never be exaggerated.

Our identification with Christ, our fellowship with Him, our appreciation of Him must be expressed in a daily life of obedience and devotion to Him. Ittai expressed this when he told David that he would be with him in every place. The rejection of David, His flight before Absalom, brought out this noble declaration. Alas! many of God's children know the truth of identification with Christ. They confess Him with their lips and look forward to the Glory to come. But they utterly fail in the practical manifestation of their union with Christ in death and in life. Their lives do not bear testimony to the facts of their oneness with Christ. Devotion to the Lord Jesus Christ and unswerving obedience is absent. We all have to own our failure. Yet we know the Holy Spirit is urging God's true children to give the Lord Jesus Christ His rightful place in their lives. He is the rejected One. What an honor it is to confess Him, cling to Him, be devoted to His person and obedient to His Word, in these days! Let us serve Him as never before. His own words ought to fill us with a holy zeal to serve Him and to honor Him in all our ways. Read them slowly! Let them sink deep into your heart! "If any man serve me, let him follow me; and where I am there shall also my servant be; if any man serve me, him will my Father honor" (John xii:26). Ittai followed David to every place. Ittai told David "even there will also thy servant be." Our Lord, the Lord from Heaven and in Heaven, tells us to follow Him and assures us that we shall be with Him and be honored by the Father. Hallelujah! And He, whom we shall see face to face, whose Glory and whose Throne we shall share, is the coming One. "For yet a little while and He that shall come will come and will not tarry." Such is our blessed Hope. He may come at any time. A few more days and we may have to appear in His glorious presence. Let us daily remember it. May we

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

enjoy in faith our identification with our ever blessed Lord and may we equally express our fellowship with Him, in a life of devotion, surrender and obedience "till He come."

✠

The Secret of Victory and Blessing

The secret of victory and blessing is communion with the Lord. Dr. Martin Luther used to say "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day." Many saints of God have given the same testimony. All the men of God in past generations were men who knew what it meant to be in the presence of the Lord; they were men of prayer who spent hours upon their knees. There is no other path to blessing and victory for His people. Decline in the spiritual life begins with the neglect of secret prayer. The present day deplorable spiritual conditions, the lack of power and reality in divine things, the increasing worldliness of those who profess to know the Lord, are the sad results of a prayerless life. No Christian, who seeks daily the presence of the Lord, who spends a certain time in real communion with Him, can drift into such a condition. The presence of the Lord in His life will keep Him. Intercourse with our Lord in the power of His spirit is the greatest need of all His Saints at all times. Perhaps we should say, it is a greater need now than ever before. Satan's power increases. The wiles of the devil are becoming more numerous and more subtle. The forces of evil are making a concerted onslaught on the Truth of God. Worse things will follow. Antagonism to the Lord Jesus Christ and the Gospel surrounds us on all sides. Indifference among God's people becomes more apparent. It is the spirit of Laodicea. Real communion with the Lord is the one thing which will keep us in the days of declension. Seek Him, beloved reader, with all your heart. Seek Him in the early morning; seek Him and His presence during the night. We shall find Him in all His preciousness. His presence will give us strength, fill us with faith and holy boldness; it will keep us in that blessed waiting attitude for Himself, which ought to characterize His people in the last days.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Many of our friends will realize that they have lost the reality in secret prayer they once possessed. Satan has succeeded with many, through the cares and anxieties, the rush and activities of this life, to keep them from that hallowed spot where we meet Him. Begin now! Begin to-day! Go in thy closet and close the door. Tell Him all your wandering, confess to Him your sins and your failures and find anew how He draws you with cords of love. Come back to the place of blessing and victory!

✠

But for a Moment

"For our light affliction, which is but for a moment, worketh for us a far more exceeding, eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things that are not seen are eternal" (II Corinthians iv:17–18.) Concerning afflictions the Apostle writes they are "but for a moment." And so is everything else in our little life on earth. How well it would be if God's children never lost sight of this fact, that all is "but for a moment." These words should daily be before our hearts. Have we sorrows and afflictions? It is but for a moment. Are we tested and severely tried? It is but for a moment. Has death separated us from our loved ones, who have gone to be with Him? The separation is but for a moment. Nor must we forget that all the honors and the glory of this life, that which the world offers, is but for a moment; it all passeth away. Yea, life itself when we reach its end down here will appear as if it were "but for a moment."

To remember all this constantly is blessedly stimulating. It helps to a victorious life to look away from things seen, from things as they are, and to look to the unseen things, the abiding things. Practice it daily! Whatever comes into your life, dear reader, the trials, the sorrows, the afflictions, the heartaches, the disappointments, the joys, the honors, the labors—just say it is all "but for a moment." With this before the heart we shall reach out for that which abides, which shall never pass away, which remains.

And soon will come a moment when all will be changed.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Blessed moment for which God's Saints still wait, and wait not in vain! "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: 51-52). It will be just a moment, as brief as the twinkling of an eye, when the shout comes from above to call us into His presence to meet Him face to face, to behold the unseen things, to enter the home, which we shall never leave. That is power for the way, to look upon all things down here as passing away, but for a moment; to expect daily that moment, when in the twinkling of an eye, we shall see Him as He is. Then as this is real before our hearts, the passing things and the abiding things, we shall live for Him and serve Him and obey Him.

✠

A Test

"If thou faint in the day of adversity, thy strength is small." (Proverbs xxiv:10.) When adversity comes; when troubles and trials are our lot, we have to pass a test. If we faint then indeed our strength is small. But to murmur in the day of adversity, when everything goes wrong and troubles follow each other, is sinful. And why should we faint in the day of adversity! Have we not, as the Proverbs tell us, "a friend who loveth at all times," a friend who sticketh closer than a brother? Yea, as we read "He is the brother born for adversity," who lived down here where everything was adverse to Him. He passed through this life and was tested in all things as we are, apart from sin. And therefore He is able to succour us, and He stands by us in the day of adversity, for He is touched with the feeling of our infirmities. To none He is so near, so blessedly near, as to those of His children who know the days of adversity, who suffer and are severely tested. Therefore the day of adversity should not bring faint-heartedness, but draw us closer to Him and give us greater strength and greater joy.

Oh! Trust Him for to-day
As Thine unfailing friend,
And let Him lead thee all the way,
Who loveth to the end;
And let the morrow rest
In His beloved hand.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Sufficient Grace

One evening, said C. H. Spurgeon, I was riding home after a heavy day's work, weary and sore depressed, when, suddenly, as a lightning flash, came: "My grace is sufficient for thee." And I said: "I should think it is, Lord," and burst out laughing. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty, fearing it might die of famine, and Joseph might say: "Cheer up, little mouse, my granaries are sufficient for thee." Again I imagined a man away up yonder on the mountain saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say: "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee."

O brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to you.

✠

Judgment and Mercy in Russia

Following is a true experience of a Russian Gospel worker. He writes: "I had been invited to the Lutheran Church. The Lord's blessing was greatly manifested. But something very significant happened. Two communists, mother and son, were mocking those who went to church. Mockingly they said: 'Well, pray to your God in the Church, but we shall work in the threshing shed and we shall see whose God will give more flour, yours or ours.' After the Sunday morning service we went home. Then we heard of an accident which had happened. The millstone got detached and fell on the communist mother and crushed her so completely that one could hardly recognize her. The same stone struck the woman's son and husband, the former died after a short time, never regaining consciousness. The latter had his leg badly hurt. Everybody realized that this was an extraordinary accident. But

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the remaining members of the unhappy family did not profit by it." How true it is: God is not mocked. The present mockery of God and Christ in Russia will soon bring a terrible harvest.

The same brother writes of what happened a number of months ago while he was preaching. "During the sermon the door quietly opened and a young woman entered. She approached the pulpit and addressing me said: 'Is it possible for me as well'; then she fainted. Later she told me this: 'My husband perished, my boy and girl were taken from me, and I cannot find work because I was educated in an institute for bourgeois girls. I cared not to live any longer and decided to commit suicide. I had a flask of poison with me and passing your house I suddenly heard your wonderful singing and I was forced to enter. Can I be saved?' God stretched out His hand to her and she was saved. She then became a singer in our choir. When I came again to the town she told me 'God has helped me wonderfully. My girl was found; there she is! I also found a position in a hospital. Please go there with me and we shall arrange a meeting. When I got there I learned how much she had accomplished. She worked for the Lord with doctors and nurses. Two of them had been saved and through my meeting two others were also saved."

So we see in spite of the cruel demon-possessed Reds the Lord is working in Russia. Let us pray for these noble brethren who work on in Russia without fear. Surely victory is on their side.

✠

Sound Words

In "Man's Day," by Mr. Philip Mauro, we find the following helpful words on the earthly mission of our Lord:

"In Hebrews ix:26, we read that now once in the end of the age (A. V. world) Christ hath appeared, to put away sin by the sacrifice of Himself. It is at once apparent that the age spoken of in this passage is not the present age, but the preceding age, the age of the law, the age of Israel. This brings before us the important truth that the earthly life of our Lord does not fall in our

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

age at all. 'Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers' (the Jewish patriarchs). Christians are prone to forget that Christ was a Jew, and that His earthly mission was to that people alone. He was not sent save unto the lost sheep of the house of Israel. He was 'made under the law,' whereas we are not in the age of the *law*, but in that of *grace*. The earthly life of Christ, therefore, does not fall in our age. His crucifixion was what practically closed up the Jewish age, although the patience and long suffering of God were displayed, in that, even at Pentecost and after, the kingdom was still preached to the Jews, and an opportunity was again given them to repent and accept their Messiah. After their repeated rejection of this offer, emphasized in the stoning of Stephen, the preaching of the Gospel of the *Kingdom* was suspended (to be resumed in the succeeding age); and the present dispensation, which is an unpredicted parenthesis in the age of Israel, was brought in. One characteristic of this age is the preaching not of the Gospel of the Kingdom of the heavens, but the Gospel of the Grace of God: to wit, forgiveness of sin and eternal life as the free gift of God to all who believe on His crucified Son, Christ Jesus our Lord, whom God has raised from the dead, and exalted to His own right hand, there awaiting until His enemies shall be made a footstool for His feet."

These words are sound, scriptural, logical, excellent. Every word of it is true. It is too bad that Mr. Mauro has swerved from this simple but most essential truth, so necessary for a right division of the Word of Truth, and denies now what he so eloquently advocated in this paragraph.

✠

The Vain Attempt

For centuries Christendom has spiritualized the prophecies which belong to the literal Israel, and by doing this has impeached the veracity and faithfulness of God. The same attempt is made again by Mr. Philip Mauro, Dr. John M. MacInnis and others. They tell us that all the mighty men of God who believed in the literal fulfillment of Israel's promises were mistaken and that there will never be

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

an earthly kingdom. Let them try to explain away, God will see to it in His own time, that the literal meaning of His oath bound covenants will be gloriously vindicated. Even now everything is preparing in the world for the literal fulfillment of the prophecies relating to the end of the age, concerning the Jews, the Gentiles and the Church of God. We give the expressions of a few witnesses who lived a hundred and more years ago and who had no sympathy with the phantomizing of God's promises to Israel!

David Levi. "What can be more absurd than to explain the prophecies, which foretell the calamity to befall the Jews, in a literal sense, and then those which bespeak their future felicity, in a mystic and spiritual sense."

Isaac Da Costa. "Who gives us the right by arbitrary exegesis, to refer the prediction made to Israel, to the Christian Church, when the judgment upon the same Israel evidently could not have been meant for the Church?"

Bishop Hooker. "I hold it for a most infallible rule, that where a literal construction will stand, the farthest from the letter is commonly the worst. Nothing is more dangerous than this licentious deluding art which changes the meaning of words as Alchemy does, or would do, the substance of metals, makes of anything what it lists, and brings in the end all truth to nothing."

Vitringa. "We must never depart from the literal meaning of the subject mentioned, if all, or its principal, attributes square with the subject of prophecy. The unalterable wisdom of God has shown itself in this, that the predictions of Scripture concerning the Jews are only in part fulfilled, the rest still awaiting a future accomplishment."

Sir Isaac Newton the great scientist wrote in 1720: "About the time of the End a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition."

This body of men is here and give their unflinching testimony to the literal meaning of God's infallible promises made in the prophetic Word. We are glad to belong to this class and rejoice in the reproach, opposition and hard speeches we have sometimes to endure.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Deadly Error

The denial of future and eternal punishment of the lost is one of the most deadly errors. It contradicts Scripture and especially the testimony of the Lord Jesus Christ. It is taught and upheld by certain systems like Russellism, once known as Millennial Dawnism, Seventh Day Adventism, Spiritism, Theosophy, Christian Science, The Unity Cult, the New Thought, Universalism, and all the Modernists. It goes by the name of "Larger Hope" or "Conditional Immortality"—Second Chance, and the heathenish name of "Annihilation."

It is alarming to find that certain preachers and Bible teachers have joined the ranks of those who deny eternal punishment. Some hold it, but are cowardly enough not to come out into the open with it. Then there is the so-called "Concordant Version" movement, headed by Mr. A. E. Knoch; they call themselves Reconciliationists, teaching that everybody will be saved in the end. According to these men John iii:16 should be revised, and be read: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not suffer for a few thousand years but have eternal life." The men who meddle with the doctrine of eternal punishment are increasing and are sowing their seed.

But let us remember that our Lord Jesus Christ describes in the story the rich man as "tormented in the flames" and separated from the abode of the blessed by an impassable gulf. It is our infallible Lord, whose voice shall summon the dead from their graves, who says "they that have done good unto a resurrection of life, and they that have done evil unto a resurrection of damnation." He also said to the unbelieving Jews, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." He will also say as judge to those at His left hand, "These shall go away into everlasting punishment." Furthermore, He tells us "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." And

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

from His lips will come the awful sentence "Depart from Me ye cursed, into everlasting fire, prepared for the devil and his angels."

The question is, not can our finite minds grasp it, but what shall be done with His testimony? Is it to be set aside as having no value? If so, what is the use of preaching at all? What is the use of sending out missionaries and trying to save souls? What is the use?

But remember it is a solemn, one of the most solemn truths of the Bible, that there is eternal punishment. They juggle with the word eternal. They say it means only "age-abiding", and when an age ends the punishment ends. So some teach that the wicked suffer punishment during the millennial age and then go to heaven. One verse answers it all and silences their arguments.

"*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but THE WRATH OF GOD ABIDETH ON HIM*" (Jno iii:36).

✠

To Princeton Students

The infidel professor of Smith College, Harry E. Barnes, spoke on March 26 before an audience of Princeton University undergraduates and professors. He endorsed and lauded the vicious Communist war on supernaturalism. We quote a few of his outrageous statements:

"Although the Communists don't believe that their campaign is a religion, Marx is their God, Lenin their Christ, Trotsky their St. Paul and Stalin their St. Peter," he said.

Although declaring that "although the Russian campaign against organized ecclesiasticism was commendable," Professor Barnes made clear one point of difference between the Russian concept and his own.

"The Russians believe there is no God, while I commend the idea that we take God out of religion," he said. "The presence of God is thoroughly detrimental to religion. To make God the cornerstone of a religion is thoroughly vicious and detrimental because the idea of God is wholly incompatible with the knowledge of man today.

"We cannot demonstrate God today. Both theism and

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

atheism are equally undemonstrable. Both are the products of wishful dogmatic thinking, and there is less prospect of interpreting the cosmos in fifty years, because then the same type of mind will be used on the problem, but there will be a vastly larger amount of scientific knowledge to digest. I would like to know about God just as much as any one, but the whole God question is totally insoluble. It is far beyond the reaches of human comprehension.

"Therefore I suggest that we put God aside, as we don't know who or what He is and we cannot serve him directly. We may only assume that God wants us to make the best use of our habitat and our organic composition. If He doesn't want this then we don't want Him.

Since the Communist religion divorces all ideas of God, Professor Barnes declared himself strongly in favor of the new idea."

That such a fellow should be permitted to speak in an institution which was founded by the money of earnest, consecrated Christians and which still lays claim to this honored name, shows the awful strides the apostasy, predicted in the Bible, is making. Here are its steps: It began with so-called "Higher Criticism," which soon developed into destructive Criticism, which found expression in Modernism, and now it degenerates into Atheism and the next step will be open rebellion. But its doom will come with the soon coming display of supernaturalism, when our Lord re-appears to deal with these enemies of God, the Bible and His Gospel.

✠

The Terrible Downward Evolution

It begins with the rejection of certain portions of the Holy Word of God. The men who do so call themselves "Critics." They generally start by questioning the historicity of the opening chapters of the Bible. They deny that it is the revelation of God. It is said that these chapters are folklore, corresponding to the legends of other nations. Then the Book of Jonah is singled out. Its historicity is also denied; at best it is only an allegory. The Book of Isaiah is cut up by them into little fragments, a second and third man is invented who wrote

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

portions of this claiming to be the original Isaiah, while he was not—in other words practicing a fraud. Daniel is especially hated because he predicted the coming of future world empires and the coming suffering and glory of Christ. So the book of Daniel is branded as unauthentic. The authorship of the Psalms and their prophetic meaning is impeached. The Old Testament under such treatment is no longer the Word of God, true and inerrant from the beginning, but only religious literature as the Rig-Veda or the Zend-Avesta is religious literature. The boasted "learned, scholaraly" criticism has become destructive.

Next comes the New Testament. The prophecies concerning Christ being rejected the person of the Lord Jesus Christ is impeached next. He endorsed the inspiration and genuineness of Genesis, Isaiah, Jonah, Daniel and the Psalms. So the critics declare that He was limited in His knowledge, that the "learned, scholarly" critics know more about history and ancient literature than He ever knew. The infallible Christ is charged by them with ignorance, and as a result His Deity is denied. Then, in order to strip Him of the supernatural, the four Gospels are branded as unreliable. The miraculous in them, the mighty works He did, all are denied and put down as the downright falsifications of men of later times, who put these things into some kind of an original record to put the halo of Deity around the head of the Nazerene. We still, in following these men, go downward. Brazenly they declare that the whole levitical code, the sacrifices and offerings are post-exilic, that their origin is Babylonish. They teach boldly that the whole church of Jesus Christ erred when they saw in the bloody sacrifices of Israel the prophetic types of Christ the Lamb of God taking away the sin of the world. Therefore Christ did not die for our sins according to the Scriptures.

Inasmuch as the incident of the brazen serpent, the remedy for the dying Israelites in the wilderness, is only a legend, it can have no meaning in connection with Christ's sacrificial death, though He used it as the type of His death and its power in salvation. So everything goes. Christ was not the Son of God; He was not born of a Virgin; He

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

was not infallible; He did no miracles; He did not die for our sins; He remained in the grave and did not rise. And because He did not rise He is not in heaven as our priest and advocate, and He can never come again.

And still this miserable system out of the lowest pit calls itself Christianity!

IT IS SATAN'S MASTER-LIE.

But we have to follow this evolution still further.

Where does this road lead to? It leads into the night of infidelity and Atheism. Modernism is infidelity. We proved this last year when we showed that the Cadman-Fosdick-McConnell Book Club, labelled "religious," recommended the same book which the Freethinkers Book-Club recommended, a book thoroughly rationalistic. Many modernists have already followed on in the logical road to Atheism, and the end is not yet. If the Bible is rejected as God's revelation and Christ is rejected as the eternal Son of God, who was manifested in the flesh, died for our sins and rose from the dead, the next denial must be and will be the denial of a personal God.

The increasing Atheism in the civilized world, in Great Britain, the United States, in Germany, in Russia and elsewhere, is the fruitage of Modernism. Well may we look for the continued increase of Atheism, especially among the young people. Modernism, which has stripped the Bible of its authority, and which denies Christ and the Gospel written in the precious Blood of Christ, is responsible for it.

And the downward evolution does not stop with this. The fruit of Atheism is all forms of unrighteousness and finally anarchy, a complete lawlessness. This frightful spectre stalks through the world today and becomes bigger and bigger. Has there ever been as much crime, immorality, unrighteousness and lawlessness in the world as to-day? Look for more! The days of Noah and of Lot are upon us and the shadow of the predicted coming leader of Modernism, Infidelity and Atheism, the personal Antichrist, is lengthening.

Our Hope 36 (1929-1930)

Flying Fools

Over forty years ago we attended frequently the St. James Methodist Church in New York City. The preachers then were godly men who preached the Gospel and had revival meetings. How is it to-day? Here is a news item which speaks for itself:

> Billy Bomar, the parachute expert who volunteered to train choir girls of St. James Methodist Episcopal Church to make parachute leaps on April 27 to raise funds for the purpose of employing a resident psychiatrist at the church, is finding his biggest task in reducing the number of applicants. Already Mr. Bomar has more than twenty-five young women from the church in training, and applications to participate in the stunt are pouring in from girls in other churches all over the city.
>
> The first announcement of the plan, made last Sunday by the Rev. George Maychin Stockdale, Pastor of St. James, said that four girls would make leaps from 5,000 feet. But Mr. Bomar added last night that perhaps as many as twenty will jump, depending on how they take to the instructions he is giving. Mr. Bomar is a member of the congregation.
>
> In conjunction with the parachute jumps, a week's aerial show will be staged to celebrate the centennial of the church, and all profits will go to the psychiatrist fund.

Think of it! On a Lord's Day such an exhibition! Young girls encouraged to desecrate the day set apart for worship! Girls from other "churches" offering themselves! And all this to raise funds "for the purpose of employing a resident psychiatrist"! Shame upon shame! But it is only another evidence of existing conditions in apostate Christendom. But the judgment clouds are gathering.

✠

The Healing Fakes in India

We receive numerous requests for free books from India. A certain native preacher wrote us requesting a copy of "The Healing Question." We mailed it to him four months ago and here is his letter to us.

"How thankful I am to you for your book, "The Healing Question," which you sent me. I was like a blind man unable to discern these things myself, but your book led me to the right understanding. For about a month I was with an Indian divine healer named Sadhu Kondia, when I learned the unscriptural and evil things he is practising. All the things you have stated in your book against these

Our Hope 36 (1929-1930)

healers are exactly found with this Indian healer. I am going to warn now the thousands of Indian Christians who follow blindly this young man. I am an Indian and able to translate into three Indian dialects. I want to give your statements to different papers printed in the vernacular and warn against these subtle things. Please pray for me. I have been saved from a snare through you, Praise the Lord. May God bless you and make you a blessing through your books and ministry."

People sometimes question the free circulation of books and literature. They think it is a waste. We are not only confident that God takes care of His Word when "cast upon the waters" but we have the evidences of it. The circulation of "His Riches" in over a dozen languages has brought untold blessings to thousands, and scores upon scores have been saved. Equal blessing has rested upon the free circulation of thousands of copies of our works on Matthew; John; Daniel; Revelation; Harmony of the Prophetic Word; the Masterpiece of God; Zechariah and other works. They are in hundreds of college and seminary libraries, and many a young man has written us how these books were used in opening his eyes. We still continue in this work; it is a part of our ministry. Pray for the seed which is being sown beside many waters.

✠

Another Milestone Reached

The current issue is the last of Volume XXXVI of "Our Hope." Next month, God willing, we begin the thirty-seventh year of the magazine. Ours is the honor of having edited a religious magazine for thirty-seven years. It is His goodness and mercy which have made it all possible and which still sustain the editor in the monthly task of furnishing the household of faith with food in due season. Few know the sacrifices which have been connected with this publication. We mention but one. We have not seen our loved ones, brothers and a sister in the old country for over thirty years. For years we intended to make them a visit but the love of the work and the magazine kept us here, for we wanted to keep "Our

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Hope" fresh month by month. Perhaps our Lord may make it possible some day. Please pray for His continued blessing upon this testimony.

Now is the time for our friends to show their appreciation by sending in new subscriptions and by making it possible to send the magazine to more missionaries and others.

✠

Our Ministry

The Boston meetings which the Editor addressed during April and May were very well attended, and there was blessing. He enjoyed greatly the visit to the Englewood Presbyterian Church, Chicago, Dr. James E. Congdon, Pastor. The meetings were very successful in every way. We also spoke twice over the Radio of the Moody Bible Institute Station and addressed the students of Wheaton College. During May we held a week's meetings in the following places: **Elmira, N. Y.,** in the Riverside Methodist Episcopal Church; in **Pittsburgh, Pa.,** Shadyside United Presbyterian Church, and in **Buffalo, N. Y.,** Assemby Hall. As we go early to press we cannot give a report, but we know His presence and blessing will be with us. During June we have promised to be with our beloved Holland brethren in **Muskegon, Mich.** The date, God willing, is June 8-15.

We spoke also to a fine meeting in the Bedford Y. M. C. A., **Brooklyn, N. Y.,** and preached three times in Paterson, N. J.

✠

Montrose Comes First

The Seventh Annual Bible Conference conducted by the Editor in Montrose, Pa., begins, God willing, Monday evening, August 4 and closes on Lord's day, August 10. There will be two sessions each day, morning and evening. Each afternoon there will be a meeting for Christian Fellowship and questions. This meeting will be held in the home of Mr. and Mrs. Charles L. Huston. An interesting and constructive program will be followed. As heretofore the Prophetic Word will be especially emphasized, while other great Bible truths will not be neglected.

Our readers in Eastern States as well as in Ohio and Eastern Canada will receive full programs in due season. If our friends living in other states desire copies of the program they should send us a postal card. We hope this year for a larger attendance than ever before. Please pray for His blessing.

✠

Stony Brook Next

The Stony Brook Conference for Constructive Bible Teaching and Prophecy is held this year on August 17 to 22. It begins on a Lord's day with sermons by A. C. Gaebelein and Dr. A. Gordon MacLennan. There will be four speakers each day, two in the morning and two at night. Fellowship meetings for questions each afternoon. The morning and afternoon sessions will be held in Hegeman Chapel. The Sunday services and the evening sessions will be held in the auditorium.

We give the list of the speakers: **A. Gordon MacLennan,** of Pittsburgh; **L. Sale Harrison,** of Australia; **Will H. Houghton,** Pastor Calvary Baptist Church, New York; **Eli Pittman,** District Superintendent M. E. Church; **George Douglas,** First Baptist Church, Flushing, N. Y.;

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Irving Carroll, pastor Presbyterian Church, Marshall, Texas, and **A. C. Gaebelein.** The program is most interesting. Full programs will be ready shortly and will be sent to all our readers in the East and in Ontario. Splendid accommodations with good meals are offered at a reasonable price. We hope to make this under His blessing a conference of spiritual help. As the program shows the conference is interdenominational. We invite all our readers to meet with us during this week.

✠

Dispensational Tracts

Please read the inside cover of this issue. We shall publish a series of dispensational tracts for free circulation in large editions. This is in response to many requests which have come to us. Numerous brethren and teachers have urged us to do this in vindication of the prophetic Word. As is well known, of late books have been written and are now circulated which attack and try to set aside the great revealed prophetic facts as to the restoration and regeneration of Israel, the earthly kingdom of our Lord and other prophetic events of the future. In doing this the well worn paths of post-millennialism have been followed. It is about time to bear a positive witness to dispensational truths again, which we fully believe will have the sanction and gracious approval of our Lord.

The first tract is ready for circulation. Teachers of Bible Classes, leaders of Monthly Meetings, committees of Bible Conferences should help in the circulation of these tracts. We hope to put at least 150,000 copies in circulation.

But we need the fellowship and help of our friends as we will not be able to undertake such a nation-wide work of distribution single handed. Please pray about this. We will greatly appreciate your fellow help.

✠

Requests for Prayer

We always welcome requests for prayer. It is a great privilege to exercise the ministry of intercession and to know about the burdens of other members of the family of God. We delight to do it—"Bear one another's burdens." Do continue to write us and we shall unite with you in prayer.

And how thankful we are for every letter which tells us that so many of our readers remember us daily before the throne of grace. We need your prayers more now than ever before. A true ministry and service for the Lord becomes increasingly difficult. There are many adversaries. Indifference among the Lord's people is often heart-breaking. So continue to hold us up day by day that He may give strength in body, courage and peace, and that all need may be supplied.

Help me to trust Thee, gracious Lord,
From day to day, for strength divine;
To fight the fight, and win the crown;
And all the glory shall be Thine.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Book of Psalms

PSALM XLVII

This brief Psalm is vitally connected with the preceding one. We find in it the praise and worship of the millennial kingdom, established with the coming of the King in power and glory. Some older expositors supposed that the Psalm was written, like Psalm xxiv, on the occasion of the removal of the ark to Mount Zion as a prophecy of the ascension of Christ, and of His kingly rule, as sitting at the right hand of the Father. This is not entirely correct. That it is a Messianic psalm has been recognized by many Rabbinical interpreters. Its meaning becomes clear when we remember that in the Forty-Sixth Psalm the coming of the King in judgment is celebrated, and now He is King over all the earth and as such He is praised and worshipped.

I. The Kingdom Nation Speaks. (Verses 1-4.)

All ye peoples, clap your hands,
Shout unto God with the voice of triumph,
For Jehovah Most High must be feared;
A great King over all the earth.
He subdueth the people under us,
And the Gentiles under our feet.
He hath chosen our inheritance for us,
The excellency of Jacob whom He loved. Selah.

It is Israel redeemed and restored, the great nation, the nucleus of the Millennial Kingdom, exhorting the other peoples, gathered into the same Kingdom, to break out in praise. They are to clap their hands and shout unto God with the voice of triumph. "Jehovah Most High" is the Lord's millennial name. He must be feared or judgment will fall. He is the King over all the earth; His theocratic rule promised by the prophets of old, has passed into history.

Israel is now in the place of supremacy. For centuries Israel had been the tail of the nations, but now they have become the head and all the other nations are subject unto them. We read in Deuteronomy: "When the Most High divided the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to the number of the children of Israel" (Deut. xxxii:8). This prophecy is anticipative of what will take place when Israel has reached the place assigned to her in the purpose of God. She is the head-nation and all the other nations are grouped around her. The many unfulfilled promises of mercy and glory are now fulfilled and Israel is His glory. "And they shall call them the holy people, the redeemed people of the Lord; and thou shalt be called, sought out, a city not forsaken" (Isa. lxii:12).

II. The Call to Praise and Worship. (Verses 5-9.)

God is gone up amidst shouting,
Jehovah amid the sound of the trumpet.
Sing Psalms unto God!
Sing Psalms unto our King, sing Psalms!
For God is the King of all the earth—
Sing Psalms for instruction.
God reigneth over the nations;
God sitteth upon the throne of His holiness.
The willing hearted of the people have gathered together
With the people of the God of Abraham;
For unto God belong the shields of the earth;
He is greatly exalted.

The Fifth Verse is most interesting. It tells us that He, Jehovah Most High, ascended amidst shoutings. His ascent supposes a previous descent. It may be applied to His ascension after His passion and glorious resurrection. He had come down in humiliation and ascended up on high with victor's shout of triumph. And as there will be the sound of the trumpet on His return, there was the sound of a trumpet when He ascended. But the real meaning in this Psalm must be connected with His coming descent and His coming ascent. In His second, glorious coming He descends to the earth. He comes to fight in behalf of His people, to deal with their enemies; He comes for their deliverance; He comes to claim His crown rights; He comes to establish His throne. But when all this is accomplished He ascends again in visible kingly glory. He returns to the New Jerusalem, for there is His body, the glorified Church, there is His throne. His glorious throne and dwelling place will be there. On earth the government under Him as King of kings, and Lord of Lords is commissioned to others.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

In all probability He will descend and ascend at stated times during the millennium and display His visible glory.

This may be during the feast of tabernacles when the representatives of the nations go up to Jerusalem to worship. (See Zech. xiv:16-21.)

And now we hear the enthusiastic praise of the restored and spirit-filled nation. They call for singing, for the singing times have come. The groans and moans of the previous age are hushed; "Glory to God in the Highest" is bursting forth. The Psalms are sung now in the synagogical worship of the Jews; they are chanted in the liturgies of Christendom, but the future Psalm-singing will surpass it all. The Spirit of God is upon those redeemed singers and the Psalms are sung in a universal worship for instruction. What else could be done when He reigneth over the nations and sitteth upon the throne of His holiness! Then the nations are willing hearted. They no longer band themselves together as it was before the millennium, to oppose God and His anointed (Ps. ii), they gather together with the people of the God of Abraham. He is shield (protection) for all. He is greatly exalted. Such singing times will surely come when He is greatly exalted, for the mouth of the Lord has spoken it.

Unconditional Promises

It seems very strange that any Christian can deny the literal restoration of the people Israel to their own land, if the testimony of God is to be received in its obvious meaning. Yet teachers who held once the sound and scriptural truth that Israel's unfulfilled promises will find their literal fulfilment when Christ returns, teach now the very opposite, having swung back into the confusing fog of postmillennialism. Some say the promises made to Israel were conditional and others assert that Israel has been cast off forever, and that the prediction of Jeremiah touching Jerusalem, has not been and cannot be fulfilled, when the spirit of God through him declares "It shall not be plucked up, nor thrown down any more forever" (Jer. xxxi:27-40).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

So far is it from being true that "the promises spoken concerning Israel were conditional," they were absolutely unconditional, and it is so stated in unmistakable terms in scores of passages. God's choice of Israel was altogether unconditional, as it was not founded upon their numbers; "for ye were the fewest of all peoples: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers" (Deut. vii:6-8). Nor was it on account of their worthiness: "Know therefore that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people" (Deut. ix:4-6).

Precisely the same principle of sovereign, unconditional election holds good with regard to their future restoration. "O mountains of Israel, ye shall shoot forth your branches; and yield your fruit to my people of Israel; . . . and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord." But is not this based upon something they will do as a condition of blessing? Just the reverse. "Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. . . . Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel" (Ezek. xxxvi).

So in the next chapter they are likened to the dead, and the dead can fulfill no conditions. "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land," no more two nations, as Judah and Ephraim, but "one nation in the land upon the mountains of Israel"; . . . and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

dwell therein, even they, and their children, and their children's children forever," under a covenant of peace, an everlasting covenant (Ezek. xxxvii).

It will be observed that the covenant which God made with Abraham, and then with Isaac, and afterwards with Jacob, guaranteeing to their posterity a certain specified portion of the earth's surface, was confirmed with an oath; and that to which Jehovah swears is both unconditional and unchangeable. Seven times is this tract of country mentioned, stretching from the Nile to the Euphrates, a distance of about 1200 miles, and from north to south a distance of about 600 miles; and their ultimate possession of it is never made to depend, even once, upon any condition whatever. It is forgotten by many, that when God swore unto Abraham He promised to multiply his seed "as the stars of the heaven, and as the sand of the sea shore" (Gen. xxii:16:17); and that when believers, "partakers of the heavenly calling," are said to be children of Abraham, they are linked to him in a covenant of faith which God made with him years before he was circumcised, that is, when he was a Gentile. Afterwards he was circumcised and became the father of a natural seed, who shall be as the sand upon the sea shore, inheriting, and by and by to receive earthly blessings secured by oath.

The name of Israel was given to only one man, Jacob, after he was circumcised, and his descendants alone were, and are, and shall be to the end of time, Israelites. Hence it does not follow, because Paul calls Abraham "the father of us all," while he was in uncircumcision, "according to that which was spoken, So shall thy seed be" (Rom. iv:10-18; Gen. xv:5), that the covenant which God made with him concerning his natural seed is to be disannulled by reason of their disobedience to law. "And to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannull, that it should make the promise of no effect" (Gal. iii:16-17).

The only condition, therefore, of the promise to restore

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Israel to their land, has been amply and precisely fulfilled in Christ; and consequently He speaks of the time coming when Jerusalem shall cease to be trodden down of the Gentiles, and given back to the Jews (Luke xxi:24). So the Apostolic Council declared that when God shall have taken out of the Gentiles, a people for his name, the Lord will return, and build again the tabernacle of David, which is fallen down, and will build again the ruins thereof, that grace may flow out to all nations (Acts xv:17-18). "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi:25-26): for the Lord God shall give to this great Deliverer "the throne of his father, David; and he shall reign over the house of Jacob forever" (Luke :32, 33).

He has fulfilled every required condition for Israel, as He has for every believer, and "in His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, The Lord Our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. xxiii:6-8) "He that scattered Israel will gather him, and keep him" (Jer. xxxi:10), "and gather together the dispersed of Judah from the four corners of the earth" ((Isa. xi:12); "and I will bring again the captivity of my people Israel, and they shall build again the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God" (Amos ix:14, 15).

There are scores of such predictions and promises, and you will search the context in vain for any conditions whatever. Jehovah intends to restore His people to their land, not be-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

cause they are worthy, but to the praise of His sovereign and glorious grace. What other foundation of hope have we as Christians? Our meritoriousness or obedience? Alas! if this was all, we might well give up in despair, for not one of us could be saved. But the same grace that brings us off more than conquerors will triumph in poor Israel's redemption too at the second coming of our Lord. "In that day it shall be said to Jerusalem, fear thou not; and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is mighty: He will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing. . . . At that time will I gather you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth" (Zeph. iii:16-20).

"Tongues in Trees"

By F. C. Jennings

(Conclusion)

But now I must ask you to look very carefully at your Bibles. Is there any word that follows the word "trees," separating it from its successor, "branches?" You can see for yourselves that there is nothing at all, and that is the more noticeable since the word "and" (which is but one single letter in Hebrew) is of constant occurrence, frequently introduced even where the idiom of our tongue would omit it, so that its absence here, where it might reasonably be looked for, can but awaken enquiry, if any thought be permitted. Well, I learn from this omission that what follows is an outgrowth of, or another way of considering what has preceded, so that it is of the same Holy One of whose sheltering care we are to learn more. That is, if in the "branches of goodly trees" we may discern the One God: majestic and glorious,—in the following three (for that is the number), we are to discern the same God, but in the varying activities of each of the divine Persons: Father, Son, and Holy Ghost. The Three are the same as the One, and must not be separ-

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

ated by even a letter. If that is evidently intended must it not be divine?

Then we first read that they must take "the branches of palm trees," and again, whilst I should not think of altering this were we not using the microscope, yet it is not what was exactly written. If Paul claims that the very words that he and other apostles used were "not those that man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii) can we be condemned for looking at the very words that that Holy Ghost has used here? There were in the Hebrew twenty-five words that would have served to express our English "branch" or "bough," yet, just as before, he puts all these on one side and selects one that clearly has for its first, direct, simple meaning, not branches at all, but "hands"—was there no worthy design of the Holy Ghost in teaching the narrator to write that specific word? Nor does this word permit our understanding a *threatening* hand, doubled up as a fist, but it is the *palm* of the hand, as it would be in blessing. The palm tree too is itself, among the trees, the very figure of *stateliness* and *preeminence*; and has a very close relation with the trees of divine majesty we have just looked at. In Psa. xcii:12 it is the symbol of dignity and prosperity as in Cant. vii:7: "Thy stature is like a palm tree." The very word has in it the idea of stateliness. Putting these two thoughts, of a gracious sheltering palm of the hand with One figured by the stateliest of trees, and can we avoid, since there is a trinity of trees, discerning a reference to God the *Father*. And as the Father, is always closely linked with absolute Deity, so are the stately palms with the stately trees of glory. Whether then the Israelite of old, saw any significance in this careful selection of the palm tree, and the strange word used for its branches, *we* will see in it the Hand of our God and Father over us in blessing—aye and we may look up to that sheltering Hand, and "poor, feeble, wretched" as we are, we may even discern our names engraved upon that "palm" from which nothing can erase them! (Isa. xlix:16, in which the one word *kaph* rendered here "branch" is rightly translated "palms-of-hands"). Nay more, since this speaks

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

so preciously of absolute security, and of being guarded all through our pilgrimage, it bears to us the same truth as that "handbreath" which kept the twelve loaves (representing all the redeemed) from falling (Exod. xxv:25). Nor will we omit to suck the sweetness out of the still clearer truth of John x:29: "My Father is greater than all and no one can pluck them out of my Father's hand." It is not superficial, I admit, but is it not clear? Is it not simple? Can you detect any unjustified straining? And does it not give a divine value to what is practically meaningless, as far as any real profit goes, when we see in the branches or "palms of the hands of the palm tree," the divine shelter and security of the feeblest true child of God.

Perhaps some may object that this makes little or no difference between the first: i. e. God in His essential deity, and God the Father. Well, is that a blemish or a further confirmation of this interpretation? The blessed Son, came to this earth—made himself of no reputation; the blessed Spirit is on the earth today; but the first Person of that inscrutable Trinity never leaves that place of divine exaltation, and surely that demands the same correspondence between the trees as shall accord with this.

But we must see if the other two will further confirm this, or compel us to abandon all. We next read in our Bibles, whether we have the A. V. or R. V.,

The boughs of thick trees"

Here we will not touch the word "boughs" for being the usual word so rendered, it is not significant here, but look closely at "thick." It is not that the *trunks* of the trees must be "thick" for no shelter could be yielded by the trunks. The thickness then, was in the intertwined branches and leaves that cover the pilgrims with their gracious shade. Indeed the prime meaning of the word rendered "thick" is "strength from intertwinings."* Let us throw the light of other Scriptures on it. In Judges xvi, verses 11 and 12, the substantive form of the word is rendered "cords," which

*N. B. The first meaning of the root word is "*is to be interwoven, intertwined*" Gesenius, and thus the words might freely and quite correctly translated booths made strong by the intertwining of branches.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

have been made very strong by many "intertwinings." Samson tells Delilah that if she binds him with such, he will be powerless. We know how ineffective they were, but that is not our point just now, we only want a scriptural interpretation of the word "thick." You know how ropes are made: first two threads are twined together, and the larger thread thus formed is intertwined with another, and so on till a thick cable might result. We are quite sure then that the word "thick" here speaks of "strength from intertwinings." But again let us apply to Scripture for something that affects ourselves more intimately, and turn to Psa. cxviii:27: "Bind the sacrifice with cords (that is strong "*intertwined*" cords, the same word), even to the horns of the altar." Do we not begin to see a confirmation of our confidence as to the divine significance of these "succoths"? and that in this second tree we have symbolized the activity in the plan of salvation of the second divine Person? What was it that bound Him to the Cross—that "altar" on which He offered up Himself? Was it really the nails in hands and feet? Could they have held Him for one moment if His will had been to be freed? Would not twelve legions of angels have made short work of those nails? No—no; it was the wonderful "intertwinings" of mighty motives that, as cords, held the victim, held *Him* fast there to the "horns" of that altar, and can we not even discern at least some of those "intertwined cords." First there was the cup that His Father had placed in His hand; shall He not drink it to the very dregs? Was not *that* a cord that bound Him to the altar? Could He leave the altar and not drink that cup? Then secondly, He must lay a firm sure foundation for all the purposes of God to be carried out, and that was a very strong cord that held Him there, for not one of God's purposes could ever have been fulfilled, if He had left that altar. Then, growing out of this, Israel has to be brought to the head of the nations of the earth, and that would be impossible if the Lion of the tribe of Judah had not become the Lamb to be slain. But without attempting to discern all these "intertwined cords" we must not omit that of deepest personal interest

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to us—God must be able to save and embrace, in a love from which nothing can separate, poor sinners like you and me, without a stain upon His throne, that the keenest eyed of all His creatures, Satan, can detect. And once more this miserable mistrustful heart of mine must be brought back from all its wandering to believe in and rest in that love forever. All through our pilgrim journey Home those same strong "intertwinings" of His love are over us, as the sheltering branches of thick foliaged trees were over the Israelites on the feast of Booths.

You will note, my dear brethren, that we have no suggestion of "majesty" here, but it is the *strength of His love* that is expressed, and that very lack accords with His path who "made Himself no reputation." Nor can I leave this lovely theme without rejoicing with you in the further confirmation that we have of all this in Hosea xi:4: "I drew them," says the Lord with cords of a man, with bands (the same root word as "thick" in Leviticus, the "intertwinings) of love." Surely we need nothing more; and we must close by saying that only those who have never submitted to those gracious "drawings" will see no beauty in this word, that makes some of us poor disciples, who know a little of that strong intertwined love that has been our "succoth," to rejoice.

Will then the third seal all this to us, or be so impossible of accord as to compel us even now to sorrowfully abandon what we have supposed divine truth? This third kind of tree are "*willows of the brook.*" And you will note at once that there are no branches at all; but the very tree itself is alone in view. Mark, then, I beg you the perfection of that. In the natural course of things, if we have not erred in applying the first and second to the Father and the Son, we should expect to find in this third a symbol of the third Person of the divine Trinity: The Holy Ghost. I am sure that you will recognize how harmonious with its being so applied is the fact that there is nothing directly, literally *external or above*, as beyond all controversy both Father and Son are, for the Spirit is, according to His clear promise IN us, and to express this, all branches and boughs are omitted,

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

and are not seen at all. Yet is that indwelling Spirit a divine shelter or "Succoth," for He has sealed us even "to the day of redemption." The tree selected too—the willow—adds the surest confirmation of this. It is mentioned just five times in Scripture, but never without a direct connection with water. Let me quote all the others:

Job. xl:22—"The willows of the brook compass him."
Psa. cxxxvii—"By the rivers of Babylon—we hanged our harps upon the willows in the midst thereof," i. e., the rivers.
Isa. xv:7—Shall they carry away to the brook of the willows.
Isa. xliv:4—"They shall spring up among the grass, as willows by the watercourses."

The willow is thus never separated from water—it is distinctively the "*water*-tree." But "water" is one of the clearest type of the Holy Spirit that we find in the Bible ("oil" and the "wind" are the two others) as our Lord's words make abundantly sure: "Out of his belly shall flow rivers of living water. This spake he of the Spirit" (John vii:39). Thus the "willow," when typical, is the *Tree of the Holy Spirit.* And surely beyond all controversy it is in accord with all this, that the word for "brook," is as often and as correctly rendered "*valley*" as it is "brook." The same word stands for "valley" as for "brook." Why? Because as "brooks" are only found in "*valleys*," so does the Holy Spirit (the fountain of living waters) dwell only in the lowly who know their own need and nothingness. Does not this third tree then seal the whole interpretation to us? I have no expectation whatever of the rationalism of the day doing anything else than ridiculing these "pearls," but in doing so they only reveal the nature that governs them. Nor am I without fear that some of my brethren may, from its very novelty, esteem it strained. Yet who can deny that there is a harmony and beauty in these types that I venture to say speak of something beyond the power of man's thoughts; and I can but beg you to be patient in considering this "wondrous thing from His word" (Psa.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

cxix:18). That such a truth as the Unity of substance, yet Trinity of Persons of the Godhead should thus be told in an obscure verse in an old book written 3500 years ago by trees, lifts not only that verse but the whole book out of the sphere of simple human composition, and marks it as the very WORD OF GOD. Our Shakespeare wrote better than he thought when he spoke of "Tongues in Trees."

But how dry the mere facts! And dry enough all these things are, unless we get below the surface, or if they do not sink into the heart. Look at a "Feast of Booths" in the day of our Lord in John vii. It is the last great day of the feast, when joy is assumed to be at its climax. They are living in booths, but He of whom all spoke—the very Fountain of Life and Joy—is there unknown and rejected! The leaders of the nation can see nothing in these trees. Like our own religious leaders, they are too "modern" to care for anything so far fetched, so they have even sent officers to arrest Him, and these are listening as they stand by, and hear Him cry: "If any man thirst, let him come unto me and drink."

We too are living at a precisely corresponding time, the very end of this day of grace. Let me speak for myself, and perhaps there are some who may join me. I THIRST! I am weary even of correctness when it is heartless and loveless. I would give up, if need be, precious as it is, all that I *know*, *just to know His Love better*, and I can hear the same Voice that cried: "If any man thirst let him come to me," crying to us today—this last day. "If any man hear my voice and open the door I will come in to him and sup with him and he with me" (Rev. iii). It is Jesus, our Lord Himself whom we need. Our day is one of utter feebleness, a day in which precious truths, that have been given us through those passed off the scene, have lost their power. I feel bold to say that there is not one of us who does not need a deeper intimacy with Christ "in Whom dwelleth all the fullness of the Godhead bodily" and in Whom therefore, we may see *all the beauty, all the majesty, all the strength, of all the trees.*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Ninety, To-day!*

1840-1930

Ninety, to-day! In long and shad'wy lines
A dim procession marches silently
Adown the winding labyrinths of years!
I see the playmates of my childhood days
Whose morning dawn gave promise fair as mine—
Yet, they are gone, and I alone am left!

Ninety, to-day! Of all youth's cherished loves,
Some even who are still to mem'ry dear—
There lingers no one who can count the days
That turned my raven hair to whiteness,
The springing step to dragging weariness,
And memory that answered to the will,
To a vast vacuum of forgetfulness!

And those of later years who blest my life
Or shadowed it with heartlessness or care,
All, All are now as tho they had not been,
Save that they left an impress, good or ill,
And passed to condemnation or award!

All life seems changed—and I afar from home!
Tho' friends are true and dear as those of yore
'Tis not the same—And *I* am not the same,
But just a wand'rer thro the passing days,
A stranger, journeying to another land!

Ninety, to-day! Reprovingly, Regret
Looks in my face and tells of faithlessness.
So little done for needs that cried to heaven,
So few the sheaves I've garnered for my Lord!

Ninety, to-day—Time is the vestibule
Of the Eternities. Its swinging doors

*Written by one of our oldest readers on her ninetieth birthday.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Turn outward at the touch of Him, Who holds
The destinies of Life! One, *only one*
Ope's to the passing soul the Father's House—
And one leads out to darkness and despair!
Ours is the choice—God pleads—"Why will ye die?"

Ninety, to-day! The voices of the past
Sound thro' the silences with chiding note,
Or lone and pensive, coming from afar!
And oft an answering echo soft and sweet
As summer even-tide—that seemed to touch
The harp-strings of an angel, thrills my soul
With soothing whispers of a Father's love.
And His unfailing word that naught in Heaven,
Or Earth or Hell, can snatch me from His Hand!

Ninety, to-day! and I am waiting still
Upon Time's threshold for the final call.
My dimming vision reaches out to scan
The unseen wonders of the near Beyond!
And as the Earthly fades, perchance to catch
Some glimpses of the effulgent rays
That stream in quenchless glory thro' Heaven's gates,
And from the Glorious Throne of th' Eternal!

—MARY L. HOUGHTON.

Current Events
In the Light of the Bible

More News from Russia. We have received additional information from Russia, but cannot give the name and source of these communications.

"Out of 50,000 churches and synagogues there have been closed up to now about 2,000. Most of the churches are turned into moving picture places and into schools. In many churches the leaders of the Bolsheviks are represented by pictures on the walls.

"The Kcharkov Cathedral in Ukrainia is shortly to be

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

dynamited. The whole Independent Greek-Orthodox Church in Ukrainia is being abandoned."

" 'The Godless organization' has responded to the protests of other countries with the most infamous blasphemies and threatenings."

"But it is a strange fact that even the 'godless' themselves painfully feel the weight of the moral pressure, and after their blasphemies and threats, they come to apologize."

What Brethren Write Us. Brother G. G. writes: "We still are permitted to hold our prayer meetings. Pray that this lamp which still shines in this darkness may not become extinguished. Surely ungodliness increases. But Christ has overcome the world. We feel His strength and victory without which we could not exist."

Brother X writes: "Brethren . . . after having completed three years in exile are now under survey of the Bolsheviks. Sister .... whose husband was one of them has become insane. Brother ...., who while exiled went through prisons was condemned to be shot because he had preached the Gospel, but up to now the Lord has spared him. Preachers are not permitted to purchase anything in the Communistic stores.

"Bibles are very much demanded everywhere. There is a famine of the Word. Bibles are bought for 20-40 Rubles (from $10-20).

"As soon as one of the Evangelical leaders wants to go to other places to bear testimony and bring comfort and blessing he is met by the secret police and told to return at once.

"In spite of it all the preaching of the Gospel continues. God's work is still growing."

Let us pray for our brethren in Russia and adjacent countries. *The American-European Fellowship,* of which the Editor is president, has a number of men at work over there. The Society is ready to advance. Pray for it and support it. The offices are located at **156 Fifth Avenue, New York City.** Please send all communications there.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

The Red Seed Springing Up in China. Communist activities resulting in the occupation of more than two dozen towns and districts in Kiangsi and other southern provinces culminated in the capture of Namyung, an important city located on the Kwantung-Kiangsi border, by the communist general Chu Teh with 5,000 followers.

General Chu Teh is a member of an important group of practically a dozen Chinese communist military leaders who have received training in Moscow and who are also allegedly receiving financial support from Russia.

Romish Idolatry in English Churches. The inroads which Romanism is making in the Church of England are astonishing. Hundreds of churches are falling for the old superstitions. In the "Churchman's Magazine" of February is the description of an idolatrous procession which took place recently in a well-known Protestant(?) Episcopal Church in London. We quote from the magazine:

> The procession was then formed, the congregation being first supplied with candles and lights passed round, and then all the electric lights in the Church were switched off.
>
> The procession moved in the following order:
>
> Verger in gown with wand of office.
>
> Three churchwardens with wands of office, and Cambridge blue collars with a medal attached.
>
> Two candle-bearers.
>
> Crucifer, with white ribbon streamers attached to the staff.
>
> Two more candle-bearers.
>
> Server with an image of the Virgin Mary attached to a pole.
>
> Rector in cope and biretta and carrying thick blue lighted candle with white bow tied on it.
>
> Server with banner of the Virgin, with "Salve Regina" on it.
>
> Two girls carrying the image on a board on their shoulders, and under a four-poled canopy covered with flowers.
>
> A little girl who had not long learned to walk, toddling along with a double lace veil.
>
> Several young women with double lace veils, tied with yellow ribbons round their heads, and carrying thick lighted blue candles. These also had big Cambridge blue collars as well as the servers.
>
> A young woman with blue dress and veil carrying with both hands outstretched in front of her, a Massive Rosary with medal and crucifix attached.
>
> Several more girls with veils and small lighted candles and rosaries.
>
> The men of the congregation with lighted candles.
>
> The women of the congregation with lighted candles.

Similar performances are going on in certain Episcopal churches in our country. Surely Rome is making headway

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

in every direction preparing the way for the final form of the harlot church, which is so vividly described in Revelation xvii.

The Atrocious Russian Program. The following is authentic news coming from Moscow:

Despite wide denunciation of their anti-religious activities, the atheist leaders of Soviet Russia are pressing their campaign. The All-Union Society of Militant Atheists has drawn up an ambitious five-year anti-religious program, envisaging a total membership of 35,000,000 by 1933. It now has nearly 3,000,000 members, and it estimates that part of the new membership will be 18,000,000 children between the ages of eight and fourteen.

The society plans a chain of anti-religious educational institutions and the appointment of anti-religious faculties in the state universities at Moscow, Leningrad and elsewhere. Organized bodies of atheistic agitators and propagandists will be trained there.

Special anti-religious films, radio programs, theatrical performances, exhibitions in museums and a large number of itinerant anti-religious units will be prepared.

Planetariums, showing materialistic construction of the world as opposed to spiritual, will be constructed at Leningrad, Kharkov, Sverdlovsk, Novosibirsk, Frunze and Tiflis, similar to the one now in Moscow.

Three full operas, four operettas, eleven reviews, thirteen musical comedies, twenty vaudeville sketches and twelve children's plays lampooning religion and deriding the Church will be produced in the next two years. Special anti-religious theatrical companies will travel throughout the union holding religion up to ridicule.

Thirty anti-religious paintings and sculptures by widely known artists will be made. Atheistic newspapers and magazines will be published in seventeen languages. State factories, collective farms and other Soviet institutions, consisting entirely of atheistic workmen, will be created. Fifteen crematories will be built in Moscow and other large cities. Practical measures will be taken to introduce a new calendar to replace the present religious calendar.

Well, let them do it! Their fight is hopeless for our God lives and He will ere long manifest His power and what a manifestation it will be! But let us pray daily and earnestly for the persecuted and sorely tried millions of God's children, our brethren, in Russia.

"Arabs and Jews in Palestine" was the title of a paper read recently at the Victoria Institute of London. The speaker was Dr. Christie of Mt. Carmel Bible School at Haifa. He said:

With the Balfour Declaration and the Hebrew Renaissance there has come a new time, with developments of great significance that

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

are well in the public mind. It was more than suggested, on the part of the lecturer, that Papal influences lie behind the evils of August last which the civilized world has not ceased to deplore.

Coming to the issues raised by last year's massacres, and the demands made on behalf of "Arabs" of the fanatical class, Dr. Christie asked: "What should now be done?" He replied:

"Without hesitation we say 'Maintain the Mandate.' Explain it if necessary, but make no modifications or concessions. Let the Arab know that the Jew has got nothing more than he himself may have in any country in the world—the right to settle, to acquire property, and to become a citizen. Britain must retain the Mandate. No other country can deal even-handed justice to all races and creeds. There is no room for fanaticism in what is the Holy Land of all; and under the influence of the Papal State, there would be no toleration and little liberty. And in dealing with all, there must be the firm hand. It must be felt and seen. The 'Indian Moslem bogey' must have no place. Islam is as much divided as the Christian world, and, with the family of Osman gone, it has no political head. Firmly administered law and even-handed justice will prove the secret of British success.

A Hopeful Outlook

"And what of the future? With a definite manifestation of policy and a strict administration, many things will happen. Peace will be maintained, the land will be developed, the harbor at Haifa will be completed, and railways will more fully link up the whole of Western Asia with Africa through Palestine; Haifa will be the great oil center of the Near East, and Palestine, in some sense, the key to the trade of the three continents. There will be work and wealth for all, and peace will be found more profitable than unrest. The Jew will come in increasing numbers, for the land that can support three millions cannot be left desolate with a population of seven hundred thousand."

Looking forward, with the writings of Israel's Prophets in mind, Dr. Christie said, in conclusion: "Changes will take place among the peoples, too. Nothing seems more certain than that, with an increasing non-Moslem population, and a recognized Christian government, such communities as the Moghrabiyeh Arabs (from North Africa), would move out, seeking citizenship in what they consider a Moslem state. And the Effendis, too, might find it advisable to seek fresh pastures. The 'Arab' peasantry of the land (see 2 Chron. xvii:11, xxi:16; Num. ii:19, iv:7, vi:11), a broken and in some sense degenerate through mingling, fragment of ancient Israel, might very well have a place, if not among the people, at least in the land. Indeed, there seems to be provision made for such cases as theirs. To the sojourner Ezekiel gives a place and an inheritance in the separate tribes (Ezek. xlvii:22, 23), while Zechariah (ix:7, 8) confers on the remnants of the Philistines the fullest privileges.

"In a reconstituted Israel there seems a place for just such a remnant. And the changing attitude of the returning Israelite should make this all the easier. The modern immigrant has done with the bitter fanaticism that characterized the older orthodoxy, and which was the outcome of persecution. Now not the Old Testament only is wanted, but 'the whole Bible.' The New Testament also belongs to the Jew, and so does the Lord Jesus Christ."

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Notes on Prophecy and the Jews

The word "furnace" is used in the Bible as a figure of affliction, tribulation and judgment. The word is used some thirty times in the Scriptures.

It is found for the first time in Genesis xv:17. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp, that passed between those pieces." God had told Abraham to bring a heifer *three* years old, a she goat and a ram, each *three* years old, and a turtledove and a young pigeon. All these are mentioned later in the book of Leviticus and as sacrifices are typical of Christ, while the fowls which came down upon the carcasses and which Abraham drove away (Gen. xv:11) are types of evil. But the divided pieces and the turtledove and pigeon, exposed to the fowls, are also typical of Israel, divided and cut through, while the fowls may be taken as types of nations who feast upon Israel. The deep sleep which fell upon Abraham, signifying death, and the horror of a great darkness, are likewise significant types of what was to come upon the seed of Abraham. After God had spoken of the coming affliction of the children of Abraham and announcing the judgment of their troublers, a smoking furnace and a burning lamp passed between the pieces. The smoking furnace, the spectacle of a fire and the dark smoke from it, showed to the eye, what God had spoken to the heart of His servant. The smoking furnace is the type of Egypt and the tribulation through which the sons of Jacob and their seed had to pass.* Thus we read: "But the Lord hath taken you and brought you forth out of the *iron furnace*, out of Egypt to be unto Him a people of inheritance, as ye are this day" (Deut. iv:20; 1 Kings viii:51). In Egypt the fire burned, as in the furnace, and the great darkness settled upon Abraham's seed.

When Moses kept the flock of Jethro and came to the mountain of God, he saw another type of the furnace. He stood before a bush and the bush burned with fire and the

*The burning lamp signifies God's presence with them still, and is a type of His gracious interference.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

bush was not consumed. The Angel of Jehovah appeared unto him in a flame of fire out of the midst of the bush. The bush represents Israel in affliction. The fire means tribulation and persecution. As miserable and unworthy as a bush is, so was Israel in Egypt. Yet in the midst of that bush was the Angel of Jehovah. The presence of Him explains the miracle, that, though the fire burned fiercely, the bush was not consumed. No fire could burn up the bush. It was a miracle and it has been and *is* still the miracle of God, a nation afflicted, a nation persecuted, a nation peeled and scattered and not consumed. Beside the smoking furnace, between the pieces, the burning lamp. The smoking furnace will be extinguished, the burning bush will cease to burn and there will yet shine forth from an afflicted people a burning lamp, the Glory of Jehovah.

That first furnace, Egypt, stands as type for all the subsequent furnace experiences of Israel. Again and again in their history we learn of the smoking furnace and the burning lamp. Babylon was a furnace. They were cast into it to be refined. "For my name's sake will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off. Behold, I have refined thee, but not as silver; I have proved thee in the furnace of affliction" (Isa. xlviii:9, 10). He brought them through the furnace. In spite of the determination of the enemy to make an end of them, God kept them to shine forth His Light and His Glory. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. liv:17).

The bush is still burning. A dispersion among all nations has long taken place, which in Egypt and Babylon as types were but faintly outlined. God has fulfilled His promised threatenings. A burning bush for two thousand years, *appearing* sometimes as being consumed, but *never* consumed. Instead of being reduced, the bush increases and where the fire burns the fiercest, it flourishes the best.

Ye nations of the earth, beware! Your hands are outstretched against God's people, you touch a *burning* bush and you will be burned yourselves. As Moses' hand took

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the ashes of the furnace and sprinkled it up toward heaven and it became a boil breaking forth with blains upon man and upon beast (Exodus ix:8-10), so the ashes of the furnace, the nations' persecution of His people cries to heaven and the God who has said, "Vengeance is mine," will surely answer with the fire of judgment.

Sad and deplorable has been Israel's condition in the past and in the present, yet the worst furnace experience is before them. "Son of Man, the house of Israel is to me become dross, all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are the dross of silver. Therefore thus saith the Lord God: because ye are all become dross, behold, therefore, I will gather you in the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there and melt you" (Ex. xxii:18-22).

This coming furnace will be in Jerusalem, in the land of Israel. It will be that great tribulation of which prophecy speaks, the time of trouble such as never was before. But Jacob, the remnant of Israel, will be saved out of it.

In Daniel iii, we read of a great furnace. A faithful company who refused to worship an image is cast into the exceeding hot furnace, the flame of which slew those men who cast them in.

"Then Nebuchadnezzar, the king, was astonished, and rose up in haste, and spoke, and said unto his counsellors: Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" * * * "And the princes, governors and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of the fire had passed on them" (Dan. iii:23-28). The fire had not burned them—only the cords and bands were burned off. The great heat had made them free.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Thus the faithful remnant will pass through the fire and they will come forth from it through Him who is with them in the fire, and who is afflicted in all their afflictions.

There will be no more furnace for Israel after that last *exceeding hot* furnace, the great tribulation.

Every thing is shaping for the end—Jacob's trouble. Israel is getting ready to go to the scene of the coming final affliction and the nations are setting themselves in order to play their part * * * "Be *ye* therefore ready also; for the Son of Man cometh at an hour when ye think not."

✠

The Zionistic enthusiasm has produced a number of poets, who sing once more Zion's Hope and Zion's Glory. Many of their productions have not only poetic value, but they are prophetic. We quote two poems written by Zionists:

THE PEOPLE

Wide open, ye doors, and raise up high, O gate,
We are coming again, who have waited so long—
With shouts and rejoicing, with music and song,
Then haste ye, companions, nor linger nor wait!

ZION

O not as a beggar that seeketh for alms,
As conquering host ye are coming to me,
From valley and mountain, from land and from sea,
With thunder of trumpets and waving of palms.

THE PEOPLE

Our flag shall be planted on Zion's fair side,
We shall rest in its shade, who have wandered so long,
Our tears turned to laughter, our sighs into song,
Rejoicing as Bridegroom that greeteth his Bride.

* * * * *

Sing unto God a new song, sing no more
Those melodies of melancholic strain
That mourn the vanished glory that did reign
O'er Zion in the golden days of yore.
Wherefore forever weep, fore'er deplore
Our loss? Vain are our tears, our prayer is vain.
Would we our ancient heritage regain,
Then must our song on faith's own pinions soar.
Sing then to God a joyous song.
Yea, sing Redemption's sun new risen in the East,
A song of triumph till the echoes ring,
Back from the ample heaven's azure dome,
For yet shall we, from evil's chains releast,
Zion, to thee return, our hallowed home.

✠

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

"They shall tell of the glory of Thy kingdom and speak of Thy power; to make known to the children of men His mighty acts and the glorious splendor of His kingdom. Thy kingdom is a kingdom of all ages and thy dominion is throughout all generations" (Psa. cxlv:11-13).

The ending of the book of Psalms is one of praise. The last five Psalms begin and end with Hallelujah, Praise ye the Lord. The one hundred and forty-fifth Psalm is likewise one of praise, and as it stands immediately before the great Hallelujah in which heaven and earth breaks forth at last, we may well think of the praise in this Psalm as the praise of Him who is the leader of all praise, our Lord. The verses quoted above contain a prophecy, which is yet to be fulfilled. "Thy Saints shall bless Thee," we read in the tenth verse of this Psalm, and the same Saints who bless the Lord will tell of the glory of the kingdom and make known the glorious splendor of His kingdom. Who are the Saints? They are God's earthly people, the remnant of Israel. The same whose suffering, trials, deliverance and glory are so wonderfully described in this rich book of Psalms. It is their prayer we read in the preceding Psalm: "Jehovah! bow down Thy heavens, and come down; touch the mountains that they smoke; cast forth lightnings, and scatter them; send forth thine arrows and discomfit them" (Psa. cxliv:5-8). And this prayer will be answered. He will come down and touch the mountains and with His fire scatter Israel's enemies; with the breath of His lips and the brightness of His coming He will smite the wicked one. The remnant will then not only be delivered out of their danger, but will receive the blessings promised to them. It will then be, "Blessed the people that is in such a case! Blessed the people whose God is Jehovah!" (Psa. cxliv:15). These Saints, a holy nation, a nation of priests, will bless the Lord and become for the new age, the glorious thousand years, the people to show forth His praises and make known His name and His mercy to the nations of the earth. Only in this way can the promise made to Abraham be fulfilled. "In Thy seed shall *all* the nations of the earth be blessed." The kingdom of the heavens will

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

then be established in the earth with Jerusalem as its glorious capital. There stands Mount Zion, the place of His rest forevermore. Way up on the top of the mountain, which is lifted up over all the others, is the Throne of His Glory, the heavenly and new Jerusalem has its beginning there to extend upward in indescribable splendor, while the angels of God ascend and descend upon the Son of Man. In Jerusalem, the earthly city of the great king, glories upon glories will be seen. There will be a covering of glory, while waters of life and healing will flow ever forth. And out of this center, Jerusalem, the seat of the splendor of His kingdom, His ministers will go forth to the children of men. They go forth to tell of the glory of His kingdom. They speak of His power. They make known His mighty acts. They can speak of a history such as no other nation had and of the mighty acts of Jehovah in judgment and mercy.

These *coming* missionaries need not spend years to learn languages, for they will know them. These missionaries will not die by fever, cholera and smallpox, for the curse of disease shall not touch them. Nor will they be eaten by tigers or torn by other wild animals, for groaning creation will be delivered.

And this glorious kingdom will extend all over the earth throughout all generations. Oh, how it makes the heart beat faster when we think of all the blessing and the glory which is yet in store for this blood-soaked earth. What a glory it will be when all will be literally fulfilled! But no tongue can tell, no mind can grasp the heavenly glory, which is for the Church. Forever united with Him, the glorified Head, that He (God) might display in the coming ages the the surpassing riches of His Grace in kindness towards us in Christ Jesus" (Eph. ii:7).

✠

Martin Luther has in his writings a passage from which we may conclude that he had more light on the coming of the Lord than is generally believed:

"The Lord admonishes us Christians not to place the date of our lives here upon earth, but to know that our Lord and Redeemer shall come from heaven, and thus be prepared *every hour to expect His*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

coming; *likewise*, that we should be but half and with the left hand in this world, while the with right hand and with the whole heart, we are *in waiting* for that day when our Lord shall come in His glorious majesty and power, which no man can describe," etc. "Let us have *respect* to the words of Christ and *expect* His coming," etc. (See Walch's *Luther*, 13 vols. Cols. 34-43, on Luke xxi:25-36.) Commenting on Dan. xii:7, he says: "I ever keep it before me, and I am satisfied, that the last day must be *before the door*; for the signs predicted by Christ and the Apostles Peter and Paul have all *now* been fulfilled, the trees put forth, the Scriptures are green and blooming. That we cannot know the day matters not; some one else may point it out; things are certainly *near their end.*" Again: "Let us not think that the coming of Christ is *far off*. Let us look up with uplifted heads, and with a longing and cheerful mind *expect* our Redeemer's coming. Though the signs may seem uncertain, yet no man can despise them *without danger.*" Again: "We certainly have *nothing* to wait for *but* the end of all things." The co-laborers of Luther, also held to these views of the imminency of the Advent, Melanchthon laying special stress on *the shortening* of the days, as a motive for constant expectancy.

✠

Question No. 36. Do you believe in the rebuilding of literal Babylon?

Certainly NOT. There is no Scripture evidence that the literal Babylon will ever be rebuilt. It is a theory which was invented a number of years ago, we believe by Dr. Seiss, and a number of men followed his theory slavishly. It is a theory which brings the sane and Scriptural study of prophecy into ill repute and should be classed with the Anglo-Israel theory and the Great Pyramid speculation. The Babylon in Reveltion xviii is the commercial side of the mystical Babylon, Rome. The fact that the last book of the Bible is a book of symbols forbids the literal application.

Nor can we understand how teachers and preachers who teach the imminent coming of our Lord can uphold the literal Babylon theory. According to their views Babylon in Asia is to become the great world center before the Lord returns, that it will be the seat of world commerce, spiritualism and of antichrist, who is to march from there against the League of nations, etc. In order to have this accomplished our present day centers New York, London, Paris, Berlin and other world centers must pass away. But there is absolutely no sign whatever of any rebuilding of Babylon, hence the return of the Lord must be postponed indefinitely.

We fully agree with the following comment on this question which recently appeared in the London "Christian."

Early in last century, when travellers had visited and described the almost forgotten site of ancient Babylon—its desolation, its pools of water, its lonely ruins dreaded by the superstitious nomads—Christian ministers and teachers pointed out the graphic fulfilment of prophecy, such as Isaiah xiii:19-23; and xiv:23. The facts were palpable proofs of what Scripture had foretold.

A new school of writers has now arisen that denies these proofs, and says: "Babylon was never quite destroyed." "It will be rebuilt, and will again be the ruling city." If so, its rebuilding is a remote future event. Its continuance as the world metropolis involves long years of development, and after all that, "generation to generation" is to witness its decline (Isaiah xiii:20). *Credat ille!*

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

To clear the ground for this strange theory, Rev. xvii:18—which expressly shows that the great city must be Rome—is ignored, and another identification, Rev. xvii:9, the classical description of Rome, is explained away in a curious manner. One leading exponent of the reconstructed future Babylon theory suggests that the seven hills may only mean seven artificial mounds, or "hanging gardens," as were constructed in ancient Babylon!

The crude theories, strained interpretations, and Great Pyramid notions, etc., advanced by good and earnest men, in religious magazines, books, and pamphlets, are mystifications rather than interpretations, and time passes them on to the great heap of disproved expositions of prophecy that increases as the ages roll by.

Question No. 37. Is there any ground in Scripture to believe that Judas will be the Antichrist?

None whatever. This is another unscriptural speculation. Judas went to his place and he will not come forth till he stands with all the lost before the Great White Throne to receive his sentence for everlasting punishment.

Question No. 38. Where will the Saints be during the Great Tribulation? I mean those who were caught up.

They will be with the Lord in the Father's house. They will appear there before His award seat, the *Bema* and receive their crowns and be made ready for the glorious day of public manifestation.

Question No. 39. Will the future temple necessarily have to be built on the site of the former one where the mosque of Omar stands?

In all probability it will arise there with the mountain of the Lord lifted up. We mean the great temple of Ezekiel and not the house Jews will build in Palestine before the Lord comes.

Question No. 40. Do you think the great temple vision of Ezekiel means that such a temple will be built again in Jerusalem? Is it to be understood literally or allegorically?

If the temple vision does not mean a literal temple, then what does it mean? In fact we would have to cast aside seven or eight chapters as having no meaning if Ezekiel's temple vision does not mean the literal temple during the kingdom.

Question No. 41. Is there any remedy for the apostasy which is sweeping now over the different denominational churches?

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

If this is the shadow of the great apostasy with which this age ends there is then no remedy. In Revelation ii and iii we have recorded prophetically the history of Christendom. It ends with Laodicea and the threat to Laodicea is "I will spue thee out of my mouth." There comes no recovery after Laodicea. The Lord will take His true Church home to glory. This is followed by the great apostasy, the great tribulation and the visible return of our Lord.

Question No. 42. Will the great tribulation be world-wide?

The storm center of the great tribulation will be Palestine; its awful effects will be felt throughout Europe and undoubtedly the whole world will be involved. Our own country will receive its share in anarchy, rebellion and all that goes with it.

Question No. 43. Have we any Biblical ground for our belief in heavenly recognition?

Certainly. The disciples on the Mount of Transfiguration recognized Moses and Elias. We shall know the Lord Jesus Christ and see Him as He is. God does not destroy but He preserves individuality. There will be throughout all eternity a glorious, conscious fellowship of all the Saints of God of all ages.

The Highway of Life

Along Life's rugged Highway, where dark the shadows lie,
Afar upon the Mountain where loud the eagle's cry—
Through dusky forests leading below to deep ravine—
Along the stony pathway, beside the troubled stream—
Where thick the hedge of briar abloom with sweetness grows,
The sharpness of the thorns, my sins, His love, the fragrance of the rose.

On, o'er the lonely Moorland, festooned with clouded sky—
'Till almost lost beside the marsh, with rough winds sweeping by—
On, to the moaning pines, that reach to leaden skies that weep
On, through the storm, till on the hill, highway and rainbow meet
And breaking through the shadowed clouds, the sun shines bright above
And floods the gloomy highway with the sunshine of His love.

When shades of night have stolen the brightness of the day—
The stars are softly singing above the dark highway—
In praise and adoration, His wonders to proclaim
How He hung them there in space and calls them all by name,
And a note of sweetness swelling, their anthems high above,
Rings all along the highway, His own sweet voice of love.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

To the valley of the shadow leads on the rough Highway,
But the shadows all are lighted and its mists are swept away
Down to the brink of Jordan at last its roadway winds,
The river bright with glory, the highway dark behind—
And the shining of His beauty is the glory I behold
On the darkness of the river as His arms of love enfold.

On over Jordan passing in the Everlasting arms,
The shadows lost in glory, forgotten now the storms—
Lost in the sun of Righteousness the darkness of the night,
Lost is the rugged highway upon the steepes of light—
Up to the Everlasting Gates, through endless years to prove
How He hedged the rugged highway with the Wisdom of His love.

—*Evelyn L. Laird*

A Message For Each Day

June 1. "David *encouraged* himself in the Lord, his God" (Sam. xxx:6).

Everything around him was *discouraging.* The people were against him; the promises of the kingdom looked very far off. Worse than all, his family was stricken. It was sublime faith that turned to God in such a dark hour. Are matters distressing with you today? Then encourage yourself in the Lord. He sees the way out for you. "No weapon formed against you shall prosper." Everything finally came out right for Joseph, and Daniel and Job.

June 2. "Bringing into captivity every *thought* to the obedience of Christ" (2 Cor. x:5).

These words put the sanctification probe in very deeply. Not only am I to "mortify my members" and crucify my lusts, but I am to get beyond mere correct outward *acting,* and *think* just as Christ *thinks.* There is a point of fellowship and sympathy with holy things to which I may attain; where everything of earth will be judged and weighed, according to the value which our Lord himself puts upon the things of time and sense.

June 3. "The Lord's mercies . . . they are *new* every morning" (Jer. iii:22, 23).

Like the milk daily served at out door, every dawn brings a fresh supply of the Lord's goodness. What have you received today? What prayer has been answered? What mountain of difficulty melted away during the night-time? What good news did your morning mail bring? Ah, you say, no good news, but dark, heavy tidings. Then *that* surely was a *blessing;* for to the believer God's chastenings are His choicest mercies.

June 4. "Behold, what a *weariness* is it!" (Mal. i:13).

A weariness to serve the Lord! The moment you feel that way, look deep into the state of your heart. Either you are in a wrong

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

place, trying to do what the Lord never appointed for you to do, or you are out of vital union with Him. If a bird's wings were only tied on, they would be tiresome and useless. Being part of itself they are happy instruments of flight. Holy motives must be easy and joyful. Let us *abide* in the vine, and unconscious *fruit* will surely follow.

June 5. "Ye are *not as yet* come to the rest" (Deut. xii:9).

The very words imply that there *is a rest* before the children of God, promised, certain and satisfactory. We have not come to it yet. Oh, no; we are in a wilderness of trial. But we are *out of Egypt.* Pharaoh is *slain.* Put up with a few inconveniences. *Manna* is sure. *Clothing* is guaranteed. *Guidance* is secured. There is a river to cross. To some of us it will not be a river of Death—but a river of Translation. Then let us press on in patience and hope a little longer.

June 6. "Walk in wisdom towards them that are *without*" (Col. iv:5).

If some are *without,* then we are *within.* We are a *brotherhood*: but they are critical outside *observers.* Then there must be a culture of soul which does not relate to *ourselves,* but to those who watch our behavior. Peter lays down a principle which is true in this case (1 Pet. iii:1). The worldly man reads no Bible but Christian conduct. In frequent instances they sneer at the preached Gospel. But they can not gainsay or resist a gentle, godly, consistent life.

June 7. "We *trusted* that it had been He which should have redeemed Israel" (Lu. xxiv:21).

How pathetic and desparing are these words of Cleopas. They are only matched by the saying of old Jacob: "Joseph is not . . . all these things are against me." And yet, even then, Joseph was governor over the land of Egypt. And the Lord Jesus was alive and exalted. Let us take courage from the incident. Hope may have grown very faint in some of us. But the Lord may be nearer than we think. He only needs "a moment," "the twinkling of an eye" to bring about a mighty change.

June 8. "Yet learned He *obedience* by the things which He suffered" (Heb. v:8).

And there is no other way for us. The flower of submission grows only in the soil of chastisement. He, the perfect Son, needed to learn obedience by strong crying tears; what of ourselves? Shall we hope for an easier way. The strongest impulse of the natural man, is to have its *own way.* The strongest effort of the Holy Spirit is to make us submit to *God's way.* Which will has its rule in you today? Your own, or God's will?

June 9. "The angel of the Lord *encampeth* round about them that fear Him" (Psa. xxxiv:7).

No truth of scripture is more often forgotten than this, of the watch care of angels. Yet they are sent forth to minister to the heirs of salvation (Heb. i:14). Consider the word "encampeth." It means

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

that many angels *surround* us, making their *headquarters* about us. Awful, blessed thought. This Captain angel sustains a double character of *mercy* and *judgment.* If we go where He wishes, He will *protect* us; if we go where He disapproves, He is sure to *halt* us (Num. xxii:22-34).

June 10. "Cast thy *burden* upon the Lord" (Psa. iv:22).

The phrase is peculiar. It means *give back* to the Lord what He has given to thee. In other words, all troubles are of divine permission sent as mercies. But since they are often an oppressive load, look to the Lord "to sustain thee." It is very strange that sometimes those who have the most vivid apprehension of the certainty of their *salvation,* are the slowest to take God at His word in *smaller* things. Surely He who has pulled us out of the pit, can keep us daily on firm ground.

June 11. "We *know* . . . we have a building of God" (2 Cor. v:1).

Here comes out the grandest feature of our salvation, its futurity. No matter how troublous may be our life, we have the guarantee for its happy and eternal continuance. What the brighest philosopher of Paul's time did not know, the feeblest minded believer could perfectly comprehend—eternal life in Christ. Let us praise God today for our hopes, based on the Bible. Alas, for those who fancy they can enter heaven *without Christ.*

June 12. "I am *instructed* both to be full and to be hungry" (Phil. iv:12).

The word means *initiated,* and is nowhere else used. In secular Greek it relates to the secret rites of mystic orders. One would think there was no great mystery about *poverty,* that Paul need use such a *deep* word to describe his circumstances. Ah, here is the beauty of it; what is perfectly commonplace to the worldling, is high and sacred mystery to the child of God, from the time he is chosen out of the world, until the end of his earthly existence. Every experience has been touched with blood and oil.

June 13. "Our *light* affliction, which is but for a *moment*" (2 Cor. iv:17).

The comfort lies in the contrasts. The affliction is *light;* the glory is *heavy;* like a feather weighed against a ton of iron. The affliction is *transient;* the glory is *eternal.* The one is excessively *depressing;* the other is surpassingly *brilliant.* The one is now *seen,* and felt, and fainted under; the other is *unseen;* but marvellously *real.* The Greek is very subtle. *Levity* is contrasted with that which is inexpressibly *serious.* Such are present sorrows in the light of future deliverance.

June 14. "*He* knoweth the way that I take; when He hath tried *me* I shall come forth as gold" (Job xxiii:10).

He knoweth my *inwardness.* To this agree the words of John, "Therefore the world knoweth us not." From the moment a believing new life begins, *He* and *Me* express it all. Secret fellowship, private confession, hidden joy mark every day's experiences. All the world is now *outside.* My Lord and I have entered into a compact of personal appropriation. Our love, like Samson's, is a riddle. I am His gold, and He will not waste it.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

June 15. "When Jesus therefore saw his mother, and the disciple standing by, whom Jesus *loved*" (John xix:26).

Five times John thus designates himself. Here the prime thought is, that because Jesus loved him, He committed to him his most precious earthly treasure—His mother. Shall we not aspire to be among the much loved of the Lord? that to us He may *entrust* the *custody* of some of His earthly interests, some ministry of souls or money, or prayer. The only *qualification* required of Peter, for feeding the Lord's sheep, was *Love*.

June 16. "*Abide* with us; for it is towards evening, and the day is far spent" (Luke xxiv:29).

These words well express the heart cry of some of us. We see the Gospel day declining in apostasy. We are an ostracized company for our pessimistic views. We are no match for the onrushing tide of secularism. We are timid about our own course. We fear the wiles of the Devil may entrap our feet, though so well "Shod with the preparation of the Gospel of peace." There is no safety and no comfort but with Jesus. Lord *abide*, *abide* with us; and be our light in darkness.

June 17. "Fear not *little flock*" (Luke xii:32).

Here is a double diminutive. It is a *little*, *little* flock. Nearly every New Testament figure used to describe the Church is one of *weakness*. Sheep are feeble compared to lions and horses. A vineyard is a very small spot compared with the globe. A garden is as nothing to earth's vast deserts. Israel were but kids to the hordes of Syrians. The Church is only a few sheep among multitudes of fierce heathen. Since *fear* is the characteristic of sheep, the *comfort* is very sweet.

June 18. "It is your father's good pleasure to give you the *kingdom*" (Luke xii:32).

How quickly the Lord can transmute weakness into strength, and out of a feeble flock develop a strong kingdom. Because this is incredulous in the eyes of men, the Church has endeavored of herself to develop power and influence; and has thereby perverted her calling. It is true of individuals also. The Lord designs us in this age to be *humble*. The kingdom cannot be taken by *violence*. If we try to be great and influential in the world, we entirely get out of our true place.

June 19. "Thou shalt be a *blessing*" (Gen. xii:2).

We do well to remember that all the blessings of the world, both now and future come through Abraham. Every fruit bearing branch, whether of Jew or Gentile, Israel or Church, has been grafted on to that parent stock. So are the striking words fulfilled. But it means something *personal* to us. If God has blessed you in the Seed of Abraham, you are responsible to pass on the blessing to some other. Thus only links of faith's great chain will be preserved.

June 20. "Come now let us *reason* together saith the Lord" (Isa. i:18).

How condescending; when elsewhere the Lord had said, "Your words have been stout against me"; "Your thoughts are not my

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

thoughts." Yet He is willing to let us determine by *experiment*, as He let Ahab and Jezebel on Carmel, on which side the fault of our sins lies. The phrase implies a *final settlement.* We are in constant temptation to reason with God, and dispute His ways. Hence Paul commands "to cast down reasonings," and bring "every thought to obedience to Christ."

June 21. "I have set before thee an *open* door" (Rev. iii:8).

Notice the reason why; it is all important. Because thou "hast *kept* my word, and hast not *denied* my name." They had so little strength, they could not open any door for themselves; but the Great Steward would open one and keep it open. So we may be sure that though we who "keep the Word" are in the minority, and out of date, yet God will use us, and speak through us, and honor those who honor His word with special *deliverance* from the coming Tribulation.

June 22. "Whom the Lord loveth He *chasteneth*" (Heb. xii:6).

Chastisement is an earthly experience. There is none in heaven; there can be none in hell. Chastisement is not *ordinary trouble*, but a high secret of family *discipline.* A man sees a boy behave naughtily on the street, but he does not interfere. When he goes to his home he finds his own son doing wrong, and he *punishes* him. So in chastening, God divides the child from the "bastard"; and by strict dealing gives us the highest proof of His love, and our Sonship.

June 23. "Be *patient* therefore brethren, unto the coming of the Lord" (Jas. v:7).

Impatience is the temptation of those who are looking for the Lord. Some of us like Simeon, have grown old waiting for the consolation of Israel. We long ago brushed the world aside as unsatisfying. We long ago saw the failure of human reforms. We long ago realized that the best Christian efforts would prove to be chiefly stony ground sowing. No wonder we are depressed at our Lord's tarrying: The Spirit foresaw our temptation, and sent us the bracing exhortation: "Let your patience be long drawn."

June 24. "Let us therefore follow after the things which make for *peace*" (Rom. xiv:19).

This cannot be unless we are willing to give up our will, end the argument, let the other party have his way, and submit to be beaten, perhaps disgraced. Where ever there is friction it is because two wills are clashing. You may be quite *right.* And the other party quite *wrong.* That does not come into the count. You are not commanded to *make* peace, but to follow *the things* which make for peace. Simply stop agitating. As in mechanics, you stop motion and a hot journal box cools itself.

June 25. "The *only* son of his mother" (Luke vii:12).

As a bit of history it does not matter a particle whether this lad were an *only* son or one of *seven.* But the Bible is for *consolation*; a book of special and particular consolation. Away back in the ages

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

the Holy Spirit knew that today some mother would be in trouble over an only son. So He gives us three lovely instances of how the Lord Jesus had special compassion on an only *son*, an only *daughter*, and an only *child* (Luke vii:12; viii:42; ix:38).

June 26. "But the day of the Lord will come as a *thief* in the night" (2 Pet. iii:10).

Other Scriptures show that "the day of the Lord" will be a prolonged period of *confusion* and *grandeur* and startling *miracle*. Here we are taught that when all physical, moral and political matters are going on *normally*, the *opening* of that day shall slip upon us as a stealthy thief. No matter what our tribulation or rapture views may be, it is plainly taught a moment of terrible *surprise* impends over the whole world. Are we His saints *awake* and *aware*?

June 27. "Ye can discern the face of the sky; but can ye not discern the *signs of the times?*" (Matt. xvi:3).

Providence is giving us many warnings which proclaim the times. But men and women will not heed the tokens of increasing disease, increasing famines, increasing crimes, and increasing unbelief. They will investigate a sun spot, or examine a microbe to the limit of their puny capacity; will do anything rather than turn to *the Bible*, where the history *of sin* is written from start to finish; and every confusion and disaster of the globe is plainly forecast as resulting *from sin*.

June 28. "Thy people shall be *willing* in the day of thy power" (Psa. cx:3).

These beautiful words signify that when Messiah's day of triumph comes, Israel, in sacerdotal garments shall present themselves as free will offerings to the Lord; a kingdom of Priests, to serve their great King Priest. To this agrees the prophecy (Exod. xix:6; Isa. lxi:6). In a general sense the words are true now. There is no *willingness* without divine *power*. The natural man makes no advance to holy things. Until the Lord *draw* us. We do not *run after* Him (Jno. vi:44, 65).

June 29. "Let a man *examine* himself" (1 Cor. xi:28).

Every wise business man periodically investigates the state of his finances. How few Christians sit down to solemnly inspect their soul's affairs. Let us begin in this way: Are we *accepted* in Christ? Have we this rock foundation to start with? Is our *faith in the Bible* firm, and uncompromising. What is our *behavior*? Do we live separate from the world? Are we *contented*, or complaining with our lot? Are we *imitating* anybody in the eleventh of Hebrews? Above all, have we *hope* that the coming of the Lord is *sure and near*?

June 30. "Mine *hour* is not yet come" (John xi:4).

Some day the miracle of Cana will have its fullest realization. We have supreme faith that when Christ's "hour" comes He will instantly do more than ages of human effort have accomplished. Men are trying their best to "advance the kingdom." But withal, the wine runs low. The Ark is displayed, and there is much shouting; but there is something wrong in the camp. Brethren, pray that Christ's hour may come, and His word of authority be heard.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

With Fear and Trembling

"Work out your own salvation with fear and trembling" (Phil. ii:12). These words are often misunderstood. Some teach that when a person is converted and saved by Grace, it is necessary to work in order to stay saved. According to this teaching a Christian believer may be lost in the end if he does not walk right after his conversion. This teaching is wrong. It denies the eternal security of true believers. Grace saves, Grace makes secure forever and Grace keeps. The meaning of the above passage is very simple and contains a most important exhortation. We have received salvation in our Lord Jesus Christ. It is called "your own salvation" because it belongs to us personally. This salvation we possess must be worked out into result. It is to be manifested in a separated life, in a holy walk, in service for our Lord Jesus Christ, in obedience to Him. It corresponds to the many other exhortations addressed to the Heirs of Glory to walk worthy of the Lord, worthy of the Gospel, worthy of the calling. This salvation is to be worked out into these blessed and visible results in life and in service for the reason stated in the following words: "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 laboured in vain" (Phil. ii:15-16). This was the great Apostle's own desire and aim, in his devoted life. "But I keep under my body, and bring it in subjection; lest that by any means, when I have preached to others, I myself should be disapproved" (1 Cor. ix:27). A Christian who does not work out His own salvation into results, though saved, yet will not be approved in the day of Christ. He did not build upon the foundation gold, silver and precious stones. His Christian life brought forth wood, hay and stubble. These will be burned up, in that day when every man's work is made manifest. He shall suffer loss; but he himself shall be

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

saved; yet so as by fire (1 Cor. iii:11-15). How needful this exhortation is in our days of increasing indifference, worldliness and disloyalty to Christ and the Truth of God. Satan as the god of this age works as never before to spoil God's people of their reward. There is so little true soul exercise, so little progress in real spirituality. All is the mark of the end of the age. The Laodicean state is here. May the Spirit of God deliver us from these conditions and keep us in love and in the practice of the Truth. "Work out your own salvation with fear and trembling." May He teach us to walk in faith, fearing nothing, and walk in a godly fear, obeying His Word and doing His will.

The Heart of the Lesson

By Arthur Forest Wells

CONTRAST BETWEEN FAITHFULNESS AND SLOTHFULNESS
June 1. Matt. xxv:14-30. Golden Text, Matt. xxv:21.

Daily Readings

Mon., May 26, Psa. xl:1-8. Tues., May 27, Matt. xxv:14-30. Wed., May 28, Matt. xxv:31-46. Thurs., May, 29, Luke xix:22-27. Fri., May 30, Matt. xviii:21-35. Sat., May 31, Matt. xiii:10-17. Sun., June 1, Matt. xvi:21-27.

The Outline of the Lesson

I. The Distribution of the Talents at the Time of the Lord's Departure (Matt. xxv:14-15). II. The Various Uses of the Opportunity (Matt. xxv:16-18). III. The Reckoning at the Time of the Lord's Return (Matt. xxv:19). IV. The Rewarding of the Faithful Servants (Matt. xxv:20-23). V. The Lord's Dealing with the Unfaithful Servant (Matt. xxv:24-30).

The Heart of the Lesson

This parable is quickly told; and it is easy to detect the main principle involved in it. But there are two possible applications of it: one general, the other particular. One might, without consulting any related Scriptures, proceed to philosophize on any contrast between faithfulness and slothfulness, and so leave out the Gospel entirely. And we are afraid that much teaching this Sunday will not rise to any higher level than that. We lament this fact, not because we think such ethical teaching to be valueless or even wrong but because we feel that, under the circumstances, it might be one of Satan's tricks to sidetrack the one thing needful for something of inferior worth. One of the weaknesses of many pulpits today is their contentment with second rate truths. The Gospel has its ethical note—take heed lest we forget it; but ethics is neither the beginning or the ending of the Good News

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

from Heaven. May the Lord give us His grace and wisdom as we seek to study this text in the light of its Christian atmosphere!

To begin with, we have an account here of a certain thing which the Lord did at the time of His ascension into heaven, and of a certain thing which, in the light of the former, He will do when He returns from heaven. The moving factor in the lesson is the actions of the Lord. He is the Alpha and the Omega of the text. Note now that His dealings are here said to be with "His own bondservants." It is important to bear this in mind, lest we draw a wrong conclusion at the end of the parable because of the nature of the judgment pronounced upon the unfaithful servant. I confess to being puzzled by the severity of the verdict upon the slothful slave; but I take courage to proceed with the interpretation when I recall that unfaithfulness in service is not mentioned, in Scripture, as a ground for being judged as lost. Sinners are condemned to perdition because of their refusal to accept the Lord Jesus Christ, not for unfaithfulness to their God-given life-work. But, of course, this is another point of view that must be considered. Our Lord said, "Ye are My friend, if ye do the things which I command you" (John xv:14). Now, while no specific command is recorded here in our lesson at the time of the Lord's departure, it is evident from verses 26 and 27 that He expected a certain course of action from this servant. Verses 24 and 25 show that the servant's disobedience was deliberate. He was therefore not the Lord's friend. The Lord Himself called him "wicked and slothful." Now, how shall we classify this bondservant? Shall we say that his relation to the Lord was not genuine? as those persons whom John contemplated when he wrote, "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but (they went out), that they might be made manifest that not all are of us" (1 John ii:19). But suffer one more consideration—for I am simply trying to think through this text with you; consider it in the light of Matt. viii:11-12, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth." Note that in this text that certain "sons of the kingdom" are cast out into "the outer darkness" where there is "the weeping and the gnashing of teeth," and that this judgment is the contrast to the privilege of "reclining with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. xxii:11-13).

Now, just a word about the possible Christian application of this lesson. When our Lord ascended into heaven, He "gave gifts unto men" (Ephes. iv:8; compare 1 Cor. xii:4-31a). These gifts are mentioned in connection with a list of the officers of the church and the ministry in and by the church. We are also told that there is to be a time of judgment for the rewarding of Christians in respect of their service (1 Cor. iii:11-15; 2 Cor. v:10). Now, what is it that our Lord expects of us during His absence? The answer is in the terms of Matt. xxviii-18-20. (See the lesson notes for June 22.)

JESUS IN THE SHADOW OF THE CROSS

June 8. Matt. xxvi:31-46. Golden Text, Matt. xxvi:39

Daily Readings

Mon., June 2, Matt. xxvi:1-5. Tues., June 3, Matt. xxvi:6-16. Wed., June 4, Matt. xxvi:17-30. Thurs., June 5; Matt. xxvi:31-35 Fri., June 6, Matt. xxvi:36-46. Sat., June 7, Matt. xxvi:47-56. Sun., June 8, Matt. xxvi:57-75.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

THE OUTLINE OF THE LESSON

I. The Prophecy of the Disciples Being Offended in Christ, Matt. xxvi:31-35. II. Gethsemane, Matt. xxvi:36-46.

THE HEART OF THE LESSON

The lesson begins with a reference to one of the dark possibilities of the spiritual life, namely, being offended in Christ Jesus our Lord. The Scriptures speak of the matter of stumbling both from a general and from a particular point of view. Thus we read in Matt. v:29, "If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell (Gehenna)" See also verse 30. This is a general reference to the fact of stumbling in the moral realm, and our Lord warns against it; but His chief concern is in regard to the stumbling that has its origin in unbelief concerning Himself. Scripture mentions this sort of offence as an actuality of what is now the past, the present, and the future in the following passages: Mark vi:1-6, where the people of His own country were offended in Him because of His words and deeds and where we are told that He marvelled because of their unbelief. Compare John vi:61, Matt. xiii:20-21, where, in the Parables of the Sower, our Lord says, "And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth." That is a description of a reoccuring fact in Christendom. Another text, Matt. xxiv:10, describes a similar condition of the future, "And then shall many stumble, and shall deliver up one another, and shall hate one another."

We see, therefore, that our Lord dealt thoroughly with the possibility of offence in Him; but He did more than warn against it. He offered His protection and incentive against it. Thus we read in John xvi:1, "These things have I spoken unto you, that ye should not be caused to stumble" and in Matt. xi:6, "Blessed is he, whosoever shall find no occasion of stumbling in Me."

In view of these facts, we can see how sad a picture presented itself to Christ when He found it necessary to say to His disciples after the institution of the Communion, "All ye shall be offended in Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." There was indeed a note of hope, for He added, "But after I am raised up, I will go before you into Galilee." Peter objected to the prophecy which included him, and sought to assure the Lord that he was an exception; but our Lord simply replied by telling Peter that the stumbling, of which He had spoken, would be accentuated in him, Peter. Of course, the sin of Judas was of another kind, and must not be classed with that of Peter. May we ever seek to live so close to Him through His Word that we may not create an occasion of stumbling in Him! Remember His benediction "Blessed is he whosoever shall find no occasion of stumbling in Me."

And now let us walk very softly as we approach the second part of the lesson, for in it we behold our Lord in Gethsemane. Of course, Gethsemane was no holier than any other spot of earth; but Gethsemane became the place of the most solemn—if we may be excused to make any comparison here—the most solemn spiritual engagement of our Lord's earth-life, and therefore it will always have for Christians a peculiar sanctity. It is here that the weakness of the disciples began

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

to manifest itself, as the Lord had announced; but we will not dwell on that phase of the ordeal now. It is not the important fact here; but it is a background that must not be neglected. The Holy Spirit would not have given the record of it, if it had been unimportant. But let us behold our praying Lord.

Note first that Jesus is manifesting no unwillingness. Indeed no other scripture comes before this one in showing the absolute willingness of the Son to do the Father's will. I cannot fathom the depth of this prayer, but it seems to me that the heart of it is this: "My Father, if there is any other way to save men, then do not let Me go to the Cross; but if My death is the only means of salvation for sinners, then I am as ready and willing as ever to die for them." The Father's answer of silence confirmed—if that is the word to use here—the conviction of the Son that salvation could be by His death alone; and so our Lord went to the cross for us. How now is it possible for any one to slight the gospel of the Cross of Christ, when He went to it as the only way of salvation for sinners! Whatever may be said about our Lord's prayer in Gethsemane, the gospel which it preaches is: "Jesus Christ believed it was necessary for Him to die to save men; and because of His gracious love, He went voluntarily to Calvary." Let no one trifle with that fact!

JESUS ON THE CROSS

June 15. Matt. xxvii:33-50 Golden Text, Heb. xii:2.

Daily Reading

Mon., June 9, Matt. xxvii:1-10. Tues., June 10, Matt. xxvii:11-26. Wed., June 11, Matt. xxvii:27-44. Thurs., June 12, Matt.xxvii:45-56. Fri., June 13, Matt. xxvii:57-66. Sat., June 14, Psa. xxii:1-31. Sun., June 15, Rom. v:12-21.

The Outline of the Lesson

I. The Crucifying of Christ, Matt. xxvii:33-35a. II. The Actions of the Soldiers, Matt. xxvii:35b-36. *III.* The Superscription, Matt. xxvii:37. IV. The Crucifixion of the Two Robbers, Matt. xxvii:38. V. The Mocking of Christ by the Crowd and the Robbers, Matt. xxvii:39-44. VI. The Three Mours of Darkness, Matt. xxvii:45. VII. The Cry of Jesus at the Ninth Hour, Matt. xxvii:46. VIII. The Actions of Various Bystanders in Response to this Cry, Matt. xxvii:47-49. IX. Jesus Cries again, and Yields up His Spirit, Matt. xxvii:50.

The Heart of the Lesson

Let the teacher compare all four accounts of the Crucifixion of Christ, as given, respectively, but Matthew, Mark, Luke, and John; but let that not be the end of the matter. For remember that, while it is blessedly true that the Gospel is based on a historic fact, the Gospel itself is more than a historical account of the death of Jesus. The Gospel of the Cross is the historical record of it plus the Divine meaning of the fact. That is to say the Gospel is theological as well as historical. The student of the Evangel must therefore follow a double course: he must ascertain the historical facts of the death of Christ—these will be found in the Four Gospels; and then he must consider the Holy Spirit's interpretation of these facts—this will be found in the whole Bible.

Our Lord summed up the whole matter when He said: "The Son of man came . . . to give His life a ransom for many" (Matt. xx:28).

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Paul wrote, "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses" (2 Cor. v:19). Peter wrote, "Who His own self bare our sins in His body upon the tree, that we having died unto sins, might live unto righteousness; by whose stripes (Greek, bruise) ye were healed" (1 Peter ii:24). John, The Apostle, wrote, "He is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John ii:2). John, The Baptist, testified, "Behold, The Lamb of God, That taketh away (or, beareth) the sin of the world" (John i:29)i And Isaiah prophesied, "But He was wounded for our transgressions, He was buried for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. xxxxxiii:5). Let us hope that Barabbas said, with a twofold meaning, "Jesus Christ died for me" (Matt. xxvii:26).

Scripture's revelation of the death of the Lord Jesus Christ may be classified under the following headings: 1. The Death of Christ in Relation to God. This is the most important phase of the matter. Christ died first of all for God. Not that God needed a Saviour, of course; but that God needed His Sacrifice to be the just "Justifier of him that hath faith in Jesus." Cf. Rom. iii:21-26. The scribes of Mark ii:6-7 did not voice the whole truth of forgiveness. God alone can forgive sins, indeed; but God needs the cross of His Son to do so.

2. The Death of Christ in Relation to Man. a. Deliverence from the Curse of the Law, Gal. iii:10. b. Forgiveness, Ephes. i:7. c. Justification, Rom. v:9, iv:25. d. Peace, Rom. v:1; Col. i:19-20. e. Salvation from the Law as a Rule of Life, Gal. iv:4-5; Rom. vi:14; Gal. vi:15-16. f. Sanctification, Ephes. v:25-27. g. Inheritance, Rom. viii:32; Gal. iv:4-7.

3. The Death of Christ in Relation to the World. a. Reconciliation of All Things upon the Earth, Col. i:19-20. b. Peace between Jew and Gentile, Ephes. ii:11-22.

4. The Death of Christ in Relation to Heaven. Col. i:19-20; Rev. xii:7-12.

5. The Death of Christ in Relation to Satan, Heb. ii:14-15; Rev. xii:7-12; Col. ii:14-15.

THE RISEN LORD AND THE GREAT COMMISSION

June 22. Matt. xxviii:1-10, 16-20. Golden Text, Matt. xxviii:19

Daily Readings

Mon., June 16, Matt. xxviii:1-10. Tues., June 17, xxviii:11-15. Wed., June 18, Matt. xxviii:16-20. Thurs., June 19, Mark xvi:9-20. Fri., June 20, Luke xxiv:36-53. Sat., June 21, John xx:19-31. Sun., June 22, Acts i:1-11.

The Outline of the Lesson

I. The Empty Sepulchre, Matt. xxviii:1-10. II. The Great Commission, Matt. xxviii:16-20.

The Heart of the Lesson

Matthew's account of the Resurrection is very brief; but it is to the point, and it shows the hand of the Spirit of God. Mary Magdalene and another Mary come to see the sepulchre. Then there is an earthquake, a great earthquake. The reason for this is declared to be the fact that "an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it." The stone was rolled away by him, not to let Jesus out of the tomb, but to show His disciples that He had already left it. He Who came into a closed room after His resurrection, needed not to have the stone rolled away to let Him

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

out of the grave. It was different in the case of Lazarus, who was called back into this life (John xi:39-44). The watchers at the sepulchre were no match for such an angel, and so they "became as dead men." The angel seems to have ignored them, for he "answered and said unto the women, Fear not ye; for I know that ye seek Jesus, Who hath been crucified. He is not here; for He is risen, even as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples, He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him: lo, I have told you." The women obey the command of the angel to go and tell; but, before they were able to accomplish their mission, the Lord Himself appeared unto them, saying, "O joy!" The women responded by coming and taking hold of Him, and worshipping Him. And again we hear a "Fear not;" and again their is the command to "Go tell." His words are; "Fear not; go tell My brethren that they depart into Galilee, and there shall they see Me." "For ye received not the spirit of bondage again unto fear; but ye received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. viii:15).

Several facts are prominent in this account of the Ressurection. Let us note three of them. 1. *The Proof of the Ressurrection.* Here observe three things. a. The Negative Testimony. This is found in the fact of the empty grave. b. The Positive Evidence. This is beheld in the manifestation of the Lord Himself in the presence of the women. c. The Accompanying Declarations. The first is the interpretation given by the angel; the second is the exclamation of our Lord Himself. He spoke two short words; but they were infinitely precious words. They gave more than ample proof of His rising again. 2. *The Blessedness of the Ressurrection.* This is declared in two statements. a. The Greeting with which the Lord Met the Woman, "O joy!" b. The Description of His Disciples, "brethren." 3. *The Command of the Resurrection.* This is found in two scenes. a. Near the Sepulchre. First from the lips of the angel of the Lord; and secondly from the Lord Himself. In these cases it was a command to go and tell His disciples of His resurrection. b. In Galilee. There our Lord gave the great commission to go and tell to the whole world.

The text of the great commission as given by Matthew should be compared with those of Mark, John, and Luke in his Gospel and The Acts. Note the following key-words in those accounts: Authority, in Matthew xxviii:18; faith in Mark xvi:14; the Scriptures in Luke xxiv:44-47; the Holy Spirit in John xx:21-22; the widening circle in Acts i:8. Christian missions must be carried on in the authority of the Lord Jesus Christ; the response must be obedient faith, rather than some knowledge or works, the program must be that of the Scriptures; the power can be none other than the Holy Spirit; and the field is the whole world. Observe that it is not our business to bring the world to Christ, but to bring Christ to the world.

REVIEW

June 29. Golden Text, Matt. xvi:16

Daily Readings

Mon., June 23, Matt. i:17-25. Tues., June 24, Matt. ii:1-12. Wed., June 25, Matt. iii:1-12. Thurs., June 26, Matt. iii:13-17. Fri., June 27, Matt. iv:1-11. Sat., June 28, Matt. xi:25-30. Sun., June 29, Matt. xvii:1-8.

The Outline of the Lesson

I. The Law of the Cross, Matt. xvi:13-26. II. The Child and the

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Kingdom, Matt. xviii:1-6, 12-14, xix:13-15. III. Jesus Teaching Forgiveness, Matt. xviii:21-35. IV. Giving Up All for the Kingdom, Matt. xix:16-26. V. Promotion in the Kingdom, Matt. xx:17-28. VI. Jesus Acclaimed as King, Matt. xxi:1-11. VII. Jesus Teaching in the Temple, Matt. xxii:15-22, 24-40. VIII. Jesus Describes the Future of the Kingdom, Matt. xxv:1-13. IX. Contrast between Faithfulness and Slothfulness, Matt. xxv:14-30. X. Jesus in the Shadow of the Cross, Matt. xxvi:31-46. XI. Jesus on the Cross, Matt. xxvii:33-50. XII. The Risen Lord and the Great Commission, Matt. xxviii:1-10, 16-20.

The Heart of the Lesson

The lessons of this quarter have been taken from that period of the earth-life of our Lord in which He spoke plainly of His death and resurrection; and in which, like in the rest of Matthew's Gospel, He spoke much of His kingdom. There are also two references here to His church, one in respect to its being built, and one to its government. These lessons, then, have three nuclei, namely, Our Lord's death and resurrection, His church, and His kingdom.

Christ's Death and Ressurrection. The references of our Lord to His death, in the Gospel which we have been studying, may be classed under two headings. 1. *The Passages in which His Death is Inferred.* For example, Matt. v:10-12, Here nothing is said about His death; but there is a reference to a persecution on His account that was then looming up on the horizon. Matt. ix:15, Here is a statement to the effect that the Bridegroom will be taken away from them, although nothing is said about the manner of His rapture. Matt. x:38, Here the cross is mentioned. "He that doth not take his cross and follow after Me, is not worthy of Me." This is not yet an out-and-out statement of the cross as the instrument of our Lord's death, but it comes very near to it. Matt. xii:40, This is the revelation by our Lord that He would be in the heart of the earth three days and nights. It is evident now that He had His death in mind; but this text itself does not declare it openly, for Jonah may not have been dead in the whale's belly. 2. *The Passages in which His Death and or His Resurrection are Plainly Declared.* Note under this heading the following texts: Matt. xvi:21, xvii:9, 22-23, xx:18-19, 28, xxi:33-46, xxvi:2, 12, 26-29, 31-32, 38, 54, xxvii:46, 50. Observe the development of thought in this chain of passages. But do not confuse our Lord's consciousness of His death and resurrection with His revelation of it. We must not infer from the fact that the explicit teachings concerning His death and resurrection are in the latter part of the Gospel that therefore He did not, in the early part of it, expect to die and be raised again.

Christ's Church. Our Lord's mention of His church in Matt. xvi:18 was an introduction of a new thought to the minds and hearts of men. The text does not define the nature of the church; that was left for the Holy Spirit to reveal through the apostle Paul. Our Lord's mention of it was a prophecy and a promise. Although there is, in the 18th chapter, a reference to its government upon earth. It was in such a connection that our Lord Jesus Christ revealed the necessity for His followers to deny themselves unto Him.

Christ's Kingdom. Many things are said in these lessons about our Lord's kingdom. They are all easily understood by the faithful Bible student, who does not fall into the error of confusing the church with the kingdom. But the big word here is the kingdom; for Matthew wrote of the King. It would be well to read the entire Gospel of this evangelist with that one thought in mind. It begins with the royal genealogy of the Son of David; and it ends with a royal command by the Son of God.

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

Great Work of Conservative Scholarship

Certain modernist catch-phrases have long been a source of irritation to scholars who accept the divine authority of the Bible. And among these catch-phrases none arouses more righteous irritation than the oft-repeated assertion, "all scholars agree," when used with the conjectural theories of the higher criticism. What conservative thinker has not read with mingled amusement and resentment such confident assumptions as the following: "All scholars agree that Moses did not write the Pentateuch," "Scholars are agreed that the Apostle John did not write the fourth Gospel," "It is an established fact among the best scholars that the Book of Daniel dates from the second century, B. C.," and similar dogmatisms.

The answer to these claims is, of course, plain; mere assumption never constitutes proof, and it is a simple matter of fact that all scholars (even using the word "scholar" in its highest and strictest sense) are not agreed on any of the major tenets of the destructive higher criticism. Nevertheless, it is comforting continually to find fresh evidence of the shallowness of these generalities. There was a time when "All scholars agreed," according to liberalists, that the Genesis account of Noah and the flood was undoubtedly mythical or at best but a species of folk-lore. However, recent excavations in Ur of the Chaldees have brought to light indisputable evidence that has established the fact of the deluge and forced a far-reaching revision of these early times.

Thus a great Biblical Encyclopaedia, covering with thorough mastery the entire field of Scripture in relation to geography, history, archaeology, criticism and interpretation, and edited by a corps of internationally-known scholars, yet still true throughout to the evangelical position, has an apologetic value even beyond its primary use. For such a work is concrete and indisputable proof that great

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

scholars exist who are not only willing but also fully able to defend this conservative position, and that belief in the Bible as the inspired Word of God is not confined to the unlearned.

Such a work is *The International Standard Bible Encyclopaedia*, published by the Howard Severance Company of Chicago, Illinois. In five massive volumes, well-printed, copiously illustrated, and totalling 3,541 pages, over two hundred authorities of all denominations deal with the entire Biblical field under the general editorship of Dr. James Orr of Scotland, assisted by Bishop John L. Nuelsen, Dr. Edgar Y. Mullins, Dr. Morris O. Evans, and Dr. Melvin Grove Kyle.

The following statements from the preface show clearly the attitude of the editors toward the evangelical faith:

"An important question in connection with a new reference work of this kind is the attitude to be assumed by its writers toward matters fundamental to the newer learning, insofar as the latter deals with the structure, critical treatment, inspiration, and authority of the Bible. Scholarship alone cannot be the deciding factor here, for the scholarship of different minds leads to widely different conclusions, determined often by the ultimate presuppositions on which the treatment of a subject is based. The spirit so widely prevalent in our day which rejects the idea of the supernatural in nature and history, and the criticism which proceeds on that basis, must reach entirely different results from those attained by that attitude of mind and heart which reverently accepts a true revelation of God in the history of Israel and in Christ. It is the former spirit which eviscerates Christianity of most of the vital truths which the Church, resting on Scripture, has always regarded as of its essence. With such a spirit, and with the treatment of Biblical subjects resulting from it, the present Encyclopaedia disclaims all sympathy. In fact, its general attitude may be described as that of a reasonable conservatism. In harmony with most, though not all, recent works of the kind, this Encyclopaedia is positive and constructive in New Testament criticism and doctrine; on the other hand, while acknowledging the rights of a reverent Old Testament

Our Hope 36 (1929-1930)

Our Hope 36 (1929-1930)

criticism, and welcoming any aids which such criticism may bring to the better understanding of the Sacred Word, it differs from most of these ultra-modern works in declining to accept the views of, or in adopting a more cautious attitude toward, the advanced Wellhausen School."

But while *The International Standard Bible Encyclopaedia* is soundly conservative, its tone is neither narrow nor intolerant. On certain questions about which sincere Christians differ there are separate articles, presenting divergent views. For instance, we find a scholarly statement of the premillennial view of Christ's return by Dr. Charles R. Erdman, while Dr. John Theodore Mueller sets forth the post-millennial view. Similarly, baptism, the Lord's Supper, and church government are treated in this composite way.

Among the other excellencies of this noteworthy work is that of logical arrangement; the larger articles are prefaced by a brief outline division, followed in the article itself by paragraph headings. Thus, the hurried student need not read through the whole of an extended article to find a particular point. Helpful also are the bibliographies at the close of the articles. For the guidance of the reader, all contributions aside from brief notices and definitions, conclude with the name of the author.

Illustrations are abundant, well-chosen, and up-to-date. Full use is made, under the direction of Dr. Melvin Grove Kyle, of the tremendously significant archaeological discoveries of recent years. Finally, this great storehouse of authoritative Biblical knowledge is made thoroughly accessible by seven indexes: an index of contributors, the general index, an index of Scripture texts, one of Hebrew and Aramaic words, one of Greek words, an index of illustrations, and an index to the splendid Biblical Atlas that concludes the last volume.

The binding and printing is durable and distinctive. For the evident success with which this great undertaking has been carried through, the publishers are to be heartily congratulated.

Our Hope 36 (1929-1930)