THE

WORLD'S HOPE.

VOLUME XX.

J. H. PATON, EDITOR AND PUBLISHER.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE WORLD'S HOPE.

A NEW year's greeting to all our readers, both old and new! On entering the twentieth year of editorial work, I am reminded of the experience in connection with choosing a name for the paper which I felt moved to publish. I wanted one which would indicate the character or mission of the paper, and that would be different from all others, so that it would be emphatically its own.

Many names had been given to various publications, expressing more or less clearly the phase of truth they were designed to promulgate,—such as "Millennial Harbinger," "Zion's Hope," "Herald of the Morning," "Zion's Watch Tower," "Zion's Day Star," "World's Crisis," and hundreds of others.

The general trend of the teaching of the multitude of religious publications had been to emphasize the glory of the Church — often called "Zion,"—and the hopelessness of the world; and even those who recognized the truth of the Lord's coming to reign, and that his day was dawning, saw but little hope in it all for the world of mankind.

It was under the influence of the deep-rooted assurance that the object of the Lord's coming is to bless mankind, and while praying for a name, that THE WORLD'S HOPE was brought to my mind; and in connection with it was suggested the picture which stands with the name on the title page of the paper. It may be seen at a glance that it represents (though crudely) Christ as the Master of men, standing, as "the Seed of the woman," ready to crush the serpent's head.—Gen. iii. 15. This application of the Lord's power to destroy sin and death, and to bless mankind with righteousness and life, is indeed the world's hope.

On making search in a Cyclopedia of names of publications, I could not find that this name had ever been used before, and I was satisfied with it then, and have never since had cause to regret its use. It gives room enough for the development of every phase of truth relating either to the Church or the world.

Soon after THE WORLD'S HOPE began to be published, an aged brother, who had not yet learned that the mission of Christ is to save the world, declared in my hearing that the name of this new paper was a "fraud." "The *world*," he said, "has *no* hope. The apostle says that it is 'without God, and without hope,'"—referring to Ephesians ii. 12. I did not blame the brother; but on looking at the passage and its context, my view of the plan of God was confirmed.

The apostle was contrasting the the condition of the Gentiles (nations) before and after the atoning sacrifice of Christ was made. "At that time," he says, "ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but *now* in Christ Jesus ye who *were* far off are made *nigh* by the blood of Christ. For he is our peace, who hath made both [Jews and Gentiles] one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, * *, for to make in himself of the two [Jews and Gentiles] one new man, so making peace; and that he might reconcile both [Jews and Gentiles] unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you [Gentiles] who *were* far off, and to them that were nigh."—Vs. 12-17.

There is nothing in this to prove that the world has no hope in Christ, but the very opposite is proved. All mankind are put upon the same level, by the reconciling work of Christ. They were afar off, but are now made nigh. They are not even called upon to "make their peace with God," "for he [Christ] is our peace." He made peace, and came and preached it, as an accomplished fact. The province of faith is not to make the gospel true, but to receive "the truth, as it is in Christ Jesus."

The gospel is based on the "finished" work of Christ—that is, finished in his own Person as the world's Representative—what was done in him being the key of hope of what will be done in all whom he represented, in due time. Eternal life is not an offer, but a gift—"the gift of God, through Jesus Christ our Lord."—Rom. vi. 23. Faith receives and applies the gift, and faith works by love, and leads to obedience. "We love him because he first loved us." "If ye love me, ye will keep my commandments." And we know that his requirements are not grievous. His service is reasonable.

Christians do not obey the Lord in order to gain eternal life, but because the Lord has given them eternal life in Christ. A good tree does not bear good fruit in order to become a good tree, but because it *is* a good tree. The son does not obey in order to come into the family, but because he *is* in the family. A slave may work to win his freedom, but the son works from love because he *is* free.

The passage in Ephesians ii., which appears so clearly to show that the peace and reconciliation were wrought out for us in Christ Jesus, and are therefore to be *received* by faith, is not the only one that teaches this. Romans v. 10

says that "When we were enemies, we were reconciled to God by the death of his Son." Of course, this reconciliation (or at-one-ment) is received by faith. Faith, being a principle of life and godliness, brings into our minds the spirit of what Jesus did for us in himself. Faith assures us of our relation to Christ and of what he is to us and what we are to him; but it does not create the relation, nor add anything to what Christ has done for us. It does not create the truth, but by it we *know* the truth, and the truth—which was true before we believed it—makes us free. "Being justified [by the atoning sacrifice—Rom. iv. 25] by faith we have peace with God through our Lord Jesus Christ."—Rom. v. 1.

The Spirit applies the truth, and produces its fruit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against which there is no law."—Gal. v. 22, 23. We are not saved *by* good works, but *to* good works.—Eph. ii. 8-10. Dead men cannot work. Life manifests itself by works. The grace (loving favor) of God brings salvation to all men, and teaches and inspires men who know the truth to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this world, and to look for the blessed hope.—Titus ii. 11-14.

Let no one belittle the importance of good works, for while we are not given life *for* our works, the object of the gift of God in Christ is to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works."—Ver. 14. The mission of Christ is to save from sin.—Matt. i. 21. What we were—and it is a dark picture—may be seen in Titus iii. 3; but the wonderful change was wrought by the appearing of God's kindness and love:—"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, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace [not by our works] we should be made heirs according to the hope of eternal life."—Vs. 4-7. And yet we are warned to be careful to maintain good works, because they are good and profitable unto men.—Ver. 8.

What salvation is can never be appreciated until we realize that men are to be saved from sin to righteousness, and from death to life. It means not only ceasing to sin, but also the destruction of the nature that suggests sin. It means not only learning to do right, but also the development of the new nature which suggests right doing. And the gospel is the power of God unto salvation. The love of God revealed in Christ is the motive, the inspiration, to all that is good and true. When Peter learned the lesson, given him in the vision of Acts x., he uttered the word, "What God *hath cleansed*, that call not thou common," and he applied it broadly when he said: "God hath shewed me that I should not call *any man* common or unclean."—Ver. 28. Then does it not follow that in God's great plan as revealed in Christ, he has *cleansed all* mankind? What was done in Christ is the

gospel at the root. God sees the end from the beginning, and therefore speaks of what is going to be as if it were already done. And whoever can by faith look at man from God's point of view, will see the gospel at the top; and he will never say that the world of mankind, for whom Christ died and rose, has no hope. The world's hope is all centered in Christ, and means the full application of His death and life to mankind.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Promise of Power.—Acts i. 1-11.

(Lesson for January 5.)

GOLDEN TEXT.—While he blessed them, he was parted from them, and carried up into heaven.—Luke xxiv. 51.

INTRODUCTION.—Again we come to the New Testament, and for six months our lessons will be in the "Acts of the Apostles,"—which is the Title in the Greek of the fifth book in the New Testament. It relates especially to the acts of Peter and Paul,—and of others incidentally. It might properly be called "The Acts of the Holy Spirit," through the apostles. It was written by Luke—an educated Greek—a physician, who traveled with Paul on several of his missionary tours, and remained with him in Rome till the end of his first imprisonment. It was probably written at Rome, about A. D. 63, and covers about thirty years of the first history of the Church. Its language was Greek—not the classical Greek, but the speech of the common people in and about the eastern Mediterranean. The Acts is the story of the origin and early development of the Church of Christ. Such wonderful results could not have come, but for the fact that back of them as their Source was the risen and glorified Jesus, manifested by the Holy Spirit—mentioned fifty times in this record. The subject of the book is the continued work of the ever-living Saviour. It is a record of gospel activity and victories.

I. THE RISEN JESUS.—Vs. 1-3. Here we have the connecting link between the Gospels and the Acts. The writer refers to his "former treatise," (Luke i. 1-4), both that and this being addressed to Theophilus—a "lover of God." The Gospel related what Jesus *began* to do and teach; the Acts tells what he *continued* to do and teach. *That* makes the ascension the close of his earthly life; *this* makes it the beginning of the heavenly life.

After Jesus had by the Holy Spirit given commandments unto his chosen apostles, he was "taken up," or "received up."—R. V. The first implies the power that carried him, the second, those who met and welcomed him on his arrival.

Is heaven a high place? or a high condition? We cannot exclude the idea of place from our thought of heaven; but wherever it is, it must be the condition of its inhabitants that makes it heaven. There are Bible indications that the heaven of God and the angels is not far away, as to place, but rather a spiritual state which is invisible to mortals. (See "The Lord's Coming," Section 4, in DAY DAWN.)

After the passion (death) of Jesus, he shewed himself alive by many proofs, appearing to his disciples ten or eleven times during forty days, and teaching them many things concerning the kingdom of God. He was not merely seen, but he made himself appear,—"showed himself alive." Though the change from the natural body condition to the heavenly or spiritual body condition appears not to have been complete until the ascension, yet it is evident that during the forty days he was invisible to the natural eye, except when he used his power to appear. The difference between the old and the new conditions of Christ is seen in this: Before his death, it was a miracle if he vanished; and after his resurrection, it was a miracle if he appeared.

"Infallible proofs" is one word in the Greek — meaning to prove beyond a doubt. The evidence was irresistible, even to those who were inclined to doubt. "Doubting Thomas" served us well by calling forth evidence adapted to the need of such as he. The object of the appearing of Jesus to his disciples was not only to prove the fact of his resurrection, and make them his credible witnesses, but also to prepare them for their ministry, by opening to them the Scriptures, which they did not, and could not, understand before. —Luke xxiv. 32, 44–48.

The apostles' teachings are not imaginations nor speculations, but revelations. Reliable history and fulfilled promises unite to prove that the Christ is a real and ever-living Friend and Life-giver.

II. THE PROMISE OF POWER.—Vs. 4–8. Before his ascension, being with his disciples, Jesus charged them to tarry at Jerusalem, until the Spirit, promised by the Father, through the Son, should come upon them and endue them with power.—Luke xxiv. 49; Isa. xliv. 3; Joel ii. 28, 29; John xiv. 16, 26; xv. 26. They were not able to preach the truth successfully without the Spirit to help them to understand it, and to demonstrate their ambassadorship by miracles. The truth of Christ's resurrection was the grain, which was made into bread by the coming of the Holy Spirit. (Thus the types of the "wave sheaf" and the "wave loaves" were fulfilled.—Lev. xxiii.)

Why should the Spirit be given at Jerusalem? It was the capital of the typical church. As Christ's death and resurrection occurred there, it was appropriate that the evidence of his continued life and work should be given there. The unity of the Church—of which Israel was a type—was to be expressed—Jerusalem being the center of gathering. And a great annual feast was due, at which the gathered nation would hear the gospel, and from which the believers would carry it home.

John baptized with water—the symbol of the higher and better baptism by Christ. John pointed to this (Matt. iii. 11) which Jesus said was about to be fulfilled. "Ye shall be baptized with [or in] the Holy Spirit." Jesus baptized *in* the Spirit, as John baptized *in* water. The element is not the baptism. Holy Spirit had come before, but never before had it come upon the whole Church; besides, now it meant more then ever, because it was to be the result and proof of the victory of Christ.

"Not many days hence." It was ten. It was "not many," that they might hope, but that they might watch and pray he did not say *how* few.

At one of Jesus' visits, his disciples asked him if he would now restore the kingdom to Israel. They knew that such a restoration was often promised. They probably expected the immediate deliverance from the Roman power, and its overthrow. They knew nothing of the age-long suspension of Israel, and the dispensation of suffering for the development of the church to reign with Christ. They thought the glory must come immediately. It will not do to say they were wholly wrong; for Jesus did not correct their idea of the restoration, but only declared that the Father had not yet revealed the time, and that the Holy Spirit would not only fit them for their work, but also lead them (or the Church of which they were the nucleus) into all the truth in due time.—See "Times and Seasons," in DAY DAWN.

Waiting in prayer is often the best preparation for working. Spiritual power to do our work is of the utmost importance. Verse 8 is one form of the great commission.

III. THE ASCENSION.—Ver. 9. When he had finished speaking, and while they were looking, he was "taken up," and a cloud received him out of their

sight. He was blessing them when he began to ascend.—Luke xxiv. 51. Which way is *up* from the earth? Did he go far away? or was the upward movement to illustrate the change to a higher condition? It does not say what kind of a cloud received him. It may have been the symbol of the Father's presence, like the cloud in the wilderness. Jesus was hidden from mortal sight. He had entered into the highest, or inmost, condition—the third heaven—represented by the "holiest" in the typical tabernacle.

Why did Jesus ascend? He had said it was expedient for his disciples that he should go away.—John xvi. 7. Only thus could the Holy Spirit come. His ascension—the absolute victory of the Man Christ Jesus—secured that gift for man. Bodily, he could only be in one place at a time; by the Spirit he can be in all places at once. He went, as our Forerunner, to prepare a place for us, and by the Spirit he prepares us for the place.

IV. THE PROMISED RETURN.—Vs. 10, 11. The disciples were looking and wondering. "Two men" — angels in human form — appeared to them. "White apparel." This is not as angels have appeared "in glory;" neither as they appeared to Abraham and others, as men "in the flesh." The "white" appears to be the manifestation of the middle condition, into which Jesus arose, and from which he ascended.

The angels told them the "same Jesus" should return. This was not fulfilled at Pentecost. He is personal, and no change in his condition can destroy his personality. Nowhere else in the Bible in the Greek phrase *hon tropon* translated "in like manner." It refers rather to the *certainty* than to the *manner* of his return. But should the "manner" be observed, it will be in the obscurity and quietness of that grand occasion. The world did not see him. The disciples were specially privileged. "Without holiness no man shall see the Lord." We cannot see him as he is until made like him. He will surely come again personally to the middle condition from which he ascended; but the walk by faith will not end in *natural* sight.

The ascension was followed by a ten days' prayer-meeting. As they returned to Jerusalem, their hearts were full of faith, hope, love and joy.—Luke xxiv. 52, 53. In the upper room, and in prayerful expectation, they waited for the fulfillment of the promise.

The Promise of Power Fulfilled.—Acts ii. 1-11.

(Lesson for Jan. 12.)

GOLDEN TEXT.—The promise is unto you and to your children.—Acts ii. 39.

INTRODUCTION.—This lesson is closely related to the last one. In that we saw the promise; in this we see it fulfilled. The coming of the Spirit—being the fruit of Jesus' victory — was in some respects greater than his coming in the flesh. In an important sense it was the coming, or manifestation, of Christ. Speaking of the promise, now about to be fulfilled, he said: "I will not leave you comfortless [orphans]; *I* will come to you."—See John xiv. 15-23. Again he said: "Lo, *I* am with you always." The Spirit came in Jesus' name.—John xiv. 26. Paul speaks of the indwelling Spirit as "Christ in you, the hope of glory."—Col. i. 27. As the Spirit enables us to mortify the deeds of the body, and thus follow Christ in sacrifice, it follows that the coming of the Spirit fulfills the coming of the High Priest to slay the goat, which followed the bullock—the leading sacrifice.—Lev. xvi.

This lesson includes the gift of the Spirit and its effect on the people. He came to give life, light and spiritual power.

I. THE ASSEMBLY ON PENTECOST.—Ver. 1. The word pentecost means the fiftieth day. This was a harvest

festival, celebrated fifty days after the presentation of the "wave sheaf." The day of pentecost had fully come—was shining in its full glory. In Acts i. 12–15, we learn that the disciples returned from the ascension scene to Jerusalem, that in the "upper room" they held the continual prayer meeting, that there were 120 in all—both men and women—and that they were in one accord. They were in a good condition to receive the blessing, and they expected it, though they must have been ignorant of its effects. It is probable that this was the first assembly of its kind. The presenting of the "wave sheaf" and the "wave loaves" both occurred on the first day of the week.—Lev. xxiii. So of their antitypes. A glorious new beginning—the first fruit being the Lord's.

II. THE PROMISE FULFILLED.—Vs. 2–4. The answer to the prayers of that united company came suddenly. No doubt they were greatly surprised,—as people generally would be were their prayers answered. There was an audible sign—a sound as, or like, the noise of a mighty wind. It filled the whole house—probably both the sound and the Spirit which it represented. There was also a visible sign—tongues parted asunder like as of fire—which sat upon each of those present. Did not this include the 120? Was not this the baptism of the whole Church, even as all Israel were baptized unto Moses in the cloud and in the sea?—1. Cor. x. "And they were *all* filled with the Holy Spirit, and began to speak with other tongues, as the Spirit [not Ghost] gave them utterance."

Here was a great symbolic manifestation of the Spirit power, and its effect on the people. When they were filled, they began to speak out. Is this not always so? If the Spirit could make these people speak in foreign tongues, should it not be easy to speak in one's own language, out of a full heart, under the influence of the quickening and warming Spirit? What can it mean to be filled with the Spirit but to have all one's faculties under his control?

The wind, or air, used to represent the Spirit, is invisible, but is wonderful in its effects. It is mighty. It is gentle. It is pure. It is all-pervasive. It is the breath of life.

The symbol of fire represents the Spirit's work in several ways. It is the light—the revealing power. It purifies. It is the great Comforter. It is the symbol of zeal for God and the right.

The symbol of the tongue is for expression, and suggests the missionary spirit and the success of the gospel of Christ which it speaks.

The symbol of the dove—which appeared at the baptism of Jesus—suggests innocence, gentleness, tenderness and love. The lion and the lamb—united in Christ—suggest the union of power and love. The Lamb enthroned will manifest the love of God in his glorious reign. Does not the gift of the Spirit include all good effects?

III. THE RESULTS.—Vs. 5–11. The new dispensation had begun. The Spirit not only filled and controlled the young Church, causing it to speak out with power, but it—as designed—affected others. Here at Jerusalem were devout men from every part of the known world. Some who had been abroad were now at home. Many who lived in the various countries had come up to the great feast. These were people of the Jewish faith—not Gentiles. This new thing was soon noised abroad, and a multitude soon gathered; and all were astonished to hear these unlearned Galileans speak in every needed language—all the various languages of the multitude. No wonder they were amazed and confounded, and led to cry out: "What meaneth this?"—Ver. 12.

But in some the mocking spirit was manifested; and they gave the apparent

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Jan. 5, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

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confusion the worst possible meaning—charging that the speakers were drunk—filled with new wine.—Ver. 13.

Peter's answer to their criticism, stands connected with next lesson.

THE LORD OR WORLDLY SUCCESS.

I SEND the following thoughts on the words of our Lord: "Lovest thou me more than these?"

We are all familiar with the story of our Lord's preaching to the multitude on the shore out of Simon Peter's boat, and of his reward to Simon for the use of his boat in the miraculous draught of fishes, taken in daylight after a night of fruitless toil. The preaching of our Lord and the miracle following so impressed Simon that he cried out: "Depart from me, for I am a sinful man, O Lord." But our Lord said: "Fear not, Simon; from henceforth thou shalt catch *men*." Thus Peter received his commission, and, forsaking the fish, he followed Christ.

After our Lord's resurrection, before he finally ascended, the disciples saw him at intervals, and he taught them many things. But, showing how little they understood our Lord's mission, they appear not to have realized that there was a great work for them to do—that they were indeed to be fishers of men. They asked him if he were going to restore the kingdom to Israel. This shows that they had no idea of the spiritual kingdom which our Lord came to establish. Their conception was an earthly kingdom. They must have been in a state of uncertainty, for our Lord was not always with them; and as he had been crucified on account of his preaching, they doubtless were afraid to go out as before, preaching the glad tidings of the kingdom. It is not surprising, therefore, that Peter said: "I go a-fishing." What did he mean? To go out for a day? No, but to return to his old occupation of fisherman. It would be an outlet for his energy, at least. The others at once said: "We will go too." They went, and once more they "toiled all night, but caught nothing."

In the early dawn our Lord stood on the shore and called to them: "Children, have you any meat?" They replied: "No." He then directed their operations, and now they caught a great multitude of fishes. Quick to discern the One who loved him, John said to Peter: "It is the Lord!" Peter at once sprang into the water and swam to the shore, too eager to be with our Lord to wait till the boat reached the shore. This shows that Peter was not afraid of our Lord, nor unreconciled because of his denial of his Master before the Jewish Council.

We must remember that our Lord had said: "Seek ye *first* the kingdom of God, and food and raiment will be supplied." His question, "Have ye any meat?" is therefore significant, for they had forsaken his work to go back to fishing.

When they came to the shore, these hungry, tired men found another surprise awaiting them. There were a fire and fish and bread already prepared. By whom but our Lord? Perhaps they remembered a lesson he had once taught them: "When a servant comes in from the field labor, does his master bid him sit down and dine? I trow not. Rather the master bids him serve first, and dine after his master has eaten." So much for earthly masters' treatment of their servants. But here the order was reversed. The disciples had been at work for themselves, and yet, when they came to shore, he had made ready their breakfast and said, after the fish were drawn up on the beach, "Come and dine," himself handing them the food he had prepared, reminding them again of his promise to reward faithful servants by girding himself and making them sit down to eat. We are told that no one dared to ask him, "Who

art thou? knowing that it was their Lord." His rebuke was silent, but most effective.

George Tinworth has a moulding in Terra Cotta of the disciples counting the great catch of fish, while our Lord stands by looking calmly on the scene. But in his hand holding his robe, the nail-prints are very noticeable. Some of the men are glancing upward at him while stooping over their prize, as if they were perplexed by his grave manner.

And then, the fish being counted, *great* success being assured, our Lord put to Peter that thrice-repeated question, "Simon, son of John, lovest thou me more than these?"

We have doubtless heard very often that our Lord meant, "Lovest thou me more than these other disciples love me?" or "Lovest thou me more than thou lovest these other disciples?" and that the question was three times given because of Peter's thrice denying Him. But, as pointed out, Peter was certainly reconciled to our Lord, and he had received special notice on the morning of the resurrection.

What then did our Lord mean by that question: "Lovest thou me more than *these?*" He gave them great success in fishing, and then, placing Himself in contrast with this worldly success, he bade Peter choose——between his Lord and the fish. Three times did he give Peter the choice. And Peter's evident distress is easy to understand. To each question he replied: "Thou knowest that I love THEE." And each time he said this our Lord pointed him back to his forsaken duty: "Feed my lambs;" "Tend my sheep;" "Feed my sheep." Then he addressed solemn words to Peter, forewarning him of suffering, but added: "Follow ME." F. J. T.

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EXTRACTS FROM LETTERS.

A Great Comfort.

AFTER so long a time I again write you a few lines. I was very glad and thankful to hear of Sister Paton's recovery—to know that she is still spared to her family.

You will find a dollar inclosed to pay for my paper another year. It is all the preaching I have. It is a very great comfort to me. I love its teaching. May God abundantly bless you, and give you understanding, that you may rightly divide the word. And may he bless all the HOPE family.

LAPEER, MICH. MRS. I. H.

Instruction and Encouragement.

AT last I am able to send you a dollar on my subscription; which is past due. I appreciate your kindness in continuing to send it. It is a source of instruction and encouragement to me. It helps to keep me in touch with the blessed hope of the gospel of the coming kingdom.

I was very much pleased with Bro. Chase's articles several weeks ago. They were good logic, and seemed to me to be according to the plain teaching of the Scriptures too. It is strange how blind most professed Christians are. How little they know about the Bible! Even the ministers know very little of their real meaning.

The Lord bless you and the HOPE is my prayer. S. M. W.

MEDFORD, MASS.

Convinced of Truth.

I BECAME acquainted with your very valuable paper last Spring and have read it with increasing interest ever since. I used to be a Unitarian, or rather a Free Thinker, for many years. I was brought up in the Lutheran faith in Norway, but that could not satisfy me intellectually, so I commenced to read Unitarian books and papers; but I must testify that the HOPE has convinced me of the Bible truth. I have also read DAY DAWN and found it very good. Now I should like to get MOSES AND CHRIST, and some of your other books. For the inclosed stamps, please send me MOSES AND CHRIST. I should also like to get "Young's Concordance," and the "Emphatic Diaglott." I want to study these things more thoroughly. A. T.

THIEF RIVER FALLS, MINN.

Silver-Lined Clouds.

I SEE I am a year behind with my subscription. The reason is, I have been so unsettled since the death of my dear husband, that I could not tell where I would be; but I have now decided to stay in Romeo. I have been away some of the time, so have not had all the papers, but some one has read them, and, I hope, been benefited by them.

I am as much interested as ever in the precious truth taught in them. They are bright spots in my lonely way, and enable me to see the sunshine through the dark clouds that have been hanging over my head for the past year; and today I can rejoice in our Father's great love for all his children. His ways are ways of righteousness. Glory be to his name!

May Heaven continue to bless you in teaching the truth and giving light to those who are ready to receive it.

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A PARABLE.

LET us visit a small island in a vast ocean, so far from the mainland that, except at rare intervals and under peculiar circumstances, no one gets a glimpse of it.—Acts vii. 55.

The inhabitants of the island are all illoyal rebels and condemned criminals. A few have heard of and accepted the King's free pardon, and are going to live with him, but are left a while to represent him and do good to their fellow-islanders.—Rom. iii. 19; John iii. 18; Mark iv. 19; Matt. vi. 34.

The King has decreed: 1. No one shall permanently dwell upon the island. All who are unpardoned will be transported to the penitentiary. Those who have received their naturalization papers of royal life will share the kingdom with his Son, their Deliverer and Master.—Rev. xxi. 8; Heb. ix. 27. A ship visits the island and the marshall calls one and another, who are obliged to embark, leaving friends, home, business and all possessions behind.—1. Tim. vi. 7.

2. No one can tell when the call may be given or the Son may return specially for his own; but the order hangs in the court house, "Be ye ready."

3. No one is allowed to be idle. Each must work and all thrifty islanders can obtain more wealth than is necessary for their living. So the King has agreed to receive all surplus wealth into his unfailing savings bank; and to encourage the obedient, he has promised one hundred dollars on every dollar deposited with him.—Matt. xix. 29.

One would think that at least all the royalists would be careful to send to the King's bank all they possibly could; but, most wonderful to say! most of these are just as eager as the unpardoned islanders to amass wealth for themselves, to live well, to build fine houses, and to get what is lyingly called "real estate." And——the King's Son——calls them——"fools."—Luke xii. 20, 21.

Many put into spurious banks and clubs, to be well thought of, vainly thinking they are thus laying up treasure on the mainland.

A few send on small deposits that they can spare, which cause no self-denial. A very few send on all their income not absolutely needed for the food, clothing and well-being of the King's creatures and King's business under their charge.—Mark vi. 33, 34.

Oh! how the islanders and most royalists dread the ship marshall's bugle! The ship always sails through the dark night. In the morning the royalists appear in the royal hall to give account of themselves, of their management of the King's business, and to know the state of their affairs.—2. Cor. v. 10. Those who have toiled, often in hunger and cold, weariness and self-denial, to accumulate wealth to deposit with the King, hear the welcome, "Well done, good and faithful servant, enter thou into the JOY of thy Lord."—Matt. xxv. 21. But, alas! the majority are merely "brands plucked out of the fire;" their garments had been spotted by the flesh,—that is, they had lived to please themselves; their life work was an awful failure. How terrible is their loss! How ashamed are they before him whose name they bore, but whose example they had not followed.—Zech. iii. 2; Jude 22, 23; 1. Cor. iii. 13–15; 1. John ii. 28; 2. Cor. viii. 9; 1. Pet. ii. 24.

Dear reader, be wise. Begin today to lay up treasure for yourself in heaven. By God's grace for one year, *this* year, give *all* your income (except food, raiment and necessary expenses for God's family and God's business in your care) to God's poor and to make known the glad tidings of God to those for whom Christ died.—Matt. vi. 19–34; 1. Tim. vi. 6–9, 17; Heb. xiii. 5. Be a faithful steward waiting for your Lord.

704 Hamilton St. H. VEYSEY,
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Renew your subscription.

PLEA FOR WIDER PRAYER UNION.

[The following Address was delivered by the Rev. J. B. Paton, D. D., of Nottingham, England, at the Annual General Meeting of the Ministers' Prayer Union of the Free Church of Scotland, held in Edinburgh, May 30, 1900. Afterward "It was unanimously agreed that the brethren present at this meeting,—representing the 650 ministers and missionaries of the Free Church of Scotland enrolled in this Prayer Union,—having heard the statement and appeal by Dr. Paton, express their cordial sympathy with his proposal, and their fervent desire that, on the eve of the new century, and in view of the solemn and ever-growing responsibilities which now devolve upon the ministers of all Evangelic Churches, all these ministers, in this country and in the Colonies and America, may be led to form a Covenant or Concert of Prayer, as they did during last century with manifest and marvellous evidence of God's gracious approval and blessing. * * *

"It was further agreed that the hearty thanks of the meeting be accorded to Dr. Paton, and that he be requested to take what steps he may think best in the way of approaching representative ministers of the Evangelical Churches referred to." †

In pursuance of this plan, my cousin John sends me a copy of the address, which is here published. The Prayer Union which he represents is one formed by the "National Council of Free Churches." He tells me that the ministers of the United Presbyterian Church are now combined with the ministers of the Free Church in one Prayer Union, that such a Union has been formed in the Established Church of Scotland, and that the Presbyterian Church in America is likely to follow the good example. The expressed hope is that the interest in this matter may increase until all Evangelical Churches shall be united in a Divine fellowship. He asks for correspondence from ministers interested, and may be addressed at 22 Forest Road West, Nottingham, England.

I regard this movement as a sign of the approach of the time when the essential oneness of all believers in the Lord Jesus Christ will be realized—on account of which the sectarian spirit will die out, and the denominational walls gradually crumble away. While this invitation is only for "Ministers," I see no reason why all who love the Lord and believe in prayer should not have a share in this divine fellowship.—EDITOR.]

† It is proposed to spend one hour a week in prayer, preferably an hour on Saturday evening.

THE ADDRESS.

Dear Brethren,

As one of a body of ministers who formed in England three years ago a Concert or Union of prayer, I wish to express the joy we felt on hearing of the formation of your Prayer Union in the Free Church of Scotland, and to say also what comfort and encouragement we felt when we knew that you had adopted the same hour for communion in prayer that we in England had found most convenient and helpful. That hour, you will remember, was the hour also chosen by ministers in America and England who joined in that great concert of prayer which was vitally associated with the revival of religion last century, and with the birth of the great Missionary Societies at the close of the century.

I am glad to tell you that we have reason to hope that the National Free Church Council in England will send out an invitation to the ministers of all the Free Churches of England, asking them to unite together, ere they enter upon the new century, in a Union or Fellowship of prayer similar to your own.

I wish to say also that the desire has come to some of us to seek a yet larger fellowship in prayer with our brethren in America and the Colonies, who hold with us the great office of the ministry in Evangelical Churches, so that the ministers of all Evangelical Churches in the English-speaking world, and through them their Churches, may enter the new century knit and bound together in this covenant and communion of united prayer. It may be too much to expect that an invitation to our brethren in America and the Colonies should be sent by the members of your Prayer Union; and yet surely it would be most fitting if such an invitation were sent from you in Scotland. Was it not from Scotland last century that the first suggestions and invitation was sent to America, which was reiterated and enforced with such splendid "Persuasives to Special and Extraordinary Prayer" by Jonathan Edwards, and then, reverberating to England, gave birth to the concert of prayer amongst many ministers there? And your Church, born as it was in a time of great spiritual revival, and eminently endowed with spiritual grace, has given example and leadership in many ways to the other Churches of Christendom. It has done so because your leaders, from Chalmers and McCheyne downwards, have been pre-eminently men of prayer. If, however, such a direct invitation be too much to expect, I believe that at any rate you will be delighted to express by a resolution which you may adopt this morning, and which may be communicated to our brother ministers

in America and the Colonies, your great desire to be associated with them in such a holy covenant and fellowship of prayer, as we all enter together the new century, bearing the common responsibilities of the sacred office with which we have been intrusted by our Redeeming Lord, the Head of the Church.

Now it may be asked, what is the need, and what the advantage, of such a concert and fellowship of prayer amongst the ministers of the Church of Christ? Is not the answer to be found in those vast and solemn responsibilities which rest upon them individually and collectively? For we are brothers of a common lot, holding the same office of high degree, an office involving arduous labor and much sacrifice. On the fidelity and devotion of her ministers the very life and prosperity of the Church depend; and with the Church are bound up the highest issues and interests of humanity. This immense burden of responsibility rests upon the Church's ministers collectively as well as individually. Surely then, bearing this burden together, they ought to uphold and encourage one another in bearing it, by the closest fellowship with each other and with their Lord, and by continuous prayer to Him who has called them to their office, and in whom alone is their abiding sufficiency.

But it may be further asked, Why should an appeal for such a concert of prayer be made now? What is there in the condition and aspect of our time to make this special call so urgent now? In answer to this question I would give three reasons, which, using President Edward's phrase, I may call "Three Persuasives to Special and United and Extraordinary Prayer" by all the ministers of our Churches.

First, the new difficulty and trial that beset us in our foremost duty as ministers, namely, the preaching of the Gospel of the grace of God, and the winning of men to repentance and faith in our Lord Jesus Christ. I know that the unbelief of men in every age has wrung from the hearts of the true prophets and ambassadors of God the cry, Who hath believed our report? But a new and subtle and evil influence is at work in the hearts and minds of the men of our time, which gives a keener edge and a deadlier power to this unbelief. Your Moderator sketched with luminous hand the wide-sweeping revolutions of thought in every department of religion occasioned by the general acceptance of the doctrine of evolution, and he vindicated with masterly power some essential truths of the Christian faith against the hostile attacks of evolutionary critics. But deeper than any change in opinion is the change in attitude and temper of mind, in reference to the Christian doctrines of Redeeming Grace, wrought by the popular and erroneous conceptions of the meaning of this doctrine of evolution which have filtered down through the press among all classes of the people. The belief that sin is not wholly evil, but is a necessary product, probably a temporary product, of the process by which man passes from lower to higher stages of development; and that redemption is but the final achievement of that process, when man shall have sloughed off from his nature the tiger and the ape, and shall be liberated from the evil that has beset his earlier growth:—such a belief, which is widely, though it may be vaguely held, cannot prepare the mind to receive the Christian doctrine of sin and of salvation, but rather, like an opiate, its influence dulls and deadens the hearts of men as we preach to them that which is the very essence of our Gospel. We say to them that man's nature is akin to God's, and can find its only satisfaction and rest in the fellowship and service of God; but that an alien and malign power has beset and enslaved his nature, dragged it darkly down away from God, and so working its ruin and death. Or we speak to them of the marvellous grace of God in Christ; we proclaim the yearning compassion and pity of the Father's heart over His lost and wandering children, and show how these have broken down the mystic barrier between eternity and time, and have intervened in the sad drama of human history in order that here, in the very prison-house of our captivity, in this death-shadowed world, He might seek and save and bless His own, who are infinitely dear to Him. Are not these two truths the very sum and essence of our Gospel —the two central columns of the fabric of our Faith—which we must preach because necessity is laid upon us? Yea! woe is unto us if we do not preach them. And they are truths, too, which in the last issue and final court of appeal, find their most certain witness and authentication in the heart of man. But how shall we speak these truths convincingly in this world of modern unbelief, so dead and unresponsive, drugged by the subtle opiate of our time? How shall we gain the clear vision, the fervency of faith, the force of conviction, the fire and unction of the Holy One, whereby we can make these great truths of the Gospel burn and shine again in the souls of men? How, indeed, unless with humble and continuous and importunate prayer we pierce into the Eternal Light, and feel in our own hearts the beating of the Eternal Love—the pulsing of those infinite compassions which broke upon our world in the breaking heart of the Beloved

Son? How, unless we are able to see sin as it is seen by the holy eyes of God, and long with the longing of God to redeem men from its curse?

Secondly, there has dawned upon our age a new vision and conception of the Church of Christ. Many of you, I think, will have felt with me how imperfect is the definition and idea of the Church expressed in a number of our Protestant Standards and Confessions. And herein, perhaps, may be found one of the causes of the weakness of our Protestant Churches. You know how, in these Confessions, the Church is spoken of as the assembly where the Word of God is duly preached, and the Sacraments are rightly administered. These are the two notes of the Church which alone are expressed or emphasized. How meagre is that conception of the Church compared with the glowing figures of the Church presented to us in the Apostolic writings, especially with that figure, so often repeated, of the Church as the Body of Christ, the immortal Body in which He ever lives upon earth to fulfill His Father's will, and to finish His work! Surely then, if the Church be the Body of the Lord, it will have some likeness to that mortal body in which He tabernacled with us, not only proclaiming the holy love of the Father here among men, but revealing and commending that love, and making it known and felt by men, through the mighty works—all of them wonderful works of love—by which He healed their diseases and comforted their sorrows. Must not the Church of Christ now, in like manner, not only proclaim and reveal in faithful speech and testimony the righteous love of God among men, but also interpret and commend and enforce that love, making it intelligible and real to them, bringing it home to them and making it true, by those "greater works" which our Lord promised that His Church, being endued with power from on high, would do in the world? By these works the Lord in His Church would now, as of old, undo the cruel and heavy bonds under which sin has bound our fellow men, and assuage their bitter sorrows. As upon Christ Himself, so the Spirit of the Lord comes upon His Church, in gracious baptism, and clothes her with the lustrous evidences of her Divine mission, as she now, like Him, heals the broken-hearted, preaches deliverance to the captives, and recovering of sight to the blind, and sets at liberty them that are bruised. Thus the Church appears to us as the gathering together in the world of those who are brought into the obedience and fellowship of Christ, who take upon them His blessed yoke of ministry, and who are compacted together in one body, being quickened and drawn and held together by His Spirit. It is the union of men and women who, as they are touched in every fiber of their being with His love, enter the Church that they may serve Him, and be fellow-workers with Him in the redeeming of the world.

But if this be the mission and ministry of the Church of Christ upon earth, how glorious, and yet how responsible and arduous, must be the duties of her ministers, those who are not only to teach and preach the doctrine of the Church, but are to be its leaders and inspirers! Are not these duties summed up and set before us in that wonderful passage (Ephesians iv. 11, 12), where, according to the true rendering in the Revised Version (and it seems to me that this is perhaps the most important correction that has been given us in that Version) we are told that prophets and evangelists and pastors and teachers are given to the Church (and all these offices are now centered in the work of the minister), "for the perfecting of the saints," that is, of those who are being sanctified through the faith of Christ and the fellowship of the Church, "UNTO THE WORK OF THEIR MINISTRY?" Here we see that the minister has to nourish and instruct and train every member of the Church, seeking with the help of its other officers to give each member his proper place and service in the great united ministries of the Church, so that they may all be perfected thereby. But who, we may well ask, is sufficient for these things? The burden of these great responsibilities may well bend and bow us down in abiding and earnest prayer, so that in our weakness and our great need we may find our sufficiency of God, and that we, "having always all sufficiency in all things, may abound unto every good work."

Thirdly, we are standing on the threshold of a new century. It looms before us with strange and awful portents. Men feel that it will be a fateful century in the history of mankind, in which momentous issues will be decided. The vast industrial masses of the people are now emancipated from political vassalage, and hold in their hands political power, giving them all the forces which government can create and wield. They are also being loosened and liberated in all civilized countries from ancient customs and traditions which have hitherto held and trained them. There is among them the stir and unrest of new ambitions and new desires and new ideals. We seem even now to stand amid the rush of mighty forces pouring into the new century to determine there the destinies of our race.

Amid the tumult of present controversy there are seen to be two great forces arraying themselves for strenuous and it may be final

conflict. On the one hand there is materialistic socialism, which ignores or denies the highest sanctions and aspirations of the human spirit: which is ready to sacrifice both the independence and freedom of the individual, and the sanctity or even the existence of the family, in order that it may construct a human society in which, as they conceive it, the material advantages and comforts of life may be more equally distributed. On the other hand we see the Church of Christ, with that old Gospel which was heard first on the hills of Galilee, re-born upon her heart and lips, "The Kingdom of Heaven is come nigh unto you:" the Church, which also seeks to reconstruct human society, but according to the pattern which was shown her on the mount; and for her the mount is Calvary: the Church, which would reform and transform human society into one holy brotherhood, the family of the one Father in heaven, so that His will may be done here upon earth as it is done in heaven.

Which of these forces shall prevail in the coming conflict, the day of the Lord which is at hand? Will not this depend in large measure upon the fidelity and devotion and unconquerable courage of the ministers, the leaders of the Church, the captains of the Lord's hosts? Surely, then, as we listen to the cries of these mighty forces uplifted against each other, we may hear sounding above them all the trumpet voice of our Lord calling to us, that we humbly and fervently unite together in continuous prayer, and that in this prayer we link ourselves in the closest and most blessed fellowship with Him from whom alone come the wisdom and the conquering grace needful for this solemn hour of awful perils and glorious opportunities. So may we who are ministers of the Church enter into, and abide faithfully in, this covenant of prayer with one another and with Him till our warfare be accomplished, and over this dark world, amid opening heavens, the angels' song again be heard proclaiming, "Glory to God in the highest, peace on earth, goodwill among men."

☞On account of special circumstances and work our first number for 1902 is a little late, but renewals are coming in quite rapidly, and we are starting upon the work of the new year happily and hopefully. We would like to hear at once from all our readers, and to add to our list a large number of new subscribers. Let all interested ones do their best.—EDITOR.

LIBELS ON GOD THE FATHER.

Dr. Madison C. Peters, of New York, preached yesterday morning and evening in the Woodward Avenue Baptist church. In the morning he chose as his text, "Our Father." He said:

"Our religion and our character will depend very largely upon our thoughts of God. We see God as our thoughts represent him. What made the dark ages so dark, but the idea they had of God? Their notion of God was one of hatred, persecution and fire, and the people lived up to it. The persecuting savages of the middle ages were honest; they believed that God himself was the persecutor of men who differed from the established order of things, and they believed that if they were not God-like in their hatred, he would hold them responsible in the last day. In the thoughts of the people, God was a tyrant.

"What a strange view, for instance, to take of the character of the Father in heaven, that he could permit the little ones who were taken out of the world before they came to years of discretion to be shut out forever from his presence, because no consecrating drops of water had fallen upon their foreheads. Or what a further libel on God the Father, that he has provided an atonement for his special friends; that while Jesus died for the whole world, he did so effectually for a certain number. Who shall dare fix with mete and bound the love and power of God? I feel deeply on this subject. I want the truth to be known about God. Shake off from your souls all these popular false thoughts about the dear Father. Know God, not through the man-made creeds, but through the incarnate Christ. Believe that "Whosoever will," no matter how unlovely, no matter how lost, may come. Believe that He is the Father of all who call upon His name, no matter in what language or by what form they worship Him. They that worship Him in the beauty of holiness are His children. Believe that He is the Father of all men, and that tho the balances swing unevenly here, God will somehow, somewhere, see that all wrong is set right and justice done to every creature."

—*From a Detroit Paper.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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DIVIDING THE TRUTH.

PAUL'S exhortation to Timothy as a teacher is, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2. Tim. ii. 15. The same exhortation must be applicable to all teachers. Their aim should be to bless men, but to please God rather than men; and we may safely say that God is pleased when men are blessed. And men will be blessed when the truth is rightly divided, and each receives the portion of meat (food) adapted to his need. It is not in the wisdom of man to apply the truth, but it is the work of the Holy Spirit, though he may use the human teacher as his agent. In harmony with this, Paul says to Timothy: "The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also."—Ver. 2.

It seems clear that comparatively a small portion of the revealed truth is intended for, or adapted to, the unconverted,—the most of it being for the Christian, in the various degrees of his spiritual life. The apostle says: "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the *man of God* [either the Christian or the Church as a whole] may be perfect, thoroughly furnished unto all good works."—2. Tim. iii. 16, 17. Hence the apostle adds: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—2. Tim. iv. 1, 2.

It needs but little knowledge to begin the Christian life,—only to be convinced of our sin and helplessness, and of the all-sufficiency of Jesus Christ as our Saviour and Lord. To this end "The grace [or loving favor] of God, that bringeth salvation unto all men, hath appeared." This is the gospel (good tidings) which Jesus commissioned his disciples to preach to all the world, or to every creature (Mark xvi. 15), and concerning which Paul

said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, unto every one that believeth."—Rom. i. 16.

It seems clear that no one ever feels the reality of sin, a desire to be saved from it, or to be made right, or the need of a Saviour, and the sufficiency of Christ as a Saviour, until moved upon by the Spirit of God. Of that Spirit Jesus said: "When he is come, he will convince the world of sin, and of righteousness, and of judgment."—John xvi. 8. Such work of the Spirit must be the beginning of the new or spirit-life, for "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1. Cor. ii. 14. Again: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed *can* be. So then they that are in the flesh [the natural or unregenerate condition] *cannot* please God."—Rom. viii. 7, 8. The real conviction of sin, and the power to believe in Christ as our personal Saviour, is by the Spirit of God; "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10. Of those who believe on Christ's name, and thus receive him, John says they "were born [begotten], not of blood, nor of the will of the flesh [the natural], nor of the will of man, but of God."—John i. 12, 13. "Therefore if any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new. And [therefore] all things are of God, who hath reconciled us to himself by Jesus Christ."—2. Cor. v. 17, 18.

When we have received the Lord Jesus as our personal Saviour, and have thus started in the Christian life, it is necessary—in order to make good progress in our journey toward God, to be able to withstand the many foes, overcome the many obstacles, and fight manfully the battles of the Lord—that we should have the nourishing food which his word supplies. Jesus said: "Man shall not live by bread alone, but by every word of God."—Matt. iv. 4. In his prayer he said: "Father, sanctify them through thy truth; thy word is truth."—John xvii. 17. The apostle speaks of the first principles of the doctrine of Christ as "milk for babes," and that is necessary in its place; but he shows that we ought not to be content to remain babes, but should become able to use strong meat (food), and go on to perfection. He says to the Hebrews: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat is for them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the [first] principles [the rudiments] of the doctrine of Christ,

let us go on to perfection."—Heb. v. 12–14; vi. 1.

Jesus took the need of both classes into account when he said to Peter: "Feed my lambs," and: "Feed my sheep." And that apostle shows us that grace, peace and power are given and multiplied through the knowledge of God and Jesus our Lord.—2. Pet. i. 1–4. He closes his epistles by the exhortation to "*Grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This agrees with the statement that "The path of the just is as the shining light, which shineth more and more unto the perfect day."—Prov. iv. 18.

In harmony with the idea of rightly dividing the word of truth, we would consider the difference between salvation and reward. In 2. Tim. ii. 10, the apostle says that he endured all things for the benefit of the elect, "that they may obtain the *salvation* which is in Christ Jesus with eternal *glory*." Here are two things which Paul desired for his brethren: salvation and glory. Clearly they are not the same thing. In the New Testament salvation and eternal life are synonymous, and are spoken of as a *gift;* but glory is to be obtained as a *reward* of faithful labor in the Lord's vineyard. We have already looked at Paul's statement in Ephesians ii. 8–10: "By grace are ye saved, * * not of works, lest any man should boast." The apostle makes this equally emphatic in his letter to Titus: "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; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace [loving favor], we should be made heirs according to the hope of eternal life."—Titus iii. 5–7.

Nothing is more clearly taught by the apostle than the truth that justification (which is an element of salvation) is not by obedience to the law, but by God's mercy revealed in the gospel of Christ. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God *without the law* is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all [in due time] and [now] upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace thro the redemption which is in Christ Jesus. * * Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. * * Do we then make void the law through faith? By no means: yea, we establish the law."—Rom. iii. 19–31.

It is evident that the apostle understood that a man who knows that he is saved by grace, will love the Lord, and will live more loyally, than one who expects to earn eternal life by his own works. He goes on to say: "If Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham

believed God, and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not [for salvation] but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, to whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Rom. iv. 2-8.

In the last verse of the fourth chapter the apostle says Christ "was delivered [to death] for [on account of] our offences, [he having taken the nature and sins of the world upon him], and was raised again for [on account of] our justification." Then he immediately adds: "Therefore being justified [in Christ Jesus, our Representative], by faith [which claims and appropriates the truth] we have peace with God."—v. 1. And in this fifth chapter, the apostle shows that the Gospel of Christ is a revelation of God's love for sinners (ver. 8); that "when we were enemies, we were reconciled to God by the death of his Son," (ver. 10) and that as the sin and death of Adam applied to all mankind, even so the righteousness and life of Christ shall be applied to all mankind.—Vs. 12-21. His argument on this point is briefly summed up in the statement: "For the wages of sin is death; but the gift of God is eternal life thro Jesus Christ our Lord."—Rom. vi. 23.

These Scriptures and many others show that salvation (or eternal life) is of grace,—the gift of God's love and mercy,—and is not of works; that it cannot be earned or merited by any human being. But, seeing this, some have been puzzled over the equally plain teaching of Scripture, that "Every man shall be rewarded according to his works." They have confounded that which is a *gift* and that which is a *reward*, and it has seemed like a contradiction. But all is plain if we keep in mind the proper distinction between the two things—remembering that while all believers now (and all mankind in due time) have eternal life, they will not all have the same reward. "There is one glory of the sun, another glory of the moon, and another glory of the stars," (1. Cor. xv. 41); but all, in any of these degrees of glory, will have eternal life as "the gift of God through Jesus Christ." The reward held before believers is an inducement to faithfulness.

In 1. Cor. iii. 11-15 all Christians are represented as building upon Christ Jesus as a foundation. And their *works* are represented as the material with which they are building. They are represented by "gold, silver, precious stones, wood, hay, stubble," three of which are indestructible, and the other three destructible. God's judgment is a fire which "shall try every man's work of what sort it is;" and we are told that, "If any man's work abide, which he hath built thereupon, he shall [in addition to being saved] receive a reward;" but, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." This passage very plainly shows the

distinction between salvation and reward. It is, of course, speaking of the Church of this age. There are other passages which have a wider application. "We trust in the living God, who is the Saviour of *all men*, ESPECIALLY of them that believe."—1. Tim. iv. 10. While salvation is for all, the promises of glory—the crown, the throne, and power over the nations—are to the overcomers, the faithful. While eternal life is God's gift thro Christ to all, no one will be any higher in God's kingdom than he climbs. "Be thou faithful."

SIN AND GRACE.

IN Romans v. the apostle argues ably that as sin hath reigned unto death, even so shall grace reign through righteousness unto eternal life by Jesus Christ our Lord. In verse 18, he says that, "By the offence of one judgment came upon all men to condemnation;" and then adds, that, "By the righteousness of one the free gift came upon all men unto justification of life." And in the next verse he expresses the same great truth thus: "For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous."

In verse 15, he says: "For if through the offence of one many be dead." That the "many" here means the whole human family, needs no proof except to those who have some narrow creed to uphold. Now if the many—the whole race of Adam—all mankind—have died through the offence of one, then surely the gift by grace, which the apostle says has abounded unto many, must reach the same entire race of Adam — all mankind—babies, heathen and all others.

Now suppose it were true that the abounding grace of the blessed Christ only reaches a few, a select number,—which though they may be considered many in themselves, are nevertheless very few compared to the whole human family,—what follows? Just this: All mankind were lost and dead by the disobedience of the one (Adam), while the obedience—or the righteous act—of the One (Christ) has abounded so that it reaches only a select few, a very small number, comparatively, of the human family.

Now if the apostle had believed, as many now pretend to believe, that the benefits of Christ's death extend to only a few, I cannot think he ever could have used the language here given. In the first clause he might have said without any qualification: "Through the offence of one many be dead;" but in the second clause, to be consistent with the doctrine of partial redemption, he must have said this: "The grace of God, and the gift by grace, hath abounded unto some, or a few." "And as by the offence of one the judgment came upon *all* men to condemnation; so by the righteousness of one the free gift came upon some, or a few, to justification of life." Again, "As by one man's disobedience *many* were made sinners; so by the obedience of one shall a *few* be made righteous." Again, instead of saying what he said in 1. Cor. xv. 22, he would have said: "As in Adam *all* die; so in Christ shall a *few* be made alive." But no; he said no

such thing; and why? Because he did not believe nor teach any such doctrine. He believed that Christ would destroy the devil and his works, swallow up death in victory, and give life to all the dead. He said "all," and "the many," because that was just what he meant. He did not say one thing and mean another; not he. Hear him:

"As sin hath reigned unto death,"—as extensively, as universally, as sin—including both the sinful act and the sinful principle from which the act proceeds—hath subjected the whole human family to death—the soul of man to death spiritual, and the body to death physical;—"even so"—just as extensively and universally and deeply,—"might grace reign," filling the whole earth, pervading and filling all hearts, purifying all souls, enlightening every man, through the righteousness of Christ. "For by grace are ye saved, * * not of works, lest any man should boast." It is *all* of grace, through faith, which is the gift of God. Hath he not concluded *all* under sin, that he might have mercy upon *all*—the same all?

Praise God for the gift of righteousness, and the principle of holiness, transfused through the soul by the Holy Spirit. I bless God for the gift of Jesus Christ our Lord as the cause of our salvation—the Source from whence it springs, and the Means by which it is communicated.

Thus we find that the apostle taught that salvation from sin shall be as extensive, universal and complete as is condemnation and death. Death will finally be conquered, hell destroyed, the devil badly disappointed, orthodox thinkers greatly suprised, a host of creed-bound professors terribly confounded, and sin totally blotted out. Amen! Hallelujah! Glory to God!

ORA M. CHASE.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Early Christian Church.—Acts ii. 37-47.

(Lesson for January 19.)

GOLDEN TEXT.—The Lord added to the church daily such as should be saved.—Acts ii. 47.

INTRODUCTION.—In our last lesson we left the multitude perplexed and divided concerning the wonderful pentecostal manifestation, the question being raised, What meaneth this? and some charging that the preachers were filled with new wine. In response, Peter, representing the Church, or the Holy Spirit in them, addressed the multitude. He made a kindly and reasonable denial of the charge of drunkenness—showing that it arose from ignorance of the facts, and was impossible under the circumstances.—Vs. 14, 15. The excitement of wine never produced such results. Peter went on to show that what they had seen was a fulfillment of the prophecy of Joel, which they themselves applied to their expected Messiah.—Vs. 16-22; Joel ii. 28-32. He then made an argument to prove that Jesus was the promised Messiah, by referring to the wonderful works he had done, of which they had been witnesses, and clinched the argument by an appeal to the Scriptures which God had fulfilled by raising Jesus from the dead.—Vs. 22-36.

While Peter, in adaptation to his Jewish audience, spoke of this manifestation mainly as a fulfillment of Joel's prophecy, in the light of this and other Scriptures it seems clear that the coming of the Holy Spirit on the day of Pentecost was also a fulfillment of the type of the wave-loaves (Lev. xxiii. 17), and of the promise of Jesus, recorded in John xiv.

-xvi. It is evident that the coming of this Holy Spirit was the result and proof of the glorification of Jesus (John vii. 39), and therefore of his victory in behalf of mankind. He lives, and ever will live, as our personal Friend and Saviour. And this is continually evidenced by the continual work of the Spirit in the Church and the World. (See "The Spirit's Work," in the HOPE of July 1, 1901.)

I. THE INQUIRERS.—Vs. 37-40. Many of Peter's hearers were convinced of the truth of his words,—"pricked in their heart"—their conscience, or moral nature,— and said to him and the rest of the apostles, "Brethren, what shall we do?" This conviction was in fulfillment of our Lord's promise (John xvi. 8, 9), and was a proof that he had been raised and glorified. It was the truth that pricked them in their hearts. The Spirit was the power in the preacher, enabling him to understand the Word, to apply it correctly, and to witness faithfully. Nothing is sharper than the truth. All true conviction comes by it. The fact of Jesus' resurrection and exaltation condemned those people. They deeply felt their guilt. It does not seem certain that they were seeking forgiveness and salvation from sin. They were in fear and did not know what to do. They probably dreaded some great calamity. But the Spirit was leading them by a way they knew not. Peter (having the keys of the kingdom—Matt. xvi. 19) told them to repent, and be baptized into the name of Jesus Christ, for (unto, or on account of) the remission of sins, and promised that they too should recieve the gift of the Holy Spirit. Repentance means a change of mind, which leads to a change of conduct. It is not merely doing penance. It begins within and works out. Sorrow for sin, or suffering because of a sense of guilt, is not repentance, else these Jews had already repented; but "Godly sorrow worketh repentance."—2. Cor. vii. 10. They had believed what Peter had preached, or they would not have cried out, nor could they repent. Jesus had said: "Believe and be baptized." Putting the two together, the order seems to be: Believe, repent, and be baptized. Baptism—being a symbolic death, burial and resurrection —would be a confession of their faith in Christ. He said: "Whosoever shall confess me before men, him will I confess before my Father who is in heaven." The real baptism is also a death to sin and a resurrection to a life of loving obedience, of which change the ordinance is a symbol. Of those who receive the Lord Jesus, it is said: "Blessed is he whose transgression is forgiven, whose sin is covered." They are first covered, and afterward cleansed. It is under the cover that they go on to perfection. No one can ever be saved in sin, but from sin.

Tho the promise of the Spirit is to all who hear and obey the gospel call,—as well limit the promise of salvation as the promise of the Spirit,—yet it is not necessary that all should have the same manifestation of that Spirit. It is the same Spirit, as an abiding Comforter, guiding, purifying, and giving peace and joy; but its various manifestations are divided to every man severally as the Lord will.—1. Cor. xii. 4-11. But we may rejoice that the promise of salvation and the Spirit is to as many as the Lord our God shall call.

The exhortation of the apostle to these Jews was to save themselves—not from future punishment, nor from hopeless hell, but—from the evil conditions of their nation, which Jesus called a generation of vipers. The modern idea of hopeless hell is not even hinted at in all of Peter's discourse.

II. THE CONVERTS.—Ver. 41. All who received Peter's word were baptized. No doubt they did it gladly, joyfully, but the word "gladly" is omitted in the revised version. A compulsory

(*Continued on page 25.*)

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EDITOR'S APPOINTMENTS.

Jan. 19, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Jan. 25, & 26, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

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(*Continued from page 23.*)
obedience is no obedience at all. Three thousand converts were added to the Church. What an impetus was given to the new cause! Was the Church to which they were added the local Church at Jerusalem, or was it the Church in its larger sense? The New Testament speaks of both the one Church—the general assembly—and many local Churches. All Christians belong to the one Church, but it seems probable that many of these converts returned to their homes throughout the various provinces from which they came up to the pentecostal feast; and no doubt they established many local Churches.

III. THE IDEAL CHURCH.—Vs. 42-47. They were intelligently taught, and continued stedfastly in the apostles' doctrine (teaching), and fellowship (as one family), in breaking of bread (the New Testament name for the "Lord's Supper,"—which was probably administered for a time at every Church gathering), and in prayers. Prayer is the breath of the quickened spirit, and to pray together is a great help in Christian life.

Under the influence of the signs and wonders wrought by the apostles, the spirit of reverential awe came upon every soul.

They lived as one family, having all things common. Those who had property sold it, and gave to all according to their need. What a picture of unity and love! Is not this like heaven—a foregleam of what will be on earth in the perfect day?

They were a band of earnest, happy, benevolent, sociable, singing and praying workers. No wonder they were successful in their work, and that the Lord added to the Church daily such as were being saved.

The Lame Man Healed.—Acts iii. 1-16.
(Lesson for Jan. 26.)

GOLDEN TEXT.—The Lord is my strength and song, and he is become my salvation.—Exod. xv. 2.

INTRODUCTION.—Here we have an account of one of the wonderful works wrought by the apostles. This produced marked results. The gospel was rapidly spread. The power of the Holy Spirit was manifest—flowing out from the ascended Christ. This miracle attracted great attention. The bodily healing itself was a wonderful blessing, and it was also typical of the "greater works" of Christ and the Church. It caused many to hear the gospel; and strange to say, it aroused opposition and persecution which further helped to spread the truth.

I. HEALING THE LAME MAN.—Vs. 1-8. Peter and John went to the temple to attend the daily prayer meeting. It was about the ninth hour—between two and three in the afternoon. They were seeking opportunity to preach the gospel. These were the leading apostles. Before becoming disciples of Jesus, they had been partners in the fishing business at Bethsaida. (Luke v. 10.) These two and James went with Jesus on the Mount of Transfiguration, and inside the gates of Gethsemane. They were not alike, but in harmony. According to the record, Peter did all the talking. John was like a deep, loving under-tone, serving as a ballast to impulsive, outspoken Peter. They were to each other as the surface and deeper phases of truth. The Holy Spirit joined them in their work. Peter was naturally the leading evangelist.

The man about to be healed had been lame from his birth, and was carried daily to the temple gate called "Beautiful," that he might beg from those going into the temple. He was poor, helpless, and being forty years old, a confirmed cripple,—a type of any poor, helpless, confirmed sinner. Being well known, the healing could not be denied.

Seeing Peter and John about to go into the temple, the poor man asked them to give him something. Had he known them, he scarcely would have done so, for they also were poor.—Ver.

6. Both disciples looked on the man, but Peter spoke, saying, "Look on us." Peter recognized the oneness of John with him in his work. Their look on the man was intense, and they asked for a response on the part of the man, that he might be ready and willing to receive the gift. And he gave attention, expecting to receive something. Perhaps he had heard of the generosity of the Christians. But Peter had no money with him—neither silver nor gold. If he had any before, it had gone into the common treasury. But he had something far better than money which he was willing to give to the poor man. In the name of Jesus he commanded him to rise and walk. He too took no honor to himself, but gave it all to him who had been crucified, but whom God had raised and glorified. How simple and definite was the apostle's faith! Taking the man by the hand, he lifted him up, and he was healed immediately. A gradual healing may be as miraculous, but it is not as good for evidence.

What a change! The man who had been a helpless cripple, felt the new strength, and he not only walked, but leaped, and shouted praises to God. This showed his faith in the name of Jesus, in whom God was revealed.

II. THE EFFECT ON THE PEOPLE.—Vs. 9-11. The people saw and heard, as was intended. The man being so well known, the healing could not be denied. The object of physical healing was to reach the people with the gospel truth and the higher healing. The surprise of the people was very great. Even the bitter opposers could not deny the fact of the healing. (Acts. iv. 16.)

The healed man naturally clung to the apostles. It expressed his gratitude even to God's instruments. But it also gathered the astonished people to them.

III. PETER PREACHING.—Vs. 12-16. He took advantage of the circumstances to preach to the crowd. He utterly disclaimed the honor which the people were inclined to bestow upon them. He declared that it was due to the fact that the God of Abraham, Isaac and Jacob had glorified his Son Jesus. With this truth he coupled their sin in rejecting him when he was on trial before Pilate. Their wickedness was emphasized by their asking the release of Barrabbas, the murderer, instead of Jesus, their own Messiah, the Just and Holy One. The climax of their guilt was reached when they demanded the death of the Prince of life; but the climax of power and grace was shown in the fact that God had raised him from the dead; of which the apostles were witnesses; for they had seen him alive. And now their claim as witnesses was confirmed by the presence of the Spirit which the glorified One had sent, and whose power had made this lame man well and strong.

The wisdom of this sermon is great, Peter started with that in which they as Jews were interested, basing it on what they already believed. He proved that Jesus still lived by the fact that he was still doing the same works. He awakened their conscience, and showed them their darkness and sin. And yet he would not blame them overmuch—addmitting that they had sinned ignorantly. He gave them hope. The prophets had foretold what they would do, and God in his mercy had overruled it all for good. Because of all this the apostle called upon these people to repent (change their minds) and turn to the Lord, that their sins might be blotted out when the times of refreshing shall come from the presence of the Lord—that is, when he returns to begin the times of the restitution of all things, which God has foretold by the mouth of all his holy prophets since the world began—for the heavens retain him till then. As he was talking to them they had an opportunity to hear and obey

that prophet, like unto Moses, whom the Lord had raised up; but Peter also showed them the terrible judgments and destruction soon to come on the rejectors of this exalted One. As the children of the prophets, and of the covenant which God had made with their fathers, these Jews were specially favored, in that God, having raised up his Son Jesus, gave them the first opportunity of the great blessing, by being turned away from their sins. To save men from sin is here shown to be the supreme object of the mission of the Son of God, as illustrated by the healing of the lame man. And it should never be forgotten that it is a special blessing to be called out in this age, before the return of Christ, in order to share with him in the glorious work of restoration which is to follow.

A THOUSAND YEARS.

LIFT up your heads, desponding pilgrims,
Give to the winds your needless fears;
He who hath died on Calvary's mountain,
Soon is to reign a thousand years.

CHORUS:

A thousand years, earth's coming glory—
'Tis the glad day so long foretold:
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old.

Tell the whole world these blessed tidings,
Speak of the time of bliss that's near;
Tell the oppressed of ev'ry nation,
Jubilee lasts a thousand years.

CHORUS:

What if the clouds do for a moment
Hide the blue sky where morn appears:
Soon the glad sun of promise given,
Rises to shine a thousand years.

CHORUS:

Haste thee along, oh, age of glory,
Haste the glad time when Christ appears.
Oh, for the faith of ancient worthies;
Oh, for that reign of a thousand years.

CHORUS:

—*Selected by L. D. Heath.*

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THE CHERUBIM.

A READER of the HOPE, (A. S. J.) calls my attention to the fact that somewhere in DAY DAWN I have said that the Cherubim were made of Olive wood, and signified light and heat; and then says: "So they were in Solomon's temple, but in the pattern given to Moses, they were of beaten gold."

In reply I would say that in 1. Kings vi. 33-38, we learn that the Cherubim were made of the Olive tree, and overlaid with gold. Also in 2. Chronicles iii. 10, we read: "And in the most holy house he made two cherubim of image work, and overlaid them with gold." I take these as a more complete statement than is given in Exodus xxv. 18, where only the gold is mentioned. If there is any difference between the Cherubim in the tabernacle and those in the temple, there is no doubt a reason for it; but at present I think they were alike. If any reader thinks there was a difference, and sees any reason for that difference, I would like to hear from him.

The Lord is said to "dwell between the cherubim."—Ps. lxxx. 1. In Exodus xxv. 22, the Lord says: "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of testimony." The Cherubim were placed above the mercy-seat; and to me they appear to be a type or picture of the Jewish and Gospel Churches. They were made with wings extended from wall to wall, and meeting in the middle over the mercy-seat.—1. Kings vi. 27. They looked inward toward the mercy-seat.—Ex. xxv. 20. The mercy-seat was the meeting-place between God and man.—Ver. 22. This appears to be a type of Christ,—our Mercy-seat, the meeting-place between God and man. In Romans iii. 25, he is called "a propitiation." In the Emphatic Diaglott, the

Greek word *hilasterion*, here rendered propitiation, is rendered "mercy-seat." In Hebrews ix. 5, the same word is rendered "mercy-seat" in the common version.

Christ is the Mercy-Seat for both the Jewish and Gospel Churches, and the Cross is the center, the point of reconciliation.—Rom. v. 10; Eph. ii. 13-18. The one Cherub represents the Jewish Church looking forward, thro the Old Testament types, to the death of Christ; and the other Cherub represents the Gospel Church looking back by faith to the same point.

Some object to the idea that the Cherubim represent the two dispensations, because they were in the Most Holy. But even there their relation to the Cross is implied. Lev. xvi. 14, 15 shows that the blood was sprinkled on and before the mercy-seat in the form of a cross between the Cherubim. This is the relation of the Cross of Christ to the two dispensations. The one on earth shows the sacrifice complete, and the one in heaven shows the sacrifice accepted.

"Both the Cherubim were of one measure and one size."—1. Kings vi. 25. Their equality suggests the equality of the two dispensations, tho I depend more on the prophetic argument.—See "The Two Dispensations," in DAY DAWN.

It is very suggestive that the Cherubim were made of Olive wood, even tho they were overlaid with gold—which is perhaps a type of divinity. The Olive tree was the source of oil, and it was used not only for light, but also for heat, to make bread, and for medicine. So these Cherubim may fitly represent God's "Two Witnesses,"—the Old and New Testaments. Some are expecting two men to fulfill the work of the two witnesses (Rev. xi. 3 and on), but the Lord says: 'I receive not testimony from man.' John v. 34. He also says the Scriptures are his witnesses.—Ver. 39. It seems an extreme literalism that makes some look for two personal witnesses. How can two literal men be "two olive trees, and two candlesticks, standing before the God of the whole earth?"—Rev. xi. 4; Zech. iv. Two men are infinitely inferior, as witnesses, to the Lord's two Testaments. The oil of truth comes by the Word of the Lord and the aid of the Spirit of truth. The Lord, who sits between the Cherubim, shall surely shine forth.

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EXTRACTS FROM LETTERS.

That Servant.

FOR the past few weeks I have been privileged to read some of your writings; and as far as I have gone, find them the broadest and most satisfying explanation of the Scriptures that I have ever read. They make clear by Scripture what I have long desired might be true, namely: that Christ and his bride might impart their nature to all the world. I was rejoiced to find that the doctrine of eternal torment was not true, and that the restitution to human perfection was possible; but still I longed for more, and was unable to see why a few were chosen to such high honors, when they were no more deserving than the rest. But you have cleared the subject up, and I rejoice more than ever for God's wonderful love in revealing to me in this age his plan of the ages; and I most gladly lay my little all at his feet, trusting that I may be ready to meet him at his coming.

Have you written anything on Matt. xxiv. 42-51? I am anxious to know whether "that servant" of verse 46 has reference to one man or not. This is claimed by some, and for a time I accepted the idea; but now I cannot, because I find there are many giving out present truth. I would be very grateful for your view of this subject.

For the enclosed check please send me fifteen copies of "The Atonement," and the rest please accept and use as you see fit. Yours in the blessed hope,

NEWARK, N. J. O. A. J.

REMARKS.—It is a great pleasure to know that I have been able to help some to a clearer view of our Father's plan. It appears to me to be the key to the truth concerning the destiny of our race, that the Second Adam and his wife will give their nature to the race, even as the first Adam and his wife gave their nature to the race. Why should Christ be called the Second Adam if he is not to be the Head and Father of the whole race?

Concerning the idea of human perfection, let it be noted that the apostle's answer to the question, "What is man?" is not "We see Adam," but, "We see Jesus."—Heb. ii. 6-9. He is the perfect Man—made perfect through sufferings.—Heb. ii. 18; v. 8, 9.

I have not written very much on Matt. xxiv. 42-51—only incidentally. I will say that my view is that the two servants represent two classes—one, those who are proclaiming the present truth, and the other, those who are opposing it. It seems clear that one represents a class, as in Matt. xxv. 14-30. It will be observed that "that servant" is to be made ruler over all the Lord's goods—a rather high expectation for any one mortal. "That servant" applies to each one in his class, as when Jesus says: "To him that overcometh will I grant to sit with me in my throne;" and "To him will I give power over the nations."—Rev. ii. 26; iii. 21.

It may be well to suggest here that this passage of Scripture seems to foretell a division among the Lord's servants concerning his coming, or presence. The Greek word translated "coming" means "presence;" but he cannot be present until after he comes. It is because he can be present, and the things of his day be occurring, and the people not know it, that the day of the Lord comes "as a thief in the night." If all knew when he came, how could his day with its many events come "unaware?" To have it come unaware means to be in it before knowing it. This shows that the manner of our Lord's coming is not what is generally expected—that he is not to be seen with the natural eye.

That the Lord's coming is to be "as a thief," and "unaware," is confirmed by Matt. xxiv. 37-39 and Luke xvii. 26, 27. The days (or presence) of the

Son of man are compared—not to the coming of the flood, but—to "the days of Noah—the days which were before the flood." That the flood is a type of an overwhelming that is to come afterward is no doubt true, but the point our Lord makes is that "in his days," before that overwhelming, the people will be going on their usual work and ways and "know not." Thus indeed it comes on them "as a thief in the night."

That the Lord is present when it is not generally known is confirmed by the passage under consideration. Here are the two classes of servants, and a division between them on this subject. One class—represented by "a faithful and wise servant," is giving the household "meat in due season." The other class—represented by "an evil servant," says: "My Lord delayeth his coming," or still tarries. If the Lord has not come, of course he still tarries, and it would not be the work of an evil servant to say so. If the opposing servant is wrong in saying he delays, the wise servant must be saying he no longer delays. It would seem then that in this case "the present truth," or "meat in due season," must be the Lord's presence. Not only the ignorance of the truth, but the smiting spirit, is a mark of the evil servant.

When the Lord says to the last, or Laodicean, phase of the Church of this age, "Behold, I stand at the door," it does not seem to mean that he is coming soon, but that he has come. Peter says that in the last days of the dispensation scoffers will come, saying: "Where is the promise of his *presence?*" and their contention is that "all things continue as they were." This is substantially what many are doing and saying today. May the Lord help us all to live soberly, that we may read the signs of our times aright, and appreciate the things which are now due.

—EDITOR.

Still in the Vineyard.

Dear Brothers and Sisters of the World's Hope Family:—I am well and in the vineyard of the Lord, laboring night and day. During the month of November I labored in Pittsfield and Burnham. In B. two wanderers were reclaimed and the children of God greatly strengthened. Our meetings were largely on the "Hallelujah" line. And now (Dec. 27) I am holding a protracted meeting in Clinton. I have been here a week, and the interest has been steadily increasing. Seven have given their hearts to the Lord. Others are under conviction. Two of those who have accepted the Saviour are over seventy years old. Two others are over sixty. The others are between twenty and thirty. We are hopeful of others. I expect to continue the meetings for a time.

I have been preaching from such texts as these:—"Is there no balm in Gilead? Is there no physician there?" "And they all with one consent began to make excuse." "One thing is needful." "Yet lackest thou one thing." "Go, and do thou likewise." "Come unto me, and I will give you rest." "Their rock is not like our Rock." "And so built we the wall, and all the wall was joined together, unto the half thereof; for the people had a mind to work." "What shall I do then with Jesus, which is called Christ?" "I find in him no fault at all." "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." "All things are yours, and ye are Christ's, and Christ is God's." "In everything give thanks, for this is the will of God in Christ concerning you." And "Heaven." I have given these texts because I am often asked by brothers and sisters, and sometimes in a sneering way, "What do you preach to the people?" They seem to think there is nothing for one to preach who hold the largest views. I find plenty to preach, and all good and useful subject matter too—thank God.

O. M. CHASE.

Ramblings.

(A Mislaid Letter.)

I RETURNED home on 15th inst. after ten weeks absence. * * Everywhere I found a hearty welcome. In church matters I found a great change in forty years; but while departing from the old time idea that Christians should keep aloof from the world, and be known not only by profession but also by life, many still cling to the idea that many will be finally unsaved. The soon appearing of Christ to rule and introduce a new state of affairs and save the masses of mankind, seemed to many unwelcome news; while others seemed to listen with interest and to think it would be a good thing.

As opportunity offered, I put out papers among my friends, and also to preachers. I spent two days at a camp-meeting held by the "United Brethren in Christ." It was in the old-fashioned style—only one boarding tent, and no selling on ground—no tobacco, cigars or ice-cream on Sunday. The meetings were interesting, but as far as outward results are concerned, there was little to show. Only on two days were any seekers at the mourners' bench.

I had opportunity to talk with several preachers and some others, but they were in the old ruts. One preacher publicly called attention to some of my talk with him, and said he thought there might be a good deal in the idea that Christ is coming to reign, etc.

A preacher in charge of a church in C., spoke of his boy, who had some bad points, but said his wife told how it came about—certain prenatal influences. He said he could not blame the boy, but pitied him. I have written him—and sent some papers—telling him I think his boy a type of mankind in general, and his love a reflection of God's; and suggesting that God looks on his children as he looks on his boy.

He also said he kept away from prophecy, on account of its being so uncertain in interpretation. In my letter I called his attention to 2. Pet. i. 10. We had a pleasant talk for an hour or two. We had no argument, but compared our views on different texts. On many points we agreed. To some things I called his attention, which he said he had never noticed as being so clear.

One preacher at camp asked if I thought the world was getting better. I answered, "God said it was waxing worse,—while the sects were like the Jewish church at the first advent." [Where has God said that of the "world" as a whole?—ED.]

To the Dunkard preacher, of whom I spoke in a former letter, I have sent 'God's Triumph,' 'Easter Gospel,' etc.

I was rather surprised at the interest some of the preachers showed, as often I have found them unwilling to reason on views different from their teaching.

On my return home, I found in my mail a tract: "The Age-to-Come—Second Probation." The writer is very positive that many will be finally lost, saying, "Christ did not die for all,"—that in the curse, Eve was told her conception should be increased,—that all the number born over what God intended were the seed of the devil, and would all be destroyed, having no interest in Christ, as he did not die for them.

One thing I fail to comprehend, how a lover of God, given to see his character, can object to his saving all he has made; but many roll under their tongue as a sweet morsel: "The wicked shall be ashes under your feet,"—and all passages that use destroy, perish, etc. —when we read "Love is the fulfilling of the law," and "His mercy endureth forever."

I was greatly pleased with the poetry in the HOPE of July 15—"Leave the Miracle to God." What he has promised he will fulfill. We may think it impossible, but the work is his, not ours, and it is not necessary for us to

understand. If we did, it seems to me we would not have much ground for trusting his promises, or exercising faith in him:—as man at present thinks he can account for all the changes taking place—"All is natural, the result of causes we see at work." God is left out entirely. "God is not in all their thoughts," I think may be rendered, "God is not at all in their thoughts."

I was sorry on my return to learn of your trouble, but pleased to learn that your wife was better. It is hard to part with loved ones; but it is only in times of great trouble that we can realize what a support God can be—that we can feel that his arms bear us up.

Love to all HOPE readers. My prayer to God is that you may be used long to put forth the glorious gospel of full and free salvation for all.

ALEX. R. SHAW, M. D.

PHILAD'A PA.

NOT HARD TO TAKE.

WE sometimes hear ministers urging sinners, old and young, to accept of Christ and his remedy for sin as if it were a terribly strong and bitter dose of medicine. It is hard indeed to take, but it must be taken in order to escape something worse. He is represented in his capacity of a "Physician," standing by his patient, with the bitter drug in his hand, and saying, "Take this." But the patient rebels, and says, "I don't want to take that medicine; it is too horribly bitter." To which the "Great Physician" replies, "I know it is bitter; it is heroic treatment; but your disease is a terrible one, and there is only one alternative; you *must* take this medicine, or your soul will sink into endless woe." And, of course, in view of such an alternative; though he loves not the Physician, (but believes his word), and perfectly hates his remedy, yet in sheer desperation, he swallows the horrible dose.

This is not a misrepresentation of the preacher; it is a reproduction; but we may safely say such teaching is a caricature of the Gospel of Christ, and of the work of the Great Physician. Where in the Bible is the Saviour of men ever so set forth? "Oh, taste and see that the Lord is [not bitter, but] *good;* blessed is the man that trusteth in him." It is sin itself that is bitter; the way of the transgressor is hard; but not so the blessed Christ and his salvation. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls, for my yoke is easy, and my burden is light."

His remedy for sin and his cure for death is the impartation of his own *life*,—"begotten by the gospel,"—the "good tidings of great joy, which shall be unto all people." Surely this is *not* hard to take. If you do not *want* it, by all means do not take it. The fact is, no man ever did take it who did not feel his need of it, and did not want it. It is man's misrepresentations of Christ that are hard to take, and they do not heal the disease. How long will men continue to misrepresent the Great Physician, and still call their efforts preaching the gospel—that is, good tidings? It is the *goodness* of God that leadeth men to repentance.—Rom. ii. 4.

"Life is ever Lord of death,
And love can never lose its own."

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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DIVIDING THE TRUTH.

(Continued.)

Our text still is 2. Timothy ii. 15. We assume that a teacher, in order to be approved of God, must, at least, *aim* to rightly divide the Word. This requires study. He who would teach must first learn.—Ver. 2. Both teachers and learners are dependent on the Word. The Scriptures are not only to be read, but studied in the light of the context and parallel passages; and thus it will be seen that "God is his own Interpreter." No part of the Word can be neglected with impunity. The history with its allegories; the law with its morals, types, and shadows; the prophecies, both literal and symbolic, giving an outline, tho not often the details, of God's plan for the human race; all these, as well as the gospel in its fulfillment in the life, death and resurrection of the Lord, are the proper subjects both for learning and teaching.

When Peter speaks of prophecy as "a light shining in a dark place," unto which "ye do well to take heed," (2. Pet. i. 19), how can any teacher be approved of God, who both neglects and discourages the study of prophecy? When the glorified Lord Himself pronounces a blessing on him who reads, hears and keeps the sayings of the Revelation (chap. i. 3), can they be approved who say it is "a sealed book," and not to be studied? When "holy men spake as they were moved by the Holy Spirit," (2. Peter i. 21), and "The testimony of Jesus is the spirit of prophecy," (Rev. xix. 10), how can they be approved who claim to be led of the Spirit, and yet utterly ignore the prophecies? All may not be equally able to deal with the many elements of the Word; no one may be able to deal with them all; but it appears evident that he is not approved who repudiates the prophecies or those who study them.

Unity and Variety.

The various parts of the Word are a unity, even as the various members of the Body of Christ are one. In the preceding article we saw that the Word recognizes the variety in the Church, the Body of Christ, as well as its unity, and the consequent variety in the truth as

food—"Milk for babes, and strong meat (food) for them that are of full age." It is in harmony with this that Jesus said: "Feed my lambs," and "Feed my sheep." We would emphasize the truth expressed in such Scriptures, (because it is often overlooked) that the "lamb" or the "babe" is a member of the Body of Christ, as well as the more advanced Christian. It is "in Christ," and not out of him in order to become members, that we are exhorted to grow in grace and knowledge. Young, or undeveloped, Christians are called "babes *in* Christ."—1. Cor. iii. 1, 2. John speaks of "children," "young men," and "fathers."

Saint and Sinner.

THERE is a very clear distinction, in the Bible mode of expression, between the forgiven and the unforgiven, or between the "saint" and the "sinner," and therefore between the phases of truth adapted to these two classes. The Law, as a rule of conduct, is binding on the sinner as well as upon the saint. The obligation to do right is not void because of sin. It is because of this obligation that the Law condemns the sinner. Its perfection shows how low and helpless he is, and how much he needs a Saviour, and thus, in part, it is "a school-master to bring him to Christ." And the gospel proclamation of forgiveness and peace, through God's loving favor revealed in Christ, is for the sinner, not the saint. Only the sinner needs it. But tho the Law and the Gospel are very important parts of the Word, they are only a small portion of it. We have seen that most of it is for the Christian in the various degrees of his spiritual life, "that the man of God may be perfect, thoroughly furnished unto all good works."

To begin the Christian life is very important, and yet it is a small matter as compared with going on to perfection. God alone can give the life, but man is then expected to use what God has given him, and to work out his own salvation with fear and trembling, remembering that it is God that worketh in him both to will and to do of His good pleasure.—Philip. ii. 12. Some at conversion are in danger of settling down in self-complacency, as if the work were all done, when in reality it is only begun. It is necessary to eat good food and do good work in order to have good health. Jude says: "Beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." We need the Word of God as our daily bread and constant guide. It is not enough for Christians to listen continually to the preaching of the gospel for the unconverted, or the first principles of the doctrine of Christ. They must ask, seek and knock, in order to find and enter into the deeper and precious truths, which are adapted to their own spiritual needs. It was to his disciples that Jesus said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matt. vii. 7. So far as the lost are concerned, Jesus, in Luke xv., represents Himself as seeking them until He find them. But when He has found them, and brought them into His school, there

is a world of truth and beauty to be opened to their vision as they ask, seek and knock.

Law and Gospel.

THE distinction between the Law and the Gospel, hinted at above, is an important division of the Word. Some ministers are more inclined to preach Law than Gospel. They tell men how to live and act, and proclaim, often with great exaggeration, "the terrors of the law." And they often preach but a faint gospel. They teach that man is on probation for eternal life; that it is an offer, instead of a gift; and often make it appear that eternal life is to be the reward of man's obedience. They do not seem to realize that the best the Law can do for the sinner is to condemn him, and that if he is saved at all, he must be saved by the loving and forgiving favor of God. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." —Rom. vi. 23. This passage is often used as if it said: "God has offered you eternal life; but if you reject it, the wages of sin will be eternal death." They put the death last and final, but the apostle puts the death first, and the life afterward and final. Many do not realize that when the law has done its worst upon the sinner, even then God's grace and power can undo its hold, and bring the man to life, loyalty and glorious liberty.—Rom. viii. 19-21. If the apostle, in Rom. v. 15-21, does not give this broad view of salvation, it is difficult to imagine how the idea could be expressed. "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience (the) many were made sinners, so by the obedience of one shall (the) many be made righteous." The apostle's words are as strong as can be used. The salvation is as universal as the curse. We would not belittle the terrible consequences of sin. "The way of the transgressor is hard;" and the Lord will convince men of this by their bitter experience, if not otherwise. But it is our aim and blessed privilege to emphasize the grace, or loving favor, of God. The apostle says: "Where sin abounded, grace did much more abound: that as sin hath reigned unto death (not eternal death), even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Church and World.

IT is important to see the Bible distinction between the Church and the World. The term "world," as here used, means mankind, as when Jesus said: "God so loved the world," and "God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 16, 17. The Church is a divine institution in the world, but it is not of, and should not be confounded with the world. The Greek word rendered Church in the New Testament is *Ekklesia*, and means the called out, or separated ones. Our Lord first called out twelve men, making them the nucleus and representatives of his Church. To them he said: "Ye are not of the world; but I have chosen you out of the world;" and this is true of all

real Christians. They are sanctified, or set apart from the world, through the truth.—John xvii. 17. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."—2. Thess. ii. 13. The world is lost—that is their present condition, being away from God, and not knowing the way back. The Church is composed of those who have been found—saved. This is not merely a change in external relationship by obedience to certain ceremonies, but is an inward change, a new life, a new consciousness, the beginning of the divine process of regeneration: tho this change may be properly symbolized by external forms, and is always expressed by a godly life. Their salvation is present,—that is, it begins here. It includes the forgiveness of all past sins, and the impartation of the Spirit, which leads to the cleansing from all unrighteousness and the formation of a Christlike character. It is a practical thing. It saves from all that is low and unworthy, and develops the noblest manhood and womanhood, and gives peace, joy and the most substantial happiness.

It is admitted by all Christians that Christ is the Saviour of the Church: but it is not so generally known that he is "the Saviour of the world;" yet this is plainly stated twice in the New Testament.—John iv. 41; 1. John iv. 14. We would not call him the Saviour of the Church if he did not really save the Church: and so he would not be the Saviour of the world if he never really saves the world. He will never save any man in his sins, but from his sins. John the Baptist said: "Behold the Lamb of God who taketh away the sin of the world." —not merely the Church. And the apostle John says: "He is the propitiation for our sins (that is, the Church): and not for our's only, but also for the sins of the whole world,"—1. John ii. 2. These Scriptures show that so far as propitiation and salvation are concerned, he is and does the same for the Church and the world. The apostle Paul had the same large view of the plan, for he said: "Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1. Tim. ii. 4-6. Again he says: "We trust in the living God, who is the Saviour of all men, specially of those that believe."—Chap. iv. 10. If he only saves the believers, as so many think, then he is not the Saviour of all men, and there is no "specially" about it. Those that believe are the Church, and the rest of the "all men" must be the world. The implication of this text is that the world, not being saved by faith, will be saved by sight. Was not the apostle himself an example of this? He was converted by sight when on his way to Damascus. He was not convicted of his sin until the Lord appeared to him and directly spoke to him, and he was not seeking salvation till then. But then he was convinced and cried out: "Lord, what wilt thou have me to do?" and was willing to obey him. Was it not because he represented

those who are to be converted by sight that he spoke of himself as "one born out of due time,"—(Greek, "abortion,") one born before the time.—1. Cor. xv. 8.

This suggests God's order, which is to save the Church first, and the world afterward. The Gospel age, or the period between the first and second comings, is the time for the calling out of the Church; and they "walk by faith, not by sight." To the Church (represented by the apostles) Jesus said: "I will come again, and receive you unto myself, that where I am there ye may be also."—John xiv. 3. Of them it is said: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Ps. l. 5. Paul shows that the "gathering together unto him" is at his coming.—2. Thess. ii. 1; 1. Thess. iv. 13–18. "So shall we ever be with the Lord."

It is often overlooked that the Lord comes for his saints before they can be with him; and it is no doubt oftener overlooked that, after he has come for his saints and gathered them together unto him, he will come to the world, or the nations, and all the saints with him. His coming for them and their coming with him cannot be the same event. Paul says: "When he shall appear (to the world), ye also (the saints) shall appear with him in glory."—Col. iii. 4. He also speaks of "the coming of our Lord Jesus Christ with all his saints."—1. Thess. iii. 13. See also Zech. xiv. 5. These Scriptures cannot refer to his coming to reap the harvest of the gospel age, and "our gathering together unto him." He cannot come *for* his saints and *with* them at the same time.—Heb. ix. 28. Then his coming with his saints in glory, and all the glory of his kingdom, must either be a third coming or, as some think, a later stage of his second advent. This seems to be what was prefigured on the mount of transfiguration. This is his coming to judge the world, and in this the saints are to share.—1. Cor. vi. 2. Let the three comings—first to the Jews, second to the Church, and third to the world—be seen, and many prophecies become more luminous, and hope for the world is a well-established fact. With this in mind, read Psalm cii. 16–22, and see mercy for mankind after the restoration of Jerusalem and the exaltation of the Church, which are not due until after the second coming of Christ:—

"When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people that shall be created shall praise the Lord. For he hath looked down to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, when the people are gathered together, and the kingdoms, to serve the Lord."

Hear another prophet:—"Thus saith the Lord of hosts: Yet once, it is a little while, and I shall shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations; and the desire of all nations will come, and I will fill this house with glory, saith the

Lord."—Hag. ii. 6, 7. This shaking is located in the future.—Heb. xii. 26, 27. But it is after the kingdom is received which cannot be moved, and after the shaking of every movable kingdom, that the desire of all nations will come. Now as the entrance to the heavenly kingdom is at the second coming, and the shaking of the nations follows in order, it seems evident that his coming as the desire of the nations must be a third coming.

He was not the desire of all nations at the first coming. He himself taught that he came only to one nation, and even they despised and rejected him. In his earthly life, and to the Jews, he was as a root out of dry ground, having no form nor comeliness, and having no beauty that they should desire him. He was therefore rejected.—Isa. liii. 2, 3. He is not the desire of all nations at his second coming. We have seen that he comes the second time to them that look for him. The nations are neither looking for him nor desiring him. The same is true of the majority of nominal Christians. Could all believers realize their own dependence on the second coming, and that there is much more to follow for the *world's* good, they would surely "love his appearing."

At his second coming, when the last trump is sounding, during which period the Lord comes and the Church is rewarded, the nations of the world are angry, and their day of wrath is come.—Rev. xi. 18. By this wrath the nations are to be subdued, their proud spirit broken, and their need of an all-wise Ruler learned. She object of the wrath is merciful, and the nations will learn righteousness.—Isa. xxvi. 9. The forty-sixth Psalm shows that when the day of wrath is past, war shall cease, and the Lord will be exalted among the nations. When the kingdom is the Lord's, and he is the Governor among the nations, "All the world shall remember and turn to the Lord."—Ps. xxii. 27, 28. And the transfer of the kingdoms of the world to Christ is at the sounding of the seventh trumpet.—Rev. xi. 15–18. Then Christ will be the Desire of all nations. This much has been said about the Lord's coming to show that the world is to be converted to Christ after the exaltation of the Church at the second coming. While all men are to be saved in due time, there is a special salvation and glory to "the Church of the first born ones," the "first-fruits unto God and the Lamb." The privilege and glory of those who are called out and trained to be ready to enter into the kingdom and joy of the Lord are liable to be overlooked or under-valued, even by Christians themselves. There is a danger of thinking merely of their own salvation, as if that were the full object of their calling. This is somewhat selfish, and may be sometimes associated with a degree of self-righteousness, or at least a disposition to blame others for not being as we are, or doing as we have done—a very *natural* feeling for *babes* in Christ. They might remember that they did not choose Christ until he first chose them. And the Lord did not call them out and save them merely for their own sake, but to make them light-bearers to others. Jesus said: "Ye have

not chosen me, but I have chosen you, and ordained you, that ye should go and bear much fruit." What was true of the apostles is true also of the Church, which they represented,—not only in this age, but also in their future glorious reign with Christ.

Let us never forget that the calling of the Church is for the good of the world. The whole world of mankind belongs to Christ. They are his by creation, his by redemption, and he proposes to make them his by regeneration. As he has bought them with a price,—"gave himself a ransom for all,"—he will not be satisfied with less than he bought; and we are told that he "shall see of the travail of his soul and be satisfied."—Isa. liii. 10, 11. God's purpose is to reveal Himself and save the world; and he saves the Church first to make them a royal priesthood through whom he will rule and bless the race. "In this was manifested the love of God toward us, that he sent his only begotten Son into the world, that we might live through him. * * * And we have seen and do testify that the Father sent the Son to be the Saviour of the world."—1. John iv. 9-14. He died for the world; he is the Light of the world; he is the Lamb of God that taketh away the sin of the world; and thus he is the Saviour of the world. And our Lord Jesus prayed that all the believers might be one, that the world might believe in him, and learn the truth that God loved them as he loved his Son.—John xvii. 20-23.

Oh! that all Christians might learn to think of themselves in their relation to the world and God's purpose in its redemption. It would enlarge their hearts and bring them more in touch with the Spirit of Christ and with the needs of mankind. We would make no less of present work, but would plead for its continuance until its object is gained. Jesus called his disciples the light of the world and the salt of the earth. The light of world must enlighten the world; the salt of the earth must salt the earth; and the Saviour of all men must save all men. In harmony with this, the apostle shows that the whole creation by divine appointment waits for "the manifestation of the *sons* of God," (the saints, previously taken away to be with the Lord), and that as a result "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 19-21. This is the glory of the Church, and it will result in the glory of God, when the light, fully made known, shall gladden all hearts, and God shall be all in all.

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EDITOR'S APPOINTMENTS.

Feb. 2, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Feb. 5, and 6, Chicago, Ill., 6006 Green St. 7:30 p. m.

Feb. 9, Open for special arrangements.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The First Persecution.—Acts iv. 1-12.

(Lesson for February 2.)

GOLDEN TEXT.—There is none other name under heaven given among men, whereby we must be saved.—Acts iv. 12.

INTRODUCTION.—This lesson is the natural outcome of the miracle, Peter's preaching, and the general excitement described in our last lesson. It occured not long after Pentecost. The quiet and peaceful preaching of the gospel, and the beautiful picture of the heavenly life, were of short duration. They were soon followed by a period of trouble and bitter opposition.

I. THE APOSTLES ARRESTED.—Vs. 1-3. One would naturally think that such a sermon as Peter preached, suggested by the healing of the lame man, would have met with universal approval, but it did not. The Jewish ecclesiastical system was in danger, and its leading spirits were aroused in opposition. The priests may have been offended because of the interference with the regular order of religious service—the crowd having gathered to the apostles in another part of the temple. The captain of the temple—a policeman—may have been vexed by the same cause. The Sadducees were offended on doctrinal grounds, because the apostles preached the resurrection—not merely the resurrection of Jesus, but "through Jesus" the resurrection of all. All these came upon the apostles, and, no doubt with some violence, had them arrested, and put in prison till the next day. This was not intended as a punishment, but as a means of being sure to have them on hand for trial in the morning. It was so near night that a session of the Sanhedrim could not then be held, as it was not lawful for them to sit except by daylight.

II. THE WORK GOING ON.—Ver. 4. The persecution could not prevent the Holy Spirit nor stop the work. The opposition but increased the number of the disciples. In spite of persecution, the works and teaching of the apostles had their effect. The sheep were still hearing the voice of the Good Shepherd. The wheat was being separated from the chaff, and gathered into the Lord's barn. The number of the men (the word here meaning males) had now increased to five thousand. No doubt many of these were heads of families; so we may infer that the number of converts was much greater.

III. THE TRIAL.—Vs. 5-12. Verses 5 and 6 refer to the assembling of the court—the Sanhedrim—which when full had seventy-one members; but twenty-three made a quorum. The rulers, elders and scribes composed the Sanhedrim, this great Jewish court. The rulers were the chief priests, the most prominent representatives of the priesthood, belonging chiefly, if not wholly, to the Sadducean party. The elders were leading laymen—all members of the Sanhedrim who were neither priests nor scribes. The scribes were writers and interpreters of the law, and adhered to the Pharisees.

Annas had been deposed by the Romans from the office of high priest, and Caiaphas, his son-in-law, appointed in his stead. But he still retained the title and many of the rights of the office. He was a man of great influence among the Jews, and they did not recognize the right of the Romans to appoint their high priests. Many of the Sanhedrim were relatives of the high priest.

When the court was assembled, Peter and John (and the healed man—ver. 14) were set in the midst. The Sanhedrim sat in a semi-circle. They then asked the apostles by what power, or in what name, they had done the healing. Power is force; name is authority. They did not deny the fact of the healing. They probably wanted to convict the apostles of sorcery by having performed a miracle, not in the name of God, but of a crucified malefactor, and

thus bring them under the death penalty of the law. (Deut. xiii.) In view of what they had done to Jesus, it seemed important to them that he should not be alive again.

The promise of Jesus (Matt. x. 19, 20) was here fulfilled in Peter. He was filled with the Holy Spirit. It gave him courage, and also what he should say. He addressed the Court respectfully. "If we be examined, etc." It was strange indeed that they should be put on trial for a good deed—making a lame man whole. But so it was. And facing a prejudiced and guilty Court, again Peter boldly affirmed that the miracle was done by the power and authority of Jesus, whom they had crucified, and whom God had raised from death. For that truth he would stand tho his life were in danger. Peter has been transformed since he denied his Lord. Now he is the fearless accuser, and the Sanhedrim is on trial for murdering the Son of God.

Peter applied the prophecy of Psalm cxviii. 22: "This is the stone which was set at nought of you builders, which is become the head of the corner." Jesus applied it to himself, in Matthew xxi. 42. This sanctions the tradition that the temple builders rejected a stone which afterward was found necessary to complete the building. Those who rejected him at first must accept him at last. It is a blessed truth that the words of condemnation to that wicked nation contained the key of their hope. When Jesus left them desolate, he said: "Ye shall see me no more, until ye shall say, Blessed is he that cometh in the name of the Lord." While charging the Sanhedrim with murder, Peter was virtually preaching the gospel to them.

"Neither is there salvation in any other." Peter here not only declares that Jesus had healed the lame man, but that he only could do such a thing. All salvation—healing—is of the Lord, whatever the instrumentality used. Jesus is the only real Healer and Saviour—the only name that God has given to men "whereby we *must* be saved." We are all shut in to him alone, whether for bodily healing or salvation from sin—the spiritual disease of which physical disease is a type. Jesus is the only way, the sure way, the all-sufficient way. "We [all members of the human race] must be saved." This implies absolute necessity. It is not may, or you ought to be, but must. It is like the words of Jesus: "Ye *must* be born again." It is not an expression of man's duty, nor of his voluntary privilege, but of God's infinite purpose. It agrees with the idea that the stone at first rejected, must and shall be accepted. No character can ever be complete without Christ—and all sin must be destroyed. When the mission of our Lord is complete, there will neither be sickness nor sin in the universe. All will be alive and pure and well.

IV. THE OUTCOME.—Vs. 13-31. The argument of the apostle was unanswerable. The fearlessness and the logic of these men who had been so unlearned and ignorant, astonished the Sanhedrim. The change in Peter himself was as great a miracle as the healing of the lame man. What had made the change? The Sanhedrim was reminded of Jesus' manner when on trial, and these men had now the same spirit; so they rightly attributed the apostles' spirit and power to their association with Jesus. He must still be a power to produce such effects. Seeing the healed man standing with them, they could not deny the fact, nor resist its logic. Living examples are the best proof of the power and value of Christianity.

Then the Sanhedrim sent the apostles out of the Council and held a secret session; and in view of the above-named facts, and the other fact (ver. 21) that the people glorified God for the miracle, they decided for policy's sake to dismiss the prisoners, with a command

that they preach no more in the name of Jesus. This the apostles boldly refused to heed, saying: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." So the trial ended with a vain threat. The prisoners were triumphant. They reported to the other disciples, and they had a time of great rejoicing, ending with the prayer that the Lord would enable them to speak the word with boldness, by doing wonders in the name of Jesus. Their prayer was answered; they were filled with the Holy Spirit; and the gospel work went on. The word of God was not bound.

The Sin of Lying.—Acts iv. 32-v. 16.

(Lesson for Feb. 9.)

GOLDEN TEXT.—Wherefore putting away lying, speak every man truth with his neighbor.—Eph. iv. 25.

INTRODUCTION.—In our last lesson we saw the first attempt from the outside to destroy the young Church. The fire of persecution was kindled to consume it, but persecution never harms God's cause. The Lord is with his people in the fire. Such trouble brings them nearer together, and into closer fellowship with Christ, and thus gives them more spiritual life and power.—Vs. 23-31. But now comes a more dangerous attack from within. All real danger to a Church is in itself. This new trial was like Satan again entering the garden of Eden. But the Lord overruled even this for the good of his cause.

I. THE IDEAL CHURCH.—Vs. 32-37. This is like the picture of the Church given in Acts ii. 41-47. It still retained the qualities it had at the beginning. It was bountiful and beautiful. It was as near to being the ideal Church as Adam in the garden of Eden was the ideal man. But, as in Adam's case, there was a weakness that prevented it from retaining its first condition.

The believers were now a multitude, and they were united—all being of one mind. Christian unity does not imply oneness of opinion on all subjects, but oneness of faith in Christ, oneness in love and purpose, with a broad toleration, and more than toleration, where they differ in opinion. The early Church "had all things common." This refers to property, or the means of living. The idea of private ownership seems to have been set aside. Was this the effect of the Spirit's work in them? If so, what must we think of the churches that claim to have returned fully to primitive Christianity, in which the spirit of selfish competition still remains? The first Church certainly had the spirit of helpfulness and generosity in a high degree; and it had great power. Would not a Church that would help its members in every needed way have great power for good in the world today? The apostle said: "Do good unto all men as ye have opportunity, especially to the household of faith." In such a community, suffering from want would never be known.

In addition to the Holy Spirit in the apostles, the condition of the Church may have been one of the elements of the power with which they preached the gospel. They had no need of anxiety about their support, and therefore gave themselves wholly to the work. The resurrection of Christ was the keynote of their message. While justification was by his death (Rom. v. 10), his resurrection was the proof of it, as he was raised on account of our justification. "And great grace was upon all." Grace sometimes means favor, either from God or man. Sometimes it means beauty of action or character. So we speak of the graces of the Spirit. In this case it may mean both.

No one lacked. All who had property sold it. Not only the income, or profit, but the whole amount, was put into the common treasury, and placed in charge of the apostles; and they dis-

tributed to every man according to his need.

Joses is one form of the name Joseph. He seems to have been rich, and to have put all into the common treasury. Probably on account of his spirit and work, he was called Barnabas, meaning "The son of consolation." He later became a close companion and helper of Paul. He is here presented in vivid contrast with Ananias, whose story is to follow.

II. THE NEW DANGER.—Vs. 1, 2. Why should the Church be so tried? It would have been just as easy for the Church, without experience, to retain its first condition, as for Adam to have retained his primitive state. What Satan could not do by persecuting the Church from without, he now tries to do by selfishness and deceit within itself. Ananias and Sapphira stand for false profession or hypocrisy. They sold their property ostensibly to put the price into the common fund, but kept back a part. They wanted the credit of being whole-hearted like the others, while keeping a part of the money for private use. The fraud was deliberately planned between them. Their sin was a compound of pride, avarice, hypocrisy, lying and sacrilege.

III. THE DANGER AVERTED.—Vs. 1–10. Peter, having, by the Spirit, power to discern spirits (1. Cor. xii. 10), detected the fraud, and charged Ananias with lying to the Holy Spirit, and having yielded to Satan's temptation. Verse 4 shows that the sale was not compulsory, and that after it was sold, the gift was optional. But it was necessary to be honest, and to give just what they pretended to give. This was a case of false giving—only in part, and for a wrong purpose. The lie was to God, whose Spirit suggested the true giving.

On hearing Peter's accusation, Ananias immediately fell and died. His death was not caused by Peter, but by the direct judgment of God. The Church at first was composed only of "good seed,"—"the children of the kingdom," (Matt. xiii. 24, 38), and the liars [tares] could not live in such an atmosphere. Satan did not succeed in his scheme at this time. The Church was now wide awake, and Jesus said that the enemy would sow the tares among the wheat "while men slept."—Matt. xiii. 25.

Ananias was, according to custom, speedily buried, by "young men," who probably belonged to a society connected with the synagogue, whose business it was to attend to all menial matters.

About three hours after the death of her husband, Sapphira came in, not having heard of what had happened. There must have been either words or a look of inquiry, and Peter answered her with a question: "Sold ye the land for so much?"—implying "no more." And she agreed to her husband's lie. Peter saw that it was a mutual agreement to lie, and he asked her why they had done this. He then told her of the death of her husband, and that the same young men would carry her out. He may have been surprised at the death of Ananias, but now he expected the death of Sapphira. And the Lord completed his judgment on the hypocrites, and she too was carried away for burial. The punishment was radical; it was deserved; and it was necessary to save the Church from ruin at that time. God has a right to take away the life which he has given whenever he sees that it is best to do so.

IV. THE OUTCOME.—Vs. 11–16. How clearly Satan failed. The Church was not ruined. The calamity was overruled for good. Reverential fear came upon the Church and those outside. The tendency was to keep the Church pure by preventing false profession. The apostles continued to do wonderful works in the name of the Lord Jesus; and while believers were the more added to the Lord, those who were not converted were afraid to join a community where hypocrisy could be so readily detected and so severely punished. This check was necessary to prevent people from joining the Church merely to get a living without working. The miracles that were done were calculated to prove the love of God, and to illustrate the mission of Christ, which is to destroy all the works of the devil.

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EXTRACTS FROM LETTERS.

Not Offended.

INCLOSED I send ten cents for which send me as many copies as you can afford of the HOPE of Nov. 15, for distribution.

As you have criticised my article and I do not object, I hope you will not take offence at a return of the compliment slightly given. I wish to say, briefly, that I do not recede from a single thing said therein, not even from the idea that God heals all his creatures, for I wrote advisedly, and know on whom I believe. I read and study my Bible every day, and pray to understand it. We do not all see alike. We have different teachings by the same Spirit, and each is a separate vessel not made to see alike. It is all well. We have a great deal to learn in the next life.

ANNA S. BOWEN.

REMARKS.—Offended! No. I am glad this is true both of Sister Bowen and myself. I see no reason for being offended at what she wrote, nor at the spirit in which she writes. I am glad that people may differ in opinion and yet agree—keeping "the unity of the Spirit in the bond of peace." Our sister's statement above, that "God heals all his creatures," seems not far from the idea I have expressed, that "All healing is of God, whether with or without the use of ordinary means." I am free to endorse it as she expressed it in her article: "No one nor anything is healed, or lives before him, without his healing, or grace,—for such it really is." I did not oppose all she wrote.

Sister Bowen seems better able to allow the difference of opinion on some points, brought to view in the HOPE of Nov. 15, than some others. I have received a ten-page letter from another sister, (Mrs. A. B.) in reference to my reply to Sister Bowen's article, from which letter I make the following extract, bearing upon the subject under consideration. She seems to misunderstand me in some things, and to have taken it too much to heart. She says:

"I have been very much saddened, that you cannot see or understand, that to Christians—those who have faith in Jesus, and who love his abiding presence—Jesus would be nearer, and dearer too, if they would trust him implicity, for healing, without the use of means, remedies or doctors; and I firmly believe they would glorify him infinitely more, because it would strengthen their own faith to abandon themselves to the mercy of God, and say indeed: 'Though he slay me, yet will I trust him.' If we love God as we should, and trust his fatherly care over us, it is peace indeed to sink into that perfect resignation which must be theirs who throw aside all other help. It is taking on the perfect dependence upon God that we should feel in all the details of life; and to my mind it is a long stride in that direction when we trust God to heal us without the use of drugs. If we believed what he said at all times, we would believe that he is more willing to give to his children than is the best earthly parent; and if we should rely upon him as a little child upon its parents, we would know the preciousness of his healing, raising us from sickness, to sing his praises, instead of speaking the praises of that remedy or doctor. And if all God's people would sing his praise instead of the doctor's, would not the world more quickly receive our blessed Jesus, and thus bring glory to his name? If we have not this faith, we should be ashamed of ourselves. * * No, we cannot work up such faith, and I am surprised that you, my beloved brother, should ask such a question—pained that you should feel it necessary to defend yourself against such a blessed cause as Divine Healing. While I do not now trust alone to God, I do not bring any excuse; I myself am to blame."

Judging from this, one would think

that I had been opposing Divine Healing; but I have not. Again I affirm that "All healing is of God," and the credit of healing is not due to remedies (all remedies are not drugs) nor to doctors, only as they may sometimes be the instruments that God uses to accomplish his purpose. I have said I believe that when the Lord sees fit he can and does heal without the use of what we call remedies or medicines. I have been instantly healed myself, in answer to prayer, without even a thought of giving up medicine or other remedies. I have published the testimony of others concerning their healing without medicine. The Lord sometimes uses clay (which may be a type of any earthly instrumentality), sometimes oil (perhaps a type of spirit power), sometimes the laying on of hands, and sometimes he heals without any of these things. I do not limit him to any one method. He sometimes healed people to produce faith, and sometimes he gave people faith first and then healed them. I say again that he always honors faith where it exists, because it is his own gift.

There is a difference between faith and imagination. When God gives a healthy man faith that he will not be sick, he keeps well; and when he gives a sick man faith that he will be healed, he always heals him—whether remedies be used or not. But people may imagine that they will keep well, and get sick; and they may imagine that God will heal them, and die. No one can work up faith to be healed. This is why our sister does not now (as she says) "trust alone to God" for healing, for which she blames herself. Can she cure herself of this lack of faith? If she can, I hope she will do so, and tell us how. If she cannot, she ought not to blame herself.

Though the Lord can and sometimes does heal without medicine, or other remedies, it remains true that he oftener heals by medicine, or other remedies, unless there is another power to heal than the Lord. I believe the devil is permitted to kill, but that the Lord alone can make alive or heal. I cannot resist the conviction that there has been a great increase of knowledge in the last century along the line of hygiene, surgery, medicine and other useful remedies. That some of these things have been abused and over-done, I do not doubt, but further knowledge and greater wisdom will come. And I fully believe that the Lord will more and more give faith and health to the people.

What I have opposed more than anything else on this subject is that some have required as a condition of healing, what Jesus and his apostles never required,—that the sick one should discard all remedies and doctors. I do not object to anyone doing this for himself or herself, if the Lord has given the necessary faith. But let no one put his or her experience above the teaching of the word. I say again, I have known cases of sudden healing in answer to prayer when the idea of discarding doctors and medicine was not thought of. I heartily approve what our sister says about resignation and dependence on God. Of course, we ought to trust the Lord "in *all* the details of life,"—in matters of food and raiment as well as concerning health. The Lord works miracles only when it is necessary. He fed the thousands with a few loaves as well as healed their sick. But in doing so he did not set aside the ordinary methods of getting food. God is the Feeder of his people as well as their Healer. When we pray, "Give us our daily bread," is it not our duty to use means to obtain it? But though using means, we ought not to forget that God, whether directly or indirectly, is the Giver of all good. God's ordinary method of blessing his people, both in natural and spiritual things, is by the use of means. Proper care and rational methods of treatment are often better

than drugs. People often recover speedily without either medicine or faith.

I know that some are opposed to what is commonly called Divine Healing, and others are opposed to the use of all remedies. I stand between the two extremes. I believe in both, and at the risk of being misunderstood, I am trying to say what I think is true. There seems no good reason why any of us should be offended.—EDITOR.

An Aged Subscriber.

INCLOSED find a Money Order for one dollar to pay for the HOPE for 1902. I thought I would give you a short history of my life and experience. I was born in 1815, and was married in 1833, and lived with the same woman till August 1900, when she passed away, in full faith in the Larger Hope, and I am left alone in my last days. I am very feeble. I want the HOPE to be sent till I stop paying for it, and then you may discontinue it, as you may then know I am dead. I have plenty of this world's goods. I have been a constant reader of the HOPE since its first publication, and I do not want to miss a number, as it is all the preaching I have. I desire the prayers of all the HOPE family. May God bless you. J. I.

BLOOMFIELD, ARK.

Happy as a School Boy.

I HAVE been thinking of writing to you ever since I subscribed for the HOPE, and I am glad there *is* hope for the world outside of creeds and churches. I do not attend any means of grace, because of deafness. I am a carpenter by trade, and thank the Lord I am blest with good health and steady work. And that is not all: I am blest with a light heart. Tho I am deaf, I am as happy as a schoolboy, and singing all the time while at my work. So you see, my brother, I do not borrow any trouble about my deafness, for I believe that all things work together for good to them that love God.

Our sister V., of Moosic,—God bless her—asked me to subscribe for the HOPE; and I will confess to you that I have never been sorry for one moment, as it has been a blessing to me, and much company when alone. Z. W. T., the HOPE, and my Bible are about all I read, as I am 66 years old, and I go to bed very early, as I am tired after my day's work, and it takes me all night to get rested up for my work the next day.

I inclose a Money Order for $3.10, for which send me the GOLDEN LINK, the DAY DAWN, the PERFECT DAY, and MOSES AND CHRIST; also four copies of the "Great Revelation," and the balance in tracts—"The Sabbath," and "The Easter Gospel."

I think with these and my other reading matter, I shall have enough to last me till Spring. I also want to furnish my neighbors with good reading matter, and I trust that, by God's blessing, it will do them good as it doeth the upright in heart.

Trusting, my brother, that you will remember me at the throne of grace, I remain your brother in our dear Lord's service, R. O. L.

WYOMING, PA.

The Glorious Day.

INCLOSED find Postal Order for one dollar to renew my subscription for the HOPE. The Lord bless you in your labor of love. Will it not be a glorious day when the promised "Restitution of all Things" is complete, and a redeemed world gather at the Saviour's feet, and there "Crown Him Lord of all?" It will be then that "He shall see of the travail of his soul, and be satisfied." All for whom he died gathered within the fold; the lost all found and saved! Sharing with you this blessed hope, I remain your brother in Christ,

WESTFIELD, MASS. T. T J.

Full of Rich Fruit.

I INCLOSE a dollar to renew my subscription for the HOPE. I have de-

layed in hope of sending something for the Mission Fund, but I am not able to do so now, but hope to later.

I am glad the HOPE is still to be published. I do not know how I could get along without it. It is always full of rich fruit from Father's storehouse. I have much reason to be thankful for the blessed light it sheds on my way. As I journey on, I am greatly encouraged and comforted. My faith was never stronger, nor my hope brighter than at present. Oh! the many ways by which the blessed Lord has provided for me and mine; and I have the blessed assurance that as long as I trust him, he will keep me. All honor and power be to his holy name!

And, my dear brother, I want to thank you for the many encouraging words that you send thru the HOPE. My prayer for you and yours is that God will keep and greatly bless you. Yours in love of the truth, S. M.

BROCKPORT, N. Y.

Judgment Going On.

I HAVE wanted to write to you this long time, but have been wading thru trial so severe that I have not had the opportunity to do what I so much desired to do.

I am very glad that you have been able to continue the publication of the HOPE, and thank God for it. * * I think the Lord is bringing me out into a larger place, where I can before very long take up my pen again to help along the good work which others have been doing when I was prevented by circumstances, no doubt ordered or permitted by the Lord. * * * Through it all the Lord has been very precious to me, and has permitted me to see the judgment process going on, and, as I believe, refining my soul, and preparing me for *something*, perhaps to sympathize with some dear child of His in the ages to come, or perhaps in this age, and to encourage and help such an one. I think I am *sent* here to Blairstown for *something*, and only hope I may be able to fulfill the Master's design.

I love to read what the HOPE brings me each month, and have been sorry that I could not be helping it along more. What a clean, sweet article that was from brother Edward Batty in the HOPE of December 15. He is a true "yoke-fellow;" God bless him!

I pray the Lord to strengthen your heart and hands. May you and your family be greatly blessed the coming year. Yours as ever in Him.

J. C. SUNDERLIN.

BLAIRSTOWN, N. J.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new--THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of MOSES AND CHRIST in paper cover, for $1.00.

OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, cloth, 50c. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*. THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

DID your subscription expire with December? If so, please renew now.

THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 20., No. 4. ALMONT, MICH., FEBRUARY 15, 1902. $1.00 a year.

DIVIDING THE TRUTH.

(*Continued.*)

The Ages a Key.

THE Bible Plan of the Ages, which is familiar to the old readers of the HOPE, and DAY DAWN, gives not only an outline of our Father's plan for the race of mankind, but also serves as a key to the right division and application of the Scriptures. Many of the distinctions mentioned in the preceding articles first appeared to us in the light of that plan. Many passages of Scripture that appear dark, and even contradictory, appear harmonious when seen in the light of the plan. We have good reason for saying that seeing the plan has been both a prevention and cure of infidelity. The right division of the Word, like the grammatical analysis of a sentence, helps us to use the various parts in their proper relation to each other. As the transitive sentence has three principal parts,—subject, predicate and object,—so God's plan has three grand divisions—called "Three Worlds," or three distinct "heavens and earth." This division is Scriptural, being given by the apostle in 2. Pet. iii. He shows that the first one ended at the flood, when the heavens and the earth which then were, being overflowed with water, perished; that the second one ended at the coming of the Lord and the beginning of his day; and that the third one is the new heavens and earth wherein dwelleth righteousness, which is never to end. (The Greek word *kosmos*, here rendered *world*, means order, or state of things, when not applied, as it often is, to mankind.) These three worlds include all that the Lord has revealed of the past, present and future of mankind; and it is self-evident that the Scriptures that belong to one of these worlds, ought not to be applied to another.

Then the three worlds are subdivided into ages. The Greek word *aion*, though sometimes translated *world*, is properly rendered *age*, and is usually a limited period of time. So we have in the plan, the Patriarchal, Jewish, Gospel, Millennial, and other ages to come. On the understanding of this word hangs an important division of the truth. The word which is properly trans-

lated *age*, is the one on which the words "forever," "everlasting," and "eternal," are based: that is, they are translated from *aionios*, the adjective form of the word *aion*. It means endless duration only when it is applied to an immortal being. If it always meant endless duration, there could be no plurality or succession—no "forever *and* ever," or, as Paul says, "*ages* to come."—Eph. ii. 7. Its duration must be determined by the *nature* of that to which it is applied. The *age* of a common insect is not as long as the *age* of a man, though the same word be used to express it. Because the same word is applied to the punishment of a mortal sinner as to the life of an immortalized man does not prove that the periods are equal. There are no immortal sinners. Immortality belongs to God and Christ and all who become partakers of their nature. In order to become immortal, a man must cease to be a sinner. The proof that all men shall be immortal—that is, made alive in Christ—also proves that all shall become sinless.

The world before the flood seems not to have divided into ages. The second world has three ages: the Patriarchal, Jewish and Gospel. The Patriarchal age ended at the death of Jacob, the last of the three fathers, and the national organization of Israel. The Jewish age, the dispensation of the law, or the age of the twelve tribes of Israel, began at the death of Jacob, and ended at the death of Christ. The gospel age began at the death and resurrection of Christ, and ends with the second world at the second coming of the Lord. The third world will have "ages to come," (Eph. ii. 7), how many is nowhere stated, but the first one is the Millennium, or the thousand years' reign of Christ and the saints—the overcomers.—Rev. xx.

These three worlds and the succession of ages are the basis and outline of God's plan of revelation and salvation. This is why the ages are the *key* to unlock the Bible, and make much plain that is otherwise obscure. God made the ages by and for Christ.—Col. i. 16; Heb. i. 2—*aionas*, ages, not worlds. Christ is indeed the "Rock of Ages." This is true of him both as the revelation of God and the Saviour of mankind. The work of the ages is double—revealing God and saving men. They are cause and effect. Jesus said: "Ye shall know the truth, and the truth shall make you free." Hence the world cannot be fully saved until all are brought to the knowledge of the truth. Paul says God will have all men to be saved, and come to the knowledge of the truth.—1. Tim. ii. 4. Jesus himself said that the Father gave him power over all, that he might give eternal life to all that were given him, and also that eternal life is to know God and Christ.—John xvii. 2, 3. Then no one can be lost after being brought to the full knowledge of the truth.

The Bible truth is developed gradually and in an orderly way thro the ages—first in type, second in prophecy, and third in fulfillment. God's revelation is progressive, not only by additions, but by the law of growth—the first given truths, like a seed, containing the essence of the later developments. From the lower to the higher, from the natural to the spiritual, is the

order of revelation. Each age has its own particular work (or dispensation) of God—each age being a step in the growth, and each step being higher than the preceding one—and the designed work is always done in its time. When another age is added, it is because another work is to be done.

In the ages before the Cross of Christ, the gospel truth was given in types and prophecies. Since then and onward are the ages of fulfillment. The types of the law and the symbols of prophecy are based on earthly objects, while the facts foreshadowed are spiritual. The Cross of Christ is the turning-point. If this principle in divine revelation, which is partially admitted by all Christians, were more clearly seen and applied, it would lift the fog from many minds.

Many contrasts are brought to view between the old and the new. Some regard them as contradictions. It may be well to look at some of them. There is no difficulty in the matter if we regard them as

Letter and Spirit.

In 2. Cor. iii., the apostle brings to view a great contrast. He speaks of the work done in the believers as "The epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." The point is, that the one is the type or shadow of the other. He speaks of himself and others as "able ministers of the New Testament; not of the *letter*, but of the *spirit;* for the letter killeth, but the spirit giveth life." He then calls that which was written and engraven in stones, "the ministration of death," and the work of Christ in the heart, "the ministration of righteousness;" and declares that the one was to be done away, and the other to remain. He also shows that the letter of the Old Testament teaching hid the spirit of it as the vail hid the face of Moses, which he put on to hide the glory of his countenance, and to illustrate the fact "that the children of Israel could not see the end (the antitype) of that which is abolished: for their minds were blinded: for unto this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ." It was on this principle that Moses wrote of Christ (John v. 45–47), though he never mentioned his name. Because of this the risen Lord made the hearts of his disciples burn, when he "opened to them the Scriptures."—Luke xxiv. 27–32.

The Old Testament teaches that man should be circumcised in order to enjoy God's covenant favor; (and some are in bondage to it as if it were the great condition of salvation); but the New Testament teaches that if men are circumcised, they are fallen from favor, and Christ shall profit them nothing.—Gal. v. 1–4. This is one of the seeming contradictions; but all is plain if we remember that the former was in the age of types, and that the *real* circumcision, which alone avails with God, is spiritual. Everything pertaining to the Jewish age, including the nation itself, was typical of the Gospel Church and the things of the dispensations following the Cross of Christ. The Christian is the *real* Jew, as the real circumcision is in-

ward, of the heart, being the crucifixion of the lower nature, or the cutting away of the sins of the flesh. See Rom. ii. 28, 29; Col. ii. 11. The literal or earthly Jew, who had the earthly blessings, according to the terms of the old covenant, including the inheritance of the land of Canaan, must have the *true* circumcision in order to share in the spiritual blessings and the heavenly inheritance, as well as a Gentile. If those who are looking for an *earthly* inheritance in the immortal life, would apply the principle of truth which we have been considering, it would give them a higher hope, and, with Abraham, they would look through the shadows, and expect "an *heavenly* country," and, instead of the old Jerusalem, look for a part in the New Jerusalem, "a city whose builder and maker is God."—Heb. xi. 10, 16. Those who see the spiritual significance of the types, like them of old, confess themselves "strangers and pilgrims on the earth."

Blood and Fire.

THIS principle of interpretation according to the letter and spirit, which all Christians to some extent see and use, is the key to the subject of atonement by blood and fire. In the typical atonement both elements were used.—Lev. xvi. The beast was slain, by the shedding of its blood, and its body destroyed by fire. All confess this was a type; but of what was it a type? Are we to take the killing, the blood, the flesh and the fire literally—on the same plane as the type? Surely not. Paul gives these things a deeper meaning. He teaches that the flesh and the carnal mind are the same, and that "the carnal mind is enmity against God."—See Rom. viii. 1–10. In Rom. vi. 6, he calls it the "old man," crucified with Christ, "that the body of sin might be destroyed." Is it not clear that what needs to be killed and destroyed in man, in order to be at one with God, is the enmity? As the carnal mind is the enmity, destroy it and there must be peace with God. Atonement means reconciliation.

But did Jesus make an atonement for us? Most certainly he did. How? By taking upon himself the nature of mankind, and therefore the sin of the world, and doing with it just what must be done with all sin and enmity in order that man may have peace with God—destroyed it. In Romans vi. 10, Paul says: "In that he died, he died unto sin once; but in that he liveth, he liveth unto God." That Jesus thus took our nature, met our enemies, and overcome them in our behalf, is clearly taught in the word. Being our Representative, the unit of the whole race, when he died, all died; and therefore when he rose, all rose.—2. Cor. v. 14. In himself he abolished both our sin and our death, and rose triumphant. What he did *for* us is gospel because it is the security of a like victory *in* us, by his power. Let it be emphasized that we can conquer *only* by *his* power working *in* us, because some think we ignore his Saviourhood. It is not so. He is the Conqueror of sin and death. He is the *only* Conqueror. He conquered in himself, that he might conquer in us. He took our sin, and overcame it, that we might be made the righteousness of God in him.—2. Cor. v. 21. The nature in which

we sin must be slain and destroyed. And if Rom. vi. 2-11 and other Scriptures mean anything, we must *follow* our Head in order to realize a share in his victory.

As literal blood is used to represent the carnal mind, or the enmity, so the shedding of literal blood—the blood of a beast, a lower nature—represents the death of the enmity. This is atonement, or reconciliation. But not only must the blood be shed, but the body of the beast must be destroyed.

In the typical day of atonement, the bodies of the beasts whose blood was shed for atonement, were destroyed by literal fire.—Lev. xvi. This represented the destruction of "the body of sin." That fire away beyond the camp of Israel, where the typical body of sin was carried to be destroyed, seems to be a type of hell-fire—God's method of destroying all moral corruption. Gehenna, or "the valley of Hinnom," was a place near Jerusalem to which all manner of physical corruption was carried to be destroyed by fire. That, too, was a type; but of what? Many say it was used to represent endless torment for the finally impenitent. If this be so, wherein lies the analogy? Only dead things were put there. It would make a better type of annihilation than of endless suffering, because the "fire" and the "worm" were both consumers. Fire must either consume or purify. Yes, it purifies by consuming corruption. Jesus always used the literal or natural to represent the spiritual. As the literal fire purified the air of the earthly Jerusalem by burning up physical corruption, so Jesus used that as a figure to represent the kind of fire that burns up all moral corruption.

What kind of fire can do that? For answer we have the apostle's statement: "Our God is consuming fire."—Heb. xii. 29. He alone can burn up moral or spiritual corruption. All admit that God is not a literal fire. Only spiritual fire can destroy spiritual corruption, or sin. The prophet says: "He is like a refiner's fire," and "shall sit as a refiner and purifier of silver."—Mal. iii. 2, 3. Jesus himself says: "I am come to send fire on the earth, and what will I if it be already kindled?" Luke xii. 49. And yet he said he "came not to destroy men's lives, but to save them."—Luke ix. 56. Then it follows that he saves men by burning up the dross of sin, the enmity, the devil's work in them.

The only places in the Bible where the word hell, translated from the Greek work Gehenna, or "the valley of Hinnom," occurs, are where our Lord and an apostle were addressing the Jews, who understood the fact to which they referred for illustration. But Paul, and other inspired writers, referred to fire as a means of purifying, as in 1. Cor. iii. 11, 12, where he shows that the fire will burn up all the bad works, but that "the man himself shall be saved so as by fire." In the fifth chapter he makes an application of the principle to a man guilty of a grievous sin, whom he delivers "unto Satan for the destruction of the flesh (the carnal nature), that the spirit may be saved in the day of the Lord Jesus."

As the "*well* of water," in believers (John iv. 14), enlarges to the "*river* of water of life," (Rev. xxii.

1), in the great future work of the Lord; so the "fire" which Jesus "kindled," when he was here, (Luke xii. 49), enlarges to a "*lake* of fire," in that great day.—Rev. xx. 14, 15. The treatment will no doubt be severe, depending on the degree of sin and obstinacy (Luke xii. 47, 48), but the Lord will administer only what is necessary, and it will prove even to its subjects, that God is love. It is the same kind of fire which the followers of Christ are called upon to put upon the heads of their enemies, and for the same purpose, to "overcome evil with good."—Rom. xii. 20, 21. Those who understand what we have written, can see why the *typical* atonement was by literal *blood* and *fire*. It was the Gospel in Type; but the antitype is always on a higher plane.

EXTRACTS FROM LETTERS.

Restored to the List.

Bro. Paton, I feel like one who had been a long time lost from the flock, and when I received the HOPE again, it was like embracing a friend after a long exile. I have been confined to my room and bed for several years; and have not been competent to write, either in body or mind; but at this time I am a little improved, by the help of our Father, for which I am thankful. Indeed for a time I had no hope of recovery. But enough of complaining!

I am doubtless spared for a better preparation, and perhaps for a few more trials or a little more work. Our Father knows. I cannot say that I have been idle all this time. The Lord says: "Be of good cheer. I have overcome the world." Maybe there is something he is helping me to overcome. Brethren, let me be remembered in your prayers; I am very needy.

Please pardon me that I have not paid for the HOPE for 1893. It has often marred my peace on my bed of affliction, and caused restlessness instead of sleep. I must make an effort soon to send the money, if my health still improves. (Lose no more sleep over that; it has been settled long ago.—ED.)

May our Father still bless you and long preserve your life, that many more may receive the glad news, while a few are feasting on the hidden manna, and enjoying the marriage feast. Praise the Lord! there is hope for the world of mankind. Yours in the Larger Hope,

CLEBURNE, TEX. M. J. C.

Thankful for Kindness.

No. 1 of Vol. 20, has reached me, and I return thanks to the Father for such unmerited kindness. Your article, "The World's Hope," was *very* acceptable, and opportune, filling a gap made by misguided religionists, who do not understand our Father's plan of Atonement. God bless you in the present year's labor of love. Lovingly and truly yours in the Largest Hope.

DR. J. COBB.

ELDORADO SPRINGS, MO.

Greatly Blessed.

ENCLOSED you will find one dollar for which you may kindly send me THE WORLD'S HOPE for one year, beginning with the January number.

I understand that you will send it to two new subscribers for one dollar. I have no name to suggest to be the other new subscriber, and therefore let you decide who it shall be.

My father has been one of your subscribers for a number of years, and I have been a constant reader of the paper for the last few years. I am a firm believer in the Larger Hope, having received wonderful light by reading your paper and other works. However, since I left home, I miss the HOPE very much.

The Lord has indeed blessed me greatly through the light, the truth,

and the understanding of His blessed Word in view of the Larger Hope.

May the Lord bless you abundantly. Your brother in the Lord, C. M. D.

SPRING CITY, PA.

Heartfelt Thanks.

AT the close of another year, I will try to write you a few lines, tho I have nothing to send you but heartfelt thanks for your kindness in sending me the dear HOPE so long. I have delayed writing hoping that I could have some money, but we are in the drouth-stricken country. We have had but one rain here since the twenty-fourth of last May, and that was on the third of last September. Consequently our crop was an entire failure; and at this time, we are destitute of everything except just enough to keep soul and body together. So unless you can indulge us for a while longer, we must say farewell to the HOPE, as it is out of our power to pay for it at present.

I can never cease to be grateful for your kindness in sending the paper as long as you have; and words would fail to express the comfort and consolation it has brought to our home. When the HOPE comes, my husband often says. "This is the best one," but I say that they are all the best, as every one comes laden with things both new and old from God's store-house of truth. I often grieve that I cannot contribute anything towards sending the good tidings of great joy to those that are groping in darkness; but I can and do preserve my copies of the HOPE and give them to others that seem to be earnestly seeking the true light.

And now, dear brother, if you can kindly continue sending us the HOPE, we will be more than grateful; and should the Lord prosper us this next year, I will pay up all our dues with interest. But if you cannot indulge us any longer, you must stop the paper; but whether you stop it or not, I shall pray for the best blessing of God to rest on you and yours; for the kindness you have so often shown shall not be forgotten by me,

"While memory sits on her throne,
Or fancy's sweet vision I see."

As ever your grateful sister in Christ,

THROCKMORTON, TEX. H. C. W.

(The HOPE will still be sent.—EDITOR.)

Shocks of Surprise.

I SEND you herewith two dollars to apply on my subscription to THE WORLD'S HOPE. I am sorry to have kept you waiting so long, but it was unavoidable for several reasons. I still enjoy reading the paper and find many good things in it, and I believe the Lord is using it to open people's eyes to see there is something beyond the contracted horizon of the old creeds. May the Lord continue to bless you in your work, is my earnest prayer.

I often wish I could see you and have a good talk. I am still learning many new things, as I broaden out my reading (in the limited time I have for such investigation—for I have so much else to attend to that my time for this is necessarily limited). I am now reading "The Foreknowledge of God," by L. D. McCabe, D. D., LL. D., Professor of Philosophy in Ohio Wesleyan University. *If* the premises from which the author reasons are correct, there seems to be but little ground for our belief in the *absolute certainty* of our "larger hope" being realized. The author claims the book to be the result of a long life of work as a student. From reading this book and several others on kindred topics, I begin to realize more than ever before how strongly fortified and entrenched are the doctrines of "Orthodoxy" against outside reasoning. But I am somewhat recovering from the shocks of surprise which I at first felt on discovering the strength (apparent) of the opposition; and while I must confess that I am compelled to

(*Continued on page 57.*)

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J. H. PATON,
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EDITOR'S APPOINTMENTS.

Feb. 16, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Feb. 22, & 23, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Mar. 2, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Mar. 9, Open for special arrangements.

Those in the several localities seeing this please tell others.—EDITOR.

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☞ WE ARE AGENTS for all papers and magazines, and would be pleased to receive orders for what you want.—ED.

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(*Continued from page 55.*)

modify considerbly some of my former theories, in the main I find that my faith has been greatly strengthened *on finding several loopholes*—and very big ones, too, in the *supposed impregnable* fortresses which have been built up around the old theology. The Lord has opened my eyes to see some of their weak points, and with His help, I hope some day to be able to point them out. Truth can never be built upon the foundation of *false premises*; and therein lies the weakness of all their logic, however sound it may be in all other respects.

Yours in the love of the Truth,

PONTIAC, MICH. G. C.

Is the World Getting Worse?

THE HOPE of Jan. 15. is at hand. In reply to your question: "Where has God said that of the 'world' as a whole?" I find 1. John v. 19: "And we know that we are of God, and the whole world lieth in wickedness;" 2. Tim. iii. 13, "But evil men and seducers shall wax worse and worse, deceiving and being deceived;" Gen. vi. 11, 12: "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth."

It seems to me that, in all ages, God has a few chosen ones, of whom he says, as in John xvii. 16: "They are not of the world." I know that many teach that the world is getting better; that the sects are becoming more united, and doing greater work than ever before. But all are not of this opinion, and many deplore the sad condition of things.

I read with interest the address of your cousin, given in the HOPE of Jan. 1. I inclose you, with this, a notice of a sermon by a Presbyterian preacher in Philadelphia, on Jan. 5. The gist of the sermon was that the church is losing power. The preacher said: "It is my profound conviction that with all our activity, there is little genuine enthusiasm for Christ;" "There seems to be an increased subserviency in the pulpit, a catering to entertainment, rather than a gripping of conscience."

It seems to me, that too often we look at things from man's ways instead of God's. Man wants to assert his dignity, and have part in saving himself and others. He would repair, reform and patch up. God's idea is a regeneration; as we now partake of the earthly Adam, so we shall, in due time, partake of the nature of the Second Adam. God, having proven to all intelligent beings that man with a carnal nature is not fit for a continued existence, will make him a new creature. Knowing good and evil, he will voluntarily choose the right. Then all will see how much higher God's ways are than man's.

God will not destroy Ephraim, because he *is* God, and not man. It seems to me that while in the present age the work is being done in those chosen to be the sons of God, instead of its being our place to try to convert the world, we are permitted at times to testify to the mass of mankind the truth that God loves all, and that in due time all will be saved from sin, by grace, and not by their merits, or good works; and thus all the glory and praise will be ascribed, not to man, but to the Lamb of God who taketh away the sin of the world.

Yours in hope,

ALEX. R. SHAW, M. D.

PHILA., PA.

REMARKS.—I heartily agree with the brother in ascribing all the honor and glory of man's salvation to the Lord, and also that a complete regeneration is God's ideal and purpose for the race. I also believe all the Scriptures he quoted; but I am not convinced by them that God said or meant that the whole world would always keep on getting worse and worse. The nearest to the idea which he maintains, and which is held by many, is the statement of Paul to Timothy, where it is said that the

godly shall suffer persecution, but that wicked men and impostors (see Emphatic Diaglott) shall progress toward the worse. But that must have some limit. If the persecution stops, why not the other too? But it seems clear that Paul's statement refers to a class of very bad men, and not to all the world. Even if the sects are, as Bro. S. suggests, less religious than they were, or than they ought to be, how does that prove that the *world* is getting worse?

Admitting that mankind left to themselves, naturally sink lower and lower, it does not follow that the world does not rise under the influence of Christianity. While the primary object of the gospel of Christ in the gospel age is to take out a people for the name of Christ, that they may reign with him in the ages to come, it nevertheless seems clear that wherever the gospel goes, it blesses and elevates even those who do not believe it. I do not hesitate to say that I believe the gospel is the greatest civilizing power in the world. If the nations that have been brought under the influence of the Christian religion are not in a higher state of civilization than was the Roman Empire when our Lord Jesus made his first advent into the world, then I am very much misled by what history I have read. Imperfect as was the manifestation of Christianity from the days of Constantine until the Reformation, I am confident that Roman Catholicism was a great advance from Paganism. And has not the Reformation been an uplifting power? Has not woman in general some reason to be thankful for the effect of the Christian religion on the world? Things are bad enough yet, but I think it is better for girls to be born now where Christianity is, than where only the boys are valued, —for fighting purposes.

And coming down to the nineteenth century, has there not been some progress in goodness? The Christian spirit of altruism has been greatly developed —kindness to the poor, the halt, the deaf and the blind—as seen in the building of asylums; and I am quite sure it has not been confined to the believers in the Lord Jesus Christ, tho it seems to be confined to Christian lands, and to be an effect of Christianity. Then slavery is almost entirely done away. I believe Christianity is always making the world better wherever it goes. It has long seemed clear that the parable of the judgment in Matt. xxv., is a recognition by our Lord himself of the blessing of mankind by the gospel influence, even before they know Christ. The sheep were blessed and doing good to men, which the Lord recognized as done to him, tho they knew it not—a condition that seems inconceivable in the case of believers in Christ. I am convinced that these sheep are the best part of the world, at the Lord's coming, and not the Church at all. I do not know what power our brother thinks the Lord will use to regenerate men in the future, but I do not think he will ever have anything better with which to do this work than the gospel of Christ—the word of truth, which liveth and abideth forever. I believe this is and always will be the regenerating power.—ED.

Praising God.

DEAR BROTHER IN THE LORD:—Can you forgive what I owe you and accept a dollar for a new subscription and send me the HOPE for a year? (Yes.—ED.) I am poor and needy in spirit, for there is no good thing in my flesh, and never will be. Some day I will pay thee all.

Bro. O. M. Chase has been here holding some meetings, and, Praise God! he has done us much good in showing forth God's mighty power. Bless God for His mighty Power and Truth and Way and Life! Brother Chase is working on the Hallelujah Line. May God keep him. All shall come to a full knowledge of the truth in due time. That suits me. Praise His dear name! I have turned my face toward the New Jerusalem, for the light that lighteth every

man that cometh into the world. Your Brother in Christ, L. P.

STOCKTON SPRINGS, ME.

Still in the Field.

(Feb. 7, 1902.)

DEAR HOPE FAMILY, GREETING:—I am laboring in the vineyard of the Lord every day. I have been preaching the past month in Sidney, Searsport and Stockton Springs. God has been with me and blessed my labor. A dozen or more have accepted Christ as their personal Saviour, and many that were weak in the faith have been strengthened, for which I praise the dear Lord. Bro. E. W. Barrett is with me. He sings and plays the organ in the meetings; besides he loves to pray and bear testimony for Jesus in the meetings.

I am now laboring in Searsport village, in the Baptist chapel on the seashore, fifty miles from home. We shall go from here to Sandy Point, and from there to Monroe. We desire an interest in the prayers of the HOPE family. We find lots of prejudice among the people on account of the large, broad views we hold; and we have some very warm battles with the modern Pharisees. But we have always noticed that when truth and error clinch, error gets the worst of it. Well, God is more than a match for the devil anyway. And, beloved, you know it is written that the Seed of the woman shall bruise the serpent's head, not his tail. Bless God for the truth. ORA M. CHASE.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Second Persecution.—Acts v. 33-42.

(Lesson for February 16.)

GOLDEN TEXT.—Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. v. 10.

INTRODUCTION. — In the preceding lessons we have seen the establishment, growth, character and work of the Church of Christ. It was as a light set in a dark place. The kingdom of Satan was directly attacked—fortified as it was in the formalism of Judaism. After the judgment of God upon the hypocrites, the preaching of the gospel and divine healing were so effective that multitudes were added to the Church. This prosperity and growth so vexed the leaders of the Jewish people, that they were followed closely by a persecution more violent than the one in our lesson for February 2.

The persecutors were the same as before—Annas the high priest, the Sadducees, the priests and rulers, the members of the Sanhedrim, the highest and most respectable and learned body among the Jews. The Cause of the persecution lay in the hearts of these men, whose position and power might be affected by the success of the gospel, and whom the apostles accused of the murder of the Messiah. The Occasion of the persecution was the success of the gospel of the Risen One. Instead of trying to do as well as, or better than, the disciples of Christ, they chose to try to stop the progress of those who were doing these good things. The apostles were so popular with the common people that the rulers did not dare to kill them, but they vented their indignation by having them arrested, and put in prison, thus putting a stop to their teaching and work. They regarded this as next best to the silence of the tomb.

But the Lord confounded the persecutors' plans by sending his angel—one of the ministering spirits—who opened the prison and liberated the apostles, and told them to go to the temple and continue their work. And this they did just as if there had been no threatening. In the morning the Sanhedrim met and sent to the prison to have the apostles brought. When the officers came back and reported that they were not in the prison, the rulers were alarmed, and doubted as to the result. Then some one came and told them that the apostles were in the temple preaching; and the officers went and brought them without violence, fearing the people would stone them. Then the high priest, with great show of authority, reminded them that they had commanded them not to teach in the name of Jesus; but instead of obeying, said he: "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us,"—just as tho he did not know they were guilty. Peter, still the spokesman, filled with the Spirit of God, answered the high priest with the important truth: "We ought to obey God rather than men." Again he preached the gospel to the Sanhedrim. While openly charging them with the murder of Jesus, he also showed that God had raised him and exalted him—not to condemn his murderers, but—to make him a Prince and a Saviour, to lead them to repentance, and forgive them. The apostle, as proof that Jesus was alive, gave not only the fact that they had seen him, but also referred to the presence and work of the Holy Spirit. This was according to the promise of Jesus, and it had been openly fulfilled in a remarkable manner. While condemning their sin, he also showed them the way of mercy and salvation. This brings us to our lesson text.

I. THE PERSECUTORS FIGHTING AGAINST GOD.—Vs. 33-40. At this time the Sanhedrim could only see the thrust at themselves, and they were filled with revenge. "They were cut to the heart," and in their rage, took counsel to kill the apostles. Only Gamaliel's speech

of moderation saved their lives. He was a member of the Council, a Pharisee, and a man of great influence with the people. He spoke with authority, and commanded that the apostles be sent out for a little while. Then he gave wise counsel to the rulers. He warned them to be careful concerning what they should do with the apostles. He reminded them that a man named Theudas had risen up, making great claims for himself, and gathered about four hundred followers; and that the whole movement had come to nothing. Also one, named Judas, had gathered many followers, and his scheme had failed. He therefore advised the Sanhedrim, saying: "Refrain from these men, and let them alone: (do not kill them, or hinder them by force); for if this counsel (this plan of the apostles) or this work (which they are doing) be of men, it will come to nothing; but if it be of God, ye cannot overthrow it; lest perhaps ye be found even to be fighting against God." Evidently as a matter of policy, they took his advice. They could not kill them legally, but they could beat them, and they did; and commanding them not to teach in the name of Jesus, they let them go.

The advice of Gamaliel to the Sanhedrim is good today concerning all the modern "Messiahs" and "Elijahs" who are doing great signs and wonders, that, if it were possible, would deceive the elect. All that is false will fail; and all that is of God will stand.

II. REJOICING IN PERSECUTION.—Vs. 41, 42. The apostles gave no heed to the command or threat of the Sanhedrim. They went out from the Council rejoicing that they were counted worthy to suffer shame for the name of Jesus. In this they obeyed Christ. To those persecuted for righteousness' sake, he said: "Rejoice, and be exceedingly glad: for great is your reward in heaven."—See Matt. v. 10-12. The persecution did not hinder the work; for every day, in the temple, and from house to house, the apostles ceased not to teach and to preach Jesus as the Christ.

Persecution is the infliction of injury as a punishment for adhering to some opinion or course of conduct, as a religious creed or mode of worship, which cannot properly be regarded as criminal. Perhaps very few in our day really know, by experience, what persecution for righteousness' sake means. Sometimes it takes a good degree of courage to stand for what we believe to be right in the face of sneers and ridicule from those in a popular position; but the consciousness of the approval of the Lord is better than the commendation of man. Sometimes the persecuted become the persecutors when they obtain the power. It seems safe to stand for the largest toleration and liberty in all that is not criminal. The "Golden rule" may be safely applied. If anyone is persecuted on account of the right, he should go on and do right at all hazards, but in the spirit of peace, kindness and joy.

The Arrest of Stephen.—Acts vi. 7-15.

(Lesson for Feb. 23.)

GOLDEN TEXT.—Fear not them which kill the body, but are not able to kill the soul.—Matt. x. 28.

INTRODUCTION.—Through the faithful preaching of the apostles, the number of the disciples had greatly increased; and a difficulty came up about the distribution of the needful things—the Grecians (or Hellenistic Jews) complaining against the Hebrews (or native Jews) that their widows were neglected in the daily ministration. A certain class prejudice had existed between the native Jews and their brethren who had lived among the Gentiles. The native Jews—here called "Hebrews"—may therefore have shown the people of Palestine a little partiality; and the foreign Jews, who spoke Greek, and had become quite Grecianized, being sensitive, may have exaggerated the partiality. This was very natural. They

were all imperfect men, dealing with an ideal plan of brotherhood. Human selfishness then was, and still is, the obstacle in the way of realizing the ideal. The immediate difficulty was settled by the Church (not the apostles, tho under their direction) choosing "seven men of honest report, full of the Holy Spirit and wisdom," to take charge of this matter—to "serve tables." The apostles saw that it was not best that they "should leave the word of God, and serve tables," but that they should give themselves "continually to prayer, and to the ministry of the word." And the idea pleased the whole multitude, and they chose the seven men of whom Stephen was the first,—"a man full of faith and of the Holy Spirit," and they were ordained to their new work by the apostles, by prayer and the laying on of hands. These seven men were the first deacons. (Acts vi. 1-6.)

I. GROWTH IN NUMBERS AND POWER.—Ver. 7. Under the influence of the more perfect organization, the gospel went forth with increasing power, and the number of the disciples multiplied exceedingly. Even many of the priests believed and obeyed the gospel. According to Ezra ii. 36-39, at the time of the return from Babylon there were 4,289 priests. Josephus says there were twenty thousand priests. Such an accession of converts was an important event in the early history of the Church. They may, like Zacharias and Simeon, have been devout men waiting for the consolation of Israel.

II. STEPHEN, THE MARTYR PREACHER.—Ver. 8. As usual, new work developed new men. Stephen was a prominent example of the converts. It is thought he was one of the "Grecians,"—a Hellenistic Jew. If so, he would not be partial to the native Jews, in his work as a deacon. It is inferred by some that he had seen and heard Jesus, because he recognized Him in his death vision; but will we not all know Him when we see Him in His glory? Being a deacon, or a table-server, did not prevent Stephen from being a great preacher. Why should he be called a "layman?" He was full of the Holy Spirit. This made him always ready for use, like a wire charged with electricity. He was "full of faith and power," or, as in the R. V., "grace and power." Grace here no doubt means beauty of character. He had a good intellect, which the Holy Spirit could use effectively. He, as well as the apostles, wrought miracles—supernatural, or extraordinary, works. The Spirit did the work through him.

III. ATTEMPTS TO STOP STEPHEN'S WORK.—Vs. 9-15. The first attempt was by argument, or disputation. The representatives of several synagogues arose against him. The "libertines" were probably foreign Jews, who had been freed from Roman captivity, with their descendants. The "Cyrenians" were from Cyrene, a great city in North Africa. Josephus says one-fourth of its inhabitants were Jews. The "Alexandrians" were from Alexandria, on the Mediterranean, twelve miles from the mouth of the Nile, a famous philosophical and literary center. "Cilicia" and "Asia" were provinces in Asia Minor. It is not clear how many synagogues are here mentioned. Some think only two, and some, five. Probably Saul of Tarsus was one of those who disputed with Stephen. But they all failed; none of them being able to withstand the wisdom and the Spirit by which he spake. He gave very clear Scriptural evidence that Jesus was the Messiah, but they were not convinced. Their idea of the glory of the coming Messiah made it impossible to admit the claim made for a Galilean carpenter, a crucified felon.

Failing to answer his arguments, the second attempt of his opposers was to head him off by means of a false charge

before the Sanhedrim. "They suborned men,"—that is, had false witnesses sworn against him. They misrepresented his teaching, saying they had heard him speak blasphemous words against Moses and God. Blasphemy, or contempt of sacred things, was a capital offense.—Deut. xiii. 6–10. These witnesses succeeded in stirring up the people. Before this the opposition had been confined mainly to the rulers, whose interests were most affected by the progress of the new cause. Now they had gotten hold of something that touched the religion and hopes of the common people. The elders and scribes, no longer fearing the people, arrested Stephen roughly and brought him before the Sanhedrim. Here the witnesses repeated their misrepresentations; for while no doubt Stephen had said that the temple and Jerusalem would be destroyed, because of the rejection of the Messiah, the witnesses distorted his words, and laid false emphasis on his statements, making it appear that he was blaspheming against God's own arrangements, while what he taught was really the glorifying and fulfilling of the temple and the law. The sermon on the mount shows that Jesus did change the Jews' interpretation of the law, removed many of their traditions, and, as it were, put the spirit of the law in a new body. Besides, many of the shadows of the law were fulfilled in Christ, and therefore naturally passed away.

It is evident that Stephen listened to his false accusers with calmness and fearlessness. The spirit of divine enthusiasm possessed him; and all present in the Council saw his face "as it had been the face of an angel." The Lord Himself defended the accused, as a true defender of Moses, by giving him the same divine illumination that was seen on the face of Moses at the giving of the law.—(2. Cor. iii. 7, 13.)

The Stoning of Stephen.—Acts vii. 54–viii. 2.

(Lesson for March 2.)

GOLDEN TEXT.—Pray for them which despitefully use you, and persecute you.—Matt. v. 44.

INTRODUCTION.—It is interesting to see the way of God's leading and overruling in this history—how Stephen was brought to the front and became a martyr, and how his blood became the "seed of the Church," through the instrumentality of Paul, who at this time was one of the persecutors. The scattering which resulted from this martyrdom was the beginning of the process which culminated in the opening of the Church to the Gentiles—the gospel becoming world-wide.

Read Acts vii. This lesson is a continuation of the last one. There are many interesting things in the address (or defense) of Stephen before the Sanhedrim, before we come to the lesson text. (See vii. 2–53.) It was almost entirely Scriptural, based on facts which his hearers accepted, being a rehearsal of the Hebrew history from the call of Abraham and God's covenant of blessing for all nations. He began courteously. His address was an extempore rehearsal from memory of facts which he probably learned more from his teachers than from reading the Scriptures himself, as very few had access to the Scriptures in those days. Stephen's object was to refute the charge that he had spoken blasphemous words against God, and Moses, and the law, and the temple. He did this by endorsing the whole history, including the Mosaic part of it. He defended the new teaching by showing that both the covenant (which was first) and the law anticipated the coming of One greater than Moses. Of Him Moses had said: "Him shall ye hear." He intimated (what is elsewhere taught—2. Cor. iii.) that in the deeper sense (the "spirit" of it) all the old order referred to the Coming One. The Antitype must supersede the type. His reference on this line to the spiritual temple (vs. 47–50), may have caused a

harsh interruption, which would account for the severe personal application and condemnation of verses 51–53.

I. THE SCENE IN THE COURT ROOM. Vs. 54–57. The truth which Stephen had spoken cut the Sanhedrim to the heart—sawed them through, cut them all up. They were thoroughly enraged, and in the heat of passion, like savage beasts, they felt like tearing Stephen with their teeth.

The truth has opposite effects, resulting from the opposite conditions of the hearers. If it be said that the *will* is free, it may be asked: Is not the will controlled by the intellectual and moral condition of the people? When the gospel was preached to the Jews, the sheep heard the voice of the Good Shepherd (John x. 3–8) and received Him. (Acts ii. 37–41.) These were the chosen ones; and "the rest were blinded," or hardened (Rom. xi. 7), and filled with wrath. The condition of men determines their choice. (See Parable of the Sower.)

Stephen was not afraid of the enraged Sanhedrim. He was full of the Holy Spirit. God opened his eyes—as Elisha's servant's were once opened—so that he could see what is not far away, but naturally invisible to mortals. He had a vision of the inner glory—the third heaven, which is typified by the third, or most holy, place in the tabernacle—and of the relation of Jesus, the glorified Man, to the Father. This view of the heavenly glory made all else fade from his mind. He also told the Council what he saw. This was too much for the murderers of Jesus. Still alive, and now seen! They would hear no more. They rushed on Stephen like an infuriated mob.

II. STEPHEN STONED TO DEATH.—Vs. 58–60. No doubt the rulers thought Stephen had spoken blasphemy. They "cast him out of the city,"—observing the law for executions.—Lev. xxiv. 14. Stoning was the Jewish mode of capital punishment, which was merciful as compared with the usual Oriental methods. But, not being sanctioned by the Roman authorities, the killing of Stephen was a murder, and not a legal execution. Saul guarded the clothes of the executioners. He probably told Luke about it.

While the madmen stoned, Stephen prayed, committing his spirit—his inner self—into the care of the Lord Jesus. In his hands, whether awake or asleep, all is well. What a contrast between this dying saint and his murderers! His last prayer was not for himself, but for mercy on them. This prayer was just like that of Jesus on the cross: "Father, forgive them, for they know not what they do." Will they not be answered? Were they not in harmony with the will of God? If so, these murderers cannot be hopelessly lost. In this perfect accord with the spirit of Jesus, the first Christian martyr fell asleep. God give us all more of the spirit of the loving and forgiving Jesus. Sleep implies life, rest, and waking; and he will be the same person when he wakes as before he went to sleep.

Saul not only held the clothes of the executioners, but he was consenting unto Stephen's death. This implies hearty approval. Devout men buried Stephen, and greatly lamented for him. But what seemed a great loss to the cause of Christ, proved to be, on account of the persecution and scattering, a means of great advancement. While the multitude of the disciples went abroad throughout Judea and Samaria, it appears that the apostles remained in Jerusalem.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 20., No. 5. ALMONT, MICH., MARCH 1, 1902. $1.00 a year.

DIVIDING THE TRUTH.

(Continued.)

Solution of Dark Sayings.

THE Plan of the Ages, considered in a preceding article, alone makes it possible to reconcile the limitations and dark sayings of the Bible with the truth that "God is love," that he "loved the world," that "his tender mercies are over all his works," and that as an expression of his love, Jesus "tasted death for every man," as plainly taught in the Bible. Many of us, before seeing the plan, have often wished that certain things were not in the Bible. In view of the theology of many of the old churches, including their teaching concerning the destiny of those who die in ignorance and sin, what thinking person has not wished that God had not hardened Pharaoh's heart, and sent his army to premature death? The coming age of the "Restitution of all things" is needed to give us rest in the arms of Infinite Love. Seeing that the angels, at the birth of Christ, announced his coming as "good tidings of great joy which shall be unto all people," and that "He gave himself a ransom for all," why did He give his apostles the limited commission: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matt. x. 5, 6. The explanation he offered was: "I am not sent but to the lost sheep of the house of Israel."—Matt. xv. 24. If it were true that these poor Gentiles and Samaritans were each moment, as they died, dropping into either hopeless death or endless torment, as so many teach, how about the truth of the angelic announcement? and would not this be partiality, election and reprobation with a vengeance? But even to the multitude of the Jews he spoke in parables. It is often taught that this was to make his teaching so plain that they could all readily understand. But in his reply to the question of the disciples, Jesus himself said his object was to *hide* the truth, at least for the time being. Here are his words: "Because it is given unto you to know the mysteries of the kingdom of heaven,

but to them (the multitude) it is not given, * * lest they should see with their eyes, hear with ears, understand with their heart, and be converted, and I should heal them."—Matt. xiii. 10–15. It is here implied that without hearing and understanding the truth they could not be converted; and yet by speaking in parables he withheld the truth from them. If this life were the only time for salvation, then the Lord refused the multitudes their only opportunity to be saved. No wonder that many either refuse to look at these Scriptures, or endeavor to explain them away. From their point of view they cannot reconcile them with the idea of God's impartial love.

That Jesus' dealing with these Jewish multitudes showed the principle of election, no one can fairly deny. The Calvinist makes use of this fact; and that the Arminian doctrine of free grace is in harmony with these sayings and doings of Christ, cannot be fairly asserted. And the fact is that even the so-called Calvinists, as well as the Arminians, are quietly ignoring those Scriptures. But all is plain in the light of the Plan of the Ages. Jesus at his first advent was not trying to convert the Jewish nation, but he came to them to do the harvest work of gathering the wheat from the chaff—and he made the elect of that nation the nucleus of the Gospel Church. The truth that many need to learn for their own and others' good, is that the election of the few, whether in the Jewish age or later, is not merely for their sake, nor for the hopeless reprobation of all the rest, but for the salvation of all in due time—the coming age of restitution.

The first thing that Jesus did for the *world* of men (including the Jews as well as the Gentiles), was to die for them. By the grace of God he tasted death for every man.—Heb. ii. 9. And (in harmony with the apostle's teaching, that the world was reconciled to God by the death of Christ—Rom. v. 10; 2. Cor. v. 19; Eph. ii. 13–17.) it was after the resurrection of Christ (which was the proof of his victory) and the dawn of the Gospel age, that he gave his disciples the broad commission: "Go ye into all the world, and preach the gospel [the good tidings of salvation by the finished work of Christ] to every creature."

But even since then, very few, comparatively, have been able to hear and obey the gospel. The apostle of the Gentiles said: "Faith cometh by hearing, and hearing by the word of God;" and "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—Rom. x. 13–17. Again he said: "Without faith it is impossible to please God."—Heb. xi. 7. Speaking to the believers he said again: "By grace are ye saved, through faith: and that not of yourselves: it is the gift of God."—Eph. ii. 8. Because of the same principle, Jesus said: "No man can come to me, except the Father who hath sent me draw him;" and "All that the Father giveth me *shall* come to me; and him that cometh to me I will in no wise cast out."—John. vi. 37, 44. Not seeing the Plan of the Ages, many have tried to explain

away these facts, or to find some other way for men to be saved than by the gospel of Christ. Some say all the heathen will be saved because of their ignorance; and yet they are making efforts to send them the gospel, believing that many will reject it and be eternally lost. Others think that they will be saved if they live up to their light. In either case, why preach the gospel to the heathen? The apostle assures us that there is no salvation except by Christ: "For there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12. In the light of the plan there is no need to explain away or evade any of these facts or Scriptures. Let it be remembered that the primary object of the gospel age is not to convert the world, (though wherever the gospel goes men are blessed in many ways), but to take out from among the Gentiles (nations) a people for his name.—Acts xv. 14. This called out people is the true Church of Christ. (The Greek word for Church is Ekklesia, which means the "called out ones.") The Church is spoken of as a woman, in this age as a chaste virgin espoused to Christ, (2. Cor. xi. 2), and by the marriage at the end of the age, she becomes "the bride, the Lamb's wife." That is when the age of the restitution of all things begins (Acts iii. 20, 21); and then "the Spirit *and* the bride shall say, Come, and whosoever will may take of the water of life freely."—xxii. 17. That will be the "due time" when the truth that Jesus "gave himself a ransom for all," shall be testified to all; for God "will have all men to be saved, and to come to the knowledge of the truth."—1. Tim. ii. 4–6.

The marriage of the Lamb is not due till the Bridegroom comes, when they that are ready shall go in to the marriage and the door (to the marriage, not "the door of mercy,") shall be shut. There can be no bride till the marriage. Not seeing the plan has led many to apply the invitation of the Spirit and the bride in the gospel age. In this age the Spirit has done the drawing, or the wooing, calling out the people to be the bride; (as in the type Eliezer brought Rebekah, the virgin, to Isaac.—Gen. xxiv.); but in the next age, the bride—the married Church—will invite others to come and eat and drink, as a married woman may properly invite to her husband's table. The scene is clearly located after the marriage, and the descent of the New Jerusalem. In the Gospel age the water of life has been as a "well" in the mind of the believers (John iv. 14), but in the next age it will be as a "river of the water of life." It will be a grander manifestation of the same water of life. This shows the continuation and progress of the plan, and that there will be greater success in the salvation of men in the next age than there has been in this one. In this the workers have been divided in their efforts and power by the influence and corruption of Babylon; but then Babylon will have gone down, and the *unity* of the Church will be realized and manifested.—John xvii. 20, 21. Then the world shall believe in Christ. Then will begin the work of gathering together in one all

things in Christ.—Eph. i. 10. That will bring about the time when every knee shall bow to Christ, and every tongue confess him Lord, to the glory of God the Father.—Philip. ii. 9-11. Then he will have reconciled all things—the world of mankind—unto himself.—2. Cor. v. 19; Col. i. 20. Then God shall be all in all.—1. Cor. xv. 28. Then the perfect state will have come which John foresaw, when there shall be no more curse, all the elements thereof having passed away.—Rev. xxi. 4; xxii. 2, 3.

Who cannot see that the Plan of the Ages is really the key to the application of the Scriptures and to rightly dividing the word of truth? With this view even the doctrine of election is grand and important, as it is the Lord's way of obtaining the royal priesthood for the purpose of taking away the sin of the world. It is not at all like the idea that God, while claiming to love his human children, and that his tender mercies are over all his works, had predestined a few to be saved, and the masses of mankind to endless woe. How comforting it is to know that God has not even been engaged in a haphazard struggle with a desperate enemy, who carries away the great majority; but has been moving from age to age toward a predestined and glorious victory. There are the best of reasons for loving and serving such a God and Father. Truly he is wise and just and good. "We love him, because he first loved us." "God is Love."

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CHRIST NOT OUR SUBSTITUTE.

A BROTHER (J. C. Z.) writes as follows:—"For the instruction and benefit of your readers, new and old, I wish you would define your position (in an article or two) against the church doctrine of Substitution. You have done it before this; but such important subjects ought to be treated again and again."

In response to this it seems well to say something on the subject involved. It really refers to the nature of the Atonement of Christ. It is surely worthy of attention that in the Scriptures, Christ is never called our "Substitute." Silence does not always give consent. It seems well at this time to give some general suggestions on the subject of the Atonement.

The fact that the subject of Atonement has received so much attention by Christian people, seems a good evidence of its importance. It is commonly regarded as lying at the bottom, as the very foundation of Christianity. We also regard it as being at the top. It is the beginning and the ending of the work of Christ. This ought to be apparent to those who see its true meaning—reconciliation—and who admit the truth of the apostle's statement that Christ's mission is to reconcile the world to God.—2. Cor. v. 19.

The word Atonement is used but once in the New Testament (Rom. v. 11), but what it means—reconciliation—is often mentioned. To write it at-one-ment suggests the same idea—bringing into oneness with God those who had been estranged. The enmity between God and man is all on man's side, as

God's love is unchangeable, having neither beginning nor end. It is man that has wandered and needs to be reconciled and brought home.

If the Lord had been man's enemy, the provision for man's reconciliation would not have been made, and many gospel Scriptures would never have been given. Take, for instance, John iii. 16, 17: "God so *loved* the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world (as an enemy naturally would have done), but that the world through him might be saved." In 1. John iv. it is said three times that the Father *sent* the Son, and it is continually both said and implied that *love* was the cause of that greatest of all gifts. Such love and gift are not the expression of an enemy. The Lord's words toward the wanderers are tender and kind: "I have loved thee with an everlasting love, and with loving-kindness have I drawn thee."—Jer. xxxi. 4. Paul says: "*God* commendeth *his* love toward us, in that, while we were yet sinners, Christ died for us," and, "When we were *enemies*, we were reconciled to God by the death of his Son."—Rom. v. 7–10. It seems strange that any intelligent person would say: "That *means* that God was reconciled to *us* by the death of his Son." If this were so, then it must have been our greatest enemy that suggested the most wondrous plan of salvation—first to reconcile Himself, and then to reconcile mankind.

But do not all these Scriptures show that God not only *is* loving and kind to man, but always *was* so; and that all the enmity, the barrier between God and man, is on man's side? And do they not also show that the real at-one-ment is the destruction of man's enmity? and also that the knowledge of God's love is the reconciling power? In the light of these Scriptures, it seems more consistent to say that what Christ did was an *expression* of God's unchanging love and forgiving favor, than that it was designed to *purchase* his love, or to appease his wrath.

Seeing that the Bible nowhere calls Christ our Substitute, may we not safely reject, as mere tradition, and the result of false inferences, the doctrine that puts our loving Father in the attitude of one demanding the full payment of the sinner's debt before he will forgive him? If that is true of God, then ought we not to follow his example, and never forgive our debtors until they have paid their debt, or someone has paid it for them? And what can we say in favor of that idea of justice which transfers guilt, or its punishment, to the innocent, allowing the innocent to suffer *instead* of the guilty, and thus letting the guilty go free? How could a *just* law be "satisfied" with such an arrangement? Could it do more violence to justice to *forgive* the guilty, on the condition of repentance, than to punish the innocent instead of the guilty?

But hear the word of the Lord: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him; and to our God, for he will

abundantly pardon."—Isa. lv. 7. Repentance—which is a complete change of heart and life—and forgiveness are the Lord's cure for the difficulty. When this is done, the enmity is gone and the man is reconciled to God. And the gospel of the goodness of God, as revealed in Christ, leads to repentance, and is therefore the power of God unto salvation.—Rom. i. 16; ii. 4.

It does not require much reason, or sense of justice, to see that where sin or debt is forgiven, there is neither room nor need for payment; and when payment is made, there is neither room nor need for forgiveness. Hence the two doctrines of substitution and forgiveness cannot both be true. From the nature of the case, they are antagonistic. Who can fail to see that if any debt has been paid by a substitute,—the creditor demanding the full payment,—there is no room for the exercise of *mercy?* If the debt is paid, the offender *deserves* his freedom, and legally has it; while mercy is favor to the *un*deserving. The doctrine of forgiveness is plainly stated in the Bible, but substitution is based upon inferences. Therefore the former will stand, and the latter will fall.

Because some in rejecting the doctrine of substitution, have also rejected the Bible teaching concerning the death and resurrection of Christ, has naturally caused some alarm; but we do not reject any part of the gospel teaching, but only some of the inferences of men about them. One of the objects in searching is to find the true relation between the Bible facts. Let no man be hindered by prejudice, nor by any false alarm; but "Prove all things, and hold fast that which is good."

NOTES ON SUNDAY-SCHOOL LESSONS.

The Disciples Scattered.—Acts viii. 3-17.

(Lesson for March 9.)

GOLDEN TEXT.—Therefore they that were scattered abroad went everywhere preaching the word.—Acts viii. 4.

INTRODUCTION.—This lesson is linked to the last as an effect to its cause. The effort to destroy the new religion made it grow. The time had come for a new epoch—an extension to other fields, which would tend to a larger view of the nature and design of the gospel.

I. THE PERSECUTION AND ITS RESULTS.—Vs. 1-4. The martyrdom of Stephen was the beginning of the first general persecution of Christians. It was by the Jews, not the heathen. The unsettled condition of Rome, the accusation against Pilate, his summons to Rome for trial, followed soon by the death of the Emperor, made it possible for the Jewish leaders to carry on the persecution.

Saul was a leader in it. He is to be prominent in the future history. The severity of the persecution is seen in the fact that "he made *havoc* of the Church." Men and women alike were arrested and committed to prison. He was a notorious inquisitor, taking his own word in part for it. (See Acts ix. 1, 12, 13, 21; xxii. 4; xxvi. 10, 11; 1. Cor. xv. 9; Gal. i. 13; Phil. iii. 6; 1. Tim. i. 13.) So he himself afterward suffered.—2. Cor. xi. 23-25. Yet when persecuting he was one of the Lord's sheep, who was soon to hear the Good Shepherd's voice. The pressure was so great that the Church was scattered, and wherever they went they preached the gospel. All the sheep had to be found. We see how the Lord overruled evil for good, making the wrath of man to praise him. All the disciples were preachers. They ought to be so now.

II. PHILIP'S PREACHING.—Vs. 5-8. Philip went down to Samaria, and preached Christ to the people. He was one of the seven deacons.—Acts xxi. 8, 9. The modern idea as to who had a

right to preach did not exist in the Church then. Jesus himself had preached to the Samaritans (John iv. 39–42), tho the disciples were not then allowed to do so.—Matt. x. 5, 6. Now Philip preached Christ—not himself, nor anything else but the gospel, the saving power.—Rom. i. 16. And when the people heard the good news, and saw the miracles which he did in the name of the Risen One, they gave heed to his message. The seeds Jesus had planted years before may have been showing life and growth. The Christians' manner of treating the Samaritans may have won their hearts. It was so different from that of the Jews, who had no dealings with the Samaritans.

The casting out of devils and the healing of all kinds of disease, accompanied the preaching. These were not to reward faith, but to produce it. He that could heal could forgive and save. —Matt. ix. 6. The signs proved that Jesus was really alive, as Philip preached. The value of the miracles was threefold: (1) They saved the people from very great present evils; (2) They showed the Lord's love for suffering humanity, and illustrated the mission of Christ; (3) They proved the preacher's authority as the ambassador of Christ, and the power of God to save from sin and evil here and hereafter. No wonder there was great joy in that city.

All physical healing is a type of the spiritual healing which man needs, and which Christ proposes to do for the race. He saves from all kinds of sin; and he casts out the evil spirits of war, intemperance, sensuality, false ambition, and selfishness. People usually appreciate the natural blessings first; and the more spiritual they become, the less of physical evidence they need.

III. SIMON MAGUS.—Vs. 9–24. Little is known of this man. He used sorcery, or was a magician. This is the first collision of the gospel with the occult powers of the world. (They were considered natural opponents.) He probably practiced the same arts as the modern fortune-teller, dream-interpreter, with perhaps, some knowledge of hypnotism, mesmerism, like some spirit mediums, and sleight-of-hand performances, many of which are indeed amazing. He, like impostors generally, took honor to himself, as "some great one." Herein was a marked difference between the magician and the preacher of Christ. The wonder-working "prophets" of today (Matt. xxiv. 24), are also inclined to claim great things for themselves. Whoever does may not be worth observing.

The people were bewitched (or amazed—R. V.) by Simon's sorceries, and regarded him as "the great power of God." Perhaps they thought he might possibly be the long-looked-for, though dimly-hoped-for, Deliverer. But when they saw the true light in Philip's preaching and miracles, they turned away from the feeble light that had attracted them before. They accepted the gospel of the new King and kingdom, and were baptized. It is evident that the early gospel preachers always connected baptism with their message. They regarded it as a command of the Master, and under the guidance of the Holy Spirit, required it, and the converts obeyed. Besides being an act of obedience, it was a symbol of their faith in the death and resurrection of Christ, and of their blessed hope in him.

Simon also believed and was baptized. And he was amazed at the miracles which he saw. He knew that they were genuine. Did he, like the rest, come under the covenant of grace, or was he only a pretender? Many regard verses 18–24 as proof of his hypocrisy. He certainly had a very low estimate of divine things, thinking to buy the power to impart the Holy Spirit by the laying on of his hands. But was it not in "this matter," (not in salvation), that Peter

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EDITOR'S APPOINTMENTS.

Mar. 2, Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Mar. 5, Chicago, Ill., Liberty Hall, 70 Adams St. Doors open at 7:30 p. m. Take special notice of change of meeting-place.

Mar. 9, Flint, Mich., 10:30 a. m. in the Baptist Church.

Mar. 16, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

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(*Continued from page 71.*)

said he had "neither part nor lot?" His heart was far from right, but he was exhorted to pray for forgiveness, which implies that Peter regarded him as entitled to the family privilege. Did he ever say such a thing to the uninitiated? Does receiving Jesus as a forgiving Saviour ever at first remove all that is unlike the Lord? Do not all Christians need more or less chastisement to free them fully from "the bond of iniquity?" (Heb. xii. 4-11.) There is no intimation that Simon's faith and baptism were not like that of all the others. The difference was in the man whom the Lord had undertaken to discipline. Would the Lord fail?

IV. THE SAMARITAN BRIDGE.—Vs. 14-17. Jesus had forbidden his apostles to preach to the Samaritans and the Gentiles.—Matt. x. 5, 6. We now see that the Samaritans were received first. This was not so hard for the Jewish disciples as it would have been to receive the Gentiles first; and this was a step toward that. When the report of the conversion of the Samaritans reached the apostles, Peter and John were sent to see about it. If the Lord had really received the Samaritans, it would be right to extend them fellowship. The coming of the Holy Spirit upon them in answer to the apostles' prayer was satisfactory proof that the Lord had received them on equal footing with the Jews. Thus the chasm was bridged, and the way prepared for the still wider spread of the gospel, to the Gentiles.

We should receive all whom the Lord receives—the fruits of the Spirit being the evidence. "As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. "Grace be with all who love our Lord Jesus Christ in sincerity."—Eph. vi. 24.

The Ethiopian Converted.—Acts viii. 26-40.

(Lesson for Mar. 16.)

GOLDEN TEXT.—With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.—Rom. x. 10.

INTRODUCTION.—The early history of the Church, as recorded in the Acts, has three great divisions. The first seven chapters relate chiefly to the Church at Jerusalem. From the thirteenth chapter the history concerns chiefly the gospel among the Gentiles. The intervening chapters tell the story of the transition. This lesson brings to view one of the events of this transition—one of the steps toward the broadening of the Church—showing how the gospel extended into Ethiopia. It is another instance of the spreading of the gospel by the persecution which was intended to stamp it out. We see here the progress of a man from darkness to light.

I. PROVIDENTIAL GUIDANCE.—Vs. 26, 27. It is interesting to see how the Lord often prepared two people to meet each other. This time it was Philip (the evangelist) and the Ethiopian. The latter was being fitted as ground for the good seed, and the former as the sower of that seed. Philip had been doing a good work in Samaria, and perhaps the converts there no longer needed him, or it was better that they should be left to help themselves for a time. An angel of the Lord spoke to Philip (whether by literal voice or by deep impression we know not) and sent him southward to the road leading from Jerusalem to Gaza, which passes thru a desert—a wild and thinly settled region.

By whatever means the angel communicated with Philip, both the messenger and the message were of God. No doubt the Holy Spirit is often represented by the angels of heaven. Philip had no doubt about the matter, and therefore obeyed. He knew not the object of his journey, but he knew he had a safe guide; and he soon found gospel work. He was led to the man of Ethiopia, who needed help. He was a eunuch—a servant of the bed-chamber. Such men were often influential and trusted in business matters. This

man was a higher officer—secretary of the treasury—under Candace (the name means queen) of the Ethiopians.

The Lord cares for the Africans as well as others. They will be represented in the royal priesthood. Moses' wife was an Ethiopian, and his sister was punished for speaking disrespectfully of her. Simon, who helped Jesus bear his cross, was also an Ethiopian.

II. SEEKING THE LIGHT.—Vs. 27, 28. This man of Ethiopia had been at Jerusalem to worship, and was returning. This implies that he was a Jewish proselyte. He had been seeking light at a great religious meeting. He was now reading the Hebrew Scriptures—the writings of the prophet Isaiah. At such a time he must have heard in Jerusalem of Jesus and his claim of being the Messiah; but in his circumstances he would naturally be influenced by the Jewish leaders. Being an honest man, he may have heard enough to make him want to read the prophecies for himself. On that lonely road he was reading aloud as he rode along in his chariot. He may have been reading to his escort.

III. THE INQUIRER GETS UNEXPECTED HELP.—Vs. 29–31. The Lord knows honest hearts, and when and how to help them. He had prepared Philip for this emergency. The Spirit—probably his angel guide—impressed him to join the company with the chariot. This officer evidently had an escort, as he later *commanded* that the chariot be stopped. It was natural enough for a lonely traveller to join a company going in the same direction. He could therefore come quite near to the chariot without being regarded as an intruder. He heard the eunuch read the prophecy of the One who was the cause of the great excitement at Jerusalem. This gave Philip an opportunity, and he courteously asked the man if he understood what he was reading. Philip may have thought that he had found a fellow-disciple. But the man at once confessed both his ignorance and his desire to know by saying: "How can I, except some one shall guide me?" and beseeching Philip to come up and sit with him.

It is the Lord's way to use one man to help another in the way of salvation. He uses human means in the accomplishment of his work. He does not save men without the gospel, having ordained by "the foolishness of preaching to save them that believe." This is the reason that Philip was sent on this mission.

IV. THE SCRIPTURES OPENED.—Vs. 32–35. This honest inquirer was about to see Christ in a prophecy that to all Jews must have appeared dark. He had been reading Isaiah liii. 7, 8, in the Septuagint—the Greek version of the Old Testament. It is a vivid statement of the sufferings and death of Christ—which the Jews had not been able to apply to their Messiah, because they were looking only for a mighty king and conqueror. This Scripture showed that he would not resist, but as a sheep and a lamb, meekly yield to his murderers. Jesus *gave*, or laid down, his life, or they could not have killed him. —John x. 15–18.

In his humiliation—a poor and humble man—his judgment was taken away; that is, his enemies refused him justice. There was no fairness in his trial. The innocent was condemned by false witnesses. "Who shall declare his generation?" may refer to the wickedness of his persecutors—the generation of vipers; or it may refer to the wonderful results of his death, the generation of believers. It seems obscure. The man asked Philip to tell him whether Isaiah spoke this of himself or of some other man. He was ready for the truth, and was about to be satisfied. From that Scripture Philip preached Jesus. He knew the facts, and by the Spirit knew how to apply them. It would be interesting to know just what he said.

V. RECEIVING AND CONFESSING JESUS.—Vs. 36-38. Coming to a stream, the eunuch said: "See, here is water; what doth hinder me to be baptized?" This implies that Philip in preaching Jesus had referred to baptism. It was not only a command of Jesus, but also an expressive symbol of the truth that He died for our sins, was buried, and rose again for our justification. The man as much as said: "I believe all you have said about Jesus, and I want to show my faith by obeying him."

It is said that verse 37 is not in the best manuscripts, but the words are true, being found in other Scriptures, and implied in the fact of baptism. This verse probably expresses what happened, as the preceding question naturally called for such an answer. In the case of any sincere Jew, to be convinced that Jesus was indeed the Son of God was a sufficient reason for obeying him.

The eunuch at once ordered the chariot to be stopped, (which implied that he had not been alone, and was not his own driver), and both went down into the water, and Philip baptized him. This was not an exception, but evidently was the ordinary practice. There seems no room for doubt as to the act, its symbolic import, or the duty.

VI. THE SUDDEN PARTING.—Vs. 39, 40. After the baptism, when they had come up out of the water, the Spirit—Angel—of the Lord caught Philip away. This may have been, as some think, simply a sudden departure, under such an impulse as had brought him there: but the record seems to imply that it was supernatural. But anyway the two men went to their own work. The Ethiopian saw Philip no more; but having seen the new light, and having obeyed the Lord, he went on his way rejoicing. There is a tradition that, on his return home, he preached the gospel with great success, and that his royal mistress was one of the converts. Philip was found at Azotus. Here, and in other cities along the Mediterranean coast, he preached the gospel, until he came to Cesarea, where he evidently made his home. Here Paul and Luke made him a visit several years later. He had four daughters who were preachers.—Acts xxi. 8, 9.

BROTHER HARRISON AT REST.

ON Friday, Feb. 7, Bro. John Harrison, of Owen Sound, Canada, entered into rest. A telegram announcing his death was received at my home that day, but being in or near Chicago, and my folks at home not knowing how to reach me, I did not hear of it until after the funeral, which took place on Sunday. I was not much surprised at his death, as I knew that it had been expected for weeks; but even now it is hard to realize that he has left us, and that we shall see his face no more, until we meet in the home beyond. I had known him personally for about twenty years. He was among the first subscribers for the HOPE, and one of the few liberal contributors toward its support. He was a Deacon of the Baptist Church, and one of its strong supporters, but he was none the less a firm believer in the larger hope: and through his influence I have at several visits preached in that church to large congregations. He was a man of strong convictions, and was not backward about expressing them upon all proper occasions. After my wife's illness last summer, as soon as she was well enough to travel, Bro. Harrison sent for us both, and we visited with his family about a week in September, and I preached in the church morning and evening. He seemed so well then, and we had such a good visit, that the speedy change was not at all expected. But we know not what a day will bring. And when a man is best prepared to stay, he is also best prepared to go. We will miss him, and it is natural to mourn: but we cannot mourn as those who have no hope. We believe the reward of the faithful shall be his.—Matt. xxv. 20-23.

From "The Owen Sound Times," we glean the following facts: Mr. Harrison was born in Staffordshire, England, seventy-eight years ago. He and a brother came to Owen Sound in 1848, and they, with another brother who preceded them there, founded the "Harrison Bros. Grist, Flour, Woolen and Saw Mills." He has been an energetic business man, and Owen Sound owes much of its commercial importance to the business he founded years ago, and which has developed into the large indus-

trial enterprises of "The John Harrison and Sons Company, limited." His life was a model one, and with him honesty was a paramount principle. Not only the Church, but also the Young Men's Christian Association received from him much help, and for years he has been a director of that institution. He gave considerable time to the town, and served it as a member and president of the board of trade, a member of the hospital board, a town councillor and school trustee. He was modest and retiring, and would not have remained in public life so long had not the citizens recognized his sterling qualities, and insisted on his appointment to public office. He was several times nominated for Mayor, but always refused to stand for election. In politics he was a staunch Liberal, and was always ready, even in public, to espouse the cause he believed to be right.

The funeral was held at the house on Sunday afternoon, and was one of the largest ever known in the place. Rev. W. H. Cline and Rev. W. E. Norton conducted the services, and the latter paid a glowing tribute to the noble Christian character of the deceased, which he had learned to appreciate so well during his long pastorate in Owen Sound. The floral tributes were magnificent, including an association emblem from the Y. M. C. A., a pillow from the hospital board, and an anchor from the board of trade. The procession to the cemetery was headed by nearly a hundred of the employes of the Company, and one hundred and twenty-five vehicles followed the remains. While Mr. Harrison's business interests will be carried on without interruption, he will be missed perhaps more than any one other citizen. He was a philanthropist, and gave large sums to the Church and charitable movements of every kind. He is survived by his wife, four sons and one daughter. The closing words of this eulogy are:

"Life's race well run,
Life's work well done,
Now comes rest."

The Christian life is the best life, and the Christian's hope is the best hope. God grant that the best consolation and blessing may be enjoyed by Sister H. and her family.—EDITOR.

☞ We would call the attention of all the Chicago readers to our meeting to be held in Liberty Hall at 70 Adams St. on Wednesday, March 5, at 7:30 p. m. Please make a special effort to be present.—EDITOR.

☞ Send for free sample copy of HOPE

EXTRACTS FROM LETTERS.

Faith in Prayer.

INCLOSED find one dollar for the HOPE. I was much interested in your Cousin John's address on prayer. I have always had strong faith in prayer; and if the agreement of "two or three" brings the blessing, how much more so with two or three hundred? But we must ask in faith, not doubtingly, like the old woman who asked the Lord to remove a certain mountain, but expected it would be there all the same. I know that God hears and answers prayer; for I have had my mountains removed several times. I believe the prayer of faith is always answered. It may not be just when we expected, but it always comes. I think we should have a set time for united prayer for the advancement of Christ's kingdom and the spread of the everlasting gospel; and may God help us to purify our hearts for the work.

ELYRIA, O. AVIS.

The Hope Appreciated.

FIND inclosed $3.00, one to renew my subscription, one for S. D., Argos, Ind., and one for the Mission Fund.

We appreciate the paper more and more as time rolls on; believing that it brings to light more of God's plans and purposes than any other paper that we know. May you be spared to publish it as long as we need it. I would say to the HOPE Family: Be patient, for the trial is hard; but, "He that overcometh shall inherit all things." I. G. R,

PLYMOUTH, IND.

A Great Comfort.

INCLOSED please find one dollar to apply on my subscription. I am sorry I cannot send more; but last year the terrible storm rendered us destitute, and this year crops were so very poor that I am unable to send more. But I still want the paper, as it is a great comfort to me, and I trust that I shall be able to pay more some future time. May the

Lord bless and prosper you in your work. A. C.

WALLIS STATION, TEXAS.

Among the Dying.

AS the year is drawing to a close, I feel it is my duty to write and tell you that I am still on earth among the dying. We have had such a great drouth the past season that we have barely a living—my daughter, my son-in-law, seven children and myself, all living together. My son-in-law died with Typhoid Fever in October. Some of the children have had it since. I have not been able to pay for the HOPE, but I now send you fifty cents, and will send more as soon as I can.

I want the HOPE. It is my purpose to follow on in the narrow way that leads to everlasting life. I am growing old and feeble, but am strong in the love of my Redeemer, who gave his life to ransom the many from sin and death; and when I lay down this fleshly body, I want them to inscribe on a rock: "AS IN ADAM ALL DIE; EVEN SO IN CHRIST SHALL ALL BE MADE ALIVE." I remain your sister in the largest hope. L. S.

BLOOMER, ARK.

Greeting to Hope Family.

IN renewing subscription for the twentieth year of the HOPE, I send greeting to the HOPE Family. Brother Paton, I think we must all agree, is greatly honored in being permitted so long to act as standard-bearer for those holding the Largest Hope. We all know how fearlessly and lovingly he has filled the position.

How strange would be the opposition to this Bible truth by professed lovers of God, unless we take it that, like the two on the way to Emmaus, while their hearts burn, their eyes are holden. Those now living, who were readers at the start, when many of us were looking for the speedy appearing of Jesus and translation, how wonderfully have we been kept steadfast. Truly if it had not been by "the power of God," (1. Pet. i. 5), we would have fallen by the way, in face of the disappointments of our conception of when and how prophecy would be fulfilled. What would we have done if *our* faith alone had been our support, instead of having been given "the faith of the Son of God."—Gal. ii. 20.

How many of us are scattered here and there, our communion being of the twos and threes, others only of the visits of the HOPE; but I should have said first, we have communion with God:

"Tho sundered far, by faith we meet
Around one common mercy-seat."

Lately my mind has run on being alone with God. How blessed and sweet! In the beginning, Adam walked and talked with God. No fear till sin entered! Do we find here an angry God? Did not love prompt the expulsion from Eden?—Gen. iii. 21-24. To Moses at the burning bush, God revealed himself as a God of love and mercy.—Ex. iii. 1-10. Jacob wrestling with God is blessed.—Gen. xxxii. 24-29. The woman of Samaria was told of her life, and of the water of life, and started to bring others to Christ.—John iv. 7-30. To the woman brought by the Jews to Jesus, he said: "Neither do I condemn thee: go, and sin no more." Peter, James and John at the Transfiguration, said: "Master, it is good to be here."—Mark ix. 2-7. Where do we find the "angry God," so often used to terrify sinners?

Having been given to see that the work of the present age is "to take out of the Gentiles a people for his name," (Acts xv. 14) it seems more and more clear that, instead of being called to work at present, the work is being done in us, and the result, bearing the fruits of the Spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."—Gal. v. 22, 23. (Evidently the law of the Spirit is the law

of activity; as in Him, it is continually seeking to do good.—Ed.) As Jesus says, in John v. 30: "I can of mine own self do nothing," so with us. We must not seek our own will, but the will of the Father.

As witnesses for God, what must be our testimony? Truly we have known the love of God, his support and comfort in trouble and sickness, "the peace of God that passes understanding,"—the peace he promised in John xiv. 27. But who of us ever experienced his anger and wrath? Let us show by our daily life, even if our tongue be silent and our pen dry, that we have been with Jesus, and have learned of him. While we cannot yet see "eye to eye," we can have unity of spirit, and love God and all men, "because he first loved us."—1. John iv. 19. In the future, as in the past, we shall meet disappointments in regard to our conception of truth. We shall have trials, troubles and opposition, yet sweetly comes the word of our Lord: "Let not your hearts be troubled."—John xiv. 1. But, "Therefore, beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord."—1. Cor. xv. 58. "Exhorting one another, and so much the more as ye see the day approaching."—Heb. x. 25. "Tho it tarry, wait for it; it will not tarry" (beyond the time).—Hab. ii. 3. While we wait, let us not look at ourselves, but unto "the author and finisher of our faith," (Heb. xii. 2), praying with the Revelator: "Even so, come, Lord Jesus."—Rev. xxii. 21. "Unto him that loved us, and washed us from our sins in his own blood, and has made us priests and kings unto God, his Father, be glory and dominion for ever and ever, Amen." "The grace of our Lord Jesus Christ be with you all." Yours in hope,

ALEX. R. SHAW, M. D.

PHIL., PA.

Anglo-Israelism.

INCLOSED find $2.00, one is to renew my subscription, and the other is for Bro. W's paper. He said to me yesterday that he likes your paper better than any other; and I can truthfully say the same. In all these Bible subjects of which you treat in the HOPE—the real man being the spirit, the universal salvation of the race, now and in the ages to come; and all the subjects pertaining thereto—I see and understand them just as you explain them. But there is one grand truth which you do not seem to see or understand yet—that the Anglo-Saxons are the House of Lost Israel. Nothing is plainer to me than this fact. All the promises in the Bible are to Israel first, and I believe it means, in the full sense, both houses—house of Judah and house of Israel. Some are expecting too much in this age, and some not enough.

I understand that the new heavens and new earth, that come in after the next 1,000 years, are composed of all Israel only—both houses; and that the wicked nations will then still be out, but will be gathered in to Christ's kingdom (the earthly phase of it) in their order. I believe that both houses are now very wicked, and the whole world also.

I wish to call your attention again to Dr. Shaw's letter which you published in the HOPE of Jan. 15. He expressed the idea that God said the world was getting worse and worse, and you asked: "Where has God said that of the 'world' as a whole?" Jesus said to his disciples: "Ye have not chosen me, but I have chosen you."—John xv. 16. Again he says: "Ye are not of the world, even as I am not of the world,"—this wicked order of things. And John said: "The whole world in the evil doth lie," or "The whole world lieth in wickedness."—1. John v. 19.

The prophecy of Joel, of Acts ii. 16-19, certainly is only partially fulfilled in this age; that is, the Spirit has only been poured out on the "men servants" and "maid servants." I understand that the Spirit will be poured out on "all flesh" in the order in which God will gather in the race—now on a few,

and in the ages to come, upon all, in their order. I do not believe this (the gospel) age has yet closed, but is closing.

Christ said, were it possible, even the elect would be deceived; and surely some of the elect of this age are still on the earth. When all the elect of this age shall be gathered in, then surely comes Daniel's time of trouble (Dan. xii. 1), of which Jesus speaks in Matt. Yet this time of trouble may come on the latter part of the elect, and they may be required to lay down their lives. This age is only for the selection of a few, and as the whole world was lying in wickedness 2,000 years ago, how could the world be getting better today? I understand that this great time of trouble is for the punishment of the whole world, especially of all Israel—both houses—and is for the good of the world.

Well, I am too nervous to write, and have not made this half as plain as I wished to, and as I see it. I will close now, by wishing you and your family all well, and all the readers of the HOPE. Your brother,

IRA K. FRANKENBURGER.

REMARKS.—I am glad Bro. F. can differ and yet not be disposed to disfellowship others, and that he does not speak dogmatically. I confess that in some things he has said I do not understand him. Concerning the question "Is the World getting worse?" I would refer him to Bro. Shaw's letter and my reply, published in the Hope of Feb. 15. I do not think any of the Scriptures quoted teach that the whole world is getting worse.

It is true that I do not see that the Anglo-Saxons are the "Ten lost tribes of Israel." Even if it be true, it may not be for all to see it now. And what appears good evidence to one, is not satisfactory to another. In this letter the brother does not attempt to give any evidence. I have given the subject some attention, and I am not convinced that the ten tribes have ever been lost in the sense that is claimed. In the study of the Sunday School lessons some time ago, in the books of Ezra and Nehemiah, I was convinced that more than two tribes—Judah and Benjamin—were in the return to Jerusalem. At least three tribes were there (Ezra i. 5), as according to the law, the priests were of the tribe of Levi. Then there could not have been *ten* tribes lost. And those in the restoration were called—not merely Judah, but—"all Israel."—Ezra ii. 70. No doubt all the tribes were represented there. It is probably true that some of *all* the tribes were scattered, and ceased to be identified with the nation, but the Lord recognized those who were there at that time as his nation—Israel.

In harmony with this, Jesus came to that nation, and at least two more of the tribes are mentioned as sharing in the opportunity of his light.—Matt. iv. 13-15. In Jesus' method of reckoning—but not as modern Anglo-Israelites count—*all* were lost; and the mission of Jesus was "to seek and to save that which was lost."

But in all his earthly ministry, he limited the commission of his apostles to that nation. It was harvest work, and in sending them out to reap, he said to them: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."—Matt. x. 5, 6. Later he explained: "I am not sent but to the lost sheep of the house of Israel."—Matt. xv. 24. These passages can have no reference to the work of the gospel age, as some claim, for in this the commission is not limited, but is: "Go ye into all the world, and preach the gospel to every creature." I cannot see that any of these Scriptures favor the Anglo-Israel idea.

It seems very strange to me that anyone, who is at all familiar with the Acts

of the Apostles, where so much is said concerning the conversion of the Samaritans and the Gentiles, can use Acts xv. 14, which says that the Lord "turned to the Gentiles to take out of them a people for his name," and claim that "the people for his name" were not Gentiles, but only lost Israel among the Gentiles. If anyone will read the chapter, it may be seen that Paul and Barnabus were "declaring the conversion of the Gentiles."—Vs. 2, 3. This was the question that had brought them to Jerusalem for counsel. And in the council, Peter showed that the Lord had chosen that by him "the Gentiles should hear the word of the gospel and believe."—Ver. 7. Acts x. shows that the cleansing of the Gentiles was the subject of the vision that the Lord gave to Peter. Cornelius was a Gentile, and it was to overcome Peter's prejudice against the Gentiles that the Lord gave him the lesson. When Paul was converted it was especially that he should be sent to the Gentiles.—Acts ix. 15. All thru the Acts we read of Paul turning to the Gentiles, and of their believing. To the Jews he said: "Be it known unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."—Acts xxviii. 28. And later the same apostle declares that the blindness of *Israel* will last till the fullness of the *Gentiles* be come in.—Rom. xi. 25. All these testimonies prevent me from accepting the Anglo-Israel idea.

I am not disposed to belittle the power and value of Great Britain in her relation to the nations of the world; but there may be danger of making too much of her. The gospel work done in all of Europe, as well as in Asia and Africa, is the result of Israel being left desolate and the gospel being sent to the Gentiles. And many of the grand prophecies that Anglo-Israelites apply in the past history of Great Britain, I am confident will be fulfilled in the future history of *restored* Israel.

It has been claimed that England is Ephraim, Ireland Dan, and America Manasseh. Then if a man is born in England he is of Ephraim; but if he moves to America, he is of Manasseh. I do not see how this can be. It looks like confusion. Are not all the present American people descendants of foreigners? And they are a wonderfully mixed people. I have no word to say against my native country; but I confess that I care but little where a man is born, or of what parentage, if he be a Christian. In Christ all national distinctions are ignored, unless I have greatly misapprehended the spirit of the apostolic teaching.—Gal. iii. 28. Of two things I am quite sure: (1) all Anglo-Saxons are not Christians, and (2) all Christians are not Anglo-Saxons. I think this is against the theory under consideration.

Did not Paul speak of this pride of nationality as of the flesh? Surely it is a question of fleshly, rather than of spiritual, relationship. The apostle said he had no confidence in the flesh, tho he might have boasted of his Israelitish ancestry as well as others; but he counted all such things of no account in view of the higher relationship.—Phil. iii. 3-8. If we are in Christ Jesus I think it is a matter of small moment whether or not we are the lineal descendants of Israel.—EDITOR.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself. "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 20., No. 6. ALMONT, MICH., MARCH 15, 1902. $1.00 a year.

DIVIDING THE TRUTH.

(*Concluded.*)

Distinctions in the Church.

In pursuing our theme—"Rightly dividing the word of truth," (2. Tim. ii. 15)—we have seen many truths that can be understood only in the light of the Plan of the Ages. The difference between the Church and World, and the different truths pertaining thereto, we have seen to be important. We would now call attention to some distinctions in the Church which are often overlooked. In the chapter from which our text is taken we find the exhortation to "be strong in the grace (favor) which is in Christ Jesus."—Ver. 1. This implies that one may be in grace and still be *weak*. In Rom. xiv. 1, the apostle says: "Him that is *weak* in the faith receive ye, but not to doubtful disputations." The same idea is implied in the exhortation to *grow* in grace and the knowledge of Christ.—2. Pet. iii. 18. The exhortation to Timothy to "endure hardness as a *good* soldier of Jesus Christ," does it not imply that one might be in the army of the Lord and *not* be as good a soldier as he might be? Paul shows that one of the causes of failure to please him who has chosen us to be soldiers is becoming *entangled* with the affairs of this life. It is one thing to do business, and another to be entangled with it; but there is always the danger. This is true of both the teachers and the taught. Paul made tents sometimes, but his mission as the ambassador of Christ was uppermost.

These and other distinctions are all in keeping with the unity and variety of the Church, for which we have earnestly contended. While maintaining the duty and privilege of all to think for themselves, I must still protest against the idea that only the "little flock," the faithful few, are to be of "the Bride, the Lamb's wife." There is evidently great danger of losing sight of the unity of all Christians. I do not mean perfect people, but all those who are begotten of the Spirit of God, all in whom the new life has begun. Babes in Christ belong to the Christ body or family, as well as those more advanced. People

grow *in*, not *into*, him. The youngest or weakest in him must have his nature, which is the basis of all possible growth in grace and spiritual knowledge.

Some confound "the royal priesthood,"—the overcomers who are to sit with Christ in his throne and rule—with the "Bride," and others make them too distinct, as if no one could belong to both. I am convinced that the bride is the more comprehensive term, being the name given in the book of Revelation to the whole New Jerusalem *system*,—including the "little flock" in the throne, and the "great multitude" who serve before the throne. This New Jerusalem—the bride—is the married Church, because the Church before the marriage is the "chaste virgin" espoused to Christ (2. Cor. xi. 2); and the Church has both classes in it both before and after the marriage. Like the human body, which is used to represent it, (it being "according to the measure of a man"), the New Jerusalem has some members that rule, and some that serve. There are no degrees of sonship, (and no one by growth becomes a son), but there are degrees of glory—higher and lower positions in the heavenly system. And we have seen that while salvation (eternal life) is not of works, but wholly of the grace of God revealed in Christ, yet the glory, the reward, *is* of works; it must be earned. Hence all the exhortations to Christians to faithfulness, and the promises of reward according to their works. "To him that overcometh will I grant to sit with me in my throne."

The two classes of saved ones, even as the fruit of this and preceding ages, are clearly seen in the New Jerusalem system. The basis of that difference is the practical difference in their lives beforehand. They are represented by Esau and Jacob—two, and yet by one birth—being twins.

Esau, for a mess of pottage—a little immediate good—sold his birthright—the place of honor and power in the family—but he lost neither his life nor his sonship. We are warned against being like Esau. —Heb. xii. 15–17. "The first became last, and the last first."

The exhortations to faithfulness are always, in the word, addressed to the believers; they alone are in the race, or eligible to the throne; and the promise of the crown and the throne is always to the faithful. It is not to the one who has most natural ability, but the one who makes the best use of what he has. It is not to the one who has the most knowledge—for knowledge puffeth up, and though we have all knowledge, and lack love, it is as nothing (1. Cor. xiii. 2)—but "To him that overcometh, and keepeth my works unto the end."—Rev. ii. 26. There is an election to salvation in this age; but *this* election is from among believers, and is not to salvation, but to official position and glory. This honor is held before Christians as a motive to zeal and faithfulness in the Lord's cause; and so we are exhorted to *add* to faith the *seven graces* of the Spirit, and thus to "make our calling and election sure."—2. Pet. i. 5–11.

In view of all the apostolic exhortations to purity and faithfulness in life and conduct, what must we think of the idea maintained by some, that the honor of "the

high calling" is to be obtained as the reward of having knowledge? This view practically ignores all exhortation to good conduct, and the reward of good works. But reward *is* of works. The apostle makes this very clear in 1. Cor. iii. 11–15, where he speaks of the two classes of builders on the same foundation.

The difference is not in the degree of knowledge, but in their works. "Every man's *work* shall be made manifest; * * the fire shall try every man's *work*." Good works are compared to gold, silver and precious stones; and bad works to wood, hay and stubble. The good are incombustible, and the bad, combustible. "If any man's work abide, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire." Our Lord was a Worker as well a Teacher; He went about continually doing good; and he said: "Go, and do thou likewise."

John was not surprised to see 144,000 sealed ones.—Rev. vii. This would be, comparatively, a "little flock." But when he was shown, in addition to these, "a great multitude which no man could number," he was puzzled. When asked: "Who are these, and whence came they?" he could not tell, but answered: "Sir, thou knowest." Some in our day confound the "little flock" and the "great multitude," but John did not do this, though he was puzzled. His guide then explained that the great multitude were those who had "washed their robes, and made them white in the blood of the Lamb," and added: "Therefore are they before the throne, and serve God day and night in his temple." Now, unless to have a crown, and to be in the throne, means the same as to be without a crown, and to serve before the throne, there must be two classes in the heavenly city; and yet it is that city, and not one of the classes in it, that is called "the bride, the Lamb's wife."—Rev. xxi. 9, 10.

But the question may arise in some minds: "What more could anyone have than to be blood-washed and have white robes?" Let us see. When the Lord forgives and receives a sinner, if I mistake not, He does not wash his "filthy rags," but gives him a new and clean robe of righteousness; and the work of the one thus robed, is to *keep unspotted* from the world. The apostle says: "Looking diligently * * lest any root of bitterness springing up trouble you, and thereby many be *defiled*."—Heb. xii. 15. If this were obeyed, the robes would not need to be washed. As a spot stains the garment, when allowed to remain, so cherished sin stains the Christian's robe. An unforgiving spirit, yielding to impurity, or to prodigality in any way, defiles the robe, and makes it necessary to have it washed. John says: "These things I write unto you that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1. John ii. 1. The "great multitude" who defile their robes, and have them washed —are they not like restored prodigals? They do not inherit either a crown or a throne; "therefore are they *before* the throne, and serve Him day and night in his temple."

The import of this teaching is evident. It speaks loudly for purity and faithfulness in the service of God and man. If Christianity is worth anything, it is worth everything. Full consecration of all our powers, and all our means, to the Lord, is the secret of power in his service, both here and hereafter. The spirit of the Christian life and hope is one. He that overcomes self has power, and gains more. It is power to bless others.

Fellowship in Knowledge.

THERE is no better evidence of the favor that the Father shows to the disciples of Jesus than the fact that he makes known to them his purpose concerning mankind. He takes them into his confidence, so to speak, as sons and friends. Under the law, God's people were bond-servants; and Christ came as a Servant, made of a woman, under the law, "To redeem them that were under the law, that we might receive the sonship. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 1-7. In harmony with this, Jesus said to his chosen ones, who were the representatives of his Church: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends (near relations); for all things which I have heard of my Father, I have made known unto you."—John xv. 15. This principle of fellowship (partnership) with the Father and the Son holds good in all the development of the divine plan. By the study of the Word and the leading of the Spirit it is possible to know the ways of the Lord with mankind.

The many prophecies and promises of the Word show that the *Purpose* of God is to save the whole race; and the various Ages, with their successive Dispensations, give the *Plan* by which the race is to be saved. There is only one way for mankind to be saved, and that is the Lord's way. We have seen that the work of the Ages is double: to reveal the Father, and to save mankind. The Word of God is a progressive revelation—each dispensation being a step higher than the preceding one. As the light has increased, down through the ages, the number of the children of faith has increased also.—See Heb. xi. In the progress of the ages, when God is fully known in his saving power, mankind will be fully saved. God will be all in all.—1. Cor. xv. 28.

Those who will study the DAY DAWN, and carefully examine the Chart of the Ages, will readily locate themselves at the end of the "Gospel age," and in the dawn of the "Millenium." The present condition of the world confirms our claim that the judgment storm has already begun which shall break down the oppressors of the earth, and bring in a brighter and better day. The order of the Lord's work in this his day is seen in the seventy-second Psalm: "He shall break in pieces the oppressor."—Ver. 4. "He shall come down like rain upon the mown grass, as showers that water the earth."—Ver. 6. The conflict must come before the peace and

its blessings. "When his judgments are in the earth, the inhabitants of the world will learn righteousness." —Isa. xxvi. 9. "All nations shall come and worship before thee; for thy judgments are made manifest." —Rev. xv. 4.

We may learn a practical lesson of great importance from these things concerning our relation to the things of our day. We ought not to be mere observers, but take a stand on the side of right, purity, temperance, freedom—everything that tends to break the chains of oppression and uplift mankind. It is inspiring to know that the world will be saved; it is blessed to help save people—and to begin now. Let us not be mere theorists, but may be enthused with the helpful, saving spirit of the Lord Jesus, who went about continually doing good. Let us all be coworkers with Him. In order to prepare for the throne, we are not only to overcome self, but also to keep Christ's *works* unto the end.—Rev. ii. 26.

No other person can be so sure of the success of any good thing as he who sees it in the light of God's Plan of the Ages. Others may be doing the work as servants without knowledge, and they will have their reward, as no good can be lost; but what a blessing it is to hold in one's hand the key to passing events, and therefore to work intelligently in the cause of God and mankind.

☞ "The Easter Gospel," revised (almost new), we have in tract form—16 pages. Price 15 cents a dozen, or $1.00 a hundred. Who will help to put them in circulation?

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

GOD'S HOPE FOR MAN.

DEAR Readers of THE WORLD'S HOPE: With Christian love I greet you all. That word, *love*, covers all. We rejoice to know it is not limited to a few. Our God and Father is Love, and is rich in mercy, on account of his great love wherewith he loved us. And if we love one another, God dwells in *us*, because he has imparted to us his Spirit.

If we have the love of God shed abroad in our hearts, we are ready to comprehend with all saints, what is the breadth and length, depth and hight, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God.

Oh! what a grand thought, to know that we have the privilege of attaining and growing up into the fullness of God. What an incentive to careful and prayerful living; careful, studious earnestness in rightly construing or explaining the Word of God. (If we are not so situated that we can teach others, we can get helps on many Bible subjects by sending to the HOPE office for tracts, every one of which, when carefully read, is as good as a preacher.)

If anyone be in Christ, he is a new creature. The old things and ways are passed away; behold, all things are become new. But all things are of God who has reconciled us to himself through Christ. And he is able to do abundantly above all that we ask or think. To him be the glory in the Church in Christ throughout all ages.

God's purpose in creating man was to glorify His name, by making Himself known to His creatures through His Son. And when he said: "Let us make man in our image," the thought was, the man regenerated, of whom Christ was the Pattern; for at present we do not see man in the image of God; but we behold Jesus, who on account of the suffering of death—passing through the generate state (to regeneration) as our Example and Forerunner—crowned

with glory and honor; having been made for a little while inferior to angels, so that by God's favor, he might taste of death on behalf of every man.

We often hear people say; "God *has* made man in his own image." They do not see that Jesus in his perfect life is God's Ideal Man. Only when man rises in character to the image of Christ will he have reached the condition the Father had in mind when he said: "Let us make man in our image." God's hope for man reaches beyond, to the end which he foresaw; and he so loved the world of mankind, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

Thank God, the Father, for the gift of his only begotten Son. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Oh! how far-reaching—just like God. His tender mercies are over all his works. Behold the love of God, manifest in his Son. He has given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. It reaches everywhere. Not only do the things as creatures bow the knee,—a token of reverence—but every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father, of whom the whole family in heaven and earth is named. No limit in this! When God's hope for man is realized, his name *will* be glorified; for his hope reaches the lowest condition of man, in due time, and will bring him up into a condition to grow into the image of his Creator. Oh! that all might see the purpose and plan of God in the creation and salvation of man. If the plan were understood, professed Christians would not be condemning "the lost sinner," as they express it; for they would see God's hope for him.

The Man Christ Jesus, who being in the form of God, and thought it not robbery to be equal with God, took upon him the form of a servant, and was made in the likeness of men. Therefore he can sympathize with poor weak humanity. He knows that the creature was made subject to frailty, not willingly, but by him (God) who placed him under in hope, that even the creature itself will be emancipated from the bondage of corruption into the freedom of the glory of the sons of God.—Rom. viii. The apostle had just been speaking of the heirs of God, joint-heirs with Christ, who suffer with him that they may reign with him. They are the first-fruits of the Spirit, for whose manifestation the world of mankind is unconsciously waiting. The exaltation of Christ and his Church, in its results, means no less than the restitution of all things. Thank God! the time in fast approaching.

To get a clear understanding of these things, read DAY DAWN, on the Lord's coming, or presence. It is the light of his presence that reveals so much of the corruption in the world. People are waking up, as it were, saying: "Let us put a stop to these things." But progress in that direction will be slow, until the right ruler begins to reign. It surely is a glorious thought that the present condition of things will not always last; for he will reign till he hath put down all rule, and all authority, and all opposing power. He must reign till he has put all enemies under his feet. Even death is to be destroyed; because everyone is to be made alive. Then will God's hope for man be realized. It is also man's hope when he can see it. In that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and darkness.

When I hear the preaching of some evangelists, I think of the blind leading the blind; for they are constantly telling the people about a God who is calling

them to come now or never: 'Get saved now or you may be forever lost. Death may come at any time and find you in a lost and hopeless condition." Never a word about the love of God, or the power of Christ's resurrection. They know nothing of God's hope for man.

Dear ones, let us sing of the mercies of God, and with our mouth make known his faithfulness. God help us to make good use of the talent he has given us—to be faithful over a few things, that we may receive the welcome plaudit: "I will make thee ruler over many things; enter thou into the joy of thy Lord." May God's blessing rest on his Church.

MRS. M. A. FINK.

DETROIT, MICH.

EXTRACTS FROM A LETTER.

Criticism on Day Dawn.

DEAR BROTHER IN CHRIST:—Some time ago I purchased of Mr. Oppy a copy of your grand work, entitled DAY DAWN. I have read it through carefully, and, American-like, I have some opinions to express and questions to ask.

Your book must be read more than once to thoroughly understand it. Of this I am sure. Were I a Catholic (Roman) I should certainly think your work was written mainly to show the falsity of the fundamental doctrines of the Church of Rome and its various branches under this head, as a system. Am I right? However, I am a protestant, of the "Methodist persuasion," and as it were, educated at the feet of John Wesley. Nevertheless, I am not of the "hide-bound" type, but as a commercial traveler, I have made a considerable study of various orthodox "Isms," in the United States, Canada and Mexico, which your doctrine seems to knock the main prop out from under.

In the light of the beginning of the twentieth century, do you not feel that it was a mistake to give so very much space in your book to the mathematical plan of the Bible, and comparatively little to what seems to be uppermost in the minds of men of today—I speak of "men" in the generic sense—Eternal salvation or Eternal destruction?

Taking your DAY DAWN as a whole, and in its final or last analysis, is it necessary or best that we study Prophecy and Types and Antitypes, when you have explained that ultimately *all* will be saved, whether or no?

Now, understand me, *I* have read your book, and believe it to be a wonderfully true revelation of many so-called hidden mysteries in our Holy Bible. But many of my brothers have not; yet you say they will be saved whether or no. Now, as *finally* getting to heaven, or having heaven come to us, is the thing most desired by nearly all people, and, according to your "Plan of the Ages," our desires are going to be fulfilled, what is the use of giving any *special* attention to DAY DAWN, or any other dawn? Of course, as you teach, there will be the special reward of the overcomers; but it does not look plain that *all* will be overcomers in this sense. So I say, what is the use of "taking thought of the morrow, etc., etc.," as Christ said, when, as you say, or teach, we shall all be like the "lilies of the field, etc," (my own allegory) whether we want to be or not?

How do you reconcile the latter part of the first Psalm with your idea of the restitution? The "kernel of the wheat" with the "overcoat" removed— the plan of the ages—resolves itself into the question of Motive Power for being good. This is the point on which I find that so-called ministers of the gospel take issue with you, so strenuously, and is their favorite and, may we not say, effective method of knocking all the results of your pains-taking labor into a "cocked hat." This is the subject of which I would have liked to see much more in your DAY DAWN, as millions of intelligent people are looking for the *right* thing in this connection. Mind, I

(*Continued on page 89.*)

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EDITOR'S APPOINTMENTS.

Mar. 16, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Mar. 22, & 23, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Mar. 30, Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Apr. 2, Chicago, Ill., Liberty Hall, 70 Adams St. Doors open at 7:30 p. m. Take special notice of change of meeting-place.

Apr. 6, Open for special arrangements.

Those in the several localities seeing this please tell others.—EDITOR.

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THE GREAT REVELATION, or God's Love, Purpose and Plan, is a book of 96 pages; paper cover, 10 cents.

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☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

☞ WE ARE AGENTS for all papers and magazines, and would be pleased to receive orders for what you want.—ED.

☞ Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

DID your subscription expire with December? If so, please renew now.

(*Continued from page 87.*)

do not say you have not gotten it; but I think it is possible to make the true way on this subject a little plainer to the masses, that they may not crucify themselves so thoughtlessly, by sinning within themselves, and suffering the penalty in their own bodies and minds while on mother earth.

I believe myself to be an earnest searcher after truth, and this letter is written in the spirit of love, by one who prays without ceasing that the "true light which lighteth every man that cometh into the world," may be shed abroad in his heart. I only want to be *sure* that we are on the right track—"the strait and narrow way;" and it would be joy for me to give up my life if by such means my fellow-men would receive of the truth more abundantly.

Have you any written opinion on "Christian Science," or a newer science, called "Spiritual Science," which *does* believe in the existence of matter?

Yours in faith, hope and love,

A. H. SWANK.

REPLY.—Your letter has just been received and read, and I think it deserves a reply— a better one, perhaps, than I shall be able to write at present. I appreciate your spirit—both American and Christian; but I presume you have learned ere now that it is easier, and takes less time, to ask questions than to answer them. I agree with you that DAY DAWN requires more than one reading. It is not adapted to superficial readers. Some say that the more they read it the more good it does them.

No; I cannot say that DAY DAWN "was mainly written to show the falsity of the fundamental doctrines of the Church of Rome," and its branches. The spirit in which it was written is affirmative, rather than negative. The object of the book is to show that the Bible contains a grand system of truth, and reveals a plan of salvation that meets all the necessities of mankind, and is worthy of the fundamental statement of the Bible—"God is Love." It was not written in the spirit of strife. I then believed, and still believe, that the presentation of truth is the most powerful means of destroying error. This was the ordinary method of Jesus. Many ministers in the various denominations have said that DAY DAWN has done them much good. The Rector of an Episcopal Church said "I wish that every Churchman would read DAY DAWN." And yet I am not surprised that you—an intelligent reader of the "Methodist persuasion,"—should say that the teaching of DAY DAWN "seems to knock the main prop out from under" various "Orthodox Isms." I have no desire, however, to knock any man's house down unless I can help him to get a better one.

No; in the light of the beginning of the twentieth century, I am *not* sorry that I gave what space I did to the mathematical plan of the Bible. That part of the plan has been greatly neglected; and being a part of God's "sure word of prophecy," it must be brought to the front, and, in its time, understood by those for whom it was intended. And it seems that those who have studied the "times" in the DAY DAWN, and observed the "signs" of our day, must see that these "signs" confirm the truth of our application of the "times." A minister of one of the leading denominations admitted to me that the facts of our day are the best evidence of the correctness of the mathematical position taken in DAY DAWN.

But I am surprised at your suggestion that the mathematical part of the plan was made so prominent that I have said "comparatively little about what seems to be uppermost in the minds of men today—eternal salvation or eternal destruction." Some say I have said far too much about the eternal salvation. I am glad to admit that one of the greatest motives in writing the book was to show that a better day is dawning upon the world, and that the mission of Christ includes the eternal salvation of all mankind. And my greatest reward has been that by this truth the book has been instrumental in bringing peace and joy to many hearts.

You ask whether it is necessary or best for us to study Prophecy and Types and Antitypes, seeing that *all* will be saved whether or no. In reply I would say that I am glad that no man's salvation (eternal life) depends on the study of these things, but is secured by the application of the atonement of Jesus Christ. I think these things belong mainly, if not wholly, to those who *are* saved—that is, to Christians. To them the apostle says they do well to give heed to the sure word of prophecy, as unto a light shining in a dark place, until the day dawn, and the day star arise in their hearts.—See 2. Pet. i. 16-21. The desire to study the word is a good evidence that the new life has begun. Digging for the truth is one of the exercises of the spiritual nature; and thus it obtains the "daily bread" by which it grows. The Spirit of God alone can begin the new life, but the truth as bread is the life-sustainer. The inspired word is designed for the perfection of the man of God.—2. Tim. iii. 16, 17. The Lord is developing His Church now—the royal priesthood—to reign with him in the

future work of blessing and saving the world.

I am pleased to learn that the reading of DAY DAWN has led you to "believe that it is a wonderfully true revelation of many so-called hidden mysteries in our Holy Bible." As you speak for your brothers who have not seen these things, (my brothers too), I would suggest the best remedy I know—that is, that they read the book also. If any desire to do so, and are not able to pay the full price, I am willing to help them.

I think the fact that so many regard "*finally* getting to heaven" as the all-important or most desirable thing, is a good evidence that they are yet so dead that they do not really want to go to God's kind of heaven, nor to have it come to them. Such heaven is the fruit of the Spirit, and only those who have the Spirit can have it, or even desire it. It consists in righteousness, peace and joy in the Holy Spirit. God alone can give life and the Spirit of truth and righteousness. I do not expect those who do not care for spiritual things to give "any special attention to DAY DAWN, or any other dawn," as you put it. Only those who have the Spirit of Christ can be overcomers. There is indeed a special reward for them. The victorious and exalted Jesus has promised that they shall sit with him in his throne and have power over the nations. Of course, all shall not be overcomers in this sense, or at this dawn of the new age; otherwise, there would be no nations to rule and bless afterward.

If any object to the plan of saving the Church first and the world afterward, as I believe it to be the Lord's revealed plan, I will let them settle that with him. I fully believe that his way is the best, and my effort has been to learn and teach that way to the best of my ability. And I have no quarrel with those who cannot see things as I do.

You ask me how I reconcile the latter part of the first psalm with my view of the restitution. As it appears to me it does not need any reconciling; it is in perfect harmony. No sinner or ungodly person can ever enter the kingdom of God, or the congregation of the righteous. The *way* of the ungodly must perish. See also Ps. vii. 9, where we have the inspired prayer that the *wickedness* of the wicked may come to an end. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." It is the mission of Christ to save *from* sin, not *in* sin.

Concerning the "motive power for being good," I stand on the apostle's statements, that the gospel—the good tidings—of Christ is the power of God unto salvation; and that the goodness of God leads to repentance.—Rom. i. 16 and ii. 4. And I am willing to endorse as motives whatever truths were used by the apostles of Christ—the "able ministers of the New Testament."—2. Cor. iii. 6. And if any minister of the gospel in these days takes issue with me on this, I am willing to abide by the decision of the Judge. I am confident that they cannot touch the results of my labor; but if they can, I am willing to wear the "cocked hat." (By the way, who is responsible—you or the ministers—for that comparison?)

So far as practical Christianity is concerned, we want all we can get of it. Of course, I could not put everything in the DAY DAWN, but even that part was not overlooked. I have also published other books (I will send you a price-list.) and for nearly twenty years have published THE WORLD'S HOPE, a semi-monthly magazine, which is open for articles on practical themes, showing that the religion of Jesus, or "godliness, is profitable unto all things, having the promise of the life that now is, and of that which is to come."—1. Tim. iv. 8.

I think I appreciate the spirit and purpose of your letter. I do not blame anyone for being cautious. In all my efforts I am encouraged by the assurance that in due time "the true light that lighteth every man that cometh into the world" *shall* shine into every heart.

I have not written much concerning "Christain Science,"—a little incidentally. I have Mrs. Eddy's "Science and Health," and other of her writings, but I cannot endorse her philosophy. It seems to me that she makes too much of herself, and not enough of the Lord Jesus. If my memery is not at fault, she claims to heal disease and save from sin—not "in the name of Jesus," as the apostles did, but—*in the same way* that Jesus did. I confess that it appears to me absurd to speak of healing disease and saving from sin, if disease and sin are not realities. Jesus evidently recognized both disease and sin, as he came to heal all manner of disease, to cast out devils, and to save his people from their sins. If sin and sickness are delusions of mortal mind (which, we are also told by the "Science," is not a reality) then salvation and healing must also be delusions of the same mortal mind. And for the same reason the "sufferings of Christ," of which the apostles speak, and in which his followers are to share, must also be a delusion, or a myth. I still believe that sin and disease are terrible realities, but that Christ is an all-competent Deliverer, who will work out that deliverance according to the Bible "Plan of the Ages."

If I understand Mrs. Eddy's language, she does not hold to the Headship—or the Second Adamhood—of the Lord Jesus, as taught in the New Testament.

While not wishing to bring a railing accusa-

tion against any, I think it is well to beware of all in these days who claim to be Great Ones —Messiahs, Elijahs, General Overseers, Fathers, Mothers, Infallible Guides, etc., etc. Jesus said there should come many in his name, false Christs and false teachers, showing great signs and wonders, so that, if it were possible, they would deceive the very elect. If there was *no* truth in their teaching, their claims would not deceive so many intelligent people. Jesus said, Beware. We must test all by the Word, and not by their claims.—Ed.

NOTES ON SUNDAY-SCHOOL LESSONS.

Temperance Lesson.—Ephesians v. 11-21.

(Lesson for March 23.)

GOLDEN TEXT.—Be not drunk with wine, wherein is excess.—Eph. v. 18.

INTRODUCTION.—Ephesus was situated on the west coast of Asia Minor, south of Smyrna, on the Ægean Sea. It was the capital of a Roman province, rich, luxurious, given to idolatry, with the immoralities of Rome. It had an amphitheater which would hold nearly twenty-five thousand people, and a magnificent temple to the Goddess Diana, which was one of the seven wonders of the world. The place is now utterly desolate, with the exception of a small Turkish village.

Paul visited Ephesus twice, the second time remaining over two years. His epistle to the Ephesians was probably written during the two years of his imprisonment in Rome. In it he twice speaks of himself as a prisoner.—iii. 1; iv. 1. His heart was naturally drawn toward those who had accepted the gospel under his preaching years before.—Acts xix. It is thought that this epistle was a circular letter to several churches in that region. Its plan is: (1) Salutation; (2) Doctrinal; (3) Practical; (4) Benediction. In the Bible the doctrinal is always the foundation for the practical. The apostles taught before they exhorted. This book has been called "A divine epistle, glowing with the flame of Christian love and the splendor of holy light, and flowing with fountains of living water." It appears to be deeper in its conception of spiritual truth than several of the other epistles. It shows being chained to a Roman soldier did not keep from Paul's mind the vision of heavenly life, light and hope. Our present lesson is one of the apostle's exhortations.

This lesson brings to view two great opposite principles of life—sometimes spoken of as two kingdoms—the kingdom of evil and the kingdom of God. On the side of evil, in the verses of our lesson, we find works of darkness, unspeakable sins, folly, drunkenness, excess, days of evil. On the Lord's side we find light, watchfulness, wisdom, praise, fear of God, filled with the Spirit, redeeming the time, unselfishness.

In the whole epistle the contrast is elaborate. On the evil side we find lying, stealing, malice, uncleanness, covetousness, filthiness, disobedience, anger, ignorance, greediness, lasciviousness, threatening, dead in trespasses and sin, foolish jesting, darkened understanding, deceitful lusts, grieving the Spirit, evil speaking, corrupt communications, respect of persons, wickedness in high places, alienation from God, fornication, vain words, lusts of the flesh. All these may be summed up as the works of the flesh.—Gal. v. 19-21.

On the Lord's side we find grace, faith, wisdom, goodness, peace, love, meekness, lowliness, prudence, righteousness, obedience, goodwill, thanksgiving, truth, faithfulness, knowledge of God, rooted and grounded in love, filled with the fulness of God, long-suffering, forbearing in love, unity of the Spirit, the bond of peace, speaking the truth in love, singleness of heart, strong in the Lord, tender-hearted, forgiving one another, good conversation, honoring others, walking in love, perfect in Christ. These may all be summed up as the fruits of the Spirit. Gal. v. 22, 23.

We are called on to follow the Lord, and walk in love, and do the things that are pure and good; and to avoid the things that are low and unworthy, assured that nothing that is vile has any place in the kingdom of Christ. It is safe to say that the Lord's requirements are most reasonable. He asks us to give up only what is a curse, and to take on nothing but what is a blessing.

EXPLANATIONS.—Ver. 11.—"Have no fellowship,"—take no part. "Unfruit-

ful works of darkness." — Sin courts darkness; evil has no permanent vitality. "Reprove them,"—by word and example.

Ver. 12.—In some cases, concerning the shameful things that are done in secret, the most available reproof is by a significant silence. Many of the things that were practiced by the ancient idolaters, even in their most sacred ceremonies, are best not named.

Ver. 13.—But still they might be reproved, on general principles. Then the light of the truth makes sin more apparent, and shows its vileness; and whatever shames sin is light.

Ver. 14.—This being a call to believers, it appears that they were in danger of conforming to the vile practices of their unconverted neighbors, who were "dead in sin." These believing Ephesians had been made alive from the dead (ii. 1) and the apostle was warning them not to sleep among the dead, or to act as if they were still dead in sin. If they would shake off the lethargy of sleep, and get out from among the dead ones, the Lord would shine more and more upon them. This idea seems to be confirmed in the following verses, in which they were exhorted not to act or walk like the unwise, but as the wise; not to be foolish, but to understand and do the will of the Lord.

Ver. 18.—"Be not drunk with wine," because it leads to excess. Wine was the leading intoxicant of that day. If that warning has force in reference to wine, it must be as forcible of any other intoxicant. The use of such drinks not only tends to increase the appetite for them, but it also tends to all manner of excess and evil conduct. It is said that a wise old sheik gave a young Arab prince a list of crimes, bidding him to choose the one that seemed least harmful. The young man turned in horror from murder, theft, and loss of virtue, and said he would choose intemperance. The wise old man said: "You have chosen the one that will bring you all the rest." Almost every crime is suggested and executed under the influence of liquor. Health, reputation and happiness are all in danger when a man yields to the demon of drink. The best guard against the temptation is to "Be filled with the Spirit" of the Lord.

Vs. 19-21. — Under the influence of that Spirit, which the Father is ready to give to them that ask him, exhortation, prayer, praise and thanksgiving are easy, and are a source of strength and joy; and the spirit of self-sacrifice for others' good will naturally follow.

Temperance, rightly understood, is a word of broad application. It implies self-control of every faculty and inclination of mind and body. It includes the proper use of needful things, as well as total abstinance from useless and injurious things. That against which nature rebels when first used, cannot be used without injury. The use of tobacco has at least three things against it: it is filthy; it is expensive: it has a bad effect on the nerves. The cost of it prevents many from being able to pay for what is needed for both mind and body. If Christians would devote their tobacco money to the missionary cause it would not need to go begging, and they would be better off every way. Speaking of the cigarette, so much used by young men, some one has given the following lesson in Arithmetic: (1) It adds to his nervous troubles; (2) It subtracts from his physical energy; (3) It multiplies his aches and pains; (4) It divides his mental powers: (5) It takes interest from his work; (6) It discounts his chances for success. It is surely right for Christians to count the cost of these bad habits, refrain from them, and put the amount into the Lord's treasury.

Review and Easter Lesson.—March 30.

[Read John xx. 1-18.]

GOLDEN TEXTS. — Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.—Acts ii. 36.

Jesus said unto her, I am the resurrection and the life.—John xi. 25.

REVIEW.—We have been studying the

progress of the gospel and the development of the Church from the death, resurrection and ascension of Jesus. In a sense it may be called the growth of the kingdom of God, though the primary object of the gospel dispensation was to take out the royal priesthood who shall reign with Christ when his kingdom is fully established. In a sense the new dispensation grew out of the old (as salvation is of the Jews—John iv. 22), the two lapping over each other from the baptism of Jesus till the destruction of Jerusalem—about forty years. The Acts and the Epistles cover that period.

The ascension, or glorification, of Jesus completed his personal victory, and resulted in the out-pouring of the Holy Spirit, "the Spirit of *the* truth," concerning "sin, righteousness, and judgment," the way from the condition of the world to God—the way that Jesus went, and in which we must follow him; but we can do this only by the help of the Spirit which his victory secured for us. Without this Spirit the disciples were not competent to preach the gospel of his victory, and therefore they were to tarry at Jerusalem until endued with the power from on high. They waited ten days, and the Spirit came at Pentecost. Their number was at once increased from 120 to over 3,000, and in a short time thousands more were added to the Church.

Probably many of the believers returned to their homes in the various provinces from which they had come to attend the Pentecostal feast, and carried with them something of the good tidings they had heard. But there was a strong church at Jerusalem. They had all things common—the idea of personal ownership being eclipsed by the full partnership of Christ and his people. The Church at first was good seed —"the children of the kingdom,"—and the first attempt of Satan to sow tares among the wheat was a failure, and resulted in the death of Ananias and Sapphira. But later, when men slept, he succeeded in sowing the tares among the wheat, to grow together till the harvest of the gospel age.—Matt. xiii. 35-43.

Though inspired by the Spirit, the early Christians had a very imperfect view of the purpose of God concerning the gospel of his Son. The disciples were all Jews, and had no thought of being anything else. Even the opposers of the gospel regarded them as a new Jewish sect. The Church at Jerusalem, in its peace, rest and joy, had not the missionary spirit. They thought the Lord cared only for the Jew; and only when they were scattered by persecution, was the gospel preached outside, and the Church extended. Thus the Lord made the wrath of man to praise him, and overruled it for the good of men.

As a result of the martyrdom of Stephen, Philip carried the gospel to the Samaritans, who in the Jewish estimate were, so to speak, about half way between the Jews and the Gentiles, and the Lord made them the stepping-stone, or the bridge, over which the gospel came to the Gentiles. It would not have been as easy for the disciples first to receive the Gentiles. We have not yet, in our lessons, come to the conversion of the Gentiles, but we have seen the movement that in due time reached them.

EASTER.— These lessons in the Acts might all be called Easter lessons, as every event shows that Jesus has risen from the dead, that he is alive now, and what he is doing. He is the power of all the good work done in the world. His people work for him, and he, being himself invisible, works through them.

Easter is annually observed by many Christians in commemoration of the resurrection of Christ. They are not commanded to do so, but the law of association makes it interesting—that

resurrection being the greatest proof of the divinity of Christ and his religion, and the key of hope for all mankind. God having sent his Son into the world to bear its sin, and to destroy it in his sacrifice, his resurrection was the result and proof of the completeness of the sacrifice and of the world's justification thereby.—Rom. iv. 24, 25; v. 10. It is proof of his power to save, that he is a living Mediator, and that all shall in due time be delivered from the power of death. While some may not need the commemoration, and may see no good in it, it may be to others a cause of spring-time joy and hope. Here, it is the time for the earliest flowers, and the singing of birds. The long winter has passed, and new life and beauty are being manifested everywhere. Why should not both old and young be full of joy and gladness? The winter of death has been broken, in the Lord, our Head, and the summer of immortality is secured and promised. He said: "I am he that liveth, and was dead; and behold, I am alive forevermore;" and, "Because I live, ye shall live also." The destruction of death is the assurance of life.

Perhaps never before did the extremes of joy and sorrow meet as in the hearts of Jesus' disciples on the occasion of his death and resurrection. He had told them all about it, but they did not understand his words, and on the very night of his betrayal, they were disputing among themselves who should have the first place in the earthly kingdom they were expecting him to establish. Such a downfall of hope as came to them by his death we cannot realize. They endured with amazement and despair the dreadful scenes of Calvary, and they were sad, hopeless hours that followed. As they had not looked for his death, so they were without hope of his rising. Even Mary did not understand his words of hope. When she came to the sepulcher in the early light of that greatest first day of the week, and saw the stone removed, she was heart-broken at the joyous fact of an empty tomb, and running to Peter and John, she exclaimed in grief: "They have taken away the Lord, and we know not where they have laid him." When the two disciples had come and seen the evidence of the empty tomb, and had gone to their own home, Mary still stood at the sepulcher weeping, and looking in, she saw two angels in white, who said to her: "Why weepest thou?" Why should she weep when even then the cause of all tears was abolished—in Him? But as yet she knew it not, and the angels gave her no comfort. Turning round, she saw Jesus himself, and knew him not. Even when he spoke to her, saying: "Why weepest thou?" she thought he was the gardener, and that probably he was responsible for the removal of the body. All this shows that she was not expecting his resurrection. But when Jesus spoke her name in the old familiar way, "Mary," then she knew him, and called him "Master," and stooped to cling to his feet. He told her not to touch him, or cling to him, but to hasten away and tell his disciples that he had risen. A woman, by her Lord's command, was the first to preach a completed gospel.

In many ways Jesus proved his resurrection. Can we enter into their joy? Can we realize the import of what occurred on that Sunday morning? Not Jesus alone, but (in him) all whom he represented—all for whom he died—arose: and He is "the Head of every man," and therefore "tasted death for every man."—1. Cor. xi. 3; Heb. ii. 9. When we can see (by faith in Christ) all mankind in that tomb, and realize that the stone is rolled away from it as if that were the only tomb, and see the whole race of men rising victorious over death, we shall then know the meaning of His resurrection. This is the glorious gospel of Christ.

Saul of Tarsus Converted.—Acts ix. 1-20.

(Lesson for April 6.)

GOLDEN TEXT.—Repent ye therefore, and be converted, that your sins may be blotted out.—Acts iii. 19.

INTRODUCTION.—The conversion of Saul followed closely the preaching of Philip. This was an important event, not only to himself, but in the history of the Church. The man who was honest and earnest on the wrong side, only needed the true light to bring him to the right side, and make him earnest and strong for Christ and humanity. Through this man as an instrument the Church became the Church for all nations and all ages. His conversion was the preparation for the era of foreign missions. He was to be the great apostle to the Gentiles—nations.

It was common for the Jews in foreign lands to have two names. Saul was his Hebrew name; and Paul (meaning little) was his Roman name, inherited with his Roman citizenship. He was born in Tarsus, the chief city of Cilicia, in Asia Minor. He was of pure Jewish descent, and of the sect called Pharisees. (Acts xxiii. 6; Phil. iii. 5.) He was a Roman citizen, which is regarded as evidence that his family was one of distinction, and at least moderate wealth. From some things in the Acts and the Epistles it appears that Paul was poor during his early missionary career, while later, he appears as a man of distinction and means. His family probably disowned him on account of his becoming a Christian, (Phil. iii. 8), while later he may have inherited from his father's estate, so that on his journey to Rome he had servants and was shown respect that would not likely have been given to a poor man. His education was liberal for his time. In his youth he lived in the atmosphere of a cultured, refined, scholarly university town; but he was early sent to Jerusalem, where he studied the Law under Gamaliel.—Acts xxii. 3; v. 34. He had a sister and nephew at Jerusalem (Acts xxiii. 16), and the names of six of his kinsmen are given in Romans xvi. 7, 11, 21. As customary among the rabbis, he had a trade—tent-making—and he was not ashamed of honest labor. He was probably a small man, and weak in bodily presence, but his letters were weighty.—2. Cor. x. 10. He was a man of great force of character and influence.

I. PAUL THE PERSECUTOR.—Vs. 1, 2. "*But* Saul," (R. V.) in contrast with Philip's work for Christ, was still a bitter persecutor. He breathed the very atmosphere of threatenings and slaughter against the disciples of Jesus. He regarded Him as an impostor, and His disciples as dangerous enemies of the true—the Jewish—religion. Loyalty to his Church caused his murderous opposition to these heretics; and it no doubt intensified his rage to see that the persecution only made the new sect grow the faster. His zeal caused him to press the battle to other cities—the persecution in Jerusalem having driven so many away. Desiring, like a good Churchman, to act under proper ecclesiastical authority, he applied to the high priest—the highest Jewish authority in such matters—for letters to the Jewish authorities of Damascus—a city 140 miles north of Jerusalem. The laxity of the Roman government at that time was giving the Jewish leaders almost full control. Paul's object was to find Christians, regardless of sex, and bring them bound to Jerusalem, to be tried by the Sanhedrim—the most rigorous Jewish court. But, after all, it appears evident that Paul's opposition was not to the real character of Jesus, but to a caricature of it presented by His prejudiced enemies. Afterward he said he did it ignorantly in unbelief.

II. PAUL IS ARRESTED. — Vs. 3-7. Paul and his company were nearing Damascus — the beautiful city—about noon (Acts xxvi. 6), when suddenly there appeared a light, "above the brightness of the (noonday) sun," and

the whole company fell to the ground. (Acts xxvi. 13, 14.) And a voice, which the others probably did not understand, said to him: "Why persecutest thou me?" He must have felt sure that this was *some* heavenly visitor—angels often being called Lord — and he answered: "Who art thou, Lord?" And he said: "I am Jesus, whom thou persecutest." This answer must have surprised him. He thought he had been prosecuting (according to law) the deluded followers of a vile and dead impostor; but here is the proof that he is alive, as his disciples had claimed, and therefore is the Messiah; and what was done to his disciples, he owns as done to him. (No wonder that Paul afterward taught the unity of all Christians with Christ and each other.) It was hard for Paul to "kick against the goads,"—to fight the realities. It hurt him, but not the truth. So it is with all who oppose the Lord's cause.

Saul was arrested by Light, a Voice, and the sight of the Lord himself.—1. Cor. xv. 8, as one prematurely born—a foregleam of the world of mankind being converted by sight. At first he was filled with astonishment and fear. If the risen Jesus were like himself, what might be his fate! But he now believes, and is ready to submit to Jesus. To believe and obey Jesus is the important matter for all. His prayer was a short one, and good for anybody: "Lord, what wilt thou have me to do?" It is perfectly safe to yield ourselves to the will of him who loves us like Jesus.

But it is worthy of attention that the Lord would not tell him directly what he should do. He would not set aside the use of means and agencies of his own appointment, and therefore sent him to a disciple in Damascus to learn what he should do. And Paul showed that he was converted by doing as he was directed. Being blind, he was led into Damascus by his companions.

III. THREE DAYS OF DARKNESS.—For three days he was thoroughly shut in to the new thoughts. It must have been a time of great mental struggle. It meant so much for him to leave all his old associations and become a follower of the despised Nazarene. He spent the time in fasting and prayer. Meanwhile the Lord is dealing with a faithful disciple—Ananias—preparing him to go to the inquirer and give him the needed instruction. "Behold, he prayeth," was the Lord's recommend of Paul to Ananias. And to Paul he gave a vision of Ananias coming to him to restore his sight.

IV. PAUL SEES AND OBEYS.—Ananias was afraid at first to go to Paul, because he had heard so many reports about him, and of his cruel purpose in coming to Damascus, but the Lord explained the matter to him. Then he did as he was told, laid his hands upon him, and restored his sight. The Lord had showed that Paul was a chosen vessel to carry the gospel to the nations, and that he must learn what great things *he* must suffer for His name's sake. Ananias explained to him that it was the same Jesus that appeared to him in the way that had sent him; and he was not only to receive his sight, but also to be filled with the Holy Spirit.

What an eye-opening that was—both natural and spiritual, the one being a type of the other. And he arose and was baptized. This shows that Ananias, like Philip, made baptism a part of his teaching. And there was no delay, but prompt obedience. People often miss much by evasion of duty. Paul had now the full assurance of his acceptance. He then took food and was strengthened, and remained a few days with the disciples at Damascus. And then he began to preach in the Jewish synagogues that Jesus is the Son of God.

Where he had intended to oppose, he now lays the foundation on which Jesus said he would build his Church. (Matt. xvi. 16-18.) The honest persecutor has now become a wise master-builder on the only sure Foundation. (1. Cor. iii. 10, 11.) Oh! the power of the grace of God, to save even the chief of sinners, though not seeking for salvation. Paul took no credit to himself, but said: "By the grace of God I am what I am."—1. Cor. xv. 10.

THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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CHRIST NOT OUR SUBSTITUTE.

(Continued.)

In the preceding article attention was called to the fact that in the Bible, Christ is never called our Substitute; that he is never spoken of as suffering or dying instead of man; that he is never said to have paid the sinner's debt; that he is never mentioned as having satisfied the demands of justice, or having appeased his Father's wrath; that he is never said to have purchased his Father's love, or to have reconciled him to us. On the other hand, we have seen that God loved the world, sent his Son to manifest his love, and to reconcile the world to himself. These simple facts, duly considered, should of themselves show that the spirit of the gospel is contrary to the doctrine of Substitution.

Christ the Way.

It is a sad mistake, and one that has a blighting effect on many minds, to think of God as distinct from Christ in love, purpose or work, and of the Son purchasing the Father's love and mercy for the world. I well remember an early impression made upon my own mind by such teaching. To me and others it represented God as at first hating poor sinners, and standing with the sword of justice in his hands, in terrible wrath ready to strike the sinners down, and cast them forever into a literal burning hell, and then changing, and becoming placable and merciful because of a price paid by his kind and loving Son. But how different it has appeared in the light of the truth that God's love was original and unchangeable, and that the Son was the "gift," the "sent," "the express image," the manifestation of his Father. It cannot be too strongly emphasized, in the light of the Scriptures, that the whole plan was of *God*. It was the Father who loved, and gave, and sent—and not to condemn the world of sinners, but to enlighten and save them. "God is light," and "God is love," and Christ is God's "Way" of coming to man, to show that light and love, that man by these may be brought to God. Yes, Christ is God's Way to man and man's Way to God.

It is "the grace (loving favor) of *God* that bringeth salvation to all men."—Titus ii. 11., R. V. It was by the loving favor of *God* that Jesus tasted death for every man.—Heb. ii. 9. Though Jesus arrested Paul, he said: "By the loving favor of *God* I am what I am." And "By loving favor are ye saved, through faith; and that not of yourselves; it is the gift of *God*." All these and other Scriptures represent God as the Source, and Christ as the Channel. What a perversion it is to represent Christ as kind and loving, and purchasing God's favor, or man's freedom from guilt, by paying to God, or justice, an equivalent for the wrong man has done.

The Divine Penalty.

THIS idea of Substitution is expressed in the following lines of quite a popular hymn:—

"Jesus died and paid it all,
All the debt I owe."

Then to limit the application of this payment of the debt, and the consequent freedom from the claims of the law, it is necessary to say as many do: "Christ died for you *if you will believe it.*" Just as though believing it would make it true! Or as though a debt that is paid could be legally collected because of unbelief! The truth can never be changed either by belief or unbelief. The best reason for believing anything is that it is true whether believed or not. If the death of Christ paid the sinners debt, that fact cannot be set aside, and all for whom he died are of necessity free from the claims of the law. Of one thing we may all be sure, and on account of it be glad, that no amount of unbelief can destroy God's love for mankind, as revealed (not purchased) by the life, death and resurrection of Christ.

It is commonly assumed that Christ suffered the penalty of the law of God "in our room and stead." Much depends on what the penalty of the law is. Concerning what the Lord said to Adam: "Thou shalt surely die," it is not uncommon for men to say that the penalty included "physical, spiritual, and eternal death," even though they hold that eternal death means eternal suffering in a hopeless hell. Do any such persons hold that Christ as the Substitute for men (many or few) died "a physical, spiritual and eternal death?" Probably not. But if not, what becomes of their theory of Substitution? If the penalty of God's law is (or includes) endless suffering, no one can intelligently claim that Christ suffered that penalty—his sufferings not being endless. There are those who claim that—on account of Christ's infinite nature and capacity for suffering—the death on the cross met the full demand of justice, because in a very short time he was able to suffer all that all mankind would have suffered had they all been consigned to endless woe. Of course, it is difficult for some of us to believe that infinite duration and endless woe could have been condensed into the short period of the Saviour's passion. Neither is it easy for us to see why—if Jesus met the claim of the law for all mankind, and suffered the full penalty for all their sins—the masses of the human race can still justly be consigned to endless suffering.

Some, seeing the inconsistency

and the terrible injustice of such a theory, claim that the penalty of the law is not eternal suffering, but endless death—annihilation—death without a later resurrection; and they try to make it appear that Jesus, *as a man*, died such a death. If this be true, and if God, or the law, or justice, accepted his death as a Substitute for all the race, why should any one believe that the masses, or even a few, of mankind must, or may, still be doomed to endless death? If Jesus has paid the sinner's debt, (with either view of the penalty), how can the sinner be justly made to pay it himself? If the penalty of the law has been fully satisfied, how can any human being be justly consigned to either endless woe or endless death? Does a just law require or allow the same debt to be paid twice? In the case of substitution, it is not believing that makes men free from the law, but the fact of substitution. When a debt is paid, neither belief nor unbelief can change the fact; the debtor is legally free before he has any right to believe it. Believing may change the man—may change his feelings or his attitude toward his benefactor—but it cannot change his relation to the satisfied law.

No doubt all of our readers are satisfied that Jesus did not suffer endless woe: but for the sake of some, it may be well to ask: Did Jesus suffer endless death?—that is, "as a man." We agree that "The wages of sin is death,"—not endless woe,—and that "Christ died for our sins, according to the Scriptures." But we know of no Scriptures that teach that he died as a Substitute; and it appears evident that he did not die an endless death, for we are told (and this is really the key of hope for mankind) that "He rose again the third day according to the Scriptures."—1. Cor. xv. 3, 4. The same idea is expressed in Romans iv. 24, 25, where we are told that righteousness "shall be imputed, if we 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."

For, not Instead of.

It is claimed by some that the word "for" in these and similar Scriptures, means "instead of," and that therefore they teach the doctrine of Substitution. But, of course, we all know that the word "for" does not always mean "instead of." And it is worthy of notice that in these passages, it is "for our *sins*," that he is said to have died. Now, if "for" here means "instead of," it will make good sense to read it "instead of," in place of "for" in the text. Let us try it in Romans iv. 25: "Who was delivered *instead of* our offences, and was raised again *instead of* our justification." Surely this does not read correctly. This would make Christ the Substitute for our sins, and let our sins go free: while the plan of God is to destroy sin. The word "for" often means "on account of." Let us try this in the text: "Who was delivered *on account of* our sins, and was raised again *on account of* our justification." This sounds like gospel. Jesus not only died, but rose again: and he rose because of the efficacy of his death to destroy our sins, and therefore to justify and reconcile us to God.—

Compare Rom. v. 10 and vi. 10. The destruction of sin, and therefore the justification, being secured by his death, there was no power to hold him in death; and therefore he rose free from the load which he had assumed, and to prove his victory. Seeing this, no wonder the apostle could say: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again."—Rom. viii. 34.

In view of these and similar Scriptures, how can any man say that Jesus, as a man, or as anything else, died an endless death? Rather it might be said that if He or anyone else could be held without hope in the dominion of death, it would prove that sin and death had not been conquered.

Raised a Man.

But, in defense of the theory of Substitution, it has been maintained by some that while Jesus was a man (and only a man) during his earth life, and died as a man, he was not raised a man, but a "divine Being." If this view be correct, then the sacrifice was merely human, and he who gave himself a ransom for all, or bought us with a price, was only human, and was not the "Lord" at all; and yet because we do not accept their theory of the atonement, they accuse us of "denying the *Lord* that bought us." How could he be the Lord, if he were a mere man?

But if it be true that "the man Christ Jesus" died as a Substitute for the race, and, as a man, remained eternally dead, in order that the race might be raised from death, we would naturally say that he who died was not raised at all; but if we admit, for the sake of the argument, that the entity and the name of the man who died could be and were transferred to the new-created "Divine Being," so that it could be *said* that He that died rose again, and could still be called "the same Jesus," surely we should not expect to have the inspired writers speak of the risen and glorified One as still being a man. One of the chief advocates of the theory of Substitution has affirmed, both publicly and privately, that Jesus cannot be a man since his resurrection, because he gave his humanity a ransom for the race, and he could not and would not take back the price. But the truth is that the New Testament writers *do* speak of the risen, and glorified, and coming One as a "Man" and "the Son of man," which truth ought to upset *that* theory of Substitution in the minds of all who hold it. In 1. Tim. ii. 5, the apostle speaks of the "one Mediator between God and men" as "the *man* Christ Jesus." In Acts xvii. 31, the same apostle shows that the future judgment of the world is to be accomplished by that *man* whom God hath raised from the dead. And both Matt. xxv. 31 and John v. 27—the words of our Lord himself — tell us that the future judgment is the work of "the Son of man."

The view that Jesus since his resurrection is no longer a man, seems to belittle many Scriptures. Instead of laying down his life and *not* taking it again, he himself says: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down,

and I have power to take it again." John x. 17, 18. It is evident that no mere man could truly use such language. Jesus was the name of that which was born of Mary: and it seems clear that wherever the name is used in speaking of the risen One, it shows that the man was raised. For examples of this kind see Matt. xxviii. 5, 9, 10, 16, 18; Mark xvi. 6; Luke xxiv. 15, 36; John xx. 14-30; xxi. 1-23; Acts i. 11; ii. 32, 36; iii. 13, 26; iv. 33; v. 30; vii. 55; ix. 5; xiii. 23, 33; xxii. 8; xxvi. 15; and there are many others. Rev. i. 18, like all that speak of his dying and being raised again, seems clear: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell (hades) and of death." Our Deliverer is not a dead, but the living Christ. And it is a blessed truth that the "Man" who is to judge the world is one who has had an experience in earthly life—one who has suffered in temptation, and can therefore succor the tempted (Heb. ii. 18)—one who can be touched with the feeling of our infirmities (iv. 15) and who can have compassion on the ignorant, and on them that are out of the way.—v. 2. Such an one is "the *Man* Christ Jesus,"—who was a Victor in himself, and therefore for the world of mankind.

Christ a Conqueror.

INSTEAD of its being by substitution that Christ secures the deliverance of the race from the death state, the Scriptures represent him as conquering the enemy, and coming forth as a Victor, "the firstfruit," the "Forerunner," "leading captivity captive," or "the multitude of captives."—Eph. iv. 8. In harmony with this it is written: "As in Adam all die, even so in Christ shall all be made alive—every man in his own order, Christ the firstfruit."—1. Cor. xv. 22, 23.

Christ the Lifegiver.

WHAT Paul says of the two Adams is a key truth. The first was the Head of the race for the first life, and the Second was the Head of the race for the second life. Only because Christ was the Head of the whole race could he rightly be called the "the second man—Adam." The whole race was involved in them both, but neither was a Substitute. The relation was vital, not artificial. The downward career of the race was first wrought out in Adam. In him they sinned and died.—Rom. v. 12, margin. By the offence of one (or by one offence) judgment came upon all to condemnation.—Ver. 18. And by virtue of the vital relation between Adam and the race, the process of sinning and dying has been going on in the race ever since it commenced. So the apostle tells us that by the righteousness of One the free gift came upon all unto justification of life.—Ver. 18. The upward career of the race was first wrought out in Christ—the Second Adam—and by virtue of his spiritual vitality, and relation to the race as Lifegiver, has been going on ever since it commenced, and will be practically carried out in the whole race in due time. This is not a mere inference, but is the plain statement of the apostle: "For as by one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous."

Ver. 19, R. V. Mankind could die in Adam because all (in essence) were in him as the first man—the animal man; and by the same law of representation and headship, all could be made alive in Christ, being (in essence) in him as the second man—the spiritual man. The dying power (so to speak) is by the first Adam; and the power of life is by the Second Adam—"the quickening Spirit."—1. Cor. xv. 45.

The victorious and exalted Jesus was and is the Fountain of spiritual life, and from him, as the result and evidence of his victory, there came forth at Pentecost "the Spirit of the truth," the only power by which anyone can follow him.—Rom. viii. 1–13. No one can regenerate himself, or give himself eternal life, even as no one can give himself the first life. As the first work after the creation of Adam was the development of his wife, which, after the marriage, was followed by the generation of the race; so the first dispensation or manifestation of the Spirit, after the exaltation of Christ, was for the development of the Church, to be the bride of Christ; and this will be followed, after the marriage, by the regeneration of the race. And Christ is the Saviour of both the Church and the world in every true sense of the word.

(*To be continued.*)

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A SOLITARY WAY.

There is a mystery in human hearts.
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands—
Not one to enter into *all* I feel;"
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what, or where our lot may be;
Each heart, mysterious, even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart he wishes to be first.
He therefore keeps the secret key himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul which comes to Him.
So, when we feel this loneliness, it is
The voice of Jesus, saying, "Come to me:"
And every time we are "not understood,"
It is a call to us to come again,
For Christ alone can satisfy the soul;
And those who walk with him, from day to day,
Can never have a "solitary way."

And when, beneath some heavy cross, you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it well;
In all points tempted He can feel with you.
You cannot come too often or too near.
The Son of God is infinite in grace;
His presence satisfies the longing soul,
And those who walk with Him, from day to day,
Can never have a "solitary way."—*Selected.*

☞THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

THE GOOD NEWS.

THE above is the name of one of our exchanges. It is published monthly by Fred Deem, at Columbus, Kansas. It is one of the papers that endorses the doctrine of the final salvation of all mankind. With the March number he begins his second year. He is an advocate of "Divine Healing," (seeming to make it a speciality) and strikes hard, and is not afraid even to "poke fun," at the present drift of science and medicine. I do not endorse all he says, but I am willing that intelligent people should read and think for themselves. I quote the following from one of his editorials:

"As one learns more about God's good promises, and his great plan for the redemption of the world, the doctrine of endless punishment, and also the doctrine of annihilation, become more and more abhorrent to him. And the more familiar one becomes with the Bible, the more clearly does he see that this book teaches that God will make such a complete success of his work of creation and redemption that ultimately all mankind, without the loss of one, will be made perfect."

From some things I have seen in the paper, I infer that Bro. Deem's ideal of perfection is earthly, to be brought about largely by physical healing. If this is a mistake on my part, I will gladly correct it.—EDITOR.

PREMATURE PRESENTATION OF TRUTH.

SOME people present the truth that comes to their minds before it has ripened. It is just like taking a green apple and feeding it to the people; it does not produce a good flavor in the mouth nor pleasant feelings in the stomach, and then we wonder why it disagreed with them. Wasn't the apple a divine product? Yes, but it was plucked a little too soon. If it had been allowed to remain on the tree for a few days longer, it would have become an article of food both palatable and nutritious, but plucked in its green stage and fed to the people, it served but to arouse prejudice and produce pain. So with many a grand truth; had it been allowed to ripen in the mind a little longer, there to receive the influence of the ripening sunlight from the Sun of Righteousness and to be watered by prayer and supplication, it would have developed the spiritual fruit of truth which by-and-by would have been recognized as heaven-sent and soul-nourishing.—*Selected.*

NOTES ON SUNDAY-SCHOOL LESSONS.

Peter, Æneas and Dorcas.—Acts ix. 32-43.

(Lesson for April 13.)

GOLDEN TEXT.—Jesus Christ maketh thee whole.—Acts ix. 34.

INTRODUCTION.—In verse 31 we learn that the churches of Judea, Galilee and Samaria had rest from persecution, were comforted, and built up both in character and numbers. The conversion of Paul probably had something to do with the cessation of the persecution; there were very few such bitter opposers of the Church as he. But perhaps the chief cause of the change was the trouble the Jews were having with the Roman rulers. Being persecuted themselves, they had no time to persecute the disciples of Christ. The Roman emperors claimed divine honors, and statues and altars were erected to them. This man-worship the Jews did not tolerate, and when the Syrians erected, in upper Galilee, an altar to the Emperor Caligula, the Jews tore it down. This affront enraged the Emperor, and, in revenge, he ordered Petronius, the Governor, to erect his statue in the very temple in Jerusalem. This command aroused the Jews into the spirit of religious war; and the rulers declared that such an outrage could be carried out only over the dead bodies of the citizens. They finally succeeded, through Petronius, in having the edict modified so as to leave the temple untouched, but many altars were raised to the Emperor outside of its gates; and it was reported that many of the synagogues of Alexandria had become temples to Cesar. This trouble lasted for about two years, until finally Caligula was murdered. During this period of rest the followers of Jesus had an opportunity to work out in their lives the real meaning of the new religion; and its power was manifested in their increase.

I. HEALING THE SICK.—Vs. 32-35. Peter was making a tour among those

(*Continued on page 105.*)

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EDITOR'S APPOINTMENTS.

Apr. 6, Open for special arrangements.

Apr. 13, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Apr. 19, & 20, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Apr. 27, Buchanan, Mich., 10:30 a. m. and 3:00 p. m.

Apr. 29, Chicago, Ill., Masonic Temple, Room 209. Doors open at 7:30 p. m. Take special notice of change of meeting-place.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 103.*)

who had been converted to Christ by those who had been scattered by the persecution. In this trip he came to the saints at Lydda—a city in northwest Judea, about twenty-five miles from Jerusalem. All the disciples of Christ were called saints,—not that they were perfect, but, because they were sanctified—that is, set apart to holy, or good, uses.

Peter found Æneas. He had been paralyzed, and confined to his bed eight years. There is nothing to show that he had faith to be healed, or that he was even a disciple before this; and yet he was immediately healed. This was an expression of the apostle's faith, and a revelation of the truth that Christ was alive. Peter made no claim for himself, but simply said: "Æneas, Jesus Christ healeth thee." The apparent purpose of this miracle was, not to reward faith, but, to produce it in Æneas and others, that they might receive the spiritual healing—salvation from sin—of which bodily healing is a shadow. The result was that all who saw the healed man, "turned to the Lord,"—accepted him as the Messiah.

II. HELPING THE POOR.—Ver. 36. Joppa (the modern Jaffa) is a seaport town on the Mediterranean, ten miles northwest of Lydda, and thirty miles northwest of Jerusalem, with which it is now connected by railway. It was from this port that Jonah sailed for Spain. It was a seaport in Solomon's day; and was a flourishing city in the apostles' day. In this city lived Tabitha. She was a disciple. She is called both Tabitha and Dorcas. The former in Syriac, the language of the common people, means splendor or beauty. The latter was its equivalent in Greek, which was the language of the educated and the officials. It means *Gazelle*, which in the East was a favorite type of timidity, beauty and grace. This woman's name was in harmony with her character. She was beautiful on account of her good works and her kindness to the poor and needy. Her sympathies were not all expressed in words. Such good works are characteristics of Christianity. James says that helping the widows and the orphans is "pure and undefiled religion."—Jas. i. 27. Jesus spoke of good works as the "light" which being seen was to lead others to glorify our Father in heaven.—Matt. v. 16. Dorcas was a fair type of what the Church of Christ in the world should be.

III. RAISING THE DEAD.—Vs. 37–42. Dorcas took "sick, and died." The Lord does not prevent even the best Christians being sick; and in this record of the early Church no one seems to be blamed for being sick. Dorcas may have been a martyr to her over-exertions for the poor. They laid her in an upper chamber, instead of burying immediately, as was the custom. Hearing that Peter was at Lydda, the disciples sent for him to come to Joppa without delay. They may have felt the need of sympathy in this great affliction. They may not have known what to expect. They knew that the Lord had been doing wonders through Peter, and they may have at least hoped to see some special manifestation of the divine power.

Peter did not hesitate to go with the messengers; and when he arrived, he was brought into the chamber where the dead one lay. There were the widows whom Dorcas had blessed. Their grief was manifest in their tears. And they showed him the garments she had made for them. It was a touching scene. They probably felt that they could not do without such a kind and helpful friend. But Peter put them all out, and then knelt down and prayed. He seems to have expected the result that came, as after prayer he turned to the body and said, "Tabitha, arise." And she opened her eyes, and Peter gave her his hand and raised her up. He then called

the saints and the widows (which implies that the widows were not yet believers in Christ) and presented her alive.

We can scarcely realize the wonder and the joy of that occasion. What a proof of the power of the Lord over what men call Nature! When the wonderful fact became known, many believed in the Lord. The chief object of the miracle seems to have been to call attention to the living Christ and his message to the people. The physical restorations typified, and were followed by, spiritual results. Peter found much work in that place, for he abode many days in Joppa with Simon, a tanner.

Peter and Cornelius.—Acts x. 34-43.

(Lesson for April 20.)

GOLDEN TEXT.—God is no respecter of persons.—Acts x. 34.

INTRODUCTION.—It is well to read the whole story, from x. 1 to xi. 18. We have seen that at first the gospel was preached neither to the Samaritans nor the Gentiles, but to the Jews only. After the scattering from Jerusalem on account of the great persecution, the goodnews was carried to the Samaritans, which was like a step half way to the Gentiles. The Lord was gradually preparing the apostles and others for the removal of all national distinctions under the gospel. (Gal. iii. 28; vi. 15.) Our present lesson shows the reception of the Gentiles to the full privileges of the gospel.

Cornelius was a Roman soldier—a Centurion, that is, as we would say, a captain of one hundred men. His company was called the "Italian band,"—probably volunteers from Italy. This band were the guards of Cesarea, the Roman capital, and one of the seaports, of Judea, named in honor of Cesar Augustus. Cornelius belonged to an ancient and distinguished Italian family, of which the famous Roman generals were members. He was a man of great influence. Nothing is known of his early life, only that he must have been brought up in the darkness of heathenism. Evidently in his position he had learned something of the Jewish religion, of their one true God, and their code of morals, though he had not become a Jewish proselyte. He was a man of noble qualities. He was a devout worshiper of God according to his light, and he let his light shine on his household and friends. He was upright in his dealing with men; he was of good report among the Jews; and he was a true friend of the poor. God honored these good qualities and; let it be noted, made them the reason for his election to gospel opportunities. When he was praying, the Lord's angel came to him and said: "Thy prayers and thine alms are come up for a memorial before God. And now send * * for Peter, * * he will tell thee what thou oughtest to do." This is a case where God heard and answered the prayers of a man who was neither a Jew nor a Christian. The fact that he made good use of the light he had was a good reason for giving him more light.

In our last lesson we left Peter in Joppa, at the house of Simon, a tanner. To Joppa, Cornelius sent two of his trusted household servants, and a devout soldier for an escort. The distance was over thirty miles. The next day, as the messengers were nearing Joppa, the Lord was preparing Peter for his part in the new work. Jesus had given Peter the keys of the kingdom—the power to open—(Matt. xvi. 19), and at Pentecost he had preached the opening sermon to the Jews; and now he was to open the door of faith to the Gentiles. But though at Pentecost he had declared that the promise of the Spirit was "to all that are afar off," (that is, the Gentiles—Eph. ii. 12-18), evidently he had not understood the fullness of the gospel himself. Therefore when he was on the housetop in prayer, the Lord gave him the vision of the *cleansed beasts*, (representing the Gentiles cleansed in the atoning sacrifice of Christ—Eph. ii. 11-17), to make him willing to go with the messengers of Cornelius and preach the gospel to the Gentiles. In the vision, when the sheet appeared, the Voice from heaven said: "Rise, Peter; kill, and eat;" but his education under the law made him rebel and say: "Not so, Lord; for I have never eaten anything that is common or unclean." To this the Voice replied: "What God *hath cleansed*, that call not thou common." That Peter understood this cleansing as referring to the Gentiles is shown by what he afterward said to Cornelius: "God hath shewed me that I should not call any *man* common or unclean." This truth Peter had not learned till this vision came; and

many even among Christians, have it yet to learn.

When Peter came to the home of Cornelius, the latter, influenced by the old spirit of idol, or hero, worship, fell at Peter's feet and worshiped him; but the Christian idea of equality was shown when Peter took Cornelius by the hand and raised him, saying: "Stand up; I myself also am a man." It was natural that Cornelius had called together his kinsmen and friends to share the new light he was expecting. Peter, after telling Cornelius that he had come to his home contrary to the law, and this because God had shown him not to regard any man as common or unclean, asked why he had been sent for. In reply, Cornelius rehearsed the facts before mentioned: he had been fasting and praying; the angel came to him, spoke the words of commendation, told him to send for Peter, and he had obeyed; and now they were all gathered ready to hear what God had given Peter to say. Our lesson text today is the apostle's reply.

I. PETER'S ADDRESS.—Vs. 34-43. The apostle's first word was to express the great truth that had just clearly dawned upon himself—that "God is no respecter of persons," but that he honors good character and right doing in people of every nation. The condition of Cornelius before this time made him good ground for the gospel seed about to be sown. Peter then refers to the gospel work to the children of Israel, which began after the ministry of John the Baptist,—including the Spirit-anointing, the preaching, and the kindly deeds, and the healing work of the Lord Jesus. Of all this he said Cornelius had heard, and the apostles were the witnesses. He then stated that the Jews had caused the death of the Just One, but that God had raised him the third day, and shewed him openly, not to all the people, but to the chosen witnesses, who ate and drank with him after he rose from the dead. He then referred to the new—world-wide—commission, which Peter himself now saw in a new light. It was not, as he had at first supposed, for the Jews only, but they were to testify that Jesus, the crucified but now living and highly exalted One, was ordained of God to be the Judge of *all*—both the living and the dead. (We elsewhere learn that this judgment shall be unto victory.) On the ground of the atoning work of Christ (explained by Paul in Eph. ii. 11-17), Peter did not *offer* salvation on condition of obedience, but proclaimed remission of sins as a *fact*, to be received by faith. It is not the province of faith to make anything true, but to receive and apply what was true before. The only good reason for believing anything is that it is true before it is believed. A prisoner's pardon must be a fact—signed by the proper authority—before he can receive it.

II. THE RESULTS.—Vs. 44-48. In confirmation of the apostle's words, and as evidence that the Lord had accepted these Gentiles, the Holy Spirit came at once on all who were hearing these words—the glorious gospel of peace and of judgment unto victory. The gospel truth believed is God's power to produce a practical salvation.—Rom. i. 16. By this gift of the Spirit and its special effect—the speaking with tongues—the Lord showed the Jews present that the Gentiles were now in the gospel plan, on an equal footing with themselves. Peter knew that no man could reasonably object to the baptism of these Gentiles, who had received the Holy Spirit as well as the Jews; and he commanded them to be baptized in the name of the Lord Jesus.

Three things are worthy of note in this case as compared with the conversion of the Jews on the day of Pentecost: (1) Peter did not tell the Gentiles to repent and be baptized for the remission of sins, but proclaimed remission as a fact to be received by faith; (2) the Holy Spirit did not come on the Gentiles as a result of their obedience as promised to the Jews on Pentecost (Acts ii. 38), but it preceded baptism; and yet (3) the apostle commanded them to be baptized.

Though Cornelius was a good man before he knew the gospel, yet the change produced by his new faith must have been very great. He now had a new revelation of God's love and purpose, a new life, a new love, a new motive, a new hope and a new power. He was now in conscious fellowship with the Saviour of the world. He was good ground before; now the gospel seed was planted, and he had begun to grow up into Christ Jesus and the immortal life and glory.

In the history of the expansion of the Church from Pentecost, so that it included not only the Jews, but also the Samaritans and the Gentiles, we have an explanation of the words of Jesus when he said: "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."—John x. 16.

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A CHINAMAN'S SERMON.

THE Chinese character is full of intellectual surprises. A convert to Christianity was called upon to give an illustration of the sacred Scripture: "Blessed are the pure in heart; for they shall see God."

"You say that it is hard to worship a God who cannot be seen," said he, "and that you have no inward evidence of his actuality. A mirror from which all the quicksilver had dropped away might as well complain that it could find no trace of the objects placed before it. Clean thoughts, clean affections, clean desires, have the same function in human nature as the quicksilver on the back of the mirror. When the heart is filled once more with holy thoughts, the perfect image of God will again be seen there."

—*Youth's Companion.*

On the 20th of November last, a large Zionistic mass-meeting took place in London, which was distinguished by the fact that it was called by a Christian, and the chief speakers were Christians who called on Christians with warm words to help the Jews to get back to their fatherland, Palestine.—*Selected.*

☞ Quite a number of our subscribers, whose subscriptions expired in December, have not yet renewed.

BIBLE SEARCHINGS.

BY the grace of God, I will give free for one year, a small illustrated monthly, "*Our Orphan Children in India*," to the three persons, old or young, who will send me, on or before May 3, 1902, the chapter and verse of the most of the following texts. Condition: The text is to be searched for, found and filled in by the sender alone, without any help. No concordance, text book or any help to be used, only the Bible. Be not discouraged if some you cannot find. Send what you can. Say how many of those verses you know. An extra prize for the youngest child, (give your age;) who sends any; and for the smallest number above ten.—HENRY VEYSEY, 704 Hamilton St., Toledo, Ohio.

APRIL	GOD'S GLAD TIDINGS.	JOHN 3:
1.	I bring you good tidings of great joy.	Luke.
2.	I have found a Ransom.	Job.
3.	The Father sent the Son to be *Saviour* world.	1. John.
4.	I have laid help upon one that is mighty.	Psa.
5.	He shall save his people from their sins.	Matt.
	CHRIST'S FINISHED WORK.	1. PETER 1:
6.	It is finished.	John.
7.	I have finished the work *Thou gavest me.	John.
8.	Who loved me and gave Himself for me.	Gal.
9.	Entered in once into the holy place.	Heb.
10.	Having obtained eternal redemption.	Heb.
11.	To put away sin by the sacrifice of Himself.	Heb.
12.	He bare the sin of many.	Isa.
	THE SPIRIT'S MIGHTY POWER.	1. THESS. 1:
13.	The Spirit giveth life.	2. Cor.
14.	He will reprove the world of sin.	John.
15.	It is the Spirit that quickeneth.	John.
16.	In demonstration of the Spirit and of power.	1. Cor.
17.	The Spirit of God hath made me.	Job.
18.	Strengthened with might by His Spirit.	Eph.
19.	Grieve not the Holy Spirit of God.	Eph.
	THE WORD'S SURE TESTIMONY.	ACTS 2: 25-28.
20.	The Word of the Lord endureth for ever.	1. Pet.
21.	The entrance of thy Words giveth light.	Psa.
22.	The law of the Lord is perfect.	Psa.
23.	Every Word of God is pure.	Prov.
24.	The Word of our God shall stand.	Isa.
25.	The Word of God, which liveth and abideth.	1. Pet.
26.	The Word of God is quick and powerful.	Heb.
	EVERLASTING LOVE.	ROM. 5: 8.
27.	I have loved thee with an everlasting love.	Jer.
28.	He loved them unto the end.	John.
29.	I am the Lord, I change not.	Mal.
30.	God commendeth His love toward us.	Rom.

Bro. Veysey has planned for us quite an extensive Bible reading for the month of April, as, without a Concordance or any other help, it will require considerable reading in the various books of the Bible to find the chapter and verse of every quotation. I hope the effort may result in good by forming a habit of Bible reading, or, better yet, Bible *study*,—though this effort will not require much study.

It will be seen that our brother has selected just thirty quotations, one for each day in April, and it may do more good if the search be made for but one each day. Two columns of the figures can be made on a page of ordinary note paper, and as the passages are found, the chapter and verse placed opposite their number. I hope Bro. Veysey will have to give all his premiums.—EDITOR.

EXTRACTS FROM A LETTER.

Converted to the Blessed Hope.

DEAR BROTHER PATON:—You will be pleased to know that seeds of "Present Truth," from your book, MOSES AND CHRIST, given me by Sister Miller, of Battle Creek, are bearing fruit in S. W. Missouri. After several years of study and reflection, I find myself converted to the blessed hope. The light grows brighter every day. At some future time I hope to see you. I need your personal instruction. I would like to be with you through a course of lectures. I expect to fit myself for the Master's work. I think I can assist in selling your literature. I hope to devote my life to the good work. Yours in the blessed hope, D. G. DOWNS.

Good Wish for Everybody.

DEAR BROTHER PATON:—As you will see, I am back in Michigan again. I hope you will excuse me for my neglect in not sending the pay for the HOPE sooner. Please send it here to Detroit now, instead of to Kansas. I enjoy the West very much, but it seems that Michigan is my home, and I will probably end my days here. My health is not very good, and my eyesight is getting so poor that I cannot read common print any more; but my children and grand-children read to me. Writing, as you see, I have to do by guess.

I suppose that you have occasion to come to Detroit sometimes, and if you can spare a little time to come and see us, we will gladly welcome you. Not a day passes when I do not think of you, and the blessed hope which is ours. Oh! how I wish that every one could enjoy it. May the Lord prosper us all in spiritual growth is my prayer; and that you, and all that serve the Lord, in the truth, may be able to further this work. Your brother in the blessed hope, J. KLUSS.

What of the Children?

INCLOSED find one dollar for your paper. My sister, Mrs. H., is leaving the city, and will get the paper only as I send it to her. She has met with a very sad loss. Her only son, six years old, died very suddenly a short time ago, and she is almost distracted; but God is able to keep her and give her strength to bear it. She needs your prayers. Have you written anything about the state of the children at death and in the age to come? Is there anything revealed about it? We are greatly perplexed at present, and cannot get any rest. Of course, we know that it is all of God, and in his own good time he will show us what is good for us to know. M. N.

WINNEPEG, CANADA.

REMARKS.—I regret that this letter has been overlooked for so long, coming as it did at a time of trouble in our home; but even the delay may be overruled for somebody's good.

Evidently no one can fully sympathize with the mother in the loss of her little son except the mother who has been through a similar experience. It is a blessing indeed to know that God is able to keep and strengthen, and that whatever the truth may be on the subject, His way is the best; and that in due time, He will show us what is best for us to know.

From some things in the letter, I judge that these sisters have been among that class of "age-to-come" believers who have no hope for children in the future; and there is certainly nothing very comforting for the bereaved mothers in that view. While we may admit that there is comparatively little said in the Bible on the subject of infant salvation, yet to anyone who clearly sees the breadth and fullness of redemption through Christ, there is no room for the dark cloud of hopelessness. While we do not consider it the greatest blessing to die in infancy, and cannot find any reason for thinking that those who die without experience will

have the highest place in the kingdom of Christ, yet we are by no means left without hope for the children.

The New Testament idea of universal redemption certainly includes the children. They are of the *all* who die in Adam, and who shall be made alive in Christ.—1. Cor. xv. 21-28. Death could never be destroyed—swallowed up in victory—and God be all in all, if half of the race were left in the state of death. The little ones are included in the condemnation to death, and therefore in the justification to life.—Rom. v. 14-19. If the children as a class had been in a hopeless condition, I cannot believe that Jesus would have said; "Of such is the kingdom of heaven;" and, "Their angels do always behold the face of my Father."

We have better reason than had the Shunammite woman for saying of the dead one: "It is well with the child," (2. Kings iv. 26); or than David had for saying concerning his dead son: "I shall go to him, but he shall not return to me."—2. Sam. xii. 23. We must not interpret the broad statements of the gospel by the limited light of the olden times, but let the facts of the olden time be illumined by the gospel light.

There is special comfort for weeping mothers in Jer. xxxi. 15-17. To those who refused to be comforted concerning the loss of their little ones, the Lord says: "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded; and they shall come again from the land of the enemy." It does not weaken this promise of the restoration of the children that the prophecy had a primary reference to the restoration of the nation of Israel from Babylon, for even that restoration was one of the Lord's ways of showing the coming restitution of all things, which was spoken of by the mouth of all his prophets since the world began. —Acts iii. 21. Matthew applies the first part of this prophecy to the death of the children (Matt. ii. 16-18), and if this is correct, the prophecy of recovery must be equally applicable.

I am glad Jesus said: "Blessed are they that mourn, for they shall be comforted."—Matt. v. 4. I am glad both for its certainty and its universality. Compare this with Isa. lxi. 2, where it is shown that part of the mission of the Christ is "to comfort *all* that mourn." To us this clearly implies that there is hope for all. How could Christ ever see of the travail of his soul and be satisfied, if half of the race were never redeemed? If he did not die for infants, then he did not die for anyone, for all are infants before they are grown. "He gave himself a ransom for *all*, to be testified in due time." It is our privilege to help give the testimony, and impart all the comfort it secures.—EDITOR.

Ghost or Spirit.

DEAR BROTHER PATON:—May I take the liberty to ask you whether in your study of the Sacred Word you have found it proper to use the term "Holy Ghost" instead of "Holy Spirit?" Rev. William A. Barnes years ago explained to me that the word "Ghost" was not proper, and that it need not and should not be used. I also have the "Emphatic Diaglott," and I see that it does not contain the word "Ghost." I called the attention of my pastor to this matter, (He is a man whom I greatly respect as a teacher.) and he seems to think the word "Ghost" is proper in places, or could be abandoned altogether; but he continues to use the term, and to have the morning service opened by singing the doxology, ending with "Holy Ghost." I feel that in this use of the uncanny word, especially at the beginning of the service, the zealous teacher succeeds in grieving the Holy Spirit Teacher away. I have been wanting to write you about this word for the last two years. I made the assertion, at a Y. M. C. A. meeting, that we should all be ashamed in a very few years, that we ever used the word. But I appear to stand alone in this community in de-

fense of the proper term, Spirit. Will you kindly reply to this? S. M. J.

CONNELLSVILLE, PA.

REPLY.—I think the Greek word *pneuma* is always properly expressed in the English language by the word Spirit. The word Ghost is an old English word meaning the same thing. I have seen somewhere the suggestion that the word guest is from the same root, and if this be so, it is the best reason I can see for the continued use of the word Ghost, as the Holy Spirit, the Comforter, is said to dwell in the Lord's people. Personally, I never use the word Ghost in reading the Word, because Spirit is the more modern, and perfectly proper word. But I would not advise any one to make a hobby of such a matter, and seem to be making more of a word, than of the reality. I think the Lord had rather we would *have* the Spirit, even with the old-fashioned name, than to have us *lose* the Spirit in contending for the modern name. I do not say the brother has done this, but I speak of the danger on general principles. I cannot think the Holy Spirit is likely to be grieved away merely because some of his children like to cling to the old-fashioned name. And yet I am agreeing that Spirit is the better word to use in our day, seeing that language has changed, and the word Ghost is about obsolete. I confess I have sometimes wondered why the word *pneuma* should not always be translated the same way. It occurs twice in Acts ii. 4, and is rendered in the common version, once Ghost and once Spirit. The Revised Version and the Emphatic Diaglott render it Spirit in both cases. And I presume it would offend the ears of even those who cling to the use of the word Ghost, if this passage were to be made to read thus: "And they were all filled with the Holy Ghost, and they began to speak with other tongues, as the Ghost gave them utterance." I like the word Spirit much better in all cases; but the main thing, after all, is to *have* the Spirit as an indwelling Guest and Comforter.—See John xiv. 15-17; Rom. viii. 9-16.—EDITOR.

A MEDITATION.

"O how I love thy law! it is my meditation all the day." By how many human hearts has this feeling been re-echoed! To how many in every age has the Divine Word been made "a lamp unto the feet," and a "light unto the path,"—a practical counsellor in every circumstance of life, and under every emergency!

And what wondrous things has the spiritual eye discerned in this marvelous transcript of the Divine mind! How the Psalmist revels in its hidden treasures! It is the polar star of his life. It fills him with holy fear. It is more precious to him than gold or silver. It is his peculiar portion and heritage. It makes him wiser than the ancients, and happier than the prosperous.

Yet to not a few it is but a burdensome yoke—a chain from which they would, if it were possible, gladly get free. What, let me ask myself, has it been to me? Have I found the Law of God precious above all things, at once a law of love and a law of liberty? Yes, Lord! I trust I can say, though with faltering lips, I *have* found it so. Thy service is perfect freedom. Thy yoke is light and pleasant to be borne.

There is a freedom that is worse than bondage. It is freedom to be enslaved by self. There is a constraint that sweetens liberty. It is the bond of love and truth. That bond, O my Saviour, is thine. It is the blest exchange for that heritage of woe, which he enters upon, who, without stint, is allowed the melancholy privilege of being lord of himself.

Few men can endure to be delivered from daily tasks which imperiously demand to be performed at an appointed hour. *That* liberty, even when it comes

in age, is often most painful. He who has only to do what he likes is commonly oppressed and wearied by the permission. How much more, then, should he be pitied, who has got rid of the claims of duty, who disregards the obligation to love and serve God, whose restless and riotous will is a law unto itself!

Among the many blessings for which I have to thank my Heavenly Father none calls for more gratitude than this —that He has so often thwarted and restrained me when I would have blindly rushed on to ruin; that He has again and again hedged in my way when I was impatient of all hindrance; that He has taught me—slow learner as I am—to welcome loss and disappointment, opposition and rebuke, from His loving hand.

It is through this discipline alone that I have been enabled to say truthfully—though with stammering tongue —"Thy commandments are my delight. Thy statutes have been my song in the house of my pilgrimage."—*Selected by H. S. B.*

A PERSONAL APPEAL.

To the Brethren of the Larger Hope: I address you because I feel that the time has come when a more concentrated effort should be made for the spreading of the doctrines for which THE WORLD'S HOPE stands. While our Brother Paton undoubtedly has accomplished a great deal in softening the teachings of a great many ministers who believe in an endless torment of the wicked, we who have had the privilege of hearing him preach, or of reading his paper, and have been enabled by the help of God's Holy Spirit to see and apprehend the marvelous riches of God's favor which we have through our Lord Jesus Christ, and not us only, but all mankind, ought in this, the Harvest of the Gospel Age, to feel constrained by the love we have for our Saviour, for the rest of the saints, and for the world which lieth in wickedness, to do what is in our power to bring the glorious full Gospel knowledge to *all*.

I therefore propose that all of the Larger Hope family who want to share in this work send a postal card to Brother Paton saying that he wants his name placed on the Larger Hope roll of daily supplication to God: First, that the doctrines of the Larger Hope may become speedily known and recognized as God's Gospel Truth to all mankind; second, that Brother Paton may have an open door to send THE WORLD'S HOPE, and other literature, to ministers everywhere; third, that the Lord will send the necessary funds to do this; and fourth, that he will also by his Holy Spirit give us the liberty and teach us what our individual financial privilege and duty in this matter may be, remembering this, that "The effectual, fervent prayer of a righteous man availeth much." In this mission work, our expectation is of the Lord; let our giving be as to Him. We do not judge how much anyone ought to give. It is a matter wholly between you and the Lord. But we are impressed thus to write you in the spirit of 2. Pet. iii. 1, "To stir up your pure minds by way of remembrance." Those who cannot give money, may, at least, give their prayers. May God unite us in prayer for the growth of this work.

The reason I am asking everyone who is interested to send his (or her) name to Brother Paton is that he may be encouraged in his work. Nothing encourages a servant of God so much as the knowledge that he is held up daily in prayer before the Throne of Grace.

Yours for Christ, MARTIN FRY.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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CHRIST NOT OUR SUBSTITUTE.

(*Concluded.*)

Bought with a Price.

In the Scriptures natural things are commonly used to represent or illustrate spiritual things. Our Lord used the terms, hunger, thirst, weariness, bread, water, rest, darkness, light, etc., etc., to express higher things to which these correspond. The same is true of the terms flesh and blood, as when Jesus said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi. 53, 54. Overlooking this Scriptural method of teaching, and taking such language literally, has led many into confusion and darkness. The same is true concerning the use of the terms cost, price, bought, ransom, etc. "Ye are bought with a price." "He gave himself a ransom for all." The earthly idea of cost or price is used to represent whatever of sacrifice or labor is necessary to secure any desired end. And we need not understand the buying in a mere commercial sense.

This figurative method of expression is not even confined to the Bible. Thus men use the proverb: "Experience is a *dear* school." We can truly say: "Every child *costs* his mother many pains, tears and cares." In any project, where there are difficulties to be overcome and hardships to be endured, we often say: "Have you counted the *cost?*" In Luke xiv. 28, Jesus used the word in this sense. If we would be successful in anything, we must count the cost, and withhold no part of the price; that is, we must give, do and suffer all that is necessary to accomplish the desired result.

The word *ransom* seems to be used in this way when the Lord said to his people: "Fear not: for I have redeemed thee; * * * I gave Egypt for thy ransom, Ethiopia and Seba for thee."—Isa. xliii. 1-3. The God of Israel was willing to sacrifice the other nations for the deliverance of his own nation.

So in regard to the salvation of man, the Lord took all the difficulties, obstacles, sufferings and sacrifices into account, and withheld

nothing. He counted the cost, paid the price, and will secure the desired result; but the idea of a mere commercial transaction is not in it. Our Lord Jesus stood as the Head, the Unit of the race, the World, and he did not fail to carry out the needed work in himself, neither will he fail to carry it to success in all whom he represented. "He will not fail, nor be discouraged, * * until he send forth judgment unto victory." Matt. xii. 30; Isa. xlii. 3, 4.

Taking the commercial view of the atonement, and using the price in a literal sense, it has been difficult for believers in the doctrine of Substitution to determine to whom Christ paid the price. Some have held that it was paid to God, to satisfy the claims of justice. Others have regarded it as paid to the devil for the legal release of his prisoners. Origen, Augustine, and other "church fathers," held this view. Gregory of Nyssa taught that "the devil consented to receive Jesus as a ransom, because he regarded Him as more than an equivalent for all those under his power," but was "out-witted" and "deceived," not realizing that he was dealing with the Son of God. But having consented, he was "rightly deprived of his dominion over man." In business, men would call this "sharp practice." Some claim that Christ bought us from Justice—one of God's attributes. This is much like saying that he paid it to God himself; but as the Reconciler is said to be "*God in* Christ," (2. Cor. v. 19), this view represents God as buying from, and paying a price to himself —which seems absurd. And as for the idea of Christ working a sharp bargain with the devil, it savors much more of unjust man than of the Lord Jesus. It is true that the devil is represented as holding the captives; but instead of representing Christ as making a bargain with the devil (which would be recognizing the rightfulness of his claim), the Scriptures speak of Him as binding the devil and spoiling his house, and delivering the captives, "who through fear of death were all their lifetime subject to bondage."—See Mark iii. 27; Heb. ii. 14, 15.

The New Testament speaks of men as "sold under sin."—Rom. vii. 14. (Is that a commercial affair too, with a literal price given and taken?) "He that committeth sin is the servant (slave) of sin." "His servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." The master pays the wages, and "The wages of sin is death." "Ye were the servants of sin," but are now made "free from sin, and become servants of God."—Rom. vi. 16-23. Sin is not merely an act, but a state of being unreconciled to God; and the work of God, in Christ, is to reconcile the world to himself, "not imputing their sins unto them."—2. Cor. v. 18, 19. And the at-one-ment (the reconciliation) though wrought out in the Person of Christ, will not be complete until the whole world is reconciled to God.

The Full Gospel.

Some Scriptures speak of men as being reconciled by the death of Christ.—Rom. v. 10; Eph. ii. 16. These are understood in the light of the fact that he was the Head, the Second Adam, the Seed of the whole crop, the Unit of the whole

race. It is this truth that makes His death and resurrection gospel for all mankind—it being not merely an *offer* of peace and salvation, but a *proclamation* of peace and of eternal life in Christ.—Eph. ii. 13; 1. Cor. xv. 1-22. But there are other Scriptures that speak of men being justified by faith, and of the work of salvation as being now in process, to be consummated when all are made alive in Christ. These Scriptures harmonize with the others for the reason that the work of reconciliation which was first wrought out *in* the Person of Christ *for* man, must also be practically wrought out *by* Him (by his Spirit) *in* man.

He that really believes in the finished work of Christ, as including himself, has peace. What God in his great love and mercy has done *for* him, becomes to him the assurance of what he will do *in* him; and by this faith the Spirit works in the heart, and makes the gospel the power of God to a practical salvation in the life and experience.—Rom. i. 16. It is in the light of the gospel of Christ's death and resurrection, and in the practical death (to sin) and resurrection (to loving obedience) to which it leads, that the greatest meaning can be seen in the symbolic death and resurrection in the ordinance of baptism. It is to him an obedience of the faith, and represents his cleansing and acceptance with God.—Rom. vi. 17, 18.

It was because Christ was the Head, the Unit of the race, the Second Adam, that he, though not himself a sinner, could be "made sin for us," (2. Cor. v. 21); by having our nature, made "in the likeness of sinful flesh," (Rom. viii. 3); and "bare our sins in his own body;" that when "he died, he died to sin," (Rom. vi. 10); that "He is the propitiation for our sins and * * also for the sins of the whole world," (1. John ii. 2); and that, in reference to his trial and victory he could say: "Now is the judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up from (*ek*, out of) the earth, will draw all men unto me."—John vii. 31, 32.

He did not mean that all should be drawn up to the literal cross, but that by death to sin, (as he died to sin, Rom. vi. 10), they, like him, and by the drawing power of his Spirit, would in due time be lifted up out of earthly conditions, and confess him Lord, to the glory of God the Father.—Phil. ii. 8-11. As soon as he was lifted up, or highly exalted, he began at once to draw others to himself by the Spirit, and it will go on till the work is fully done. Those who now believe and obey Christ, are begotten and led of the Spirit, and in due time will be born into his glorious likeness. Paul speaks of them as "being justified," and as having "now received the atonement," (reconciliation).—Rom. v. 1, 11. That the rest will receive it in due time the apostle more than implies by going on to assert the justification of all to eternal life who were condemned to death through Adam. In Rom. viii. these led of the Spirit are called the "sons of God," and "the firstfruits of the Spirit," and the rest of mankind are said to wait for "the manifestation of the sons of God;" and "the creature itself also shall

be delivered from the bondage of corruption into the glorious liberty of the sons of God."

Those who understand what has been written will see that we do not belittle Christ, but that this view of the atonement preeminently honors him; because it shows that no one can be saved without him, and yet that all for whom he died shall be saved. This view is also very practical, showing that no one can be saved by proxy, or without being made holy. Faith assures us of what God has done in Christ, and of what He will do in the world by Christ, but man must become a coworker with him. And the atonement is realized in each person only when the same Spirit that conquered in Christ becomes the indwelling and conquering power in him. And as the power comes from Christ, though man becomes an active coworker, he will never take the credit to himself, but will ever be ready to say: "Not unto us, but unto thy name be all the glory." To those in whom the good work is begun, the apostle says: "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure."—Phil. ii. 12, 13. We should not forget that if God has called us into his service, it is not merely for our own good, but that we may be a blessing to others both now and hereafter.

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☞Renewals of subscription are always in order. An extra dollar sends the HOPE to two new readers for a year.

ZEAL WITHOUT KNOWLEDGE.

AN interested brother (A. H. S.) sent a friend of his three of our small pamphlets to read. Bro. S. speaks of his friend as "a Bible student, and one who assists in evangelistic work." The following is what he says concerning the pamphlets:—

"No, I do not agree with the literature you sent me. That is Universalist doctrine; and I think with Sam Jones that the Universalist doctrine is a sort of feather-bed for backsliders to fall into. God is a God of mercy and love, but a God of justice as well; and if we do not follow his commandments, I do not believe we shall be saved."

In asking for a heading for this article, the above, "Zeal Without Knowledge," was suggested, based on the apostle's kindly statement concerning Israel: "I bear them record that they have a zeal of God, but not according to knowledge."—Rom. x. 2. It is easier to hide behind the light—feathery—witticism of Sam Jones, than to examine a thing on its own merits in the light of the Scriptures; but with the knowledge of the facts in the case, neither Sam Jones nor any other man could honestly make such a statement. It is not true, what is here implied, that Universalists are a set of "backsliders," or, when they have come from other Churches, that they are farther from God, in thought, life and character, than before they were Universalists. It is not true that Universalists hold that God is a God of mercy and love, at the expense of his justice. They believe what the prophet Isaiah said, that He is "a just God and a Sav-

iour." They believe that his love and his justice are inseparable—that he is a Saviour because he is just and merciful. It is not true, what is here implied, that Universalists believe that men can be saved in disobedience to God's commands. In other words, they believe that men can never be saved *in* sin, but *from* sin.

While thus defending the Universalists, I do not claim to be one—that is, not in a denominational sense—though with them I believe in the final salvation and blessedness of all mankind. There are many who believe that "somehow, sometime, somewhere," God will save all the human race, without any very clear idea of the Bible teaching on the subject. In all my writings I have endeavored to emphasize the Bible truth that there is and can be no salvation—no eternal life—except through the Lord Jesus Christ, and that the salvation of the race is a thing of order in a revealed "Plan of the Ages," in which the Church of Christ is saved first, and that through them as a royal priesthood the world will be saved afterward, in harmony with the apostle's statement that God is the Saviour of all men, especially of those that believe.—1. Tim. iv. 10. While the Church are "the first-fruits of the Spirit," and are "joint-heirs with Christ," and being "glorified together," shall reign with him, it is none the less, but consequently, true that "the creature (the whole creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 17-23.

From the statement of the letter above quoted, it seems probable that its writer has a mistaken idea of what it is to "be saved." In the light of the gospel teaching it is strange that a Bible student and evangelist should make keeping God's commandments a condition of being saved. By being "saved" does he mean going to heaven at death? We believe in a "present salvation,"—salvation from sin. Does he not know that a man must be saved *before* he can successfully obey God's commandments? Has he not learned that the gospel of Christ—and not keeping the commandments—is the power of God unto salvation, to every one that believes it? Surely he knows that the tree must be made good before the fruit can be good. Being a Bible student, he must be quite familiar with Paul's statement, "By *grace* (loving favor) are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10. This does not belittle the importance of good works, but clearly shows that good works are the result, not the cause, of salvation. Life—and in this case the Christ life, which is the eternal life—must precede obedience, or bearing fruit unto God.

Of course, he knows these things on general principles; but perhaps he never thought of the *injustice* of eternally punishing a bad tree for not bearing good fruit, when the Lord himself has said that "a corrupt tree *cannot* bring forth good

fruit." The tree must be made good before the fruit *can* be good. And I am sure it would do the man good if he could get out from under the influence of the very light wit of Sam Jones, and learn the blessed truth that "God, who is rich in mercy, for his great love wherewith he loved *us*, even when *we* were dead in sins, hath quickened *us* (the Church) together with Christ, (by grace ye are saved), and hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus." This is grace indeed, but this is not the end of the plan; all this is for the glorious purpose: "That in the ages to come he might shew the *exceeding* riches of his grace in his kindness toward us in Christ Jesus."—Eph. ii. 4-7.

When once the supreme *purpose* of God is seen—that is, to save the whole world for whom Christ gave himself a ransom—many passages of Scripture are illuminated, and we can see what a blessed thing it is to be "called according to his purpose," (Rom. viii. 28), and to know that he has "predestinated us unto (a glorious work) the adoption of children by Jesus Christ unto himself, * * * having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one *all* things in Christ, * * according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 4-12. And we are plainly told that it is his will, which no power can thwart, to "have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1. Tim. ii. 4-6. See in Col. i. 16-20, that by Christ, "the firstborn of every creature," all things were created,—not only by him, but for him,—that by him all things consist, and that he is to *reconcile all things* unto himself." We who see these things know that it is neither the result nor the cause of backsliding to thoroughly believe that the Lord will not and cannot fail. Instead of lying on a feather bed, we find that we are standing on a Rock—the "Rock of Ages."

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Gentiles Received into the Church.—Acts xi. 4–18.

(Lesson for April 27.)

GOLDEN TEXT.—Whosoever believeth on him shall receive remission of sins.—Acts x. 43.

INTRODUCTION.—After the conversion of Cornelius and his friends, it was soon reported to the apostles and other brethren in Judea that the Gentiles (not Israelites among the Gentiles) had received the word of God—the Gospel of Christ. This was to these Jews a strange event, contrary to their strongly held beliefs and prejudices, and must have caused much earnest, if not bitter, discussion. It may seem strange, after Jesus had given the commission to "preach the gospel to every creature," (Mark xvi. 15) and told the disciples that it was for "all nations," (Luke xxiv. 47), and it had been confirmed by the apostle at Pentecost (Acts ii. 39) that the promise was not only for the Jews and their children, but also for all that were "afar off," (which means the Gentiles—Eph. ii. 13, 17), that it should have been so difficult for the Jewish believers to receive the Gentiles believers into fellowship; but it shows how easy it is to cling to preconceived ideas, even after new truth has come. The habit of thought had not yet been changed. So when Peter went up to Jerusalem (apparently with the intention of defending his unpopular course, seeing he took his six witnesses with him—ver. 12), the leading defenders of "the circumcision" earnestly opposed him, because he had accepted the uncircumcised into fellowship and had eaten with them. —Vs. 1–3. To eat together, they regarded as a sign of equality.

The Jews saw no way for Gentiles to come into fellowship with Christ except by first becoming Jewish proselytes by circumcision. They had not yet learned the truth that God is no respecter of persons, and that Christ had broken down the ceremonial "wall of partition" between Jew and Gentile.—Eph. ii. 13–18. (This is a lesson hard to learn for many even today.) To ignore the distinction between Jews and Gentiles, and to receive men into fellowship by any other than a Jewish method, they regarded as an insult to God and to their national history as God's chosen people. Our lesson today is Peter's reply to their criticisms.

I. PETER'S DEFENCE.—Vs. 4–17. Peter's statement in these verses is simply a rehearsal of the facts of our last lesson, regarding the way by which the Lord prepared him to go to the Gentiles. He tells his own experience. He was in the city of Joppa praying, and the Lord gave him a realistic vision. A great sheet was let down from heaven. In it were all manner of beasts, birds and creeping things, which were by the Mosaic law specified as unclean. And yet the heavenly Voice commanded him to "kill and eat,"—thus setting aside the law. Peter's former teaching caused him to refuse to obey the Voice: "Not so, Lord: for nothing common or unclean hath ever entered my mouth." He affirmed his faithfulness to the law; but the Voice said: "What God hath *cleansed* that call not thou common." This fact of the cleansing was emphasized by being stated three times. Peter understood this uncleanness and cleansing to have reference to the Gentiles, for afterward, when he had obeyed the Spirit's Voice, in going with the messengers of Cornelius, he said to him: "God hath shewed me that I should not call any *man* common or unclean."—Acts x. 28.

This message of Peter was not an *offer* of salvation on condition of obedience, but a proclamation of a *fact*—the great work of atonement, reconciliation, or cleansing, complete in Christ for all—like the proclamation of a pardon full and free—the fact to be received by believing it. And as he was proclaiming this great gospel truth—which was new

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EDITOR'S APPOINTMENTS.

Apr. 19, & 20, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Apr. 27, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Apr. 29, Chicago, Ill., Masonic Temple, Room 209. Doors open at 7:30 p. m. Take special notice of change of meeting-place.

May 4, Open for special arrangements.

May 11, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

☞ WE will send DAY DAWN, THE GOLDEN LINK, and MOSES AND CHRIST, in paper cover, to one, or several addresses, for $1.00.

THE EASTER GOSPEL, is a 16-page tract, based on 1. Cor. xv., and is the Gospel of Resurrection. Price 15 cents a dozen or $1.00 a hundred.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

(*Continued from page 119.*)

to the preacher as well as the hearers—the Holy Spirit came on the hearers, as on the Jews at the first, thus confirming the words of the apostle and sealing the acceptance of the Gentiles.

Peter's argument may be summed up something like this: "I am not responsible for this bringing of the Gentiles into the Church. God himself gave me this new lesson, and directed me where to go and what to say. The Angel directed Cornelius to send for me, and directed me to go to him. And he confirmed my words by sending the Spirit upon the Gentiles, as he did on us at Pentecost. Then, 'Who was I, that I could withstand God?' And here I have six witnesses of the truth of these things."

The experience and the work of the Spirit convinced Peter, and his testimony and the witnesses convinced the Church at Jerusalem, and they ceased their opposition, glorified God, and said: "Then hath God also to the Gentiles granted repentance unto life." There is a fullness in this statement which was not then, and perhaps is not yet, fully realized. It is God's law of life and expansion.

The Church at Antioch in Syria.—Acts xi. 19-30.

(Lesson for May 4.)

GOLDEN TEXT.—"The hand of the Lord was with them: and a great number believed, and turned to the Lord."—Acts xi. 21.

INTRODUCTION.—We have seen in several lessons the way by which the Lord expanded the Church from being simply a body of Jewish believers, until it included the Samaritans and even the Gentiles. Our present lesson shows how, on another line, the gospel reached the Gentiles at Antioch, and how a Church was established there. This lesson is closely connected with our last.

I. THE FIRST GENTILE CHURCH.—Vs. 19-21. Antioch was named by Seleucus Nikator, one of Alexander's generals, who built the city, B. C. 300, in memory of his father Antiochus. It was in western Syria, sixteen miles from the mouth of the river Orontes, near the northeastern angle of the Mediterranean, and about 300 miles north of Jerusalem. It was the capital of Syria at that time. In wealth and population it was the third city of the Roman Empire—only Rome and Alexandria being greater—its population being estimated by Gibbon at about 500,000. It was the centre of an immense trade. This brought great wealth and luxury, and its morals were of a low order.

Under the influences of Christianity it became a new religious centre—being to the Gentile believers what Jerusalem was to the Jews. Believers there were near enough to the Church at Jerusalem to be in touch with it, and far enough away to be free from its conservatism. Its situation and its size made it a good base of missionary operations.

The Jewish rulers at Jerusalem had endeavored to put out the spiritual fire which the risen Christ had kindled there, but the persecution only made it burn the brighter, and send its sparks over the known world. But in this northern movement as far as Phenicia, Cyprus and Antioch, the gospel was preached to the Jews only. The preachers had not yet realized the world-wide meaning of Christianity. But some of the scattered disciples were natives of Cyprus and Cyrene, and though Jews, they were naturally not so very Jewish as those who had been born and reared in Judea. They had probably heard hints that the gospel of Christ was for all the world, and were more inclined than some to accept its catholic spirit. At least, when they came to Antioch, they preached the gospel to the Greeks—Gentiles who were not Jewish proselytes. And the Lord was with them, probably working miracles in approval of this new departure, and many believed the good tidings. No man could come to Christ, unless he

were drawn of the Father (John vi. 44); and Jesus had also said: "All that the Father giveth me shall come to me," (John vi. 37); so that their believing was an evidence that the Lord was drawing them and wanted them in his Church; and it appears that the Jewish disciples who were there, and knew the facts, received the Gentile converts without opposition. Thus was founded the First Gentile Church.

II. THE FELLOWSHIP OF THE CHURCHES.—Vs. 22-24. A report of the new movement at Antioch soon reached the Church at Jerusalem. There was probably a mingling of joy and fear. Some would be prepared for this expansion by what had been done in Samaria and Cesarea; but others would see in it impending disaster and the ruin of religion. But they did a wise thing—sent Barnabas—a good man; full of faith and the Holy Spirit. He would learn the exact truth about the reports, and help to prevent discord between the Jewish and Gentile converts. Being a Levite, he would not readily allow illegal innovations; but being a native of Cyprus—only sixty miles from Antioch—and a Grecian Jew, he would naturally sympathize with the new movement. Knowing the place, people and language, and also being personally acquainted with some who had gone from Jerusalem, he would likely be welcomed by both parties. The difficult question of eating together would naturally arise, and Barnabas would be a peacemaker. The wisdom of his being chosen for this mission is manifest.

The result is briefly stated: (1) What he saw—what the grace of God had done in the lives of these people; (2) What he felt—he was glad. Being a good man and full of the Spirit, how could he help rejoicing at the good results? (3) What he did—he exhorted them all to be faithful to the Lord. What men *see*, and *feel*, and *do* show what they are. Had Barnabas been another kind of man, and looking for faults, he would have found them, and instead of cementing the people together, would have scattered them. But he looked for the good, helped to overcome the difficulties, and to carry on the work, so that many more turned to the Lord.

III. BARNABAS FINDS PAUL.—Vs. 25, 26. Barnabas found the work at Antioch more than he could do alone, and he went to look for Paul. He found him at Tarsus—his old home—and brought him to Antioch. These two men had different abilities. Paul was a teacher and logician, while Barnabas appealed to the affections. Together, they would be a success. They labored with and for the Church at Antioch a whole year, and taught many people. The Church needed instruction; and they probably increased in numbers.

Here is where the disciples of Christ were first called Christians. Why was this? Some think it was given by their enemies as a nickname. But it seems a good and appropriate name—meaning of or belonging to Christ. It seems probable that the Gentile converts adopted this name, because they were not Jews, as the Jewish disciples no doubt still considered themselves. Christian, as a name, was a witness to the Foundation and teaching of the Church of Christ.

IV. THE FAMINE AND RELIEF FUND. Vs. 27-30. Prophets from Jerusalem came to Antioch. One of them—Agabus—by inspiration foretold of a famine which would be over the known world: which was fulfilled in the days of Claudius—an Emperor of Rome—who reigned A. D. 41-54. This prophecy of the famine was made in order to enable the disciples to provide in advance for the need of the specially poor. Such no doubt were many of the disciples in Judea. This relief was provided according to the ability of each believer, and sent to the needy by the hands of

Barnabas and Saul. One true object of Christian fellowship is to help one another in every needed way—in natural things as well as spiritual. It is reasonable to think that this gift from the Gentile Christians would make a favorable impression on the Jewish disciples, tending to show the unity and fellowship of all believers in Jesus as Lord and Saviour. It was a blessing to both the receivers and the givers. "It is *more* blessed to give than to receive."

CHRISTIAN GIVING.

FOR the support of any good cause, the Scriptures teach us to give as follows:—First, with a free will: "For if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."—2. Cor. viii. 12. Second, from the heart: "Every man according to what he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2. Cor. ix. 7. Third, liberally: "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be fat; and he that watereth shall be watered also himself."—Prov. xi. 24, 25. Fourth, regularly: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1. Cor. xvi. 2. Nothing retards our growth in the grace of giving so much as irregularity. Many could give ten cents every week who would not feel able to give $5.20 at the end of the year. Some plan in life is necessary to success in anything. The continual falling of the maple sap drop by drop soon fills the bucket; and the joining of many trees gives a good supply of the sweetest sugar. This is an illustration of the power of cooperation of those who can do but little if they stand alone. I am reminded of the following lines, learned when I was a small boy:—

"Little drops of water,
Little grains of sand,
Make the mighty ocean.
And the beauteous land.

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like to heaven above."

SISTER ELMER AT REST.

WORD has come from Albuquerque, New Mexico, and from Manville, Wyoming, that at the latter place, our Sister Mrs. Susan G. Elmer, died on Feb. 16th. and was buried on the 19th. Her daughter, Daisy, says: "Mother was not sick, but passed away very easily. The cause was heart failure. I would like you to write a notice of her death and publish it in the HOPE. The HOPE was next to mother's Bible during her last years." Her husband writes that she had been troubled about breathing for a few days. When near the end, she walked to the door to get more air, and said: "I think I am dying; pray for me," and soon after, breathed her last, happy in the Lord. She leaves a husband, three children, and five grandchildren.

Mrs. Elmer was born in Oakland County, Michigan, June 16, 1842, and was therefore almost sixty years of age at the time of her death. At the age of twenty she united with the Hadley Baptist Church, and lived an earnest Christian life to the end. Her sympathies were with the Temperance Cause, and for many years she was an active member of the W. C. T. U. Many years ago, while living at Lapeer, Mich., she became interested in the Larger Hope, a reader of our literature, and a personal friend of the editor and his family. According to her ability she was a worker in the good cause, and we think it can be said of her: "Well done." Our sympathy goes out to her family. May God bless and comfort them all.—EDITOR.

INTO LIGHT.

AFTER an illness of only six days, mother passed gently from death to life.

Lovina Carter was born in Rutland Co., Vt., September 7, 1825. She was descended from a long line of New England farmers and preachers, of English and Scotch ancestry, and Free Will Baptist faith. She came to Ohio with her parents in 1832, was married to Norton Stray in 1848, and died March 5, 1902. She was the mother of eight children, six of whom, and her aged husband survive her. Mother to the young or the middle aged, is always missed, and always mother. For many years she had been an invalid, and for fifteen years, blind, but very patient in her blindness, and we trust the sightless eyes now see. His grace be with us all.

ERMINA C. STRAY.

NOBLE, O.

EXTRACTS FROM LETTERS.

Kindly Help.

INCLOSED find Three Dollars, which you will please apply as follows: one on my subscription for the HOPE, one for the Mission Fund, and one for your own use. With love to yourself and family and all the brethren, Your brother in Christ, W. F. J.

MILLVALE, PA.

Still Trusting in the Lord.

DEAR BRO. PATON:—I am ashamed to have kept you so long before writing you after all your kindness; but we have been putting it off expecting that we would have something to send you; but I am sorry that at present we have nothing for you. I have been very sick all winter, and am only just able to get up. I hope that when we can ship straw-berries, we may be able to pay you. We cannot expect you to continue sending the paper, you have already been so kind. We are trusting in the dear Lord, and expect he will send us the means soon, and then we will see that you are paid. Your brother and sister, J. L. AND S. A. LEE.

(The HOPE will still be sent.—EDITOR.)

Helping Another.

BRO. PATON:—ENCLOSED I send you a dollar. Please put it to the credit of M. J. C., of Cleburne, Texas, mentioned in the HOPE of Feb. 15. I like to read the extracts of that kind of letters. It always touches my heart when an old person who would not like to part with the HOPE is not able to pay for it. I often think if I only had the money, how cheerfully I would pay for all such delinquent ones, who are not able to pay for their own. Now I have a little money, and I feel that I should at least pay for one such. I would not like to be without the HOPE myself. I do not like to miss even one number. The Bible first, but the HOPE next! May God bless you for many years to come.

Yours in Christ, F. H. R.

ALLENTOWN, PA.

Enjoy the Food.

DEAR BRO. PATON:—I have to thank you for your kindness in continuing to send THE WORLD'S HOPE so long without any money in payment; and I assure you I fully appreciate the privilege of having it come regularly. I am a poor correspondent, and, besides, I have for a long time been in very cramped conditions, and have had but very little money, and for what I have had I had many calls. I have been obliged to forego many things, and even do without necessaries, in order to meet food requirement. However, the Lord is good to all those who put their trust in him, and has unexpectedly given me the privilege of paying up my back subscription; and I hope to keep paid up in future.

I herein send P. O. order for $3.00, which will I believe pay until June 1903. I enjoy the food which the HOPE brings, for it supplies a want that I cannot fill any where else; and I feel that I cannot afford to be without it. Yours in Christ, C. E. F.

NEW YORK.

Need Not Be Ashamed.

YOU say you want to hear from all your readers whether they pay or not. I feel ashamed to think that I have not been able to pay for the HOPE, and still you have been so kind as to send it. I thought I would be able to send you some money long before this time, but I am still unable. I am not always able to get the necessaries of life, still my trust is in God. I have no work in winter, and not always in summer; and some for whom I have done work will not pay me.

I am glad that you have been so kind as to send me the HOPE. I firmly believe in your way of explaining the Scriptures. It seems strange that any one can refuse your teaching. I have been a member of the M. E. Church for fifty-six years, and am still enjoying experimental religion. I am now in my

eightieth year. I hope the time will come when I shall be able to send you some money. T. B.

YPSILANTI, MICH.

Delighted With Present Truths.

DEAR BRO. PATON:—God bless you. Find inclosed pay for the bound volume, and I will surely pay for 1902 ere long. I am delighted with present truths. Your last—on "Dividing the Truth,"—was an inspiration to those who understand. I am surprised that some, who have so much light on some subjects, talk about "the incorrigibly wicked," and believe that they will be annihilated. But even that is better than endless torment. God help us to keep right in line with His blessed truth. We have much to prove that the time is very near at hand; and surely the judgments are already begun. I sometimes think the Lord does not want the church awake yet; for surely they are sound asleep on the "presence" of Christ. I am thankful I was awakened nearly twenty years ago on the "Plan of the Ages." It is grand and glorious.

Yours in search of truth,

Mrs. C. R. C.

SUCCASUNNA, N. J.

Singing the Song.

ENCLOSED find one dollar for last year's HOPE. I trust you will forgive my tardiness in sending it. It was not for lack of love for, or interest in, the HOPE, for I could scarcely do without it, as it has brought me so much joy and comfort by its encouraging words. Ofttimes when questions seemed perplexing, and slight doubts would arise in regard to my views being in harmony with the blessed word, along came the HOPE with the same expression, confirming them, and then I would say: "Praise the Lord, for the guidance of his Holy Spirit, who prompts his servants to teach just what we need, and when we need it." He has taught us to sing the song of Moses and the Lamb, while we stand on the sea of glass mingled with fire, seeing the judgments of God coming on the earth—rejoicing withal, for when we see these things, we may know that "our redemption draweth nigh." Bless God for the sweet peace and quiet restfulness that reign in our hearts and minds, and for the love we have for our fellowmen, when we understand his glorious plan, knowing that "He worketh all things after the counsel of his own will, and that ultimately He will gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him. Hallelujah!

In two weeks I shall send you another dollar for this year's HOPE. Trusting that it may live to do great good, with the loving Father's help, I am your sister in the largest hope,

EMMA L. RAY.

Like a Gold Mine.

DEAR BRO. PATON:—I feel like telling you how much I enjoyed your sermon in Liberty Hall in Chicago on the fifth of March. What a glorious gospel it is! Since I have learned this blessed plan that unfolds the Word of God, it is like a gold mine to me. My heart burns within me at the blessed gospel for all men. How thankful I am to the Lord for meeting you all, especially dear Sister Heath. It is like heaven to me to go and see her. I first saw her name in the "Missionary Alliance," and so went to see her. The Lord shows me how true his word is: "All things work together for good to them that love the Lord." As I look back, I see I have been hungering for this truth all my life, but I did not know it.

Today I went to see a friend, and I was a little timid about telling her the good tidings of great joy. When I told her, to my great surprise she knew all about it, but had not told me. I was much disappointed in her to think she had not told me. She said she had thought to herself, "Those who seek

shall find." It showed me that I should not keep it to myself, but tell it—let my light shine—even if people reject me for it. It is such a gold mine to me! What joy it gives me to read the HOPE! I find a good feast there. Praises be to our God for this wonderful revelation to us poor worms of the dust! I am so thankful the Lord looks on the heart, for I cannot find words to express the song of thanksgiving there is in my heart to Him. How many times I say in my heart: "Blessed, beautiful gospel!

I would like to see the sermon in the HOPE which you preached March 5, from the text: "Then shall the righteous shine forth as the sun in the kingdom of their Father." I would like to see how the other parables fit in, like the pieces in the block of wood, which you used for an illustration that night. My prayer is that the Lord may greatly bless, strengthen and keep you, and bless you all. NELLIE DYKEHOUSE.

(I cannot give that sermon, as it is not written; but I may give an explanation of the parables ere long.—EDITOR.)

Into a Large Place.

DEAR BROTHER IN CHRIST:—I am under great obligations to you. I am sorry to say I cannot send you what I justly owe you; and I cannot ask you to send the HOPE to me any longer without pay. I am so seriously afflicted that I can do nothing. I have to have help from the County. I have been sick two years, and am scarcely able to walk. I am past seventy years old, and am very feeble. I have been so much helped by your publications—helped to see the Scriptures in a so much clearer light—that it causes me much sorrow to have to give them up; but I must. God bless you in the work of shedding light on the Scriptures. You have opened a door for me into a large place, full of hope. "Bless the Lord, O my soul." I am happy in the blessed assurance of the "Restoration of all things," and the salvation of all mankind in its due time. Glory to God! L. M. P.

COLBY, KAS.

(BRO. B. is one of my early readers, and he always paid when he was able to do so; and I shall still send him the HOPE, as long as means are provided. EDITOR.)

The Apostle of Love.

THE apostle John says: "Beloved, let us love one another; for love is of God; and every one that loveth is begotten of God, and knoweth God." How we do love the "John Class," as you taught me to call them twenty ago. In his three short epistles of 132 verses, I find this holy word is used 63 times—once in nearly every third verse. Praise the Lord!

God is love, and Christ is the Man of love, in contrast with the "Man of sin:" is he not? And when God shall be all in all, all will be full of Divine Love. I say Divine Love, for does not the apostle (in 1. Cor. xi. 3) say; "But I would have you know that the Head of every man is Christ?" and is not Christ full of Divine Love? Else why does king Solomon (Eccle. xii. 6), who appears to represent Christ in his Millennial reign, tell us that the Head is a "Golden bowl?" You have taught me that gold is often used in the Bible to represent divine things; and when every Head is full of divine truth and love, then "Every man shall have praise of God." The Lord has been showing me some beautiful pictures, and you shall know all about them by and by. Yours in Christian love, ELD. J. E. FITCH.

WATERVILLE, WASH.

Outside of Creeds and Churches.

DEAR BROTHER PATON:—My cousin, (Mr. W.) who is a Progressive Dunkard, read the HOPE of Feb. 1, in which he saw the letter headed: "Happy as a School Boy." He wishes you would explain in your paper what the brother means by his statement: "I am glad

there *is* hope for the world outside of creeds and churches," and mail him a copy of the HOPE containing your reply. E. W. W.

BUCHANAN, MICH.

REPLY.—I have no means of knowing what the brother means only by what he says. Some people think that the only way to be saved is to accept some church-creed and join that church; and some think their particular church is the *only* church that is able to save anybody. It is very evident that Bro. "R. O. L." is not one of that kind. The emphasis that he puts on the little word *is* in the above quotation suggests that he agreed with the teaching of THE WORLD'S HOPE, of which he had been speaking. I will therefore say for myself that while I am not fighting the churches (believing that they are Providentially here for a purpose) I do not consider any of them as being up to the Divine Ideal, or as having the right to claim to be *the* Church of Christ. I believe the New Testament warrants the idea of having churches for worship and practical work; but in the larger sense there is only one Church of Christ, which includes all who really love our Lord Jesus Christ, wherever they may be, or wherever they may worship. The creed of this large Church is Christ alone and I am willing to say that out of Him there is no salvation. But I am glad there is salvation for men outside of all creed-based churches. The majority of Christian people, even though members of such churches, will now admit this. Many of them are far less sectarian than formerly, and I am glad to see the growth toward the truth that all Christians are really one in Christ, and one with each other. And many are coming to see the truth for which we contend, that God is the Saviour of *all* men—the whole world—through Jesus Christ; and that he saves the true Church—all Christians—in this age, that through them he may save the world in the ages to come.—EDITOR.

Have Not Been Idle.

PARDON my delay in writing as I promised you. I assure you I have not been idle since my return here; and while speaking in our meeting of the Word as "A lamp to our feet and a light to our path," I have also been suggesting

"That the love of God is broader than
the measure of man's mind,
And the heart of the Eternal is most
wonderfully kind."

And, without boasting, I may say the ideas have been received in the best of good will, and have had a hearty response.

We formed a "Young Men's Sunday Club," in the Baptist Church, three weeks ago. The Pastor, another, and myself were appointed a Committee on Program; and I hope to arrange for you to talk to us in the near future. Today the Pastor of the Cong. Church by request acted as our leader. Topic: "Modern Investigation of the Scriptures." This is the only day I have had nothing to say on the chosen topic. Last Sunday our topic was: "The Relation or Duty of the Church to the World." Our leader gave an excellent talk. He was followed by the Pastor. Then I spoke. I endeavored to show our relationship through the Fatherhood of God, and the consequent Brotherhood of man, as in the Good Samaritan, and in the great question, "Who is my brother?" In that meeting it seemed as if

"Heaven came down our souls to greet,
And glory crowned the mercy-seat."

As I stood before those young men, I could not help seeing that a good impression had been made; and afterward the leader took me by the hand and said: "It was with the greatest pleasure that I listened to your remarks, and I

could not have had my convictions more plainly spoken." I hope to have you here before long.

Inclosed I send you a few stanzas which I composed on the book

MOSES AND CHRIST.

My book, MOSES AND CHRIST, is now out at work,
And I'm sure that from duty it never will shirk.
Its teaching of God and His truth's so sublime
That I hastened to send it out promptly on time.

In opening the book and reading it through,
It teaches the reader "The Old and the New,"
Allegorical pictures, ensamples and type,
It points him to Jesus, the Great Antitype.

"For of me Moses wrote," said Jesus one day:
Oh! could he have written in one better way?
The work of creation, sacrifices and flood,
Helps us plainly to see that we're under the blood.

The people that travelled the wilderness drear,
Were led by a Hand that to us is most dear.
From bondage, through Red Sea, in battles and strife,
It lightens our pathway to eternal life.

ELIJAH FROSTIC.

An Aged Bible Reader.

DEAR BROTHER PATON AND THE HOPE FAMILY:—Praise the Lord! God bless you all! My soul longs for THE WORLD'S HOPE, which is full of heavenly food. I find that I only know God as far as I lose my own life and live his life. And as God lives in me I love his Word. I have been reading the Bible over fifty years. In that time I have read the Old Testament through sixteen times, the New Testament, five hundred times, and the Psalms, six hundred times; and I am still reading the good old Bible, and shall read it as long as I live. And the HOPE, I shall want it as long as I get my pension. I am still able to move about, and get to town, and to church on Sundays, with the aid of my cane. I will send you some stamps for the HOPE for the next three months. This is the best I can do.

"The Sun of life and righteousness arose, and shone, and now it is glorious day. The clouds and night have passed away. The shackles have been broken from the body, and the mind has been released from its thralldom. The exalted oppressor has been brought low, and the down trodden oppressed have been lifted up. Freedom's march has been onward, and it is penetrating the remotest recesses of the world. Truth unlimited is God. Love is the cause and promoter of freedom. God is love. To love Christ is to love God, to love truth. To love truth is to be free. "Love one another." "Love thy neighbor as thyself." "Whatsoever ye would that men should do unto you, do ye even so to them." Have not these teachings of Christ accomplished something? Is not the world better that Christ lived in it, in his people?"

The apostle says: "Put on the new man, which after God is created in righteousness and true holiness." What we are by nature is the fruit of the old man. What we may be by grace is the gift of the New Man, Jesus Christ. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."

Praise his holy name! I am still trusting in the Lord, my blessed Saviour. "Bless the Lord, O my soul, and all that is within me, bless his holy name."—Amen. Your brother,

BELLEVUE, MICH. C. B. W.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself. "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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IS HELL PREACHED ENOUGH?

SOMEONE has sent me a copy of "*The Christian Endeavor World*," in which is a marked article with the above heading. It opens with the following statement:—

"Certainly hell is not much preached. The love of God is preached. The glories of heaven are preached. The comforts of our religion in sorrow and pain and failure are preached. Sometimes, even to the exclusion of these, the social bearings of Christianity are preached—the gospel of generosity, of honesty, of helpfulness. Sometimes, quite to the exclusion of any gospel, politics are preached, and current history, and science at fourth hand. But there is no doubt that hell is very little preached. Who of our readers can remember hearing a sermon entirely devoted to hell, its existence and its terrors?"

Bearing in mind the idea—which no doubt the writer of this article thinks he believes—that hell is a place of endless and hopeless punishment, the above is quite a confession of a great change among the preachers and the people concerning this awful subject. If the preachers really believed in hell as they formerly did, they no doubt would preach it as of old. And if the church people really still believed in it as of old, they would not be satisfied unless their ministers preached it in the old way. There is at least a strong doubt in the minds of intelligent people concerning the truth or the value of the old-time hell-fire preaching. I am reminded of two men—preachers in two leading denominations. One of them said to me that he could not say that he did not believe in endless punishment, but he did not preach it any more, because he had learned to believe that there is a better way to lead people into the Christian life. The other one said in a minister's meeting, where the subject was being discussed, that there were "two reasons why hell is not preached as it used to be: (1) the preachers themselves do not believe it; and (2) the people would not believe it if it were preached." Whatever it means, the fact is admitted that it is not much preached.

Some think the change is a good sign, and others think it is an evidence of a growing apostasy on the part of the church. If the world is really getting worse, this letting up on the idea of endless hell might be urged as the cause of its degeneracy. But if men will investigate, the fact will stare them in the face that the great majority of the world's criminals are avowed believers in the doctrine of endless punishment.

The writer of the article goes on to say that hell "should be preached," and gives several reasons. (1) Because hell exists. Proof: the testimony of our Lord—reinforced, though this is not needed, by the evidence of our reason and observation. We see men growing worse and worse every day—their characters becoming absolutely fixed in evil. We have no grounds in reason or revelation for expecting any change to be forced upon them in another life. As, on contemplating the sunset of a noble career, we are irresistibly led to imagine its continuance and increase in glory forever, so, in watching the last days of a bad man, instinctively we paint the picture of eternal woe. It seems reasonable to believe in heaven. It is not our reason, but our pity and our horror, that objects to the doctrine of hell.

(2) Hell should be preached because millions are going there. The world is growing better all the time, but it is still fearfully wicked, and no one can look abroad over it with the thought of eternity in his heart, and not tremble to view the enormous mass of misery speeding recklessly to its infinite doom.

(3) Hell should be preached because "the fear of the Lord is the beginning of wisdom." The love of God is the end of wisdom; fear must come first. Sinners must be made to feel the terrors of the law, before they will appreciate the graces of the gospel.

(4) Even Christians need to be reminded of the peril of hell. We need to see the pit whence we were dug. We need to put more spirit into our daily prayer, "Deliver us from evil."

(5) Men will honor a preacher that deals with such a strong theme. Men long for virile preaching, preaching that has to do frankly and forcefully with the eternal truths.

(6) Finally, the church will flourish only in proportion as men are brought to a deep conviction of the exceeding sinfulness of sin. The appeal should not be: "The church needs you. See how much good you might do in the church. See how all the good and the wise people are in the church." But it should be: "You need Christ. You are a poor, wretched, lost sinner. Without Christ you are ruined for time and eternity. Come, while it is called today."

I have given the substance of the article—the first paragraph in full—and now give the last paragraph:

"We are not advocating a return to the preaching of Jonathan Edwards, though there were much salt in that. We do not care to have men fall swooning in our churches, and women half frantic with fear. But we do urge a preaching of hell in the same measure in which Christ preached it, and in the same manner he used. Soften the dread doctrine with the hope and assurances of the gospel. Throw across the

very mouth of hell a ray from the cross. But do not expect to win sinners till you have preached the whole truth, and testified, as solemnly as our Saviour testified, to that terrible alternative, the place "where their worm dieth not, and their fire is not quenched."

There is some good in this article—much that any intelligent believer in the larger hope might endorse, having in mind the right, the Scriptural idea of hell. I think all Christians will agree that hell ought to be preached "in the same measure in which Christ preached it, and in the same manner he used." We fully believe in "the testimony of our Lord" concerning hell (the "Valley of Hinnom," where the "worm" and the "fire,"—both consumers—will do the necessary and gracious work of destroying all moral corruption—all sin that is not voluntarily put away. And we believe that it is especially applicable to Christians, for it evidently was to his disciples, and none others, that Jesus said: "If thine hand (or foot) offend thee, cut it off;" "If thine eye offend thee, pluck it out." It is better to get rid of your pet sins voluntarily, than to be subjected to the severe discipline in God's fire of judgment, where the consumers will surely do their work. "For every one shall be salted (preserved, saved) with fire."—See Mark ix. 33-50, especially in R. V., Emphatic Diaglott, and Rotherham. God's method of salvation, as foreshadowed in the great "Atonement Day," is by both blood and fire. When this subject is understood, it will be seen that the *true* doctrine of hell cannot be, and need not be, softened, or modified, by "a ray from the cross."

It is safe to say that the *true* doctrine of hell is not preached enough. In leaving the old and terrible extreme of endless and hopeless punishment—which very few intelligent people really believe, and not having a clear conception of the disciplinary character of punishment under the new covenant—men have naturally drifted to the opposite extreme of preaching smooth things. The *real* "terrors of the law" are left out. And yet the writer of the above article believes that the world is growing better even without the old-time hell-fire preaching. As men become more intelligent, that kind of preaching loses its power. The doctrine of "eternal woe," or "infinite doom," for finite creatures, has to be held in abeyance, or expressed very cautiously. Preachers who are frankly out-spoken upon this subject—who preach even a little as Jonathan Edwards did—may be tolerated for a few days, but for a regular thing, where is there a church that would tolerate such preaching?

But if that old-time doctrine of hopeless hell is true, why not preach it as Jonathan Edwards and many others have done? Why not frighten men into "swooning," and make women "frantic with fear?" If that doctrine is true, as the old church creeds still express it, what right has anyone to be at ease, or to enjoy any of the things of this short earthly existence, while any of our dear ones are still exposed to such an "infinite doom?" Who would rest or take any comfort if a son or daughter, or any friend, or even an

enemy, were in danger of drowning, or of death in a burning building? Even this writer, while pleading for the old doctrine, wants it softened with hope and modified with a ray from the cross. We are convinced that even such men do not half believe the woeful doctrine; and if the prosperity of the church depends on its being preached, the church is doomed to failure, because the Spirit that leads into all truth is bearing the most spiritual preachers and people away from the terrible doctrine and toward the larger hope.

So far as men's reason and observation lead them to believe in men "becoming *absolutely* fixed in evil," and to "instinctively paint the picture of eternal woe," it is simply the result of their false idea of hell. And no man who understands the Bible Plan of the Ages, could say that "We have no grounds in reason or revelation for expecting any change * * in another life." That the change will not "be forced upon them," any more than regeneration is forced upon Christians now, we may readily admit. We know that no man can come now unless he is drawn of the Father; and we know there are many circumstances that make the Church of Christ an elect body; and that no Christian can take the credit to himself for his standing in Christ, but that he is ever ready to say: "By the grace of God I am what I am." But we also know, as well as we know anything from the Scriptures, that the calling of the Church is not the end of the plan of salvation; that they are but the first-fruits unto the Lord, and that the whole creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. We know that God (in Christ) is the Saviour of all men, (not of believers merely) but especially of those that believe. We know that while the wages of sin is death, and while the Lord turns man to destruction, he also says: "Return ye children of men." We know that the restitution of all things follows destruction, and is after the return of the Lord. And we know that all who die in Adam shall be made alive in Christ; and that then there shall be no more death nor curse, but a clean and perfect universe. It is not egotism, but definite conviction, that makes us say that we know that hell (that is, a purifying fire) is an important part of the plan of God, and therefore is not preached enough, but that the time will come when such a fire will no longer be needed, because the work of Christ—in saving men from sin—will be completed, and God shall be all in all.

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BROKE UP A CHURCH.

A BROTHER in the far west writes me as follows: "We have had two of your Michigan Evangelists here lately, (Brother and Sister W.) and Oh! how they do denounce "Russellism, Patonism, Millennial Dawns and Day Dawns," warning the (so-called) Church of God against their pernicious teachings. Well, the Lord bless the dear old people. I wanted to know why they were so down on Bro. Paton, especially, and they said that Bro. Paton's books and teaching broke up one of their churches somewhere in Michigan. I asked, "In what way?" and Bro. W. said: "Why, they took the very best and most spiritual members we had."

I said: "Good! Were they any less spiritual after embracing the larger hope?"

"No," they said, "but they lost their interest in the church."

They visited us one day, and both of them had to tell the congregation from the pulpit what a good visit and spiritual prayer-meeting they had at Father F's. You see, we have about a dozen Spirit-baptized, full salvation, and full Restitutionists, here, and the old people really got happy (for they were both once converted in the Methodist church, so they said). We talked and prayed and sung full Restitution. And what do you think! Sister W. said she was acquainted with you, and she thought you were one of the best men she ever knew.

Bro. W. preached Sunday morning on the Abrahamic Covenant. "Now, Sister W." I said, "you preach tonight on the *fullness* of that grand Gospel Covenant." And she said: "Oh! Father F., I don't know where I should ever stop." Is she sinning against light and knowledge?

To this I would reply: (1) I would leave it with the Lord to judge whether or not these people are sinning against light and knowledge.

(2) I would join them in denouncing "Russellism, Patonism," and all such isms. I am opposed to all such things, as Calvinism, Arminianism, Wesleyanism, Campbellism, etc., especially when they are given as nicknames. And a man's writings, and his preaching, are good only so far as they help people to know God and his plans as revealed in his Word. It would not surprise me much if imperfections should be found in any man's writings. I say to all: "Prove all things; hold fast that which is good."

(3) I do not know what Church I ever broke up. I am quite sure it was not one of Bro. W's. kind of churches. The information of these people must have been by report, and for that reason perhaps not very accurate. I am pleased with the admission that the Larger Hope attracted the most spiritual members of the church. That is like the effect that the teaching of Jesus had on the Jewish church. This admission is quite different from the charge mentioned in a late issue of the HOPE, that our teaching is like "a feather-bed for backsliders to fall into." I presume Jesus was blamed for breaking up the Jewish church in his day. But I will here say that I have never made any effort to break up churches, nor even to call upon people to leave their churches; but if spiritual people are

cast out of their churches for letting their light shine, so much the worse for these churches.—See Isaiah lxvi. 5: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."

I think I have in mind the case of which these Evangelists had a report. Early in 1876, I was invited to visit a church in Barry County, Michigan, and give them a course of lectures on the "Bible Plan of the Ages." It was arranged that I should begin the course on a Monday night in April; but I planned to be there on the preceding Sunday morning, in order to meet the pastor of the church, whose home was about ten or twelve miles away. On my being introduced to him before the Sunday morning meeting, he courteously invited me to preach in his stead. I all but refused to do so, as I wanted to hear him, but he would take no refusal. Then, with his consent, I decided to give the first of my proposed lectures. I used the text found in Proverbs iv. 18: "The path of the just is as the shining light, that shineth more and more unto the perfect day." I outlined the Plan of God as I understood it, and showed that there is much to follow the coming of the Lord that many Bible students had not seen, and that the "Manner and Object" of the Lord's coming would be different from what most of the Church were expecting. I spoke very plainly, but kindly; and at the close of the lecture, the pastor publicly endorsed what I had said, and urged all who could to hear all my lectures. But, to my surprise, instead of staying to fill his evening appointment, he excused himself and went home; and I saw him no more.

Of course, I went on with the lectures; and as above mentioned, the most intelligent and spiritual members accepted my teaching, in the main. But on the part of some others, led by a young preacher who was present, there was developed quite a strong, and even bitter, opposition. Before the week was up, I heard it talked that I was going to divide the church. Both privately and publicly I did what I could to prevent such a result—showing that we who believed these things were not making them a test of fellowship at all. But I saw that the spirit of cutting off was on the other side, and before leaving I told them plainly that if the church were to be divided, it would be done by the opposers, and not by the friends of my teaching. And so it was done. A meeting of the church was called as soon as it was possible, and they *voted to disband*, and then *reorganized* on such a basis as to *keep out* all who accepted what they called "age-to-come" teaching.

Now, unless I am very much mistaken, this would have shut out even the "Evangelists" mentioned above. Let each answer for himself the question, "Who broke up that church?" And I shall not feel very sorry if all my readers decide that *I* did it. I do not think that any church has a very good reason for its existence that makes any other test of fellowship than the acceptance of Christ as Lord and Saviour. The new church in that neighborhood soon died, but there was another as good, if not better, near by; and one church was enough in that small place.—EDITOR.

ANOTHER SISTER AT REST.

THE Church at Yale, Mich., has been called to give up another of her faithful members. Our Sister, Mrs. Marion (Millikin) Ferguson, closed her eyes on this world Monday evening, April 21, 1902, aged 39 years. Her husband, Bro. Alex. Ferguson, preceded her to his long home a little over seventeen months. Two children, Mabel and Hugh (yet in the morning of life), are left to mourn, and they have our heartfelt sympathy. May God bless them and lead them in the best way.

Mrs. Ferguson was born in the "Scotch Settlement," near Almont, and brought up under the Christian influence of the Presbyterian church in that neighborhood. Several years after their marriage, Brother and Sister Ferguson moved to Yale, and there became interested in the Larger Hope teaching, and united with the Church of Christ, of which I have been pastor for many years, and were both faithful to the cause as long as they lived. Before and since his death, she has been a great sufferer, and her friends felt that she could not long resist the influence of her disease. And had it not been for her strong will and native energy, she probably would have left us long ago. She was the bravest woman in the face of affliction and suffering that I ever knew.

She had a clear and well-defined faith in Christ as her personal Lord and Saviour, and had a definite assurance that he is the Saviour of all mankind, as well as specially of them that believe. Her sublime faith and cheerful hope were inspiring to others, and her well-known Christian character has proved that to believe in the final salvation of all is not destructive to practical and experimental religion.

I was at her bedside for a time on Saturday and again on Monday—the day of her death. Her mind was clear, and she knew that the end was near; and she was longing for *rest*. She had wanted to live for her children, and to do good in the world; but was fully resigned to the coming change. She said: "Oh! how I have suffered, and so long. But I will soon rest now; and it will be so sweet to rest—so sweet. I dreamed that I was singing a verse:

> 'Safe in the arms of Jesus,
> Safe on His gentle breast,
> There by his love o'er-shaded,
> Sweetly my soul shall rest;'

and I woke up wishing that I might just be carried away to Him and be at rest."

A few weeks before, she had expressed the hope that she might be able ere long to go to church and hear me preach again, and remembering it, she smiled and said: "Our meeting will have to be on the other side: I'll soon be there; you'll come too; we'll all be there, and what a meeting that will be—no more pain, and no more parting." Again she said: "Yes, I'll be safe and at rest in the arms of Jesus. I can appreciate that rest *now;* it is trouble and pain *outside*, but it is all peace and rest *inside*. I am badly wrecked in body, but they cannot touch the *inner* man. All is well! All is well!"

On the last day she made some arrangement for her funeral, named those whom she wished to assist, and gave me "Rest" as the subject of the discourse. She said. "There is no pain now. It is so quiet and restful; rest is coming at last. Such peace! It is peace that passeth all understanding—peace that the world can neither give nor take away."

This was in the morning, but she continued to breathe till nearly nine o'clock at night. It was a relief to know that the struggle was over, and that she was at rest. This was a most triumphant death. We sorrow with and for those left, but not for her. She has fought a good fight; she has finished her course; she has kept the faith; henceforth there is laid up for her a crown.

The funeral service was held at the home in Yale on Thursday, April 24, at ten o'clock a. m. A large number of friends were present. The floral offerings were many and beautiful. Our sister's wishes were carried out. A short sermon was preached on "Rest," from the text in Rev. xiv. 13. Then the remains were brought to Almont, and laid beside those of her husband.—EDITOR.

BROTHER WEAVER AT REST.

WITH deep sorrow I write to let you know that my dear father, Wm. R. Weaver, has been taken from us. He was born in Sussex County, N. J., March 27, 1824, and died April 3, 1902, at his home near Dayton, Iowa, where he lived for 35 years. He was converted to Christ at the early age of fourteen years, and lived a true Christian life until God called him to his rest. For over twenty years he has been a firm believer in the Restitution of all Things. He with his family attended the series of meetings you held near his home, and became acquainted with you, and afterward, when a church was organized near, he joined it.

How he loved the HOPE! It has been the comfort of his declining years; and you, Bro. Paton, as God's instrument, have been the inspiration of his life. He never lost an opportunity to distribute the HOPE and tracts, or to tell to others the blessed hope for all. And my dear mother, his faithful wife, who has been a Christian for forty-eight years, is of the same faith. (They had two sons and one daughter, who are left to mourn their loss.) Oh! pray for her and their children in their deep affliction.

The funeral service was held in the Methodist Church in Dayton, conducted by the Pastor of the church, who took for his text, "Let me die the death of the righteous; let my last end be like his." "The Ninety and Nine," (father's favorite hymn), "In the Christian's Home in Glory," and "He's Gone," were sung. After the service, he was laid to rest in the Dayton cemetery. Written by his sorrowing daughter. MRS. A. E. L.

JESSIE, NORTH DAKOTA.

REMARKS.—I remember this aged brother and his family as they came to the meetings in their neighborhood. I shall miss his letters, as he wrote each year to renew his subscription for the HOPE. But I am glad he has been true to the Master to the end of a long life, and that his wife and children and neighbors respect his memory and have a good example to follow. We cannot sorrow as those who have no hope, or who have but a small hope. Having come to a good old age in the Master's service, he was like a well-ripened sheaf, ready for the Master's future use. May the Lord abundantly bless the sorrowing ones and lead them on in the upward way as his faithful followers. I am glad that they have learned where to look for the best comfort in the hour of their sorrow.—EDITOR.

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

May 4, Open for special arrangements.

May 11, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

May 17, & 18, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

May 25, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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☞ WE ARE AGENTS for all papers and magazines, and would be pleased to receive orders for what you want.—ED.

NOTES ON SUNDAY-SCHOOL LESSONS.

Peter Delivered from Prison.—Acts xii. 1-19.

(Lesson for May 11.)

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. xxxiv. 7.

INTRODUCTION.—The events of this lesson probably occurred between Agabus' prophecy of the famine and Paul's carrying the relief fund to Jerusalem, mentioned in our last lesson. This chapter also closes the first part of the Acts, which gives the history of the founding of the Church and its development under the direction of the apostles until it included the Jews, the Samaritans and the Gentiles. After this the story is mainly of the missionary history of the Church, in connection with the Apostle Paul.

I. THE MARTYRDOM OF JAMES.—Vs. 1, 2. The churches had enjoyed a rest from persecution by the Jews (Acts ix. 31.) because the Roman Emperor Caligula had given the Jews all they could do to defend themselves against his interference with their religion. But after he was dead, and the weak Claudius began to reign, who did not attempt to compel the Jews to worship him, they soon began to influence the king (Herod) against the Christians. This was Herod Agrippa I, the grandson of Herod the Great, who murdered the children at Bethlehem. (It was Herod Antipas, son of Herod the Great, who murdered John the Baptist; and later than our lesson, it was Herod Agrippa II. before whom Paul defended himself.) This Herod was a Jew in part by descent. He is spoken of as a "scapegrace adventurer," "a fugitive bankrupt." He saved Claudius from a violent death and helped him to be accepted as emperor; and in return, the new emperor showed him favor and made him king. He lived in Jerusalem, observed the Jewish traditions, and thus secured the loyalty of the Pharisees. He curried favor with the Jews in every possible way. In pursuance of his policy, he began to vex—injure, oppress, torment—certain members of the Church, because the Jews were bitterly opposed to them. In this persecution, James, one of the the sons of Zebedee, (not our Lord's brother), was put to death by the sword.

James was probably a devoted worker in the new cause. He was one of the first disciples of Jesus, and with his brother John, and Peter, was one of the most advanced and favored of his disciples. He was one of the three admitted to the death chamber of Jairus' daughter, to the mount of transfiguration, and to be nearest Jesus in Gethsemane. Jesus called these two brothers *Boanerges*, sons of thunder. James was perhaps both impetuous and eloquent. He and John were ambitious to be nearest Jesus in the kingdom, and were confident that they could drink the same cup of suffering, and be baptized with the same baptism, as Jesus; and no doubt they stood the test. James honored the Lord by dying early—as the first martyr among the apostles—and John, by living the longest of them all. The Lord knows how each faithful one can best honor him and do good, and overrules in all cases.

II. THE IMPRISONMENT OF PETER.—Vs. 3, 4. Because the death of James pleased the Jews, Herod had Peter arrested and imprisoned, and placed under a heavy guard of soldiers; intending after Easter (that is, the Passover), to bring him forth to the people, and sentence him to death. The man who caused the death of fourteen hundred gladiators, whom he falsely declared to be criminals, to please the people, would not hesitate to kill an apostle to please the Jewish leaders.

Peter was no doubt obnoxious to the stricter Jews on account of his treatment of the Gentiles; but it would have been a terrible strain upon their conscience (?) to have him killed in the week of their feast. He was so closely

guarded, with four soldiers at a time, two of whom were bound to his arms with chains, and placed behind the prison doors and iron gates of the strongest government on earth, that, humanly speaking, escape was impossible. He had escaped once from the prison of the Sanhedrim, and they did not intend to let him go again.

III. PRAYER FOR PETER.—Vs. 5, 6. While Peter was supposed to be securely guarded in prison, a soldier chained to each arm and two outside of the door of the cell, the Church had a prayer-meeting in his behalf. Here was a battle between the Roman Empire and the Church of God. Who wins? The Church would no doubt have done more if they could, but prayer was the only weapon available for them. The next day was the time appointed for his execution. Escape seemed impossible. But Peter was in the hands of the Lord, and the Church was in touch with Him. Peter was not kept awake by worry, but quietly slept between the soldiers.

The Church—probably at various places through that anxious week, and whatever they were doing, and wherever they went—were continually praying for Peter. Their prayer was "without ceasing," earnest, intense. We are not told for what they prayed, but it probably was for Peter's deliverance, and the consequent success of the cause of Christ.

IV. HOW THE PRAYER WAS ANSWERED.—Vs. 7-11. James had died early, but Peter was to be delivered for further work and suffering. As human aid was not available, the needed help came from heaven. An angel of the Lord appeared on the scene, and a light shone in the cell. He woke Peter quickly, and the chains fell off. The limitations of matter, such as walls, locks, bolts and chains, are nothing to heavenly beings. What men call a miracle, is natural and easy for them. Peter was told to gird himself, put on his sandals and outer garments, and follow his angel guide. Only what he could not do for himself, the angel did for him. As he walked out, it all seemed so impossible that he thought he saw a vision, or had been dreaming. The guards evidently were all asleep. When they came to the great iron gate, it opened of its own accord, and they passed out. The angel having done all that was necessary, then left Peter to find his own way. When he rallied from his dazed condition, he realized that the Lord had delivered him from the hand of Herod, and from the cruel expectation of the Jews.

V. HOW THE ANSWER WAS RECEIVED. Vs. 12-19. When Peter had considered the situation, he decided to go to the house of Mary, Mark's mother. (John was his Hebrew name, and Mark—Marcus—his Latin name. He was a cousin of Barnabas, the author of the second gospel, and the conpanion of Paul and Barnabas in their first missionary journey.) Here Peter found many gathered together praying. This was no doubt a home where the believers often met to pray. Peter knocked at the door of the gate, and Rhoda (Rose), probably a servant of Mary, came to learn who was there. When she heard Peter's voice, she was so glad that instead of opening the door, she ran in and reported that he was at the gate. We can hardly wonder at her surprise and joy. But is it not strange that those who had been praying all night for his deliverance, would not believe, but declared she was crazy? But when she confidently affirmed that it was really so, they said it must be his angel—who might assume his form and represent him. And when in answer to his continued knocking, they opened the door, they were amazed. The Lord's answer to their prayer was better than they were expecting.

The company were loud in their expressions of joy, and Peter quieted

them. At that time noise was dangerous. Now that he was delivered, he must use all precautions to avoid being recaptured. He told them how the Lord had delivered him, asked them to report the matter to James (the Lord's brother, the pastor of the Church at Jerusalem) and the other brethren, and then went away. He had to escape from Herod, but he lived many years after the cruel king was dead.

When Peter could not be found, the law was allowed to take its course on the prison-keepers; and the following verses show the terrible death of Herod. It is cause of joy that these poor creatures were not consigned to hopeless hell, but that restoration is to follow.

Man had proposed; God disposed. The Christians, with only prayer for a weapon, won in the battle. Peter was delivered; Herod and the Jews were baffled. The value and power of prayer are not fully understood and appreciated; but it is often answered in unexpected ways. It is not evidence of the strongest faith always to demand exactly that for which we ask. God may give us something better—what we need, rather than what we would like. It is always safe to trust the Lord's wisdom and love.

The Early Christian Missionaries.—Acts xiii. 1-12.

(Lesson for May 18.)

GOLDEN TEXT.—Go ye therefore, and teach all nations.—Matt. xxviii. 19.

INTRODUCTION.—What has been called the "First Book of the Acts" has been completed. It covers about sixteen years of time, Palestine and Syria in extent, and deals with the origin and early history of the Church. We have seen the gospel reaching out, first to the Samaritans, and then to the Gentiles; and we have seen the first "Christian" Church at Antioch. This was the first really missionary Church—sending foreign missionaries to the Gentiles. The "Second Book of Acts" is the history of such foreign missions, chiefly under Paul. We will find him and his companions traveling over the Roman Empire, and making occasional visits at home.

Antioch was like a new center. The light at first radiated from Jerusalem, the rays reaching to Damascus, Samaria, Joppa, Tarsus, Cyrene in Africa, Ethiopia, and Antioch. The one reaching to Antioch became like a new sun, from which light radiated over Asia and Europe.

I. A MISSIONARY CHURCH.—Vs. 1, 2. It was the Church at Antioch. (For a brief description of that city see lesson for May 4.) This Church had five "prophets and teachers." The prophet is one who speaks for God, the interpreter of God; one who brings a message from God, inspired by him. To prophesy may include foretelling future events, as well as to declare truth and duty. These prophets were probably men of insight and foresight, rather than mere teachers, seeing that teachers are also mentioned. The latter may have been instructors in truth and duty—shepherds, to guard and feed the flock. It is possible that some of the men named had both qualifications, and yet they might be specially adapted to one work or the other.

It may have been only the five named in the first verse, but probably the whole Church, that are here said to have served the Lord and fasted. The Greek word here rendered "ministered" (served) is said to refer especially to such things as prayer, singing, worship, giving or fasting. The word "liturgy" is derived from it. They may have been holding special public services of some kind, but were probable also engaged in earnest private devotion. Fasting was a sign of great earnestness and deep devotion. Jesus said that some blessings come only through prayer and fasting.—Mark ix. 29. Fasting may imply more than abstinence from food—perhaps from personal gratification in many ways, that they might be fully devoted to the Lord's work. (See Isa. lviii. 6, 7.)

Some of the characteristics of the Antioch Church were: It was large, earnest, imbued with the Spirit, ready to learn, using their talents, broad-minded, generous in giving, and possessed by the missionary spirit. These things made them an ideal missionary Church.

II. THE FIRST FOREIGN MISSIONARIES.—Vs. 2, 3. In answer to the prayers and the spirit of service in this Church, "the Holy Spirit said, Separate me Barnabas and Saul for the "missionary work. This call may have been by voice, by an angel, by deep impression on their minds, or in some other way—God's resources being unlimited. Paul had been definitely called at his conversion, and Barnabas perhaps in some other way. The Lord knew their ability, and had planned their work, and yet the Church had something to do

in the matter. These missionaries were to be the servants of the Church, probably sustained by them, as well as the servants of God. The business of the Church is to represent the Lord in the world. And when they had fasted and prayed, and laid hands on them, they sent them away. The laying on of hands was probably not a mere form, but a means of imparting some spiritual blessing. They were sent out in the name of Christ and his people. The Lord's "Go ye," is to all the body of believers, though they may be represented in the work by men and women of necessary ability.

Each Church ought to be a missionary center, either for home or foreign work. It is probably true that the church that does and gives much for missions is stronger therefor at home. All the objections to missionary work that people commonly make, were answered by the Holy Spirit at Antioch. They might have said: "There are many unconverted ones at home;" "All the men and means are needed at home;" "What a waste of men;" "The heathen are well enough off without the gospel," etc. But in spite of all that, the Lord said, "Go." If it had not been for foreign mission work, *we* never would have heard the gospel. The essence of the gospel is the missionary spirit.

III. THEIR FIRST MISSION FIELD.—Vs. 4-11. Luke makes it prominent that the Holy Spirit planned this first missionary enterprise. Before, the disciples had gone out from Jerusalem to preach as a result of persecution, but now they go out voluntarily, led of the Spirit.

The missionaries went to Seleucia, about sixteen miles from Antioch, on the river Orontes, and from there sailed to Cyprus, an island in the Mediterranean Sea, eighty or a hundred miles southwest of Seleucia. Cyprus is about a hundred and fifty miles long from east to west, and about sixty miles wide. There were several natural reasons for their going to Cyprus: (1) It was the native home of Barnabas, so that he would be inclined to carry them the good news, and they might gain entrance through his friends; (2) The way had been somewhat prepared by the previous preaching to the Jews there (Acts xi. 19, 20.) and some of the preachers knew Paul and Barnabas; (3) It was on the way to Asia Minor and the regions beyond.

They came first to Salamis, on the eastern shore, and there they preached the gospel to the Jews first, as was their custom. (Rom. i. 16.) This was natural, as the Jews were looking for the Messiah. Besides, the apostles were finishing the Jewish harvest by finding the wheat that remained among the chaff. John (Mark—the author of the Gospel) had accompanied the missionaries as an assistant.

Having gone through the whole island, they came to Paphos (now Baffo), at the western end. Here they were opposed by a man called Bar-Jesus — son of Jesus, or Joseph. He is here described as a sorcerer (magician) a false prophet, a Jew. He might be regarded as combining the fortune-teller and the man of science. Some of the Oriental priests were possessed of such knowledge of the powers of the mind as to be able to do marvelous things. But this man was false in his teaching and aims—probably imposing on the ignorant people for gain.

Nevertheless, he had found favor with the deputy (proconsul)—a governor appointed by the senate of Rome—and accompanied him as a friend and adviser. The deputy is spoken of as a man of prudence—good common sense. This is also a good word for the magician, else why should he be taken into the counsel of such a wise man? That was a dark time, but this man wanted to get all the light he could on religious subjects. It was this spirit that made him call for the missionaries, to hear the gospel of Christ. Evidently he was favorably impressed with what he heard, and as it would endanger the magician's position if the governor should accept the gospel, it was natural that this man should oppose Paul, and do all he could to prevent such a result.

Saul [the Hebrew name, also called Paul, the Roman name, always used hereafter] under a special inspiration of the Holy Spirit, was led to expose the sorcerer's character, as a child of the evil one, and to pronounce a Divine judgment upon him, and the Lord at once made him blind for a season. This miracle resulted in the governor's accepting the Lord Jesus. He evidently was the first convert in that place. The work of the magician was overruled for good, "For a season" implies that his blindness was temporary. The Lord punishes only as much as is necessary.

By observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 02," "June 02," "Sep. 02," or "Dec. 02," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 02*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 01," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once, and we will gladly correct them.

EXTRACTS FROM LETTERS.

Thanks for Explanation.

MANY thanks for your explanation of "That Servant," in Matt. xxiv. I came into possession of a former edition of DAY DAWN through Bro. ——— I was so much interested in it that I had him order me a late edition of the same, also the PERFECT DAY and MOSES AND CHRIST. The two latter I have finished reading, and the former I am now perusing. I have found them all full of "meat," for which I am thankful. I cannot tell you how rejoiced I was, although a stranger, when I found you were still being used of God in giving out present truth, instead of having rejected the truth, as I had been led to think. I admire the spirit of liberality that you manifest, and feel that in you dwells the love of Christ.

Some of the subjects which you treat are entirely new to me—"Endless Generation," for instance; and some that I do not clearly understand at present. But I trust they will become clearer as I study them. If not, I will take the liberty to ask you for a fuller explanation at some future time.

I like THE WORLD'S HOPE very much. Your "key" to the destiny of our race, thru the Second Adam and his wife, is the only reasonable solution that I have ever seen. I accepted the idea of human life for the race, as taught by Bro. R., because it was so much better than the old doctrine: but it was not wholly satisfactory, because I saw that Paul taught the idea of spiritual life for all, and I wanted all to have it; for I reasoned that if they knew Christ they would want it; and I could not help feeling the injustice of calling some to so high a position, and the rest to human (earthly) life. So you can imagine how happy I was when I read the glad tidings as you have so beautifully portrayed it in your books.

I will inclose a dollar, for which I would like samples of your tracts. Praying that you may still be used of the Lord to dispense "Meat in due season," I remain, Yours in Christ,

NEWARK, N. J. O. A. J.

Sowing the Seed.

YOUR letter was received last night, and I am greatly pleased with the interest you have shown in making me acquainted with your correspondent, Mr. A. H. S., whom I found today at his hotel. He had just finished reading your letter to him, and he was anxious that I should know its contents. It was a great pleasure to me to meet a man of that stamp, in whom seems to dwell the loving friendship of the living Christ. It is edifying to meet with those whose purpose in life is to help their fellowmen up into a higher and nobler thought of their Heavenly Father.

I am sure, Bro. Paton, that you will be amply repaid for your having taken the time to write him a reply to his letter about DAY DAWN. It met a hearty response in his mind. We discussed the writings, pro and con, and agitated the question of farther investigation. Said he: "The pathway is illumined by a greater light, and how harmoniously the Sacred Book is blended. New life, new light! I only wish to study it that I may be able to tell it to others. Grand indeed are the revelations of the DAY DAWN." He is anxious to see and hear you. While very conversant with the writings of many others, and having travelled extensively, and read much, DAY DAWN came home with such force that the author found a warm reception in his mind. It would have done you good could you have been here this afternoon to talk with us. Should you ever meet him, you will feel at home in his company. I furnished him some more of your writings, and I expect you will hear from him again. I shall gladly do what I can in pushing forward the work, being advised to "Sow the seed in the morning, and in

the evening to withhold not the hand."

Yours in the Blessed Hope,

ELIJAH FROSTIC.

Thoroughly Convinced.

I was agreeably surprised to receive your letter; and I appreciate very much your effort to answer my letter so thoroughly. You have succeeded in convincing me as to the truth and glory of the Plan of the Ages. "Once I was blind, now I see;" and my earnest prayer is that I may come to know the Bible so thoroughly, and especially Him who inspired the Holy Prophets, that I may become a true "Defender of the Faith," as suggested in DAY DAWN. I see a great need of heralding the "Judgment unto Victory," hoping by a proper and humble presentation of the truth, to conquer the error of Judgment unto Death, as taught by so many well-meaning people.

You say you are surprised that I should think that you had given comparatively little space to that which seems uppermost in the minds of men today—Eternal Salvation or Eternal Destruction. You also say that some of your critics think you have made far too much of Eternal Salvation. So far as I can see with present light, and judging from years of experience with men in all conditions of society, I am of the opinion that Eternal Salvation is *not* what is uppermost in the minds of men today. I find that the majority give this subject but little attention. By many the subject of Eternal Destruction and Damnation receives much more attention—this that, if believed, makes men quake with fear. We all know that the doctrine of literal hell-fire has been preached to generation after generation of human beings; but in the light of God's Plan of the Ages, we see that our God, who is love, made men, certainly not for hopeless destruction, but that "in due time," they might all "be like Him, and see Him as He is." I see it all now. And I can see many added reasons for not sinning, and for worshiping Him in spirit and in truth—more than ever before. Glory to God in the highest!

I have been somewhat a student of the Bible, but I find I must *unlearn* many things that I have been taught and absorbed in the popular denominational churches of today. By the help of the Lord, I want to be one of the overcomers. Your letter has lighted so many little lamps for me in the interpretation of the Word, that my "joy is unconfined." The Master teaches us to "Bless, and curse not;" and in the light of the Plan of the Ages, what wonderful and glorious meanings are buried, or rather "made alive," in the command to "overcome evil with good." He wants *us*—who are finite—to do this. Then what may we not expect *Him*—the Infinite—to do, with His almighty power, in overcoming evil with good, in his own good time and way.

I note what you say concerning "Christian Science, Messiahs, Elijahs, Mothers, Leaders, etc." Good! I send you some clippings, showing the general trend of the "Higher Critics." I am also sending you the Feb. number of "Mind." Do you think the teaching of *this* new thought movement is to be shunned along with "Eddyism," etc?

I have had the pleasure, through your direction, of meeting Mr. Frostic, and had very pleasant and instructive talks with him. He certainly has studied his Bible, and I was astonished at his faculty of referring to desired Scriptures. I have a great desire to meet you, and, if the Lord will, I shall endeavor to be in Flint the day you are to be there. Until I met Mr. Frostic, I did not know that you publish a paper. I now send you a dollar for a year's subscription. He gave me two copies of the paper. It deserves to have a million or more subscribers. I firmly believe that "a good thing deserves pushing along." Brc. Paton, the doctrine that turns the truth

of God's love into a lie ought to be overcome. Truth is more powerful than error, as you say; therefore knowledge is power. May the truth contained in your writings be heralded to the uttermost parts of the earth, that our joy may be full. "Now is the day of salvation." Praise God! Your brother in faith, hope, and love,

A. H. SWANK.

Blessed of the Father.

REMARKS.—I am pleased to receive the above letter, and to learn that my effort was appreciated. The Magazine, "Mind," came to hand. It represents what is known as the "New Thought" movement. I find many good things in it. I do not say it ought to be shunned; I am not inclined to say that of "Christian Science," or any other teaching as a whole. I see dangers; and Christians need to be well acquainted with the Scriptures, in order "to have their senses exercised to discern both good and evil."—Heb. v. 14. If we read such writings, we need to be familiar enough with the standard that we by it may be able to "Prove all things, and hold fast that which is good." The question may naturally be asked: "Do we as Christians need such literature?"

The world today is full of new schemes of Science, Philosophy, Religion,—based, not on the Bible, but on Psychology, Metaphysics, Occultism, etc., etc. I do not say there is no good in them. Many of them recognize the Ethics of the Sermon on the Mount as the best basis for moral action; but there is a very general tendency to deny the personality of God, the value of the historic Christ, the authority and even the general truth of the Bible, and the doctrine of sin, and salvation through Christ, therein taught. They all say: "Be good," but they have no way of salvation for sinners. The best remedy they suggest is to deny the reality of sin. Most of them teach the brotherhood of man, and that the spirit in man is God. They emphasize the importance of the good things done by the "sheep" mentioned in the parable of the judgment in Matthew xxv. 35, 36. It seems worthy of notice that all this sort of thing is characteristic of the peoples who have been brought under the moral influence of Bible teaching—the civilizing power of Christianity; but they are not believers in Jesus Christ as their personal Lord and Saviour. I am convinced that all the kind, good and unselfish among all these classes *are* the "sheep" of that parable; that they have been indeed "blessed of the Father," by the reflection of the gospel, though they have not known the Son, the real Judge and King of the world. They do not know that they are working for Christ, but yet he recognizes all that is done for needy humanity as done for him. And as no real goodness is worthless or can be lost, we rejoice to see it, and have the assurance that it will have a good reward. That there is some of the selfish, or "goat," element in all these movements, we cannot doubt; and that, whatever it is, must be subjected to the fire of the coming day, which will destroy it.

But it should not be overlooked that before the judgment of Matthew xxv. 31-46 begins, the saints, who with Christ are to judge the nations (1. Cor. vi. 2.), have been exalted to power.—Matt. xxv. 19-23. It appears quite clear that those who know God as revealed in Jesus Christ, and the Bible plan of revelation and salvation, are not in need of the new schemes; and yet, because they *do* see the Plan of the Ages, they can accept all these new movements as evidence that the dawn of the new age is upon us, and rejoice in all the good that is done, even by those who do not know the Lord.—ED.

Resurrection by Judgment.

READING "Restitution of all Things," in the HOPE of Dec. 15, I was pleased

with your view, that the statement of Paul, in 1. Cor. xv. 22, was not only proof of a universal resurrection but also the key text concerning the *nature* of the resurrection, to wit, the being made alive *in Christ* with the spiritual life peculiar to Him.

In regard to this I would ask: Does not the manner and context, in which the word "*Anastasis*" (resurrection) is applied in the New Testament, convey the idea, that by it is meant a restoration of the whole man, especially according to his spiritual nature? When Jesus says (Luke xx. 36): "Neither can they die any more, for they are equal unto the angels, and are sons of God, being sons of the resurrection," he identifies the state of resurrection with the sonship of God.

When Paul says (1. Cor. xv. 41, 42): "There is one glory of the sun, and another glory of the moon, and another glory of the stars; * * So also is the resurrection of the dead,"—he speaks of *all the dead*, (in the first place), because whenever he means *the dead in Christ* exclusively, he calls them so. And (in the second place), he cannot only mean their coming forth into conscious life, because this being awakened into life will not be so glorious for all of them. So when he says, the resurrection brings man into a state of glory like that of the sun or moon or the stars, he wants to be understood, that resurrection brings man up to the state of perfection, to the re-instatement into the image of God; that is to say, into such a condition, in which the education and development of man will suffer no disturbance; where he is re-established upon the straight way to reach his original and eternal destination.

This is not accomplished by one instantaneous act. It is a process of bringing man upward through judgment, that may take one or more ages—RESURRECTION.

So when Jesus says (John v. 29): "And shall come forth, they that have done good, unto the resurrection of life, and they that have done ill, unto the resurrection of judgment," it is evident, that the *coming forth* is not the *resurrection*, since they shall come forth *unto* the resurrection. This resurrection will be life in Christ *for all*, into which life those will immediately enter, who have been in and under God's judgment in this life, and who have learned to die to the flesh and live to the spirit and do good.

But for those, who have in this life been guided by their own self and done evil, the road to the resurrection will lead through a "*crisis*," (this is the word used in the original text, not "damnation," see Revised Version) a judgment, a trial. But the aim and end of this judgment is resurrection, and this aim will be reached. So the judgment will take place before resurrection. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory," i. e. unto resurrection.

Jesus said unto her: "I am the resurrection, and the life." God bless you in your work, dear brother.

J. C. ZIMMERMANN.

DENVER, COLO.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 20., No. 10. ALMONT, MICH., MAY 15, 1902. $1.00 a year.

DAMNATION OF HELL.

I HAVE before me Matt. xxiii. 33, where Christ said to the Scribes and Pharisees (types of people of today): "How can ye escape the damnation of hell?"—(the death state). Does this imply that the death state is one of damnation?—I mean the unregenerate dead. Have you light on this saying of our Master? In the twenty-seventh verse he speaks of "dead men's bones." Do "hell" and "dead men's bones" refer to the same condition? Your brother in Christ, A. H. SWANK.

REPLY.—The Revised Version says: "Judgment of Hell." The American Revisers, Rotherham, and the Emphatic Diaglott, all say "Judgment of Gehenna." The Greek word Gehenna, or "Valley of Hinnom," does not mean the death state, but was a place near Jerusalem used for the accumulation and burning of all manner of corruption. (Hades is the Greek word for the death state.) Matt. xxiii. 27 is a scathing denunciation of the hypocrisy of the Scribes and Pharisees. They were outwardly correct, but like white-washed sepulchers, they were none the less full of dead men's bones, and all manner of corruption. This was a description of their condition, or character, while verse 33 refers to their doom.

Turn to Jer. xix. and it may be seen that the Lord was referring to the terrible judgments that were coming on Jerusalem because of the sin of its people. The Lord told the prophet to "go forth unto the Valley of the son of Hinnom, which is by the entry of the east gate, and proclaim" what he should tell him. He was to say to the kings of Judah and the inhabitants of Jerusalem: "Thus saith the Lord, * * I will bring evil upon this place, * * because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, * * and have filled this place with the blood of innocents. They have built also the high places (for the worship) of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake, neither came it into my mind. Therefore, behold, the days come, saith the Lord, that this

place shall no more be called Tophet, nor the Valley of the son of Hinnom, but the Valley of Slaughter. * * And I will cause them to fall by the sword before their enemies, * * and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and a hissing; every one that passeth it shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and their daughters, and every one shall eat of the flesh of his friend in the siege. * * Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts: Even so will I break this people and this city, * * and they shall bury them in Tophet, till there be no place to bury. Thus will I do unto this place, and the inhabitants thereof, and make this city as Tophet; and the houses * * shall be defiled as the place of Tophet. * * Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house, and said to all the people, Thus saith the Lord, * * Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words."

That Jesus had this terrible overthrow of Jerusalem in mind when he spoke of the "Judgment of Gehenna," should be evident to anyone who will read Matt. xxiii. 34-39. Speaking of the terrible sins of the nation, he said: "All these things shall come upon this generation." He then uttered his lament: "O Jerusalem, Jerusalem, thou that killest the prophets, etc." and pronounced her doom: "Behold, your house is left unto you desolate." There is not in the whole passage the slightest intimation of the doctrine of future endless torment; and that the destruction was to be followed by restoration (as elsewhere taught) is even here implied in his closing statement: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

What has been said we regard as the primary application of our Lord's words. This application is national; but we believe the words may also have an individual application. As Gehenna was, when our Lord was speaking to the Jews, a place for the destruction (not of life, but) of physical corruption, He (according to his method of expressing the deeper truth by natural terms) used it to represent God's method of destroying moral corruption. No kind of sin can escape, or pass through, God's Gehenna fire. The object of his judgments (represented by fire) is not to destroy his own work—man, but to destroy sin and corruption—the work of the devil in man. Hence, while it is the mission of Christ "to destroy the works of the devil," he is also "the Saviour of the world."—1. John iii. 8 and iv. 14. This principle is expressed in Isaiah xxvi. 9, where we learn that when God's judgments are in the earth, the inhabitants of the world will learn righteousness. See also Rev. xv. 4, where we learn that all nations shall come and worship before the Lord when his judgments are made manifest.—EDITOR.

EXTRACTS FROM LETTERS.

For Missionary Purposes.

We have been intending to write to you, but have been putting it off for a long time. We are always glad to see the HOPE. We have been laying past a little every week for missionary purposes. It now amounts to Ten Shilings ($2.43), which we send by Postal Order. Just send our HOPE as usual, and we will send as much money as possible. * * We are all well at present, and hope you are all the same. With love to you all.

A. AND N. L.

KIRKCALDY, SCOTLAND.

Meets Hearty Approval.

"GOD is love:" in him we trust. Bro. Fry's "Personal Appeal" meets the hearty approval of the little church here, and we assure you that the editor and the work have our earnest, faithful, persevering prayers. Enclosed find $7.50 in response to the appeal. (Here eight names are given as sharers in the gift, but not for publication.—ED.) I think we can send you more when we can see them all. We had a grand meeting yesterday.

"And heaven came down our souls to greet,
While glory crowned the mercy-seat."

Your brother, J. E. F.

WATERVILLE, WASH.

LATER:—In God we trust. The "Appeal" of Bro. F. meets with a ready response from Brother and Sister J. and E. C., who are always ready to share in every good word and work. Enclosed find $5.00 as their first freewill offering to the Lord's cause in this particular way.

We have just had our annual Passover Supper; and it was a time of wonderful display of God's power in blessing the church. About twenty consecrated believers in the larger hope, and several others, met at our house in the afternoon for a consecration meeting, preparatory to our evening sacrament. It was a melting time, never to be forgotten, for we are almost sure we will celebrate the next one with our Lord. Alleluia! Amen! We all received the baptism of the Spirit for service; for surely there is the sound of an abundance of rain; and, Oh! how much the dry and parched ground needs it. J. E. F.

Quite a number have asked to have their names entered on the list for daily prayer, and several have sent contributions to the Mission Fund. From the far south came Fifty Dollars, without letter or name. This and other contributions have helped us in a severe strait; and we are thankful to the Lord and his agents. May they all be blessed with that which is better than money. They probably know that "It is more blessed to give than to receive." From the far east (Nova Scotia) comes the following letter, which probably expresses the feelings of a class of true friends of this cause.—EDITOR.

Finds a Response.

BRO. Fry's "Appeal" finds a response in my heart. It is my earnest desire that these truths should spread and be taught; but I fear to promise to voice a prayer every day, as some days might go by and it not come into my mind. I cannot trust my memory. "It is better not to vow, than to vow and not pay." But to think of the work is a prayer.

for my heart is in it. We want the HOPE as long as it is published. I now send a Money Order for $3.00—one on my subscription, one to pay for someone who cannot pay for himself, and one for you to use as you please. L. S. H.

MILL VILLAGE, N. S.

REMARKS.—I am quite sure that Bro. F. (like myself) will accept this as a good response to the "Appeal." I know that it is not for a slavish formality in prayer that he is pleading, but for that heartfelt spirit of prayer that leads to practical cooperation in the work. And yet we are so constituted that it does us good to "voice" our prayers, even if it be in secret, where only God can hear. No doubt "Thoughts are things" of power, but *spoken* thoughts may make a deeper impression on our own minds than mere thoughts. Is there not danger of forgetting to pray? Perhaps the power of prayer is not sufficiently realized by any of us. The importance of prayer is emphasized in the teaching of Jesus and his apostles. Whether we understand how God answers prayer or not, we know it is a part of his plan and is a practical, working power. I have often said privately, what I now say publicly, that if all my readers will earnestly pray for me and my work, I will not fear for the result. I adopt the words of Paul in 2. Thess. iii. 1: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."—EDITOR.

Silver and Gold Have I None.

IT is a long time since I have written anything for publication, and possibly I shall not be able to write anything worth publishing now; but after reading Bro. Fry's "Appeal," I thought I would write a few words. I certainly wish to be recognized as one who is interested in the spread of the truth, and am willing to do what I can to encourage those who are laboring to that end, while I can say with Peter and John, at the beautiful gate of the temple, "Silver and gold have I none; but such as I have give I unto thee." Surely I can pray. In fact I have been praying for a long time; for I have seen that preaching fails to interest the multitude in religion. The world seems to have gone mad after business and pleasure, and the church is following after, engrafting into their services and work worldly ways and means, trying to serve God and mammon at the same time.

As I often attend the services of the different denominations and listen to the sermons, it seems to me like the blind leading the blind, although in most of the preaching the preacher is making an effort to rouse his hearers to a sense of their lukewarmness, and the need of a revival. The church today reminds me of the Ark of the Covenant, when Eli's sons carried it into battle; God had withdrawn his Spirit; there was no power in it. So it seems to me God has withdrawn his Spirit from the church. The fire on the altar is low. The light in the temple is shining dimly. Surely we have entered the perils of the last days. Darkness covers the earth, and gross darkness the people. The harvest is past; we are in the gleaning time. And yet a gleam of light shines through the darkness, as

now and then one turns to the Lord, through the efforts of Bro. Chase and others reported in the HOPE.

The HOPE comes to me as a green spot in the desert appears to the weary traveler. May God bless the efforts of the workers, and make his grace abound richly, is my prayer. Your brother in the Beloved,

MEDFORD, MASS. S. M. W.

REMARKS.—I am glad there are gleams of light in the darkness; and no doubt there are many of them that we do not all see. Though the circumstances are not the same, I am reminded of God's answer to Elijah when he complained that Israel had killed the prophets, and digged down the altars, and left him alone. The Lord said: "I have reserved to myself seven thousand men, who have not bowed the knee to Baal."—Rom. xi. 1-4. Let us be encouraged, and let our light shine, remembering that all things are in the hands of our Father, who is at the helm.—EDITOR.

What of Backsliders?

I WAS greatly pleased with your reply to the "Bible Student." I think he would do well to study the character of our Father, and get broader ideas of his love and mercy.

I would like to get your idea on backsliding. Do you think any one brought into the light of the truth and love of God can ever backslide? My idea has been that those who are called backsliders were never converted; but that through fear, or under excitement, they professed Christianity. Yours in Christ,

CHICAGO, ILL. A. L. B.

REPLY.—It may be true that many called backsliders were never started at all in the way of life; but such ones should not be called backsliders. Backsliding is possible only on the upward way. People never slide backward when facing down the hill. The Bible often speaks of "backsliders," and of a class who have "fallen from grace." The former is used in the Old Testament, and the latter in the New Testament. The Lord says: "I will heal their backsliding." And to such ones he says: "Return unto me, and I will return unto you." The Lord recognizes them as his children. The prodigal son seems to be a type of that class. The father did not go after him until he came to himself and had started for home. He had been there and remembered his experience. Of him the father said: "This my *son*." While his wandering took him from home and its many blessings, it did not destroy his sonship. It seems evident that only those who have been converted can backslide; that it is the experience of all Christians to the extent that they do not live up to their privilege; and that the suffering that comes by their yielding to the temptations of the enemy, are disciplinary, and, as in the case of the prodigal, they tend to bring them to their senses, and to say: "I will arise, and go to my Father." I believe that a Christian can backslide, and thus lose favor and blessing, but I do not believe that any power of evil can destroy his divine sonship. The prodigal son (like Esau) sinned to that extent that he lost his inheritance: but both had a place in the family, and great blessings, after the sad experience and the reconciliation.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Paul at Antioch in Pisidia.—Acts xiii. 43-52.

(Lesson for May 25.)

GOLDEN TEXT.—Through this man is preached unto you the forgiveness of sins.—Acts xiii. 38.

INTRODUCTION.—From this time Paul is the leader, and his name is mentioned first. It is "Paul and his company." On leaving Paphos on Cyprus, they sailed to Perga, the capital and seaport of Pamphylia, one of the southern provinces of Asia Minor. For some reason, which Paul did not approve, John (Mark) left them and went back to Jerusalem.—Acts xv. 37-39. He was afterward restored to favor.—Col. iv. 10; 2. Tim. iv. 11.

No preaching is reported at Perga. Some think Paul was taken sick on coming into the hot and unhealthy climate in the low plains of Pamphylia. They may have left soon because most of the inhabitants had gone to the mountains seeking for health and comfort. Paul's company went to the highlands—to Antioch in Pisidia in Asia Minor. The Roman province of Galatia included Antioch, Iconium and Lystra. If Paul was sick at that time, it might account for his statement in Galatians iv. 13, 14: "Through infirmity of the flesh I preached the gospel to you at the first;" and that they despised not his temptation which was in his flesh. What a relief to speculation it would have been if the writer had told us what ailed Paul, and what his "thorn in the flesh" was.

Pisidia was a wild, barbarian country, almost destitute of Greek culture, and barely subjugated by the Romans. It had bad roads, and was infested with bandits. Antioch—eighty or a hundred miles from Perga—was the chief city of Pisidia, in southern Galatia. Idolatry was common in the whole peninsula. On arriving in Antioch, the missionaries went to the Jewish synagogue on the sabbath. After the reading of the law and the prophets, they were invited to speak, and Paul responded. Perhaps a rumor of the new and strange doctrine had preceded them. Paul addressed them courteously, as the house of Israel and the people of God. "To the Jew first" was his rule. What is here recorded (vs. 16–41) is probably a brief of his discourse. His subject was: Jesus the true Messiah. In his argument he traced their history from the coming out of Egypt—the training in the wilderness, the gift of Canaan, the training under the judges and the kings, referring especially to the establishment of the typical kingdom under David—himself a type of the promised Messiah. In all this Paul had his audience with him. He then introduced the testimony of John the Baptist, to show that the Messiah had come.

He then appealed to them tenderly, as brothers; patriotically, as children of Abraham; and religiously, as the worshipers of the true God. It was a delicate task to tell them the truth that their leaders, not understanding the prophecies, had fulfilled them in condemning Jesus to death. But God had raised Him from the dead, and He had been seen of many witnesses. In his closing appeal to the Jews, Paul presented the essence of the Gospel—"the forgiveness of sins,"—not an offer, but a fact to be accepted by faith. (See Eph. ii. 13–17.) But though true, a reality, in order to a practical uplift it must be believed.

The terrible calamity which came on the unbelieving Jews, to which the apostle referred, did not destroy the provision of mercy in Christ, and it will be applied in the future. (See Zech. xii. 10; Ezek. xvi. 60–63.) At that time it was Paul's duty to tell them of their doom. Now those who are in the light on this subject may give the comforting message of pardon. (See Isa. xl. 1, 2; Ps. cii. 13.) The nation perished by unbelief; they will be restored by God's favor.

I. THE AFTER-MEETINGS.—Vs. 43, 44. It is thought by many scholars that verse 42 should read: "And as they (the apostles) went out of the synagogue, the Gentiles (proselytes) besought them, etc." It is probable that the apostles went out before the dismission of the congregation. After which many of the Jews and devout Gentiles (proselytes) followed Paul and Barnabas —not waiting till the next sabbath—and it seems that the apostles exhorted the people to continue in the grace (favor) of God—implying that they had received the truth; but some think it was the people that persuaded the apostles to continue preaching the same blessed truths.

During the following week, no doubt this new doctrine was much talked of. The missionaries were not idle. And the result was that the next sabbath nearly the whole city (including the Gentiles proper, as well as the Jews and proselytes) came together to hear the gospel.

II. OPPOSITION OF THE JEWS.—Ver. 45. The Jews naturally thought that the only way for the Gentiles to come into the favor of God was by becoming Jewish proselytes. These missionaries did not so teach; and the popularity of the new teaching, as shown by the crowds that gathered to hear it, caused the Jews to be filled with envy—jealousy. They did not treat the new doctrine on its own merits, but opposed it because of the effect it would likely have on their own plans. This was very natural. They decided the matter by prejudice—no doubt thinking that the whole structure of religion was about to fall, because their own interpretations were being set aside. And instead of treating the new teaching reasonably, they began to denounce it, and to speak slanderously of the apostles. They probably called them heretics, renegade Jews, and other false things. With many, abuse is a stronger argument than sound reason.

III. EFFECT OF THIS OPPOSITION.—Vs. 46-52. First Effect.—Instead of intimidating the missionaries, it made them bold, and they took a more decided stand in favor of receiving the Gentiles. "To the Jew first" was the divine plan (Luke xxiv. 47; Acts iii. 26; Rom. i. 16.); but being proved and found wanting, (they not being as yet willing to accept the gift of God), the apostle said: "Lo, we turn to the Gentiles." This, too, was the divine purpose. They quoted Isaiah ix. 6. Christ was not only for Israel, but for the Gentiles, even unto the ends of the earth. This phase of Christ's work was especially given to Paul at his conversion.

Second Effect.—The Gentiles were glad, and glorified the word of the Lord by word and action. Many of them became Christians. "As many as were ordained to eternal life believed." Some would like to invert this; but we had better let it stand as it is. Election is a Bible idea, even though the doctrine of reprobation is not. "Knowing, brethren beloved, your election of God, etc."—1. Thess. i. 4, 5. It may not be what men call arbitrary; for God knows whom to choose for the high calling of this age. The gospel was preached through all that region.

Third Effect.—The Jews stirred up the most religious and honorable women, and the leading men of the city, and so persecuted the missionaries that they were driven to Iconium, to preach the gospel there. Good people often in their ignorant zeal do a great deal of harm—persecuting the advocates of advanced truth. But the Lord overrules even this for good.

Fourth Effect.—The disciples were filled with great joy and with the Holy Spirit. This included those who were driven away and those who stayed. We might think that the new converts would naturally be discouraged, but they were not. They had a new faith

(*Continued on page 153.*)

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EDITOR'S APPOINTMENTS.

May 17, & 18, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

May 25, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

May. 29, Chicago, Ill., At Masonic Temple, Room 209. Doors open at 7:30 p. m. Take special notice of meeting-place.

June 1, Open for special arrangements.

May 8, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

☞ WE will send DAY DAWN, THE GOLDEN LINK, and MOSES AND CHRIST, in paper cover, to one, or several addresses, for $1.00.

THE EASTER GOSPEL, is a 16-page tract, based on 1. Cor. xv., and is the Gospel of Resurrection. Price 15 cents a dozen or $1.00 a hundred.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

(*Continued from page 151.*)

and blessed hope, and the inspiration of a new motive for life. Their joy was caused by the indwelling of the Spirit of the living and loving Christ. The religion of Christ is one of joy. The persecutors were not happy. They were the greatest sufferers.

Paul at Lystra.—Acts xiv. 8-19.

(**Lesson for June 1.**)

GOLDEN TEXT.—Thou therefore endure hardness, as a good soldier of Jesus Christ.—2. Tim. ii. 3.

INTRODUCTION.—From Antioch in Syria Paul and Barnabas were sent as gospel missionaries, and in Antioch in Asia Minor they were rejected by the Jews, and driven away, as we have seen. On leaving Antioch they went southeast on the military road leading to Lystra and the East. Before coming to Lystra, they turned to the left and went to Iconium—the modern Konieh, on the borders of Phrygia and Lycaonia. Iconium was a city of growing importance, situated on the western edge of the plains of Asia Minor, about seventy-five miles southeast of Antioch.

The missionaries came to Iconium full of joy and the Holy Spirit, and so preached in the synagogue that many, both Jews and Greeks, believed the gospel. But, as at Antioch, and probably for the same reason, the unbelieving Jews made trouble, stirring up the Gentiles against the missionaries. But they abode there a long time, speaking boldly in the Lord, who wrought signs and wonders by their hands. Finally the division was so great, and the party spirit ran so high, that an assault was made upon the missionaries, and they fled to Lystra and Derbe, cities of Lycaonia, and preached the gospel there.

I. THE MISSIONARIES AT LYSTRA.—Vs. 6-18. Lystra was the chief city of Lycaonia. It was eighteen miles southeast of Iconium, a Roman colony, and used the Latin language officially. It was a region less civilized than even that of Iconium and Antioch. But few Jews were there. No mention being made of a synagogue. Here the missionaries preached the gospel, and Timothy was one of the converts in that region.—Acts xvi. 1.

One of Paul's earnest listeners here was a man who had been a cripple from his birth, never having walked. Paul was led to look stedfastly on him, and perceiving he had faith to be healed, said aloud: "Stand upright on thy feet," and he obeyed. Paul's loud voice attracted the attention both of the man and the crowd, and the miracle of power was a forcible object-lesson of the gospel, and made a deep impression. What the man did was public proof that the cure was instantaneous and complete.

The Lystrans were a wild, ignorant and uncivilized people. To such the case of healing would have more weight than any intellectual argument. When they saw the miracle, they were greatly excited, and cried aloud in their own dialect: "The gods are come down to us in the likeness of men." According to their mythology, such a thing had happened before; and this new visit was looked upon as a special favor. Barnabas they called Jupiter, their chief god, probably because he was the older and more imposing man; and Paul they called Mercurius, because he was the chief speaker. It may have been this fact that made Paul say to the Galatians (iv. 14) (which name probably includes this region): "Ye received me as an angel of God." The wild enthusiasm of the people was shown by the priest of Jupiter bringing oxen (adorned with garlands) to offer in sacrifice in honor of the apostles.

Hearing of this proposed sacrifice, the apostles had a good opportunity to show the true character of Christianity. Had they been seeking worldly honor, they would no doubt have allowed the sacrifice to be made. But as an expression of their extreme disapproval, they

rent their clothes, and sprang forth among the people, and cried aloud, "Sirs, why do ye these things?"—why worship men? We are not gods, but men of like passions with yourselves—mortal, tempted, suffering men. We are here to preach to you the good tidings of Christ, and to teach you not to do such vain things, but to worship the living God, the Creator of all things. In times past he has allowed all nations to walk in their own ways, because of their ignorance (Acts xvii. 30); and even then he was kind and doing them good by all the arrangements of his providence. And by all this they scarcely prevented the sacrifice.

II. THE MISSIONARIES LEAVE LYSTRA FOR DERBE.—Vs. 19–21. In view of the good these men were doing, it appears strange that anyone could be persuaded to turn bitterly against them; but intolerant Jews came from Antioch and Iconium, and instigated a severe persecution, and having stoned Paul, drew him out of the city, and left him for dead. But neither he nor the gospel was dead. As the disciples stood around him, he rose up, and returned to the city; and the next day he and Barnabas went to Derbe. How long they remained there is uncertain, but they preached the gospel there, and made many disciples. This was the limit of the first missionary journey.

III. REVISITING THE CHURCHES.—From Derbe the missionaries retraced their steps. Knowing the need of these young churches, they revisited them at all hazard, and taught them what they needed to know. They showed them not to expect their experience to be one of ease, but to look for a rough road to the kingdom of God. They ordained elders (overseers) in every church, which shows individuality in church organization.

Afterward the missionaries returned to Antioch in Syria, where they started. To the church they rehearsed what God had done with them, and how the door of faith had been opened to the Gentiles. They remained at Antioch a long time, and no doubt they were a great blessing to the home church.

BROTHER SHERWOOD AT REST.

WHEN in Chicago, April 30, and just ready to start for home, I was called by telegram to attend the funeral of Bro. Thomas Sherwood, of Elyria, O., and I immediately started for that place. He had been failing physically for years, (though the inward man was renewed day by day), but he was really sick only four days when, to the surprise of his many friends, he died, on Tuesday, April 29. He was sixty-six years of age.

I became acquainted with Bro. Sherwood in 1876, and our friendship has been cordial ever since. Many times I have preached to his neighbors in his home, and elsewhere in and near Elyria. He was an enthusiastic believer in Christ and His success in saving the world, and it was inspiring to preach in his presence. He loved the Lord and his fellow-men. He was a painter by occupation, but he was also a preacher of the gospel. His wife and children—one son and three daughters—are all more or less interested in the truth that he loved, and know something of the best comfort—our blessed hope. Several of his neighbors said to me: "Mr. Sherwood was a good man. He always tried to do right, and had a kind, cheerful word for everybody."

The funeral was on Friday. To several hundreds of his friends and neighbors and army comrades I spoke of "Comfort for Mourners," and "Rest for the Weary," using two texts: Matt. v. 4 and Rev. xiv. 13, and emphasizing the idea that "Rest" is a reinvigoration for future work "with the Lord." Afterward the body was laid away in the cemetery at Carlyle. We shall miss him, but we do not sorrow as if we had no hope. May God bless all that mourn.—EDITOR.

☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

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IS CHRIST OUR SUBSTITUTE?

IT is worthy of attention that in the Bible, Christ is never called our Substitute; that he is never spoken of as suffering or dying instead of man; that he is never said to have paid the sinner's debt; that he is never said to have satisfied the demands of justice, or to have appeased his Father's wrath; that it is never hinted that he purchased for us his Father's love, or reconciled him to us. On the contrary, it is plainly taught that God loved the world, sent his Son to manifest his love, and to reconcile the world to himself. In view of the silence of the Bible on the one side, and the clear expression on the other, may we not safely reject, as mere tradition, and the result of false inferences, the idea that Christ is our Substitute?

Because some, in discarding the doctrine of Substitution, have also rejected the Bible teaching concerning salvation through the atoning sacrifice of Christ, has naturally caused some alarm; but it is not necessary to go to either extreme. It is ours as disciples of Christ to search for the truth, to find the true relation between the revealed facts, and to "Prove all things, and hold fast that which is good."

Atonement—Reconciliation.

OUR subject really is the nature of the Atonement of Christ. This is a subject of vital importance. It is rightly regarded as the very foundation of Christianity. It is more than this. It is really the beginning and the ending of the work of Christ. If Christ is not our Substitute, he is something better.

The word "Atonement" is used but once in the New Testament (Rom. v. 11), but what it means—reconciliation—is often mentioned. In 2. Cor. v. 19, the apostle shows that the mission of Christ is to reconcile the world to God. Mankind has been in the attitude of enemies toward God, and to reconcile them to God is to destroy the enmity and make them friends. God has never been man's enemy, and therefore He needs not to be reconciled. God's love is unchangeable, having neither beginning nor end. Man has been alienated from God through ignorance (Eph. iv. 18), and he needs to be enlightened, reconciled, and brought home to his Father.

If the Lord had been man's enemy, no provision for his reconciliation and salvation would have been made, and there would have been no gospel. It is not necessary to prove to Bible readers what it so clearly says, that God loved the world, and sent his Son to reveal that love. Such love and gift are not the marks of an enemy. The Lord's words toward his wayward children are tender and kind: "I have loved thee with an everlasting love, and with loving kindness have I drawn thee."—Jer. xxxi. 3. Paul says: "*God* commendeth *his* love toward us, in that, while we were yet sinners, Christ died for us," and, "When we were enemies, we were reconciled to God by the death of his Son."—Rom. v. 8–10. This is exactly opposite to what some teach, that God was reconciled to us by the death of Christ. All such Scriptures show not only that God *is* loving and kind to man, but always *was* so. In their light it is safe to say that all the enmity—the barrier between God and man—is on man's side; that the real atonement—reconciliation—is by the destruction of man's enmity; and that the knowledge of God's love, as revealed in the life and death of Christ, is the reconciling power. What the Son did was an *expression* of the Father's love and forgiving favor, and was therefore not designed to *purchase* his love, nor appease his wrath. The spirit of all such Scriptures is against the doctrine of Substitution.

Forgiveness Against Substitution.

THE Bible teaching concerning forgiveness is not in harmony with that view of Substitution which puts our lov-

ing Father in the attitude of a Creditor demanding the full payment of the sinner's debt before He will forgive him. If that were true of the Lord, then we, as his followers, ought never to forgive our debtors until their debt has been paid. But when a debt is paid, there is neither room nor need for forgiveness; and when a debt is forgiven, there is no room nor need for payment. The forgiveness of sin is plainly taught both in the Old and New Testaments, and no thought of the payment of the debt is suggested. "Let the sinner forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 7. In our Lord's parable of the two debtors (Luke vii. 41, 42) he shows that "When they had nothing to pay, (instead of requiring someone to pay the debt for them) he frankly forgave them both." Who cannot see that if a debt has been paid by a Substitute, there is no room for the exercise of mercy by the Creditor? The two doctrines, substitution and forgiveness, cannot both be true. The latter is clearly a Bible doctrine, and the other is based on inferences. The truth will stand, and error will fall.

Where did men get the idea that justice must be satisfied by a Substitute before mercy can be exercised? Surely not in the Bible. God is revealed as "a just God, and a Saviour." His justice and mercy are harmonious. If it were not for a religious theory, who would call it just to transfer guilt or its punishment to the innocent, that he might suffer *instead* of the guilty? How could a just law be "satisfied" with thus letting the guilty go free? Could it do more violence to justice to *forgive* the guilty, on the condition of repentance, than to punish the innocent instead of the guilty? When a man truly repents, his enmity is gone, and he is reconciled to God; and the gospel of the goodness of God, as revealed in Christ, leads to repentance, and is therefore the power of God unto salvation.—Rom. i. 16; ii. 4.

The Divine Penalty.

IN defense of the doctrine of Substitution, closely akin to the idea that Christ paid the sinner's debt, we often find the assumption that He suffered the penalty of God's law "in our room and stead." We hear it sung;

> "Jesus died and paid it all,
> All the debt I owe."

And then many will limit the application of the payment of the debt by saying: "Christ died for you if you will believe it." Just as if believing it would make it true! Or as if a cancelled debt could be legally collected because of unbelief! The truth can never be changed either by belief or unbelief. The best reason for believing the gospel is that it is true whether it is believed or not. If Christ paid the sinners' debt, that fact cannot be set aside, and all are therefore free from the claims of the law.

In considering whether Christ suffered the penalty of the law "in our room and stead," much depends on what men think the penalty of the law is. God said to Adam: "Thou shalt surely die." Some say that this penalty included "physical, spiritual, and eternal death," and hold that eternal death means endless suffering in hell. Do any such people believe that Christ as a Substitute suffered such a penalty? Probably not. But if not, what becomes of their theory of Substitution? Our Lord's sufferings were not endless. We know some who claim that—on account of Christ's infinite nature and capacity for suffering—the death on the cross met the full demands of justice, because in a very short time He could suffer the eternal torment due to all mankind. Let those believe this who can. There are a few things that some of us cannot believe: (1) that an

Infinite Being could suffer at all; (2) that infinite duration and endless woe were condensed into the short period of the Saviour's passion; and (3) that if the penalty of the law is eternal suffering, and if Jesus suffered the full penalty for the sins of all mankind, that the masses of mankind, or even a few, can still justly be consigned to endless suffering.

Some, seeing the inconsistency and injustice of this theory, affirm that the penalty of the law is not eternal suffering, but endless death—annihilation—death without a later resurrection; and in defense of the doctrine of Substitution, they teach that Jesus, *as a man*, died such a death. But, as inconsistently as the others, they hold that many, or at least a few, of the human race will be consigned to endless death. If the penalty of the law has been fully satisfied for all, how can anyone be justly consigned to either endless woe or endless death? Does a just law require or allow the same debt (or penalty) to be paid twice? In the case of substitution, it is not believing that makes men free, but the fact of Substitution. Believing may change the man, but it cannot change his relation to the satisfied law. With either view of the penalty —endless suffering or endless death—it is evident that Jesus did not suffer it at all.

Christ Raised a Man.

No doubt all our readers are satisfied that Jesus did not suffer endless woe; but some of them may still think that he, *as a man*, did suffer endless death. It has been maintained by some advocates of the doctrine of Substitution that Jesus in his earth-life was only a man, and that he died as a man, but that he was not raised a man, but "a Divine Being." If this be true, then he who gave himself a ransom for all, or bought us with a price, was not the "Lord" at all; and yet, because we reject their *theory* of the atonement, such teachers accuse us of "denying the *Lord* that bought us." We believe that the Lord Jesus was more than a man.

But if "the man Christ Jesus" died as a Substitute for the race, and as a man remains eternally dead, that the race may be raised from death, then he who died was not raised at all. But if we admit that the entity and the name of the man who died could be and were transferred to the new-created "Divine Being," so that it could be *said* that he who died rose again, and could still be called "the same Jesus," surely we should not expect the inspired writers to speak of the risen and glorified One as still being a man. One of the chief advocates of this theory of Substitution maintains that Jesus cannot be a man since his resurrection, because he gave his humanity a ransom for the race, and would not and could not take back the price. This is logical, but the premise is false, and therefore the conclusion is not correct. For the truth is that the Apostles *do* speak of the risen, and glorified, and coming One as a "Man," and "the Son of man," which upsets *that* theory of Substitution. The exalted "Mediator between God and men" is "the *man* Christ Jesus."—1. Tim. ii. 5. And the future judgment of the world is to be by "the Son of man,"—"that *man* whom God hath raised from the dead."—Matt. xxv. 31; John v. 27; Acts xvii. 31.

The idea that Jesus was not raised a man belittles many Scriptures. He himself said: "I lay down my life, that I might take it again, etc."—John x. 17, 18. He told his disciples that he was going to die, and that he would rise again the third day; and we are told several times that he died for our sins, and rose again from the dead the third day.—See Rom. iv. 24, 25; 1. Cor. xv. 3, 4. Jesus was the name of the man, and hence wherever that name is used in speaking of the Risen One, does it not show that the man was raised?—See

Matt. xxviii. 5-18; Mark xvi. 6; Luke xxiv. 15, 36; John xx. 14-30; xxi. 1-23; Acts i. 11; ii. 32-36; iii. 13-26; iv. 33; v. 30; vii. 55; ix. 5; xiii. 23-33; xxii. 8; xxvi. 15; and there are many others. Rev. i. 18 shows that the dead one was raised and has the keys. The fact that he was raised from the dead is the key of hope for mankind.

For Not Instead of.

WE agree that "the wages of sin is death,"— (neither endless death nor endless woe)—and that "Christ died for our sins, according to the Scriptures." But we know of no Scripture that teaches that he died as a Substitute—that is, instead of us. (If he died instead of us, we would not have to die.) We know some who claim that the word "for" in all such passages means "instead of." Of course, "for" is sometimes used in that sense, and in such cases it will make good sense to read it "instead of." How will it do to say "Christ died *instead of* our sins, and was raised *instead of* our justification?"—Rom. iv. 24, 25; 1. Cor. xv. 3, 4. If this does not make good sense, charge it up to the doctrine of Substitution. This would make Christ the Substitute for our sins, and let our sins go free; while the plan of salvation is to destroy sin.

The word "for" often means "on account of." "He was delivered *on account of* our sins, and was raised again *on account of* our justification." This reads all right. It is gospel. Jesus not only died, but he rose again; and he rose because of the efficacy of his death (to sin) to destroy our sins, and therefore to justify and reconcile us to God. See Rom. v. 10; vi. 10. The destruction of sin, and therefore our justification, being secured by his death, there was no power to hold him in death; and therefore he rose free from the load he had assumed by taking our nature, and thus proved his victory. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again."—Rom. viii. 34. Jesus did not die an endless death, and death being conquered, no one for whom Christ died can always be held in the dominion of death.

Bought with a Price.

WHAT the apostles say on this subject has been regarded by many as in favor of Substitution. But in the Bible natural things are used to represent spiritual things. Jesus used the terms hunger, thirst, bread, water, weariness, rest, darkness, light, etc. in this way. So also he used the terms flesh and blood: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi. 53-56. Overlooking this Scriptural method of teaching, and taking such language literally, has led many into confusion and darkness. The same is true of the terms cost, price, bought, ransom, etc. "Ye are bought with a price." "He gave himself a ransom for all." The earthly idea of cost or price is used to represent whatever of labor or sacrifice is necessary to secure the desired end.

This method of expression is in common use. Men say: "Experience is a *dear* school." We can truly say: "Every child *costs* his mother many pains, tears and cares," and not have the commercial idea in mind at all. In any work where there are difficulties to be overcome and hardships to be endured, we often say: "Have you counted the *cost?*" In Luke xiv. 28 Jesus used the word in this sense. Would we succeed in anything, we must count the cost, and withhold no part of the price: that is, we must give, do and suffer all that is necessary to secure the desired result.

The word *ransom* seems to be used in this sense when the Lord said to his people: "Fear not: for I have redeemed thee; * * * I gave Egypt for thy ransom, Ethiopia and Seba for thee."—Isa. xliii. 1-3. It was not the idea of a commercial equivalent; but he was will-

ing to sacrifice the other nations for the deliverance of Israel.

Concerning our salvation, the Lord took all difficulties, obstacles, sufferings and sacrifices into account, and gave and did all that was necessary. He counted the cost, fully paid the price, and will secure the desired result; but the idea of a commercial transaction is not in the plan.

With the commercial view of the atonement, and thinking of the price in a literal sense, it has been difficult for believers in Substitution to decide to whom Christ paid the price. Some have it paid to God and some to the devil; but we have seen that God did not need to be bought; and the Scriptures, instead of representing Christ as making a bargain with the devil, speak of him as binding the devil, spoiling his house, and delivering the captives, "who, through fear of death, were all their lifetime subject to bondage."—Heb. ii. 15.

Men are said to be "sold under sin." Sin is not only an act, but a state of enmity — being unreconciled to God; and the mission of Christ is to free men from sin, reconcile them to God, and make them His willing servants.—Rom. vi. 16-23. To accomplish this, he took our nature, being thus made sin for us, and died to sin, that we might be made the righteousness of God in him.—Rom. vi. 10; 2. Cor. v. 21. This was the price he paid, and he shall have what he bought. "He shall see of the travail of his soul, and shall be satisfied."—Isa. liii. 11.

We have said that if Christ is not a Substitute, he is something better. Then what is he?

1. He is the Seed—the Unit of the Whole Crop.

HE said: "I am the first and the last." Rev. i. 17. He is the Alpha and the Omega—the A and the Z, the beginning and the ending—that is, the all-inclusive, the only One whom God created. In Rev. iii. 14, we are told that he is "the beginning of the creation of God." Paul says: "The firstborn of all creation."—Col. i. 15. In the same verse he says: "He is the image (the embodiment and expression) of the invisible God." Being the first and the last of God's creation, he was the *whole* creation, the Seed of the whole crop. This Paul teaches: "For *in him* were *all things* created, in the heavens and upon the earth, things visible and invisible." R. V. We must not let our theories limit this. In harmony with this truth, that all things were created *in* him, the apostle goes on to say: "All things were created by him and for him; and he is before all things, and by him all things consist." John says the same: "All things were made by him; and without him was not anything made that was made."—John i. 3. "The world was made by him, and the world knew him not."—Ver. 10. Who cannot see that the essential unity of God and Christ and the race was established at the beginning? "It pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross (by the destruction of the enmity, Eph. ii. 13-17), by him to reconcile all things unto himself."—Col. i. 19, 20. To reconcile an enemy is to make him a friend. From this passage we learn that the final reconciliation of all things is sure, and not by Substitution at all, but what is better—the essential Unity of all things with Christ. "God was in Christ, reconciling the world unto himself."—2. Cor. v. 19.

2. He is the Conqueror and Life-giver.

INSTEAD of its being by Substitution that Christ secures the deliverance of the race from the death state, it is by conquering the enemy, and coming forth as a Victor for all, "the Firstfruits," "the Forerunner," "leading captivity captive," or "the multitude of captives."—Eph. iv. 8. By conquering death and destroying hell (the death state) he secured eternal life for all mankind. Hence Paul says: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

What Paul says of the two Adams is a key truth. God's plan for the development of the race, which was created in the Living Word, is "First the natural, and afterward the spiritual." The first Adam was the Head of the race for the first or natural life, in which the enmity is manifested; and the Living Word Himself was made flesh and became the Second Adam, to destroy the

enmity, and be the Head of the race for the second life, by regeneration. Only because Christ was the Head of the whole race could he be "the Second Man—Adam." The whole race was involved in both Adams, but neither was a Substitute. The relation was vital, not artificial. In the first Adam (having his nature) the race sinned and died. Rom. v. 12, margin. By his sin judgment came upon all to condemnation.—Ver. 18. And by virtue of the vital relation between him and the race, the process of sinning and dying goes on in the race wherever natural men exist.

So by the righteousness of Christ the free gift came upon all men unto justification of life.—Ver. 18. In him the upward career of the race was wrought out, and by virtue of his spiritual vitality as the Life-giver of the race, it has been going on ever since it began, and will be carried out in all in due time. The upward career is as certain and universal as the downward. This is not a mere inference, but a plain Bible statement: "For as by one man's disobedience the many (all) were made sinners, so by the obedience of one shall the many (all) be made righteous." Ver. 19, R. V. It is because of this truth that the apostle said: "As in Adam (the natural man) all die, even so in Christ (the spiritual man) shall all be made alive. But every man in his own order."—1. Cor. xv. 22, 23.

The Full Gospel.

THE Atonement of Christ is the basis of the largest hope for mankind. He being the Unit of the whole race, what was done in Him was for all, (they died and rose in Him—2. Cor. v. 14, 15), and in due time will be wrought out in all, by the power of His Spirit working in them. He will enlighten and judge all to victory. He will draw all to himself.—John xii. 32. He will reconcile all.—Col. i. 20; 2. Cor. v. 19. He will subdue all unto himself, by the same power and process by which he glorifies his saints.—Phil. iii. 21. All shall confess him Lord, to the glory of the Father.—Phil. ii. 11. All shall be made alive in Christ, and therefore God shall dwell in all.—1. Cor. xv. 22, 28. All shall see the Lord, but none shall see him without purity and holiness.—Matt. v. 8; Heb. xii. 14; Rev. i. 7. All shall be made righteous.—Rom. v. 19. All shall live to God.—Luke xx. 38. He is the Saviour of all, especially of believers.—1. Tim. iv. 10. He is the Saviour of both the Church and the World. Eph. v. 23; John i. 29; 1. John ii. 2; iv. 14. He will have all to be saved, and to come to the knowledge of the truth; and this is eternal life.—1. Tim. ii. 4-6; John xvii. 3. See also Titus ii. 11, margin and R. V. The application of the Atonement (Reconciliation)— the saving of all—will be done in the order of the ages. The believers, the Church, "the sons of God," "the firstfruits of the Spirit," are converted in this age of faith, wait for Christ, and are glorified by the marriage of the Lamb, at his coming; and the rest—the world, the groaning creation—wait for "the manifestation of the sons of God," and shall *also* "be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 14-21. This plan reveals the Father's supreme love and purpose, and it honors the Son, who is "the way, the truth and the life," because no one can be saved without him, and yet all shall finally be saved. He saves the Church first, and through them, as a royal priesthood, saves the World afterward. Who that loves the Lord and mankind will not hopefully and thankfully say, Amen?

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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MOTIVES FOR SERVICE.

In Romans xii. 1. Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." For a clear, concise and beautiful statement of an ideal Christian life, read the whole chapter. This is practical Christianity. Where can anything better be found? If these principles were lived out among men, we would have heaven on earth.

We would call attention to the relation of the doctrinal and the practical in Bible teaching. Some say: "Why do you not preach practical sermons, and let doctrines alone?" If we did this, we certainly would not be following the example of the apostles of Christ. They did not simply exhort people to be good and do good, but first gave them some great truth, and urged that as a motive for faithful service. And we fully believe that the most practical preaching is that which brings to human minds the most inspiring truths.

In Christianity there are three things closely related to each other: (1) Something to believe; (2) something to be done; and (3) something to enjoy. No doubt the Lord wants his children to be happy, and has made rich provisions to that end. Even in a dark hour Jesus said to his disciples: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John xv. 11. See also xvi. 24; xvii. 13; and 1. John i. 4. And Paul says: "Rejoice in the hope of the glory of God;" and "Rejoice in the Lord alway; and again I say, Rejoice."—Rom. v. 2; Phil. iv. 4. But it is not necessary that we should be seeking our own happiness. The greatest happiness comes to those who are constantly seeking to make others happy. It is safe to say that if we believe the Lord's truth, and do the Lord's work, we will not be lacking the joy of the Lord.

Some think and say that it does not make much difference what we believe, if we only try to do right. But some of us know how much greater joy and inspiration for work come from believing the truth con-

cerning God's love and purpose toward mankind, than in believing the old dark theology of hopelessness. To believe the truth makes us free, and helps to put us in touch with the Lord himself, and it also helps to fit us to do the work of the Lord toward our fellow-beings. Being properly placed in relation to God and men, we can rejoice in our faith, in our work, and in our hope.

In 1. Cor. vi. 19, 20, we have an illustration of the apostle's method of making truth the basis of an exhortation, and the motive for service: "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Of course, the apostle wanted the disciples to whom he wrote to be good and do good, in order that they might glorify God, but as an inspiring motive in the service of the Lord, he reminds them of the great fundamental truths of the gospel. The love of God as manifested in the great sacrifice of Christ in our behalf appeals to gratitude and love in us, and these are the mainsprings of human action. And when rightly understood, the fact that we belong to the Lord means also that we belong to each other; and for this reason, the service of God implies also the service of our fellow-men. Knowing as we do the love of God toward man, are we not safe in saying that God is best served and pleased when men are blessed?

It is a good thing to think of some of the Lord's "therefores." We have just seen one of them: We belong to the Lord, *therefore* (for that reason) glorify him. We have another in our text: "I beseech you *therefore*, to present your bodies a living sacrifice." For what reason? What is the motive offered for this service? We observe first that it is not the wrath of God, nor the fear of death or hell. Why did not the apostle use some of these dreadful things as a motive for obedience? If he had believed in them as men believed in them in the dark centuries since then, is it not reasonable to think that he would have used them as a motive for faithful service? Those who do believe in them think it is dangerous to dispense with them.

But instead of wrath, the apostle referred to "the mercies of God." He evidently had more faith in good news than in bad news—more faith in love and gratitude than in fear. But to what "mercies" did the apostle refer? Was it his mercy to them, or to others? To answer this correctly, it is necessary to take the "therefore" into account. It refers to what the apostle had been saying. We must therefore go back into the eleventh chapter to learn what phase of God's mercies Paul had in mind. Because of the quite modern division into chapters and verses, no doubt many people have missed seeing the great truth in the eleventh chapter. It is God's plan concerning the fall and restoration of the nation of Israel. They were cut off on account of their sins and their rejection of the Messiah when he came; but yet, after an age of suspension, they are to be restored and saved from their sins. This is a clearly revealed truth of which very many Christians, and even many teachers, are totally ignorant. The eleventh chapter of the epistle

to the Romans is greatly neglected. Many go so far as to ridicule the idea of the restoration of Israel. It is quite commonly thought that they are hopelessly lost, even though the Bible prophecies and the signs of our time speak loudly of their early restoration. And the apostle said he did not want his Gentile brethren to be ignorant of this part of God's plan, that the blindness and suspension of Israel were not hopeless, but were only to last until the fullness of the Gentiles (the gospel Church) be come in, and that then their blindness was to be removed, and their sins to be taken away, so that "All Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

It is vain to say that Israel here means the Gospel Church, mainly taken from among the Gentiles. The apostle clearly refers to those who were cut off and left desolate because of their blindness and unbelief. This was never true of the Gospel Church. Israel and the Church are clearly contrasted in this chapter. To the Christians the apostle says: "As concerning the gospel, they (Israel) are enemies for your sakes." This could be said only of blinded Israel. He continues: "As ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their (Israel's) unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them (Israel) all in unbelief, that he might have mercy upon all." All this is without meaning unless the fall and rise of Israel be recognized.

Oh! wondrous grace and mercy toward the blinded and fallen house of Israel! And it is this expression of the "mercies of God" which the apostle makes the basis of his exhortation to the Church to present their bodies a living sacrifice. And the real point of this exhortation can be seen only in the clear light of the truth that the faithful Christians—those who keep themselves on the altar for loving service--are to be in the throne with Christ in the future and share with him in the work of saving fallen Israel and the other nations. In view of this divine plan of mercy for Israel and all the world, as a result of the exaltation of the faithful Christians to reign with Christ, we can understand why the apostle urged the believers to present their bodies a living sacrifice in the reasonable service of God. No wonder the apostle exclaimed: "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!—(only so far as he is pleased to reveal them.) For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? (That is, no one is going to be saved because he deserves it. Salvation is not a reward of merit, but the gift of God's unlimited favor.) For of him, and through him, and to him are all things: to whom (not to us) be the glory forever."

We may well emphasize the truth that the service of the Lord is rea-

sonable. His claim upon us is not only just, but it is kind. What he requires is for our good and the good of others. It is not only our duty to serve the Lord, but it is our privilege. And yet the exhortation to faithful service is based on a great truth. Our life of service here is to prepare us for a greater work hereafter, for the good of others.

The idea of a "living sacrifice" suggests another kind of sacrifice, which may well be called a "killing sacrifice," or a sacrifice unto death. In the system of typical sacrifices, we see the shadow of these two kinds of sacrifice. One beast was slain to make atonement—reconciliation. Its blood was shed and carried in to the typical presence of God, as an evidence that the beast (type of the enmity) was dead, and its body (type of the "body of sin,") was carried away beyond the camp of Israel—entirely away from the holy ground—and consumed by fire. This was surely a "killing sacrifice," and was a type of the complete destruction of the enmity in man. When a man is truly converted to Christ, he ceases to be an enemy, and becomes a friend. These to whom the apostle wrote had passed that phase of sacrifice. They were exhorted to reckon themselves as "dead indeed unto sin, but alive unto God through Jesus Christ."—Rom. vi. 11. The apostle was not calling upon enemies to cease to be enemies and become friends; but was calling upon the friends of the Lord to put themselves upon the altar for a "living sacrifice,"—the sacrifice of a reasonable service—a life of complete consecration to the Lord. It seems that this phase of sacrifice may have been typified by the burnt-offering, which was not carried away from the holy ground, but was consumed on the altar, "an offering made by fire, of a sweet savor unto the Lord."—Lev. i. 1-9, 13, 17. Then there was the golden altar in the middle apartment, on which incense was offered continually before the Lord.—Exod. xxx. 1-8; xxxvi. 25-29. This incense was probably a type of "the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."—Heb. xiii. 15. Then the apostle adds: "But to do good and to communicate forget not; for with such sacrifices God is well pleased." These are the various elements of the "living sacrifice," which constitute the reasonable service of God.

It is sometimes urged that the idea of all being saved must tend to indifference concerning practical life, and is therefore a dangerous thing to hold and teach; but it is evident that the apostle did not so regard it. No man ever made clearer or stronger statements concerning the final victory of Christ than did Paul, and instead of thinking it dangerous, he made it the basis of his exhortations to the noblest and best Christian living, as we have seen. In the closing up of this grand ethical chapter, he urges the Lord's own method of dealing with his enemies as the example for all his followers: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Who can

fail to see that this exhortation is based on the spirit of the gospel of Christ, and shows the nature and object of the fire which the Lord applies to his enemies?

Another of the Lord's therefores, illustrating the method of making a great truth the motive for faithful service, is found in 1. Cor. xv. 58; "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." If our labor in the Lord is not to be in vain, then it must be successful; and the apostle here urges this certainty of success as the great motive for faithful service. And the extent of this success is no less than the complete victory of the Lord and all his coworkers, in saving the whole world from sin and death. Some seem to think that possible failure is necessary to call forth the best efforts of the Lord's workers, but Paul did not so think; and we are confident that the full assurance of success is the most inspiring motive in any undertaking.

"But if all are going to be saved anyway, what is the use of doing anything about it?" We often have this thrown at us. But it comes mostly from nominal Christians who evidently have not caught the spirit of the Lord's plan, which is that all results are brought about by the operation of active, working causes. Nothing does itself. Because the Lord planned the way and the end, and sees the end from the beginning, and has been pleased to foretell the end, the success of his plan, the victory, it does not in any case or degree shut out the necessity of the use of the means necessary to bring about that end. The only way to bring about the foretold result is by the use of the means; and when the Spirit of the Lord takes possession of the mind, it always inspires to labor in harmony with His will and purpose. It cannot be the Spirit of the Lord that prompts people to say; "If I believed as you do, in the final salvation of all, I would not try to live a Christian life," or, "I would not preach another sermon." The truth is that if such people believed as I do, they would labor and preach as earnestly as I do, encouraged by the assurance that the labor shall not be in vain. The love and power are equal to the work, and the victory is sure.

EXTRACTS FROM LETTERS.

Twenty-Three Answers.

On my return home I found another batch of answers to Bible Searchings No. 1. awaiting me, making twenty-three in all, from Nova Scotia, Ontario, New Hampshire, Vermont, New York, Pennsylvania, Ohio (2), Michigan (8), Illinois (2), Arkansas and Texas (4). The ages given were 15, 16, 17, 18, 25, 28, 34, 68, and 74 years. As I like to be better than my promise, I send to Bro. Philip Bacon, Springfield, Mass., the money for "Our Orphan Children in India," to be sent to all but the friend from "Norwood Narrows, N. S.," whose name I cannot find. I hope each recipient will pray for the orphans in India, and do all the Lord enables them to help them. How many would like to take the care of an orphan in The Name of the Lord? Five cents a day will clothe, feed and train a child in India, and seven cents a day will do the same for a child in Armenia. I know a servant of God who has an adopted child in both India and Armenia. Luke x. 37. H. VEYSEY.

Know Many Verses by Heart.

BRO. VEYSEY:—I have found all the quotations, I believe, but have had a serious time getting them down correctly. I know a great many verses by heart, but my eyes are very dim. I have been reading THE WORLD'S HOPE ever since the first number. My age is 74.

I would like very much to have the little paper you offer for my grandchildren. I hope and pray that you and Bro. Paton may live and continue to spread the good tidings which shall be to all people. L. S.

BLOOMER, ARK.

Some Experiences.

TO THE WORLD'S HOPE FAMILY SCATTERED ABROAD, GREETING.—Some weeks have passed since I wrote you last. If I remember right, my last left me in Searsport. From there I went to Sandy Point, where I was welcomed to the home of dear brother Stephen Smith. We had a few excellent meetings. The dear Lord wonderfully blest us all. From there I came to Monroe. There we labored three days, and had some blessed meetings. Had a pleasant home with Bro. H. R. Darson. He is a bright man, and a thinker, and, thank God! has outgrown many of the old foolish notions believed in by so many, about an endless hell, and going to heaven and hell at death, and then after a time called back, and the old body raised, and they enter into it, and be judged, and then sent back to heaven and hell to stay. Bro. D. is in sympathy with the broad views.

From Monroe I came home, and in a few days the snow all went off, and left us plenty of mud; and I have been laboring at home weekdays, and preaching only Sundays. Last Sunday (May 4.) I was in Parkman, and the Sunday before in Canaan. Next Sunday I am to speak in Palmyra, and the next in Clinton. I am always busy. I have worked up twenty-five cords of wood this spring, trimmed my orchard, and helped to graft apple-trees several days. Besides I have worked eight days building fence. I have planted some early peas and early potatoes. I shall not be able to write very much for the HOPE this summer, being so busy; but later in the season I hope to write quite often.

I noticed in the last HOPE that you, Bro. Paton, are accused of breaking up churches. Well, I have become used to all that kind of talk. Whenever any one around here backslides, they lay it to my account—to my terrible, bad doctrine. I asked them: "Why did anyone backslide from God before this doctrine of the larger hope was ever preached around here?" I thank God for light and truth.

I have recently preached two funeral sermons of those who died never having made a public profession of religion. I told those who listened, in substance, that while I was very sorry indeed that I could not tell them truthfully what good, faithful Christians they had ever been, in meetings and out, yet I was glad I could turn them to the Lord, and tell them that He had loved them and died for them, and that I believed He loves them still; and that love never fails; that Christ has abolished death, and risen a mighty Conqueror, and will ultimately subdue all things to himself.

SKOWHEGAN, ME. O. M. CHASE.

AND SHALL NOT BE ABLE.

A BROTHER (M. F.) asks for an explanation of Luke xiii. 24; "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." I presume the question is: "How can this be harmonized with the Larger Hope?"

The key to the understanding of all such Scriptures is the Plan of the Ages, or the dispensational steps of God's dealing with mankind. If people do not see that plan, such Scriptures may seem in harmony with the hopeless damnation of the masses of mankind,

and it may not be possible for them to see it in any other light. But with that plan in mind it seems clear that the passage (see also Matt. vii. 13, 14) has a primary application to the Jewish people, and referred to the dispensational privilege given them in the harvest of their age on condition of their receiving the Messiah—an opportunity that was about to be lost to them forever because they rejected him.

Of course, we know that all such Scriptures have been given a general and, we may say, an indiscriminate application; but why should we take what belonged to that age and people and apply it to everybody and all time?

According to Luke, these words of Jesus were spoken in answer to a question of his disciples: "Are there few *being* saved?"—See Emphatic Diaglott. It was not a question concerning whether many or few would finally be saved from sin and death, but whether many or few were receiving him then. But instead of gratifying their curiosity, Jesus threw the responsibility on them to make sure of their own entrance into the new order of things which he was about to establish; "Strive to enter in;" it is a narrow door; in order to be admitted, it is necessary to be willing to leave all, to be stripped of everything. Besides, the door was about to be closed; he was about to leave the Jewish church or nation desolate. After that many would desire to enter into the position of honor and glory of the kingdom of God and would not be able. The passage in Matt. vii. 13, 14, shows that the multitude were going in the broad road leading to destruction—not to endless and hopeless sorrow or death, but the destruction that was soon coming on Jerusalem—while very few were *finding* the way leading to the higher life of God's kingdom. He did not say that only a few ever shall have eternal life, but "Few there be *finding* it."—See Rotherham and Emphatic Diaglott.

That this passage in Luke referred to the Jewish people is evident from the context. The plea of those shut out is: "We have eaten and drunk in thy presence, and thou hast taught in our streets,"—a condition of things not true of the world at large.

To this great loss to the Jewish nation—the loss of the position as the priestly nation—Jesus refers when he says: "Therefore (because they rejected him) I say unto you, the kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi. 43. When the loss is realized, verse 28 will be fulfilled; and verse 29 refers to the calling of the Gentiles, to whom after the rejection of the Jews the Lord turned to "take out of them a people for his name."—Acts xv. 14.

But great as was their loss, it was not without hope of blessing. When Jesus closed the door and shut them out, he said: "O Jerusalem, (not the Gentiles), * * how often would I have gathered thy children, * * 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."—Matt. xxiii. 37-39. Even when pronouncing their doom, he gave them a ray of hope. And the apostle says: "After this (after the period of their suspension and desolation, during which he takes out from among the Gentiles the people for his name), I will return, and will build again the tabernacle of David, etc."—Acts xv. 16, 17. Then Israel is to be restored, and all the nations blessed.—Rom. xi. 26-32. This harmonizes with "the restitution of all things" after the return of Christ.—Acts iii. 21.

We need not be surprised if those who do not see the plan of the ages do not receive this as a solution of the question in hand; nor need we blame them for not seeing as we do. But to those who can see the plan, the darkest Scripture is not inconsistent with the larger hope. If the passage may properly be given a wider application, so also may the promises of later restoration. None of the limited statements of the Bible can properly be so applied as to prevent the final destruction of sin, death and hell, and the bringing in of that state of things when God shall be all in all.—1. Cor. xv. 28. The outcome of the plan of God is not one of darkness and hopelessness, but of brightness and joy, and glory to the Lord.

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EDITOR'S APPOINTMENTS.

June 1, Open for special arrangements.

June 8, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

June 14, & 15, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

June 22, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Council at Jerusalem.—Acts. xv. 22-33.

(Lesson for June 8.)

GOLDEN TEXT.—Stand fast therefore in the liberty wherewith Christ has made us free.—Gal. v. 1.

INTRODUCTION.—We come now to an event of great importance in the history of the early church, the decision of a question on which depended the liberty of the Gentile Christians. It was the question of the relation of the Gentiles to the Mosaic law, and being settled, it involved a great change in the minds of the Jewish converts to Christianity.

The Church had been in existence about twenty years, and had extended over Palestine, Phenicia, Damascus, Antioch, Cyprus, and South Galatia in Asia Minor. It was naturally divided into two classes, Jewish believers and Christian Gentiles, and there was danger of irreconcilable division. It was a serious situation. The Church at Jerusalem was still very Jewish. The Jews who accepted the Messiah naturally regarded the new religion simply as an addition to Judaism, and they expected the Gentiles to become Jewish proselytes, and submit to the ceremonial law, in order to be saved. They had not yet learned the truth that many of the things of the law had found their fulfillment in the spiritual things of the gospel of Christ, and therefore had ended by natural limitation. On the other hand, the Church at Antioch, being mainly of the Gentiles, were called "Christians," and knew and cared nothing about the Mosaic ceremonies. When therefore certain Jewish believers came from Jerusalem to Antioch, and taught that the Gentiles must be circumcised in order to be saved, it made serious trouble. Paul and Barnabas had been led to see the *spirit* of the change from Judaism to Christianity, and therefore they earnestly contended with these teachers from Jerusalem. The church at Antioch finally determined to send these two men and others (including Titus, a Gentile convert—Gal. ii. 1) to the apostles and elders at Jerusalem to consult about this question.

This was a long journey—not far from 300 miles. They were brought on their way by the church. Perhaps some of the brethren accompanied the delegation part of the way; and they probably paid all necessary expenses. On their way they passed through Phenice and Samaria, where Philip had preached, and gave the brethren great joy by telling them of the work that had been done among the Gentiles.

On their arrival at Jerusalem, they were cordially received by the whole church; and, probably in a meeting appointed for the purpose, they told what the Lord had done by them among the Gentiles. Then the discussion of the question began. The Jewish view of the matter was presented first by believing Pharisees. They urged that it was necessary for the Gentiles to be circumcised and keep the law of Moses. After considerable disputing, Peter gave again his experience in relation to the conversion of Cornelius and his family. He showed how God had led and used him, contrary to his own prejudices, and had shown His design in the matter by giving the uncircumcised the Holy Spirit, as proof of their acceptance with him, even as he did on the Jews at the first, purifying their hearts by faith, and not by any ceremony. Peter used these facts as a good reason for not putting a yoke on the Gentile converts which the Lord had not imposed, and which the Jews themselves had found irksome. He then expressed the truth that salvation is not of works, but wholly of grace—the same for both Jews and Gentiles.—See Paul's teaching in Eph. ii. 8-10. Then the multitude were silent, and listened to the story of Barnabas and Paul, concerning their work among the Gentiles, and how the Lord had sanctioned their

teaching by doing great wonders by them.

Then James, the Lord's brother, and probably the pastor or leader of the church in Jerusalem, and who had been a very strict Jew, was heard. He was convinced by what the others had said. He referred to Peter's experience, and quoted the prophecy of Amos to show that after taking out from among the Gentiles a people for his name, the Lord would return, rebuild the fallen tabernacle of David, and then give *all* the Gentiles the gospel. He could see no evidence that the Lord intended to subject the Gentiles to the law of Moses, and therefore gave his sentence that only sanitary and moral things should be expected of them.

I. THE DECISION OF THE COUNCIL.—Vs. 22-29. The sentence of James was accepted as the decision of the whole Council—not only by the apostles and elders, but also by the church. And they decided to send a delegation with Paul and Barnabas to Antioch, and also to write their decision in a letter. The delegation gave dignity and force to the letter, and both confirmed the report of Paul and Barnabas. The decision was on their side of the question. The two delegates from the church at Jerusalem were Judas Barsabas and Silas. The letter was a reproof of the men who had previously gone to Antioch, without authority, to impose the legal burdens upon the Gentile converts. It spoke words of commendation for "beloved Barnabas and Paul," who had risked their lives in these new fields for the cause of Christ. It named the delegates—Judas and Silas—who would also tell them the same things by mouth. Then it stated the decision of the Council in very few words: "It seemed good to the Holy Spirit (who had shown his approval of the new departure all the way) and to us (who had been convinced by the facts) to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well."

If this decision were well considered, it would greatly modify the practices of some modern Christians, based on the law of Moses. Some require one thing and some another, but Paul says: "Stand fast in the liberty (from the things of the Mosaic law) wherewith Christ hath made us free."—Gal. v. 1. The old things were shadows, but the substance is of Christ—the spiritual Antitype.

II. RECEPTION OF THE DECISION AT ANTIOCH.—Vs. 30-33. After the Council was dismissed, the delegations came to Antioch. And the church was called together and the message from Jerusalem was delivered to the multitude of the disciples. The decision gave general satisfaction, and there was great joy. The division was healed, and the oneness of all believers in Christ was illustrated.

Judas and Silas being preachers, they remained for a time, exhorted the brethren with many words, and confirmed them. (Verse 34 is omitted in R. V. and Rotherham.) Paul and Barnabas remained in Antioch for a time, teaching and preaching the word of the Lord, with many others.

Paul Crosses to Europe.—Acts xvi. 6-15.

(Lesson for June 15.)

GOLDEN TEXT.—Thou shalt be his witness unto all men. Acts xxii. 15.

INTRODUCTION.—We come now to a new epoch with the beginning of Paul's second missionary tour. The gospel goes into Europe. There are now two missionary companies instead of one. After the Council at Jerusalem, Paul and Barnabas, planning to revisit the places where they had been before, had a sharp contention over John, (Mark), who had left them before, and it resulted in their seperation, Barnabas taking

John and going into Cyprus, and Paul. (later joined by Silas, Timothy and Luke), going through Syria and Silicia, confirming the churches. (Acts xv. 36–41.) We learn little or nothing of the later work of Barnabas, though it was probably good. Paul came to Derbe and Lystra, where Timothy joined him. Timothy's mother was a Jewess and his father a Greek, and to please the Jews in that region Paul had him circumcised. To the Jews he became as a Jew.—1. Cor. ix. 20. The work thus far was teaching and confirming the churches, and adding to their number. (xvi. 1–5.)

I. THE CALL TO A WIDER FIELD.—Vs. 6–10. In vs. 1–3 Paul is spoken of as being alone until Timothy joined him. Then, instead of "he" it says "they" went. At verse 6 there were probably three—Paul, Silas and Timothy. Phrygia and Galatia were regions, not cities. The churches of Antioch (in Pisidia), Iconium, Lystra and Derbe were Galatian churches, to whom, and not merely to one church, the letter to the Galatians was written. (Gal. i. 2.) Through these regions the missionaries went, but for some reason and in some way, the Holy Spirit prevented them from preaching in "Asia,"—that is, the western province of Asia Minor. This included Mysia, Lydia, Caria, the cities of Ephesus, and the rest of the region of the "seven churches of Asia." They were led to pass by (without preaching) Mysia and Bithynia, and came to Troas,—Troy, on the coast of the Archipelago. The forbidden province lay west of them, and was the shortest way to Rome. Paul no doubt was anxious to go there, and work in Europe at the center of the Empire. (See Rom. xv. 22, 23.) He could not have remained long in Rome had he gone there then, for the Jews were expelled soon after. The Lord knew all about it, and had a better plan.

The Lord often has hindered men in their plans, because he had larger and better ways for them. The true attitude is to wait on him for his guidance, and yet be alert in the use of our faculties and best judgment. "In all thy ways acknowledge him, and he shall direct thy steps."

The Lord directed Paul by a vision of the night—perhaps a realistic dream. A man of Macedonia stood before him, saying: "Come over and help *us*;" and this was taken as the Lord's call to preach the gospel in Macedonia. That country lies north of Greece. Thessalonica was its Capital. It had numerous flourishing cities, of which Philippi, Thessalonica, Amphipolis, Apollonia and Berea are mentioned in the Acts. It is now a part of Turkey, and in spite of Mohammedan oppression, Christianity still, though feebly, exists there.

The call to Macedonia was not a command, but like the cry of hungry and weary humanity pleading for help. It was the appeal of human need to the divine love that brought our Lord to the earth; and man's need is a good ground for appeal to Christian hearts.

The use of the pronoun "we" here indicates that at this time Luke was with the missionary party.

II. FOUNDING THE FIRST CHURCH IN EUROPE.—Vs. 11–15. After the call, the missionaries left Troas, and came directly to Samothracia, an island in the Egean, about sixty miles from Troas. Next day they came to Neapolis—"New City,"—Naples. It was the seaport of Philippi, about seventy-five miles from Samothracia. "Thence to Philippi,"—the chief city of that part of Macedonia, and a Roman colony. It was ten miles from Neapolis, on the river Gangites. It was named for Philip of Macedon, who built it. It has long since disappeared. There was founded the first Church of Christ in Europe—at least so far as this tour was concerned.

"To the Jew first" was still Paul's

method. The gleaning of the Jewish harvest was not complete. After being in Philippi a number of days, the missionaries, on the sabbath, went out of the city to the side of the river, to a place devoted to prayer, and spoke to the women who were there. These Jews appear to have had no synagogue, though they may have had a temporary structure. It appears that then, as in many places now, women were the chief worshipers. Being at the prayer-meeting they heard the good message from heaven.

So far as we know, the first convert to the Christian faith in this missionary tour was a woman—Lydia, or a Lydian merchant—a dealer in purple. This was an important business in that country. This woman was from Thyatira, on the confines of Lydia and Mysia, where one of the seven churches of Asia Minor was later established. Her home was passed by without preaching when the missionaries were coming. Was not the Lord moving in a mysterious way? Lydia was no doubt a Jewish proselyte, a worshiper of the true God. As she heard the truth, the Lord opened her heart so that she attended to the things that Paul said. She had received some light before, and obeyed it. She was one of the kind that God chooses to receive more light. He honors sincerity and faithfulness in the use of what people have. "To him that hath shall be given."

Believing the truth concerning Christ, including the gospel of his death and resurrection, she at once was baptized —baptism being the form, or symbol, of that truth;—and her influence over her household was such that they too were led to believe the gospel and obey it. There is no evidence that there were any infants in her "household." It was probably made up of the helpers in her business. They are (in verse 40) called "brethren." Of course, she might have had grown up children, but there is no reason for thinking that she had a husband or any children at all.

She constrained the missionaries to make her house their home—accepting this as an evidence that they regarded her as having been faithful to the Lord.

What a contrast between the quiet manner of the conversion of this household, and that of the other household whose conversion is recorded in the same chapter. The manner is not much. The great thing is that they believed and obeyed Christ.

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"BEHOLD THE BRIDEGROOM!"

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom." This is not the "Midnight Cry," beloved, for the "Rainbow" does not shine at night, and, "Ye are all the children of light, and the children of the day." "And I saw another mighty angel come down from heaven, clothed with a cloud; and the rainbow on the head of him, and his face was as the sun, and the feet of him as pillars of fire, and having in his hand a little book opened; and he placed his right foot on the sea, and the left on the land, and cried with a loud voice, as a lion roars."—Rev. x. 1-3. Chapter ix. 13 speaks of the "Sixth angel." "Another" evidently means the seventh. He appears to represent "The Christ,"—Head and body complete,—our Divine, glorified Redeemer the "Head," and the overcoming Church his "body," (Eph. v. 23), exalted to "power over the nations," (Rev. ii. 26), in the beginning of his millennnial reign. The "heaven," from whence he comes, appears to be the "Holy of Holies;" where his "body," the Church, (after being gathered to their "Head" in the "Holy,") was taken as a "Follower," by "the Forerunner who for us entered, even Jesus," (Heb. vi. 20.) to be glorified together with him, (Rom. viii. 17.) before coming down into the "Holy," (the mid-heaven,) ready for his millennial reign and restitution work. Amen.

"The heavens declare the glory of God. * * In them hath he set a tabernacle for the sun, (also for 'The Son'), which is as a Bridegroom coming out of his chamber, and rejoices as a strong man to run a race."—Ps. xix. 1-5. "Clothed with a cloud," appears to mean obscurity of vision,—invisible presence. "The rainbow" of promise and hope "on the head of him," expresses God's hope in Christ, (Rom. viii. 20.) Abram's hope, (Rom. iv. 18) and our hope (Heb. vi. 19; 1. Cor. xv. 22.) of the full and complete restitution of the whole "groaning creation," which even now is waiting for the manifestation of these sons of God.—Rom. viii. 19.

It appears necessary, beloved, that he should be clothed with a cloud, or the rainbow could not be seen. This rainbow is the "Token of the covenant," (Gen. ix. 9, 17) the sign and seal of the glorious gospel covenant of promised blessing of the nations, which God made to Abram, while yet in Mesopotamia, before he dwelt in Haran, first recorded in Gen. xii. 1-3, and afterwards repeated with an oath, saying, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore. * * And in thy seed shall all the nations of the earth be blessed." Gen. xxii. 16-18.

This strong angel appears to have full and complete authority and power to execute all these promised blessings to humanity, and surely he cannot fail, while backed by the power of his Infinite Father, who sits upon the Rainbow throne of infinite love to all.—Rev. iv. 2, 3.

"And the face of him was as the sun." "The Lord God is a sun."—Ps. lxxxiv. 11. "Our God is a consuming fire."—Heb. xii. 29. "God is love."—1. John iv. 8, 16. A consuming fire of love! "The head of Christ is God, the head of every man is Christ."—1. Cor. xi. 3. A double crown of LOVE for every one. Amen! Hallelujah!

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."—Mal. iv. 3. "And his feet as pillars of fire." "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; * * that

publisheth salvation, that saith unto Zion, Thy God reigneth."—Isa. lii. 7. "The heaven is my throne, and the earth is my footstool."—Isa. lxvi. 1. "I will make the place of my feet glorious."—Isa. lx. 13. "I have trodden the wine press alone, * * therefore mine own arm brought salvation."

A pillar is that which supports a house or building.—Judges xvi. 26; Prov. ix. 1. "The house of God, which is the Church of the living God, the pillar and stay of the truth."—1. Tim. iii. 15.

This strong angel is the "Church of the first born," (Heb. xii. 23), and while proclaiming the everlasting gospel of truth, is supported and firmly upheld by these two strong pillars, but does not derive his authority from them, but from the Head. The right one, which is foremost, and first planted, appears to symbolize the fire of gospel love, in the Abrahamic covenant of promises and blessings to the dead world and living heathen nations, (Gen. xii. 1, 3; and xxii. 16, 17), also the everlasting covenant of grace, "even the sure mercies of David."—Isa. lv. 3. The left one appears to represent the "Fiery" law covenant, given by Moses 430 years later. Divine love and mercy are always one step ahead of justice, for "mercy rejoiceth against judgment."—James ii. 13. "Him that overcometh will I make a pillar in the temple of my God."—Rev. iii. 12. Fire is a symbol of judgments. "He shall send forth judgment unto truth, unto victory." "The Father judgeth no man, but hath committed all judgment unto the Son." "He shall sit as a refiner and purifier of silver." "The Son of man is come to send fire on the earth." It was kindled on the day of Pentecost. The Head crowned with a beautiful rainbow of hope and love, the right pillar of grace, mercy and peace. The left, the righteous law of God, ordained to life. The result will be "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order."

"And having in his hand a little book opened;"—opened scriptures of truth. The "Plan of the Ages," prophecies and promises made plain. "And he placed his right foot,"—most important, because it covers the many, and is the symbol of power and faithfulness; even as the right pillar in King Solomon's temple, a type of this "True tabernacle which the Lord pitched and not man," (Heb. viii. 2), called Jachin, meaning, "He that establisheth, strengthens, and makes stedfast," (the covenants.)—1. Kings vii. 21. Amen.

"On the sea." The sea in symbol appears to represent the ignorant, ungovernable, turbulent, masses of wicked men. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."—Isa. lvii. 20. The Lord tells us, in Job xli., that "Leviathan maketh the deep to boil like a pot; he maketh the sea like a pot of ointment; he maketh a path to shine after him; upon earth there is not his like, who is made without fear." Verse 34 identifies him. "He beholdeth all high things. He is a king over all the children of pride." Is he not that old Serpent, which is the Devil and Satan, rushing through the sea of humanity? And is not the deeper meaning the intellectual and moral depravity inherent in the old, corrupt, Adamic nature, which like a contagious pestilence, has spread through the entire race, festering, cankering, corroding, and inflaming the passions of the animal, beastly nature of man? Does it not dominate the millions of earth's slaves today, both high and low? Is it not personified in the Bible as Satan, Devil, Dragon, Leviathan, and manifested in all false systems of civil and religious government the world over, in their intense pride, and passion for place and power? "In that day the

Lord with his sore and great and strong sword (in the hand of this strong angel) shall punish Leviathan, the piercing serpent, even Leviathan, that crooked serpent; and he shall slay the dragon that is in the sea,"—the depravity in humanity. Amen. This Mighty Angel is he who "treadeth the winepress of the fierceness and wrath of Almighty God," and will surely crush the old serpent's head, and thus destroy the depravity, the "enmity," in the "sea" of humanity, and thus restore the entire race of man to God's loving favor.

The last seen or heard of this old "Azazel" serpent, is where the "Man of opportunity" (and surely it is this Rainbow Angel) left the "Scapegoat," at the very spot where the typical "Moses lifted up the serpent in the wilderness;" and as it was made of copper and bronze, it is found to be a depraved, human, animal devil, after all. And it is thus suspended between heaven and earth a dead devil, as a monument to angels and men that "Pride goeth before destruction, and a haughty spirit before a fall." Amen! Alleluia!

In this symbol, the sea appears to represent something deeper than this surface meaning. Death is said to be the great leveler; and as the sea is level, and dark, and deep, and silent, like the Dead Sea, it appears to represent the millions and billions of the dead nations, both ante- and post-diluvian, as well as the living, ignorant masses.

This Mighty Angel plants his right foot on the sea, and rides upon the storm. He says to the winds and waves: "Be still; and there is a great calm." It is the resurrection covenant pillar, containing God's oath-confirmed promises of blessing to all nations, kindreds and families of the earth, sealed and salted in the "Pillar of salt," on the shores of the Dead Sea to this day, and cannot be broken. It was foreshadowed in the promise made in the garden of Eden, the substance of which was: "The seed of the woman shall bruise the serpent's head," and confirmed four thousand years later by the apostle: "And the God of peace shall bruise Satan under your feet shortly," (Rom. xvi. 20)—very shortly—resulting in blessings to all. "For to this end the Christ both died and rose, that he might be Lord both of the dead and the living."

"And the left on the land." The left pillar in the typical temple was called Boaz, signifying, "In it is strength." "The strength of sin is the law." The solid, stratified land, covered with life, appears to represent the civilized, (so-called) "Christian Nations," who in their pride and arrogance have rejected the glorious gospel covenant, despised the riches of God's goodness, and in their mad passion for place and power, are even today trampling under their feet God's poor laboring classes, both in Europe and America, and everywhere; and as they shall be judged without mercy who have shown no mercy, they are now placed under the pillar of the fiery law. "The Lord came from Sinai, he rose up from Seir (tempest), from his right hand went a fiery law for them." "Go now, ye rich men, weep and howl for your miseries that shall come upon you. Your gold and silver are cankered, and the rust of them shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Armies." "I will tread them in mine anger, and trample them in my fury, for the day of vengeance is in mine heart, and the year of my redeemed is come."

"And cried with a loud voice as when a lion roars." "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Al-

mighty; just and true are thy ways, thou King of the nations. Who shall not fear (reverence) thee, O Lord, and glorify thy name, for thou only art bountiful: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. xv. 3, 4.

Beloved, have not these "harpers with their harps," these overcomers on the "sea of glass mingled with fire," (fiery trials through which we are now passing, and the judgments coming) already commenced singing and shouting this grand, glorious Restitution Song?

And when the bride company, now in captivity to mystic Babylon, that great company who will soon come out of the great tribulation, having washed their robes and made them white in the blood of the Lamb, even if they are "before the throne," without crowns, each head will be a "golden bowl," full of divine truth and love, and all will join in the song of salvation and rejoice in the great jubilee. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."—Rev. xix. 5, 6.

JAMES THE LEAST.

BIBLE SEARCHINGS.—No. 2.

CAN you prove from the Word of God, inserting, below, the proof-verses,

1. That the fish has a living soul?—Gen. i. margin.

2. That every beast, every bird, every reptile is a living soul?—Gen. i. margin.

3. That man became a living soul?—Gen. ii. .

4. That man was formed of the dust of the ground?—Gen. ii. . That every beast and every bird was, likewise, formed out of the ground?—Gen. ii. .

5. That man became alive, living, or a living creature, by the breath of life (Heb. lives) breathed into his nostrils? Gen. ii. ; Isa. ii. . That all flesh, birds, cattle, beasts, reptiles and man, have the same breath (or spirit) of life in their nostrils.—Gen. vii. .

Notice that the Hebrew word *ruach*, spirit, in the nostrils of all, men, beasts, birds and reptiles (Gen. vii.), is the word used for "the Spirit of God," in Gen. i. , in "My Spirit," in Gen. vi. , and in 227 other places in the Old Testament; in fact, in every place where "spirit" is the translation, except in Job xxvi. 4 and in Prov. xx. , where the Hebrew word is neshamah, often translated "breath." The Hebrew expression "living soul," (nephesh chayyah) occurs thirteen times in the O. T., and only once is it applied to man, (Gen. ii.); and twelve times to beasts, birds, reptiles and fishes. It is translated "living soul," in Gen. ii. , "living creature," twice in Gen. i, once in Gen. ii, four times in Gen. iv, and once in Lev. xi; "living thing," once in Gen. i. and once in Lev. xi; and "life," twice in Gen. i.—margin.

6. That the (natural, animal) soul is in the blood?—Lev. xvii. , R. V; that is, there must be blood and breath to constitute a soul.

The Hebrew word, nephesh, is used 716 times in the O. T., and is translated soul 457 times, life 101 times, person 28 times, self 21 times, and body (Heb. "dead soul," Num. vi.) 8 times.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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RELATION OF PARABLES.

I HAVE been requested to write an article on the Parables of Jesus, with special reference to those recorded in Matthew xiii. In attempting to comply with this request, it seems necessary to give heed to the apostle's exhortation to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2. Tim. ii. 15. It should be the leading motive with all teachers to please God, and yet not be seeking to displease men. It seems that the best that any teacher can do is to seek for Heaven's help to understand the truth, and then to give out what he believes to be the truth. In this sense, he must try to please himself—that is, to satisfy his own conscience and judgment.

To rightly divide the truth is to properly analyze it and apply it where it belongs. Scriptures should not be applied in a haphazard way, but with proper discrimination as to the dispensation and circumstance for which they were intended. Truth misapplied teaches error. To derive the greatest good from the word, we must have the true application.

It was Jesus' usual custon to speak to the multitudes in parables, and to explain them (so far as they were explained) to his disciples. "All these things spake Jesus to the multitude in parables; and without a parable spake he not unto them."—Matt. xiii. 34. Some think the design of these parables was to make the truth plain to the people, (and they do illustrate the truth when the due time comes for it to be understood), but a parable is a method of statement that for a time *hides* the truth. "Thou art a God that *hidest* thyself," (Isa. xlv. 15), is as true as that He reveals himself. The disciples asked him: "Why speakest thou unto them in parables?" And he answered: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. * * * Lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should

be converted, and I should heal them."—Vs. 10–15; Mark iv. 11, 12. It is not possible to harmonize such statements concerning hiding the truth with the love of God for mankind and the doctrine of the hopeless damnation of those who die in the dark; and, thank God! we do not need to do so. We are confident that the right division of the word, the right application of the parables of Jesus, gives good ground for hope for all mankind. The truth opened—the Lord revealed—is gospel, the power of God unto salvation.

Parable of the Sower.

THE first parable in Mathew xiii. is familiarly called "The parable of the sower." The multitudes having gathered to Jesus, he went into a boat, and he talked to them on the shore. He used natural and familiar objects to illustrate the truth. Being, perhaps, in sight of some one sowing, he said: "Behold, a sower went forth to sow." The seed fell on four kinds of ground—tramped ground, stony ground, thorny ground, and good ground. And only the good ground—ground that was good before the seed fell on it—brought forth fruit, "some an hundredfold, some sixtyfold, some thirtyfold."

What does this parable mean? Where shall we look for its fulfillment? This is one of the few parables that our Lord explained. In the light of his explanation and what we know of the facts recorded, we gather that he himself was the Sower, that the seed which he sowed was "the word of God," "the word of the kingdom," (see also Mark iv. and Luke viii.), and that the ground was the hearts or minds of the people who heard him speak.

While the parable may have a more general application, it seems evident that primarily Jesus spoke it to illustrate his own preaching and its immediate effects on the Jewish people in the closing work of that dispensation. It is worthy of notice that he did not in this case, as in the later parables, say: "The kingdom of heaven is likened," but simply: "Behold, a sower went forth to sow." Why is this? Because the real kingdom of heaven had then no existence—its foundation not being laid until the death and resurrection of Christ. The earthly ministry of our Lord was preparatory—to get a people ready with which to begin the development of the kingdom. Hence it was exclusively Jewish. The four kinds of hearers were all Jewish, and right there in his presence. In that earthly ministry, he said: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; * * for I am not sent but to the lost sheep of the house of Israel." He was not dealing with the world at all. (The first thing he did for the world was to die for them.) He was not even trying to save the whole Jewish people. This was why he spake to the multitudes in parables. This is why he said: "I came not to send peace, but a sword." His work then was to divide the nation—to separate the wheat from the chaff—the closing work of the Jewish age.

The work of Jesus among the Jews at that time was not so much to *make* men good, as to *find* "honest and good hearts." He was test-

ing the nation, and in this parable he divided them into four classes. The "wayside" hearers (trodden hard) did not receive the word at all; the "stony" ground was quickly responsive, but shallow; the "thorny" ground was where they were overcome by cares and riches; and only the "good ground," which Jesus explained to be the "honest and good hearts,"—comparatively few in number—brought forth fruit. The number was small that received Jesus and stood by him. This was the kind—elsewhere called the "sheep" and the "wheat"—which he came to find, and they became the nucleus of the kingdom of heaven, which in the incipient stage began at Pentecost.

We do not claim that this parable teaches the doctrine of the final salvation of all. This we call a parable of limitation and rejection. Only a small number was then brought into the incipient kingdom. But in the light of the revealed facts we can see that the rejected ones of that parable—nearly the whole Jewish nation—were only rejected from the privilege of having a part in the work of the gospel age and Church. There is nothing to prevent their being blessed *by* the Church after the age of gospel election is ended.

Parable of Wheat and Tares.

NEXT follows the parable of "Wheat and Tares," and evidently there is a relation between it and the preceding one, as first and second, the fruit of the first being the seed of the second. Jesus explained this parable also. He is the Sower in both; but the seed and the ground are different. In the first, the seed was "the word of God;" in the second, the good seed was people—"the children of the kingdom." In the first, the ground was the hearts of the people; in the second, "the field is the world." The fruit of the first was the people ripened and gathered into the new church or gospel kingdom; so that fruit became the seed for the second sowing—or the planting of the Church in the world. The people of the first parable, by receiving the word of the coming kingdom, became "the children of the kingdom." This is why in introducing this parable Jesus said: "The kingdom of heaven is likened unto a man who sowed good seed in his field."

As we found the fulfillment of the first parable in the end of the Jewish age; so we find the fulfillment of the second parable in the gospel age. It would help many to see this—those who give the parable a world-wide application, and claim that it began to be fulfilled at the creation of man. It could not have been begun to be fulfilled until the "Son of man" came—this being a name applied to our Lord only after he came in the flesh. The sowing of this second parable could not have been done before "the children of the kingdom" were developed, and that work was illustrated by the parable of the sower. At creation there were no children of the kingdom to sow, nor any world (of mankind) in which to sow them.

All seems clear if we see that the sowing of the good seed was the planting of the gospel church at Pentecost. It was a pure church, composed only of true Christians.

But, "while men slept, the enemy came and sowed tares (which Jesus also explains to be people—"the children of the wicked one," unconverted people) among the wheat." The result has been a mixed state of things in the church ever since. This mixed condition proves the words of the Master true. Some have made much trouble for themselves and others by judging who were wheat and who were tares, and trying to separate them. But Jesus said: "Let them grow together till the harvest," and explained: "The harvest is the end of the *world*," (aion, age), that is, the gospel age. It is not to the end of time, nor the end of the material globe, nor the end of probation, but the end of the age of gospel election. The separation of the tares and the wheat will be duly accomplished, and then—what? The tares—the false professors—will be subjected to the fire of God's judgments, and "Then shall the righteous (the wheat) shine forth as the sun in the kingdom of their Father."—Ver. 43.

This is Jesus' own explanation. It is a serious mistake to say that there will be no kingdom of God nor any salvation for man after this gospel age has ended. There are ages to come in which God will show the exceeding riches of his grace.—Eph. ii. 7. Jesus does not say that the righteous shall keep all their light to themselves. To shine is to give light to others. When Jesus, at the beginning of the gospel age, said: "Let your light shine," it was that others might see and glorify God. Surely the object can be no less practical and good when the righteous shall be able to shine as the sun. The sun shines on the physical world to give light and heat and rain. So the glorified ones shall give spiritual light and heat and rain to the world of men. The shining of the glorified Church on the nations is not a mere fancy, but is clearly revealed in the Revelation, where the heavenly city, having the glory of God, is brought to view, and the nations are to walk in the light of it, and the leaves of the tree of life shall be for the healing of the nations.

We do not claim that the parable of the tares and wheat in itself teaches that all shall finally be saved. Some claim that it does. They claim that the good seed sowed by the Son of man means the natural good in every man, and that the tares are the bad elements in every man. Admitting this, the argument for universal salvation is easy:—just destroy the tares, and all mankind are saved. That the Saviour of the world will in due time destroy all the evil in all, and make all righteous, is true: but that is not the subject of this parable; and to use it so tends to weaken its true application. The mixed church, not the world, is the subject of this parable. The world of men are not spoken of as tares, but only the false professors, sown by the enemy among the wheat. It is not the mission of the "Son of man" to plant the good that is naturally in all men. He himself shows that in this parable both the wheat and the tares are people—"the children of the kingdom," and "the children of the wicked one." And if the tares are regarded as the evil qualities in all mankind, and the wheat

as the good in all, there is no room for the great shining forth as the sun after the destruction of the tares. It does not weaken the hope of the final destruction of all sin and the consequent salvation of all mankind, to admit that this parable finds its fulfillment in the age of gospel election, that it is a parable of limitation, and that it is not the purpose of God to have all mankind saved in this age.

Even if it could be proved (which cannot be) that the tares are all to be hopelessly lost, there would still be nations of men to be blessed after this age and its harvest are passed. The masses of mankind have never been in the gospel church either as wheat or tares. The gospel has reached but very few, compared to the masses who have never heard it. All the wheat and tares taken together are not as a drop in the bucket. It would help many to see this, and also that the fire that burns the tares is of the same kind that burned the chaff at the Jewish harvest. It burns and destroys an old institution or condition of things, (See Zeph. iii. 8, 9.) but leaves the people to be subject to later operations of divine grace.

It is a peculiar and note-worthy fact, that just where so many locate the end of all hope for mankind, our Lord gives the key of the larger hope, by giving the promise that the righteous shall then shine forth as the sun. Knowing the purpose for which the sun shines, all should be able to see the force of this figure. Then Jesus added: "Who hath ears to hear, let him hear." Was this because he was giving the key of the hope for mankind that so many for so long would miss?

This is a hope for which it is worth while to live. It is worthy of any needed sacrifice to obtain the glory of the righteous, by which they are to shine forth.

By this method of dividing the word we are able to see and rejoice in the blessed hope of the righteous, who are to shine forth, and also the hope of the world on whom God's light shall shine. Of these two elements of hope we are not ashamed.

(To be continued.)

CREED REVISION.

THE long-talked-of time has come, and the General Assembly of the Presbyterian Church has taken action on the revision of their creed. What they have done has been published wherever papers are read, so that it is not necessary to repeat much of it here. (What they have done has to be endorsed by the Presbyteries before it becomes a law.) But many are asking what I think of their action. In reply I would say I have been greatly pleased, somewhat amused and partially disappointed.

1. I am pleased because of the evidence that while a stereotyped creed may retard, it cannot wholly prevent, the growth and progress of an intelligent body of people. If they have grown because of their creed, they have grown more in spite of it. I am specially pleased that the Assembly, by a practically unanimous vote, has interpreted their creed to teach the love of God to all mankind; that the atonement of Christ is for all; that God does not arbitrarily withhold his saving grace;

that he is not willing that any man should be finally lost; and "that all who die in infancy, and all others given by the Father to the Son, who are beyond the reach of the outward means of grace (I presume they mean the heathen) are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases." (I hope that none will wish the infants to die in order to have them saved.)

In view of the old dogma of election and reprobation, and the fact that the old creed says nothing concerning God's love for the world of men, it is refreshing to find the following under the head of "The grace of God:" "We believe that God, out of his great love for the world, has given his only begotten Son to be the Saviour of sinners, and in the gospel freely offers (They seem to overlook the fact that salvation is not an offer, but a gift.) his all-sufficient salvation to all men. And we praise him for the unspeakable grace wherein he has provided a way of eternal life for all mankind." This is not much like Calvinism.

I am pleased with the breadth of fellowship expressed in these words: "We receive to our communion all who confess and obey Christ as their divine Lord and Saviour, and we hold fellowship with all believers in him." This is very different from the manner of the Calvinists toward Arminius and his followers; and it seems an important step toward the recognition of the native unity of all Christians.

2. I confess I have been amused at the efforts of so many ministers to show that the old creed did not mean the things it seemed to teach: that section 3 of chapter 10 "is not to be regarded as teaching that any who die in infancy are lost." Is it really candid or ingenuous to suggest that only their enemies made it appear that the Presbyterian creed taught the doctrine of infant damnation? If so, what has all this agitation in their own church over the question meant? Why are they revising the creed at all if it always meant what they now believe on that subject? Are we to understand that the Presbyterian Church has not advanced on this subject at all, except in the ability to explain what the doctrine of "*Elect* Infants" means? If no infants are to be lost, why speak of "*Elect* Infants" at all? Did not the Wesleys and the early Methodist Church have any good reason for their earnest warfare against "the horrible decree?"

3. I am disappointed that they do not candidly and squarely own how much they have grown and changed;—that they do not confess that they have virtually given up Calvinism, and largely accepted Arminianism, thus setting aside one of the great reasons for their separate denominational existence. Now Presbyterians and Methodists alike (and indeed nearly all other Christians) pray like Calvinists and preach like Arminians. I am disappointed that they have not set aside more of the old creed, but cumbered it with explanations, which will still need to be explained. I had faintly hoped that they would see that the whole thing is a hindrance to true growth in grace and knowledge, and that they would more fully emphasize the fact that

to receive and obey Christ is the true basis of Christian fellowship. Of course, that is the spiritual center toward which all true Christians are moving, and to see their recognition of this fact, makes me glad in spite of my partial disappointment.

I am well aware that many Presbyterians are far in advance of even their "Reformed Faith." And we larger hope believers could scarcely express more clearly our faith in the "Final Triumph" of Christ than it is stated in the closing paragraph of the Revised Creed: "We joyfully receive the word of Christ bidding his people go into all the world and make disciples of all nations, and declare unto them that God was in Christ reconciling the world unto Himself, and that he will have all men to be saved, and to come to the knowledge of the truth. We confidently trust that by his power and grace all his enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdom of our God and of his Christ." We believe that these Bible statements mean even more than they think, and rejoice in the hope that the action of this great historic church will help to make God's glorious gospel truth go marching on.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself. "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

NOTES ON SUNDAY-SCHOOL LESSONS.

Purity of Life.—Rom. xiii. 8-14.

(Lesson for June 22.)

GOLDEN TEXT.—Let us therefore cast off the works of darkness, and let us put on the armor of light.—Rom. xiii. 12.

INTRODUCTION.—We pass from Paul's entrance to Europe to his epistle to Rome, its Capital, because a Temperance Lesson is called for.

Paul wrote this letter when he was on a visit to the church at Corinth, and sent it to Rome by Phebe, a servant of the church at Cenchrea.

This letter gives the most comprehensive statement of the Christian system of truth found in the Bible. It has three distinct parts. The first refers to man's low and sinful condition by nature—his lost condition without Christ. The second is a statement of the gospel of the redemption of all by Christ from that lost condition. And the third relates to practical Christian life.

The dark picture of man in his sinful condition is found in chapters i. to iii. The doctrine of redemption through Christ is specially developed in chapters iii. to v. The apostle teaches that righteousness is first imputed to man, and afterward imparted. Sin is recognized as still existing in man's nature after his conversion to Christ, when he is spoken of as being justified by faith. The doctrine of universal salvation—so plainly taught—is not regarded as a reason for continuance in sin, but as the greatest motive for godly living. In chapter vi. the deeper phase of salvation is brought to view. It is death to sin and resurrection to holiness, as symbolized by baptism. Here also is seen the deeper meaning of the death and resurrection of Christ—they not being merely physical, but involving regeneration, which includes death to sin and life toward God.—Ver. 10. Verse 11 shows that the Christian is to reckon himself in Christ, and therefore dead to sin and alive to God. Chapter vii. speaks of the conflict between the

(*Continued on page 185.*)

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EDITOR'S APPOINTMENTS.

June 22., New York, N. Y., Stephen Merritt Building, 19th St. and 8th Ave. Take elevator 19th St. entrance. Meeting at 2:30 p. m.

June 26, Chicago, Ill., At Masonic Temple, Room 209. Doors open at 7:30 p. m. Take special notice of meeting-place.

June 29, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

July 6, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

July 12, & 13, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 183.*)

two natures, which shows that the new life has begun, but that man is not yet perfect; and the eighth chapter speaks of the freedom from condemnation, the sufferings, the victory and the glory. Here we also have a glimpse of God's purpose in election, showing that it is not merely to save the elect, but through them to deliver the whole race from corruption to glory. In chapters ix. to xi. we have an outline of the history of Israel in their relation to the gospel, showing that their blindness and desolation are not hopeless, but that after God's purpose to take out from among the Gentiles a people for his name is fulfilled, "All Israel shall be saved." The last verse of chapter xi. is a fitting climax to the strongest argument that man ever made for universal salvation through Christ: "For of him, through him, and to him, are *all things;* to whom be glory forever. Amen." The remainder of the epistle is very practical in its teaching, believers being urged to faithful and pure life by the assurance of the unlimited "mercies of God." This temperance lesson is from that portion of the epistle.

I. THE LAW OF LOVE.—Vs. 8-10. Love tends to keeping the commands of the Lord; intemperance tends to breaking them. Here is an exhortation to honesty and love. Paul's teaching was neither immoral nor cold. "Owe no man anything but love." He that loves his fellow-man fulfills the law as far as it can be fulfilled. True love will prevent lying, stealing, and indeed everything that is an injury to man; and it suggests the things that are a blessing. But no one can ever love enough to free him from the obligation; and the spirit of love is not dependent on the command to love; it loves freely.

This exhortation may not forbid the making of contracts to pay at a future time, but it does surely forbid the violation of the agreement. I would say to any man, as a dear friend once said to me: "Never go in debt, if you can avoid it; but if you must borrow, be sure to pay when you agree to, even if you have to borrow the money to pay the debt." Such a course develops confidence; and by proper effort, it may not be necessary to borrow again. The debt of love alone must be allowed to stand, as it cannot be fully paid.

The decalogue does not include a command to love; the command, "Love thy neighbor as thyself," is the second of another set. The command to do does not necessarily include loving; but the command of love includes all necessary doing. To love God and the neighbor were the two great commands of the law; and on those two all else in the law hangs. Pure love is superior to mere statute; and when men learn truly to love each other, they will rise above both selfishness and impurity. Where will drunkenness and the saloon be then? And what a train of miseries will have disappeared from the world! Intemperance is closely related to every other form of crime. And Gladstone was no doubt right when he said: "We suffer more year by year from intemperance than from war, pestilence, and famine combined,—those three great scourges of the human family."

II. AWAKE, AWAKE.—Vs. 11-14. Intemperance puts the moral nature to sleep. "Knowing the time, * * high time to awake, * * our salvation nearer than when we believed. The night is far spent, the day is at hand." It is necessary to be awake in order to know the time, and knowing the time is a good reason for being awake. The near approach of the day of salvation is urged as a strong motive to lay aside the works of darkness, and put on the armor of light. As the apostle taught that the perfect salvation and the day are to be realized at the Lord's coming, this passage appears to indicate that he

himself thought it might not be very far away. But that he did not believe that the day of the Lord would come immediately, is clear from 2. Thess. ii. 3, where he says: "That day shall not come, except there come a falling away first, and the man of sin be revealed." The great antichrist precedes the coming of the true Christ. Paul did not know the full measure of the waiting time. But he knew that salvation was nearer than when they first believed. And as he wrote for the church of the whole age, his exhortation has more force since the man of sin has been revealed, and we know that the day is at hand. "So much the more, as ye see the day approaching."—Heb. x. 23-25.

Verse 13 shows the things that the apostle condemned. True temperance is very conprehensive. Drunkenness is one of the condemned things; and we know that the liquor curse is often the companion, and even the cause, of almost every sin and crime. Jesus himself said to his disciples, the representatives of his Church: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare will it come on all them (the overcharged) that dwell on the face of the whole earth."—Luke xxi. 34-36. "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. * * But ye, brethren, are not in darkness, that that day should overtake *you* as a thief. Ye are all the children of light, and of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation."—1. Thess. v. 1-8.

Against all the evils that he condemns, the apostle gives the idea of putting on Christ. He is the ideal of purity, goodness and love. To keep him in mind will shut out evil thoughts and make it easier to prevent or correct evil habits. The armor which we are to wear in the battle of life is described in Eph. vi. 10-18. It is both offensive and defensive, but there is no covering for the back. We are always to keep our face to the foe, and fight manfully the battle of the Lord.

The spirit of our lesson is expressed in the apostle's words: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2. Cor. vii. 1. The overcoming power is all of Christ.

General Review.

(Lesson for June 29.)

GOLDEN TEXT.—A light to lighten the Gentiles, and the glory of thy people Israel.—Luke ii. 32.

Our lessons for six months have been concerning the progress of the gospel, and the establishment and growth of the church from the ascension of Jesus until Paul came to Philippi. The ascension, or glorification, of Jesus completed his personal victory, and resulted in the coming of "the Spirit of the Truth," concerning "sin, righteousness, and judgment," which is the way to God, the process through which Jesus passed as our Forerunner, and in which we must follow him, by the power of the Spirit which he sends forth. The disciples were not able to preach the gospel until this Spirit came, and they waited ten days in prayer till Pentecost, when the Spirit-baptism came, and by their preaching, their number was that day increased from 120 to over 3000, and in a few days, thousands more were added to them.

Though it is not mentioned, it seems probable that many of these believers went back to their homes in the various provinces of the Roman Empire (the then known world) from which they had come up to Jerusalem to worship

at the feast of Pentecost, and carried some of the gospel truth with them. But there was nevertheless a strong church at Jerusalem. They had all things common—the personal ownership of property being for the time ignored on account of the full fellowship of Christ and his people. It was like a glimpse of the unity and spirit of heaven. The Church was then composed only of "good seed," "the children of the kingdom," and the enemy's first attempt to get tares among the wheat resulted in the death of Ananias and Sapphira. But afterward, while men slept, the enemy succeeded in sowing the tares, which are to grow together with the wheat till the harvest at the end of the gospel age.—Matt. xiii.

Though they were inspired by the Spirit, the early teachers knew but little of the purpose of God through the gospel. The early disciples were all Jews, and had no idea of being anything else. They regarded themselves, and were regarded by others, as a new Jewish sect. And only when the Church at Jerusalem was scattered by persecution, was the gospel preached outside of the Jews. In their time of rest and joy the disciples did not have the missionary spirit of the commission of Jesus. In this they were not like heaven. They were inclined to think that the Lord cared only for the Jews.

That narrowness had to be overcome. Note the leading of God's providence in this matter. He made the wickedness of man the cause of the spread of the gospel. The martyrdom of Stephen broke up their little heaven, and the scattered ones went everywhere preaching the gospel. Through Philip, one of the Deacons, full of the Spirit, the Samaritans first heard the good message and believed it. It will be remembered that there was no fellowship between the Jews and the Samaritans. The report reaching Jerusalem that the Samaritans were believing and being baptized, the apostles sent Peter and John to Samaria to investigate the matter; and the Lord soon convinced them that it was all right. It is not likely that they would have been as willing to receive the Gentiles. The Samaritans were made like a stepping-stone or a bridge to the Gentiles, and the Jews were finally willing to receive them also.

The truth planted and rooted at Pentecost had to grow. Probably Peter thought he knew it all; as many today think that what he then taught was the full gospel for all beginners; but the Lord had to give him a vision from heaven before he was willing to preach the gospel to the Gentiles. He did not know till then that God is no respecter of persons; and that by the atoning sacrifice of Jesus, He had cleansed all the unclean. Not till then was he able to preach the full gospel of the finished work of Christ. At Pentecost he placed baptism as a condition of acceptance with God; but afterward he preached peace by Jesus Christ as a fact to be received by believing, and placed baptism as an act of obedience after the Spirit had come upon the believers. Cornelius and his friends seem to have been the first Gentile converts; that was at Cesarea; but at Antioch was the first Gentile Church, and they were the first known as "Christians." This was because they were not Jews. They were the first missionary church. Paul and Barnabas were their first missionaries.

There was a marked difference between the church at Jerusalem and the church at Antioch. The one at Jerusalem has been called the "Home" church, and the one at Antioch the "Missionary" church. They were like two centers from which the rays of light radiated; and there was but little fellowship between them until after the Council at Jerusalem, in which the freedom of the Gentiles from the Jewish ordinances was recognized.

From Jerusalem the gospel rays reached to Damascus, Samaria, Joppa, Tarsus, Cyrene in Africa, Ethiopia and Antioch. From Antioch, through the work of the missionaries, the gospel light reached Cyprus, Cilicia, Perga, Antioch in Asia Minor, Iconium, Galatia, Lystra, Derbe, and finally to Philippi in Europe. This is as far as our lessons have reached.

The growth of the Church was not only in extent of territory, but also in spirit—from a narrow Jewish Church to the larger unity of Jews and Gentiles together—from a home church to a world-wide church.

Very little is recorded of the work of the twelve apostles. Peter and John are mentioned prominently in the first part of the Acts. Paul and his missionary party are the subjects of nearly all of Luke's later record, and that is all we have. Through Paul, the apostle of the Gentiles, the Lord showed his purpose to reach out to the world, illustrating his words: "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."—John x. 16.

In these studies it is suggested that Paul did not expect to convert the nations to whom he went, but was only finding the Lord's sheep—those, whether Jews or Gentiles, who had ears to hear the voice of the good Shepherd—that is, the gospel of Christ. Jesus said: "My sheep hear my voice," and: "Ye believe not, because ye are not of my sheep." Paul stayed long enough in each place to catch the hearing ears with the message that appealed to their hearts, and "As many as were ordained to eternal life believed."—Acts xiii. 48. The masses were left in their native darkness, and are still in about the same condition. It has not been the purpose of God to save the world in this dispensation, but to take out a people for his name,—a royal priesthood, to bless all the nations in the ages to come. The "Restitution of all things" follows destruction, and takes place after the coming of the Bridegroom and the marriage of the Lamb. This view of the plan of God solves many otherwise very dark problems.

BIBLE SEARCHINGS.—No. 3.

CAN you prove from the Word of God, inserting the proof verses in vacant spaces,

7. That the soul is immortal?

8. That the soul is mortal, i. e., liable to die? Ezekiel xviii. twice.

That the sinning soul shall die, therefore is not immortal? Ezekiel xviii.

9. That to die is to live forever?

That to die is to suffer endless torments?

10. That God is immortal? 1. Tim. i. John v.

That God alone is immortal? 1. Tim. vi.

11. That God, the Father, GAVE LIFE, (Gr. *zoe*, incorruptible, divine life,) to His Son? John v.

Who gave up or laid down His natural life, *psuche*, or animal soul for us, on our behalf? Matt. xx. Isa. liii. John x. twice.

12. That the Son gives this divine, incorruptible, eonian life to his sheep? John x.

That no one can have immortality, divine life, *zoe*, apart from the Son? 1. John v.

by a new begettal, wrongly rendered "birth," from above? John i. margin, R. V. John iii.

13. That in the resurrection, God's newly-begotten children, of this age, will have spiritual bodies from heaven, (without corruptible blood?) 1. Cor. xv. 2. Cor. v. They will not then be souls, having psychical or soulical bodies.

14. That God, the Father, is spirit? Jno. iv.

15. That the Lord, the Son, is life-giving, i. e., quickening spirit? 1. Cor. xx.

Yet the Son sits at the Father's right hand? Heb. xii. Psa. cx.

16. That God's (divine) children will have glorious, spirit, spiritual bodies, like Christ's and therefore be spirits? Phil. iii. 1. John iii. 2. Cor. v.

Kindly send in the verses for each question to H. Veysey, 704 Hamilton St., Toledo, O.

A postal card will do.

EDITOR IN NEW YORK.

On Sunday, June 22, at 2:30 p. m. the Editor of the HOPE will preach in the "Stephen Merritt Building," 19th St. and 8th Ave., New York City. Elevator 19th St. entrance. He hopes to meet many of his readers there. Come all who can. From June 19th to 24th he may be addressed at Belleville, N. J., care of Lock Box 16, or No. 68 DeWitt Ave. When this goes to press arrangement for other meetings has not been perfected.

EXTRACTS FROM LETTERS.

Better or Worse, Which?

ENCLOSED find money for the HOPE. I have just been reading Bro. Shaw's article. "Is the World Getting Worse?" I think it is; and Scripture bears out that thought. Luke xvii. 22–29; According as it happened in the days of Noah, so shall it be in the days of the Son of man. Mark xiii. 5 and on: Take heed lest any be deceived; for many will come in my name; and nation shall rise against nation. Matt. xxiv. 36 and on: For just as the days of Noah, so shall the arrival of the Son of man be. 2. Tim. iii. 1 and on: In the last days there will be perilous times, for men shall be fond of money; shall lose their natural affection; be lovers of pleasures rather than lovers of God; having a form of godliness. Job xxi: Are not the wicked flourishing now, and their eyes standing out with fatness; have need of nothing?

Isaiah xxiv. is a prophetic history of the coming time. See also Jer. xxv. 32 to the end. And the slain of the Lord in that day from one end of the earth to the other. Then is when the shepherds will howl, and have no way to flee; for the Lord hath spoiled their pasture; and I am sure that they are now in their glory. It is only when the judgments of the Lord are abroad that men will learn righteousness. The marriage of the Lamb has not taken place; so how can the regeneration of the world take place?

Well, "All things are of God," and he knew the end from the beginning, and knows the best way to develop man, and educate him up into his own image and likeness.

Love to all the family. Yours in his name, J. G.

PITTSBURG, PA.

REMARKS.—Most of people think well of their own opinion. I would not think so well of them if they did not. I am still on the optimistic side, even with this array of Scriptures that are supposed to be against me; and one of the hopeful signs of our times, as I see them, is that they do not "hang a man for his think," even if he thinks out loud. Oh! I do not mean that things are all right on this line yet; but I do think there is a larger liberty of opinion today than ever before in the world's history. It seems good to me that Bro. G. and I can have fellowship "In His Name," though we do not see alike in all things. I am believer enough in the power of thought to think that it helps to develop the good in people—and so to make the world better—to think well of them. Therefore, so far as it is a matter of choice, I prefer to be on my side of this question; but as this is not a mere matter of choice, I am not going to blame any of my brethren for not seeing things just as I do. It is a question of evidence; and what I want the HOPE readers to do, is to look at this matter in the light of facts and the Scriptures presented, and decide for themselves. And in taking the evidence we need to be careful to apply the Scriptures in the right time, in the light of "the plan of the ages," and also observe whether the Scriptures quoted refer to the world (which is the subject under consideration) or to the nominal church. There may be danger with us all of applying Scriptures too loosely, by the power of a habit formed before we knew anything of the plan of the ages. That is the way people can prove almost anything, even thinking that they have proved the absolute truth of the God-dishonoring doctrine of endless woe for a large majority of the human race. We all agree that it is important to "rightly divide the word of truth."

I have read again the first passage mentioned—Luke xvii. 22–29—and really I cannot see that it says anything about the world getting worse. It is the disciples that He said "shall desire to see one of the days of the Son of

man," and whose anxiety to see him makes them so liable to heed the cry (not of the world, but) of a certain class of religionists who claim that He has come, and say, "See here, or see there." He says we are not to mind them, because that is not the way He is to come, but will be in His day as the light(ening) shining from the east to the west.—See Matt. xxiv. 27.

Concerning the reference to the days of Noah, it is to be noted that the Lord did not mention any of the wicked things which the ancients did. The point seems to be that they went on in the ordinary—and even innocent—things of life—such as eating, drinking, marrying, buying, selling, planting and building—"and knew not."—Matt. xxiv. 39. The ignorance of the people on the subject of the presence and day of the Lord—rather than the idea of their getting worse morally—seems to be the subject of our Lord's words. He did not say, "As at the flood, so shall it be when the Lord shall come," though this is the way it is commonly taken; but, "As the days of Noah were, ("the days that were *before* the flood,") so shall also the coming (*presence*) of the Son of man be."—See Matt. xxiv. 37-39. That it means his *presence*—that is, after he has come and his day is begun—is confirmed by Luke xvii. 26: "As it was *in the days* of Noah, so shall it be also *in the days* of the Son of man." I cannot see that he says anything of the world being worse than ever, but the teaching seems to be that the day of the Lord will come on them unaware—that they will be in it, and going on with the ordinary business of life, and not know of the change.

No doubt Matt. xxiv., Mark xiii. and Luke xvii. are different reports of the same discourse of our Lord, and the things concerning the destruction of Jerusalem and the future day of the Lord are so intermingled that it is not always easy to separate them. But it seems to me that many of the wars and rumors of wars, and nation rising against nation, are in the past, in the breaking up of the old empires. Of course, we have not reached the perfect day yet, but I see nothing in these Scriptures nor in history to show that the world is getting worse. The coming of the Lord and the day of the Lord are surely to make things better.

2. Tim. iii. gives indeed a dark picture; but is it not a picture of the nominal church, when the enemy had succeed in getting the tares in among the wheat? What is meant by "the last days?" The Emphatic Diaglott says "in the latter days." Heb. i. 2 speaks of the gospel age as "these last days." That Paul in his letter to Timothy was referring to the evils that were even then coming into the Church—to the fact that the falling away had already begun—seems clear in reading the whole passage. While professing to love God, they were "lovers of pleasures *more* than lovers of God; having a form of godliness, but denying the power thereof." And he says: "From such turn away." He describes them as "leading captive silly women," as "ever learning, and never able to come to the knowledge of the truth," as "resisting the truth; men of corrupt minds, reprobate concerning the faith."—Vs. 1-8. He then speaks of them as the persecutors—even as *his* persecutors. "What persecutions I endured; but out of them all the Lord delivered me." He then speaks of the general persecution to be developed, when "all that will live godly in Christ Jesus shall suffer persecution." In connection with this he says that "evil men and seducers shall wax worse and worse, deceiving and being deceived." The Diaglott says: "Evil men and impostors will make progress for the worse." Rotherham says: "Wicked men and bowling impostors will force their way to the worse." He does not seem to be speak-

ing at all of the world of mankind, but of the development of falsity and hypocrisy in the church—the falling away which was to head up in the "man of sin," and in the terrible martyrdom of the saints, which I believe is now in the past.—Rev. xvii. 1–6.

Read Job xxi. His statement concerning the prosperity of the wicked was a complaint against God, and does not show that the world is getting worse.

Without at present saying much about it, I suggest that Isaiah xxiv. is a prophecy of the desolation and final restoration of Israel. The American Revisers and Leeser both say: "The Lord maketh the *land* empty." Leeser continues: "And layeth it waste, and marreth its surface, and scattereth abroad its inhabitants." If it meant the whole earth, to where would the inhabitants be scattered? Read it *land* wherever the common version says *earth*, up to verse 13. "In the city is left desolation, and the gate is smitten with destruction." Jesus said: "Behold, your house is left desolate;" but there is hope of their final recovery. That in the progress of events the whole world will be involved, and that the Lord will punish "the kings of the earth upon the earth," I believe; but that will be an evidence that the light is increasing, and that the world is growing better.

Jer. xxv. also gives a dark picture. It is the broadest statement that Bro. G. has quoted. There is room for study in it. It first speaks of the oppression of Jerusalem under Babylon. Babylon was the first of the four great Gentile powers that oppressed Jerusalem. The period of the reign of the four is called "The times of the Gentiles." And the Lord said that as his people had to be punished for their sins, the other nations should not escape. One after the other has fallen by the sword, and the last one of the four oppressors of Israel (that is, Rome) has been going to pieces for many centuries. The work of its removal will not be complete, at least as long as the "Times of the Gentiles" continue. That some of the judgments are yet in the future I do not doubt; but the question is: Has the breaking of all these powers in the past been a benefit or a curse to the world? I know that many think the overthrow of monarchies has been a curse to the world, but I humbly think it has come by the increase of light, and is an upward movement of the world. I believe that men learn good lessons when God's judgments fall on the oppressive powers of the world. I have not claimed that the *regeneration* of the world will precede the marriage of the Lamb; but I firmly believe that, in addition to taking out of a people for his name in this age, there has been much blessing even to unbelievers wherever the gospel of Christ is preached. I still think there has been a great improvement on the conditions of the world at the time our Lord came to the earth; that the provisions for the poor, the deaf and the blind, are like sparks from the heart of Christ, whether men know it or not; that the doing away of human slavery is a move in the right direction. Of course, there are other kinds of slavery yet to be done away. There is much yet to be done; but I believe that, both by the direct and indirect influences of the gospel, "Our God is marching on." I am glad to agree that God "knew the end from the beginning, and that he knows the best way to develop man," and in due time to bring him up to his own image. I am glad to know that God is the Saviour of all men, especially of those that believe.—EDITOR.

Prophecy Being Fulfilled.

THE Day is dawning, and the light is shining. I truly love to live, and see these fulfillments of the Word. How fast the fulfillments are taking place concerning the Jews, yet they do not

seem to see the time, that it is due. I think if they should hear on the time question they would see. I trust they will ere long.

The first part of the prophecy of the "Valley of dry bones" is already fulfilled — was fulfilled when their *legal* right to return to their own land was granted them. I heard a sermon on this subject last October, by Bro. Blackstone. He showed so plainly that they do now legally stand, but they are dry bones. Bone came to bone, and sinews (strength) and flesh (the earthly condition) and skin covering; but they have no breath in them. The Holy Spirit is not yet poured out upon them, but will be in due time. He sees their advancement, and that it is slow; but he is looking for it in a marked degree, that will be a manifestation to thinking men, and to their race especially.

MRS. L. D. HEATH.

REMARKS.—It has long seemed clear that the return of the Jews to their own land would be realized while they are yet in unbelief, or darkness, concerning the Messiahship of Jesus; and that the light on the prophecies is not for them, and will not be given them, until after their national restoration. Should they have the Spirit, and by it be led into the truth of the prophecies, they would be Christians, and no longer Jews, and would not be able to fulfill the prophecies concerning that people. When men *try* to fulfill prophecy, they always make a bungle of it. I think the Zionist movement is a natural one, and will go on to a climax all the better because the Jews do not know that they are carrying out the prophetic plan. What they are now working for is to become an independent Jewish nation. I look for their success in that, but it will likely lead to trouble that they do not expect.—See Ezek. xxxviii. Afterward, when they are led to "look upon him whom they have pierced," (Zech. xii. 9, 10), they will become a Christian nation, and they will do a work for the other nations that the missionaries of the past and present have not been able to do.—See Ezek. xxxvii. 28; xxxviii. 23; xxxix. 27-29. The Spirit in this age is for the "servants and hand-maidens," — the Church; and afterward it will be poured "upon all flesh."—EDITOR.

SCOTCHMEN AND THE KING'S TITLE.

THE Convention of the Scottish Burghs, at yesterday's sitting at Edinburgh, received a deputation from the Scottish Patriotic Association on the subject of the King's title. Rev. David Macrae, of Glasgow, on behalf of the deputation, declared that the title of Edward VII. was historically and admittedly inaccurate, and seriously and offensively misrepresented the position of Scotland in relation to England. To allow the title to be assumed was admitting the English Edwards' claim to paramountcy over Scotland. A protest on the subject had been signed by 50,000 persons. Three motions were submitted to the meeting, and ultimately by a large majority it was resolved to pass to the next business, the resolution that the King be asked to delete the numeral VII, finding only nine supporters.—*Liverpool Daily Post.*

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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RELATION OF PARABLES.

(Concluded.)

IN the preceding article I endeavored to show that the Parable of the Sower had its fulfillment in the earthly ministry of our Lord among the Jews, in taking out and preparing a people to be the Seed of a new sowing—the nucleus of the gospel church; and that the Parable of the Wheat and Tares has its fulfillment in the state of the church in the gospel age, leading up to its harvest, after which, the tares being separated, the "righteous shall shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43.

There are several other parables in the same chapter, which, with the preceding one, may be called Parables of the Kingdom. Taken separately, they are something like the various pieces of a puzzle which seem to have no relation to each other; but when properly put together, or seen in their true relation to each other, they make a harmonious whole. And though some of them appear quite limited in their application, all together, they are in keeping with the largest hope for mankind.

Parable of the Mustard Seed.

THE mustard seed was the smallest that men were in the habit of sowing in their fields, but it grew to be the greatest herb from such sowing—like a tree in which the birds of the air could lodge. It illustrates the kingdom of God in its small beginning, its great vitality, and its success. The parable of the tares suggested failure, but this foretells victory. The tares only interfere with the work of the kingdom for one age—a preparatory one, but the supreme power and success of the kingdom will be realized after the tares are gathered out of it.

Parables of the Treasure and Pearl.

THESE two parables seem closely related, being very similar. The "man" in the one, and the "Merchant-man" in the other, seem to be the same Buyer. The "Treasure" and the "Pearl" seem closely related. To know what they are it appears necessary to know who is the buyer. To me it seems evident

that "the field is the world," as in the parable of the Tares and Wheat; that the "Treasure" and the "Pearl" are the church and the world of men; and that the buyer is Christ. A very common idea is that Christ and Religion are the things bought, and that poor man is the buyer. This seems to be turning it about. What lost sinner ever sought and found Jesus? The Word shows that Jesus seeks and finds the sinner—mankind. What has poor mortal man that he could sell in order to buy anything so valuable as "the pearl of great price?" The Word shows that Christ gave his all, even himself, to redeem mankind. Whatever man buys from the Lord must be "without money and without price."—Isa. lv. 1. "When they had nothing to pay, he frankly forgave them both."—Luke vii. 42. Neither Christ nor eternal life can or need be bought; they are the gift of God to man.

Our view that Christ is the "Merchant-man," and mankind the thing bought, does not make less of Christ nor of salvation; they are above price; but it shows that the Lord values man. The lowest and the vilest are precious in his sight. It is a great mistake to belittle the value of man. God needs him or he would not have made him; neither would he have paid such a great price for his redemption. We dare not think of the Lord making a bad bargain, and paying for man more than he is worth.

What man needs is to learn his real value in the sight of God. When men wallow in the mire of intemperance and licentiousness, it is because they do not realize their origin, relationship to God, and the sublime possibilities of their being. Even the depth to which man can sink is an evidence of his power, and the hight to which he can rise. The work of Christ is to break the chains of sin and death, and to develop all man's latent possibilities; and one of the greatest motives for man to become a coworker with God is to know the truth—including the value that God has set upon him and the price he has paid for his deliverance. "He gave himself a ransom for all, to be testified in due time."—1. Tim. ii. 6. Having bought the Church and the world, "He shall see of the travail of his soul, and be satisfied." These parables give no suggestion of failure, and the truth taught in them is the basis of the grandest success.

Parable of the Dragnet.

THE parable of the net cast into the sea taking of every kind, both bad and good, seems to represent the work of this gospel age—a preparatory kingdom age—and therefore to cover about the same ground as the parable of the tares and wheat. They evidently end together, at the harvest of the age. The parable of the net may include the human agency in the work of the gospel age, while the other speaks of the divine and Satanic agencies. And while the tares represent hypocrites in the church, the fishes thrown back into the water may mean those not sufficiently developed for the immediate use of the Lord in the capacity of the royal priesthood. They are thrown back with the shoals of fishes that were never caught in the net.

Parable of the Leaven and Meal.

WHATEVER of limitation there may be in the other parables, there is none in this. It is a prophecy either of complete failure or of perfect success. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Many claim that leaven is always a type of evil, and they apply this parable as a prophecy of the prevailing spirit of evil and worldliness in the nominal church during the gospel age—covering the same time as the parable of the wheat and tares. It seems difficult to imagine what makes anyone draw such an inference from the words of Jesus. Leaven does not *always* mean evil. The leaven of the Pharisees was evil, being hypocrisy; but there is a vast difference between good and bad leaven (as every baker knows),—between God's leaven and Satan's. Had Jesus said: "The kingdom (working power) of Satan is like unto leaven," there would have been good reason for saying that leaven here means evil; but even then, "the children of the kingdom" being in the church would be against the application of the parable in the gospel age. Whatever the leaven represents must work on till all are leavened. If the leaven is evil, it must result in universal failure; but if good, it is in harmony with the largest hope for mankind.

I believe this parable to be a prophecy of the Lord's ultimate success in the regeneration of the world. It is not the kingdom of Satan, but "the kingdom of heaven," that is here represented by leaven, and is to be successful in its work. Hence we know that in this case at least, leaven does not mean evil. What the Lord's kingdom—the leaven in the woman's hand—undertakes to do shall be accomplished. The woman hid the leaven in the meal, that it might all be leavened, and the Lord says it was done. The leaven is the power, and imparts its own nature to all the meal. So God's kingdom, which embodies and expresses himself, in his love, wisdom, and truth,—is to work in the world of mankind, imparting his own nature, and creating them in his own image; and we are assured that he will not fail, nor be discouraged, until the work is fully done.

Leviticus xxiii. 15-21 is clearly against the idea that leaven always means evil. The "wave loaves," it is said, "shall be baked with leaven; they are the firstfruits unto the Lord." Surely the Lord's firstfruits are prepared with good leaven, not Satan's. The "wave sheaf" was offered at the right time to foreshadow the resurrection of Christ; and the "wave loaves" were presented at Pentecost—the fiftieth day—the time the Holy Spirit came. As grain is not eaten until made into bread, so the resurrection truth was not given as bread to the people until the Holy Spirit came. The Spirit is the quickening, raising power. It is to the truth, and to people, what leaven is to the meal. They cannot be quickened or raised without it.

An objection is offered on the ground that the process of leaven in flour is one of corruption or death: and it is urged as unreason-

able that such a process should be used to represent the working power of the kingdom of God. But even this teaching of philosophy confirms our view. Leaven kills one element to develop another. Bread is raised by this process of dying; and life through death is the fundamental law in the plan of salvation. This was illustrated in the Lord Jesus himself. "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. "In that he died, he died unto sin once; but in that he liveth he liveth unto God."—Rom. vi. 10. Death to selfishness and sin —wrought in us by the spirit of the death and consequent life of Christ —is necessary to being raised up into him. Self-sacrifice is the only means of victory. Whoever keeps his old self loses himself; and whoever yields to die with Christ finds his true self. Man must die to sin in order to live unto righteousness. This process of death and rising—which is salvation—is symbolized by the ordinance of baptism—buried with Christ, and raised with him to walk in the new life.

God's leaven kills in order to raise, or make alive. This is true in every Christian's experience, and must be realized in all who shall ever be saved; and there can be no salvation in sin. But it appears evident that the Parable of the Leaven is a prophecy of the work of the Church after the marriage of the Lamb, as the Parable of the Sower was fulfilled in the end of the Jewish age, and the Parable of the Wheat and Tares finds its fulfillment in the Gospel age, which ends at the marriage of the Lamb. These three parables thus show the progress of the plan up to the time when the righteous—the firstfruits unto the Lord—shall be shining forth as the sun in the kingdom of their Father.

With this view each part of the parable—like those which Jesus explained—has a meaning. The woman represents the perfected Church, the bride, the Lamb's wife; and the three measures of meal represent the three worlds of mankind. The world before the flood, and the second world, have both gone down unleavened. Out of these, through all the past ages, only a few have been selected to make up the woman. For all who have died unleavened (unsaved) God has ordained the Restitution. And a third world of men will be born in the future. The woman could not put the leaven in the *three* measures of meal (human beings) before she herself existed, or before all the measures (three worlds) were in her presence. It appears evident that at no time before the marriage of the Lamb and the awakening of the two worlds of the dead, could this parable have found a fulfillment. But when the dead shall have been awakened, then there will be three measures of meal (humanity) in the woman's presence, and she shall give them the glorious gospel of God's all-conquering grace, the leavening power of his kingdom, all shall be leavened. No one can escape it. It is God's judgment process. It will kill sin and develop righteousness in all. We have the assurance that his judgment process, whether applied to the

church now or to the world afterward, shall be unto victory—the victory of light over darkness, righteousness over sin, and life over death, when God shall be all in all.

This parable is illumined, not only by the light of the plan of the ages, but also by the truth on the subject of atonement. The death and raising up of Christ are not substitutional, but secure a following. Hence he said: "I, if I be lifted up from the earth (out of earthly conditions) will draw all men unto me." Whoever sees that all must follow Christ in order to be saved, need not be afraid to accept of the truth that God's leaven will work until all are leavened—raised by the destruction of the sinful nature.

All who can see the relation of these several parables will know that there is a blessed hope for both the church and the world, and rejoice with Paul in the truth that "God is the Saviour of all men, but specially of those that believe."

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Giving of Manna.—Exodus xvi. 4-15.

(Lesson for July 6.)

GOLDEN TEXT.—Give us this day our daily bread.—Matt. vi. 11.

INTRODUCTION.—We come again to the Old Testament, where our lessons are to be the remainder of the year. For the coming three months our studies cover the forty years of Israel in the wilderness, in which God was training that people from a nation of slaves to a unified, strong people, ready to conquer the Promised Land. These may be called "Lessons in God's Training School." The topics of the twelve lessons of the quarter are as follows:—

1. Trust. 2-3. Duty. 4. Obedience. 5. Worship. 6. Temperance. 7. Progress. 8. Courage. 9. Faith. 10. Purity. 11. Faithfulness. 12. Hope.

Our last lesson in the Old Testament was "The Passage of the Red Sea," and we left the Israelites at the north end of the Gulf of Suez. They had experienced a great deliverance. The Egyptians troubled them no more. The enemies of later days were of other kinds. They had now entered their training school, to receive forty years of discipline. The first month's journey lay near the Red Sea, and was not very severe. Only two incidents are recorded.—Exod. xv. 22-27. After three days of travel in the wilderness of Shur, their water-supply was exhausted, and they found no new supply till they came to Marah, where they could not drink of the waters, for they were bitter. Marah means bitter. Here the Lord gave them their first lesson in trust. They complained to Moses, and he cried unto the Lord; and in answer to his prayer, the Lord showed him a tree, which he cast into the waters, and they were made sweet. Here the Lord promised to be their Protector and Healer, on the condition of their obedience. Then they journeyed to Elim, where they found twelve wells and seventy palmtrees. Here they camped and rested.

Marah has remained the type of sorrows, whose bitterness is sweetened by faith in God's love. Elim is the type of the joys which God has in store for his people after they have passed through the sorrows. Is not faith the power that brings God's people from Marah to Elim?

But they had another and harder lesson to learn. They journeyed from pleasant Elim into the wilderness of Sin, between the Sea and Sinai. This was a dreary and desolute region. (Going into sin always makes trouble.) Their food was almost exhausted, and no new supply was in sight. It was a severe trial, and their faith failed, in spite of the experience at Marah. They all complained against Moses and Aaron, said they wished the Lord had killed them in Egypt, and longed for the "flesh-pots," or meat-dishes. They probably did not usually feast in Egypt, but they exaggerated their present hardship by overestimating the blessings of the past. This suggests the backslidden Christian forgetting for the moment the blessing of the new life, and exaggerating the happiness of the life unrestrained by religion—longing for the pleasures of the world. A good remedy for this is to remember what the Lord has done for us, and what he has promised to do.

I. GOD'S ANSWER TO THE COMPLAINING PEOPLE.—Vs. 4, 5. The lesson the people needed to learn was to trust and obey God. He spoke to Moses. It may have been audibly, by an angel, or by impressing his mind in some other way. He promised to rain bread from heaven, which the people should go out and gather every day, to prove whether they would obey him or not. This bread from heaven was the manna. It fell outside the camp. They were only to gather enough for each day as it came; it would not keep over; only on the sixth day a double portion was provided, and it would keep for the next day—the coming sabbath. Some see in this an evidence that the sabbath was already a familiar thing to the Israelites, though we are not told that they ever kept it; but it rather seems that it was an entirely new institution about to be given them.—Vs. 22–30. It is easier to find evidence for what we want to be true.

In an important sense all good things are from heaven. Botanists tell us that every grain field gets the greater part of its growth, not from the soil, but from the air, sunshine and rain. But we all know that something depends on the quality of the soil—enough at least to make man a coworker with God. Daily bread, strength for the day, wisdom for the day, is all that God has promised. He wants us to trust him for the morrow.

II. MOSES AND AARON TELL THE PEOPLE.—Vs. 6–8. They appear to have had a general gathering. This communication was given in such a way as to reprove their murmurings against God. They probably had been saying in substance: "If it had been the Lord that had brought us out of Egypt, he would not have brought us into such a desolate place." People are apt to talk in that way yet. It might be well for us to adopt the words of Job: "Shall we receive good at the hand of the Lord, and not evil?" The Lord did not revenge their murmurings, but promised, through his servants, to prove in the evening that he had brought them out of Egypt, by giving them flesh (quails) to eat, and in the morning show them his glory, by giving them an abundance of bread (manna). In all this the meekness of Moses, and the boldness of his faith in the promises of God, are manifest.

III. GOD SPEAKS FROM THE CLOUD. Vs. 9–12. God had given the people his message through his servants, but now he gives them a more impressive lesson by a visible manifestation. Through Aaron, the people were called to come near before the Lord, and looking

toward the wilderness, they saw the glory of the Lord in the cloud. Then the Lord spake again to Moses, probably in the hearing of the people, and told him to say again: "At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." "*Your* God." Of course, he is the God of all but to make it personal—*our* God—is the important lesson to be learned.

IV. THE LESSON FROM THE MIRACLE. Vs. 13-15. God fulfilled his promise. In the evening the quails came up and covered the camp; and in the morning the manna, like dew, lay round about the camp. It appears that the quails were given only on this occasion and in the Wilderness of Paran.—Num. xi. 31-34. The bread was a necessity, but the quails were a luxury. In the case of the quails, the miracle was not in the creation of something new, but in bringing them to the right place at the right time and in letting Moses know when they would come. Nature is not God, but his creation. And he has not created it and left it to run itself. God lives *in* and works *by* nature—what we call "natural laws" being his ordinary method of doing things. But he is not limited by nature; he is not only *in* it, but also *over* it, and can do what he wills even beyond the operations of nature. God is Supreme, nature is not his master, but his servant. The coming of the quails at the right time may be an illustration of the working of God *in* nature, and the coming of the manna showed God *over* nature. When the people saw the manna on the ground, a small round thing like hoar frost, they said: "What is it?"—which gave it its name—manna. It was new. It was different from anything they had seen before, though it resembled "coriander seed," and tasted like wafers make with honey. In Psalm lxxviii. 24, 25, it is called "the corn of heaven," also "angel's food," or "the bread of the mighty."—See margin. It was strength-giving food, and sustained the people through much toil.

The manna was a Type. It was given, not merely to sustain life at the time, but to represent the "Word of God," "the true bread from heaven," by which the spiritual life is sustained. See Deut. viii. 3; Matt. iv. 4; John vi. 31-58; 1. Cor. x. 3. Christ is the personal embodiment of the True Bread, because he is the Truth. He is therefore the Antitype of the manna.

The Ten Commandments.—Duties to God.—Ex. xx. 1-11.

(Lesson for July 13.)

GOLDEN TEXT.—Thou shalt love the Lord thy God with all thy heart.—Luke x. 27.

INTRODUCTION.—It is interesting to read the three chapters (xvii., xviii., and xix.) between our last lesson and this one. The Israelites needed to be further trained in a life of trust. They journeyed from the Wilderness of Sin, and came to Rephidim, near to Sinai. Here again the water was scarce, and they chided Moses, and were inclined to stone him, and again he called on the Lord, who directed him to the Rock in Horeb, which when smitten, gave forth an abundance of water. (That Rock was a type of the invisible Christ.—1. Cor. x. 4.)

Though encouraged by the fresh supply of water, their faith was again tested by an attack of the Amalekites, whose land was being invaded. This was the Israelites' first battle. Joshua was made the direct leader in the battle, while Moses went up into the hill to pray (being accompanied by Aaron and Hur—Miriam's husband). When Moses held up his hand, Israel prevailed; and when his hand was let down, the enemy prevailed. So when he was weary, Aaron and Hur upheld his hands. (They are good types of faithful assistants.) By sunset the enemy was defeated, and Moses erected an altar which he called Jehovahnissa—The Lord is my banner.

About this time Jethro, Moses' father-

(*Continued on page 201.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

July 6, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

July 12, & 13, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

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(*Continued from page 199.*)

in law, came to Moses, bringing his wife and two sons, who were left behind among the Midianites when Moses started out to liberate Israel. After watching Moses through a day in the work of judging the people, Jethro suggested the appointment of rulers or judges of thousands, hundreds, fifties, and tens, who would decide in the smaller matters, to leave Moses free to attend to the greater affairs of the nation. This was done, making an organization of the nation which is a valuable object-lesson for others to learn.

Three months from the crossing of the Red Sea we find the Israelites encamped before Mt. Sinai—identified with the peak now called Jebel Mousa (Moses' Mountain). On a large, level tract of land, called "The wilderness of Sinai," (a plain capable of holding two million people, allowing a square yard for each), the nation was assembled. Fronting this plain is a high and precipitous bluff, from which, probably, the law was proclaimed. In chapter xix. we see the steps of procedure. 1. Moses went up into the mountain and learned of God's tender care over Israel, and his purpose concerning them as a "kingdom of priests," on condition of their obedience.—Vs. 3-6. 2. Moses called the elders, and told them what the Lord had said, and all the people took the oath of allegiance, saying: "All that the Lord hath spoken will we do." And Moses reported the words of the people to the Lord.—Vs. 7-9. 3. The people were then commanded to sanctify themselves for two days, and neither man nor beast was allowed to touch the mountain, under the penalty of death.—Vs. 10-15. 4. On the third day the Lord descended on the mountain top, and Moses was called up to meet him there, in the midst of lightning and thunder, trumpet and fire, which shook the ground and made the people tremble.—Vs. 16-25. Then the Voice spake the law of duty.

I. THE AUTHORITY FOR THE LAW. Vs. 1, 2. "God spake all these words," and claimed to be the One who had delivered the Israelites from Egyptian bondage. The supreme law is given by the supreme authority, and God here rests his authority on what he had done—the benefits he had bestowed. Because God had led the Israelites thus far, he had the right to give laws for their future. The divine authorship of the ten commandments is proved by the wonderful difference between them and anything man has ever written. There is nothing like them in the teaching of Egypt, where Moses had been trained. Certainly the principles of the second, fourth and tenth commands were not known in Egypt. And there is no apparent evidence that even the Israelites knew anything about the sabbath law until this time—the first hint of its coming being found in Ex. xvi. 22-30. They did not even have the account of creation till Moses wrote it.

Though these commands were of Jehovah, they were spoken by the angels—the elohim—God's mighty ones. Of this we have three New Testament witnesses.—Acts vii. 53; Gal. iii. 19; Heb. ii. 2. "The chariots of God are * * thousands of angels: the Lord is among them as in Sinai."—Ps. lxviii. 17. These agents were often seen, but God himself is invisible. "No man hath seen God (the Father) at any time." "Whom no man hath seen nor can see."—John i. 18; Col. i. 15; 1. Tim. vi. 16. These facts explain some seeming contradictions.

"These words,"—literally, the ten words—the decalogue. They are called "The Covenant," (Ex. xix. 5; Deut. iv. 13; 1. Kings viii. 21; 2. Chron. vi. 11); "The Words of the Covenant," (Ex. xxiv. 28); and in other places "The Tables of the Covenant," "The Testimony," "The Commandments." They were written on two tables of stone and deposited in the Ark of the Covenant. Were they ever by themselves called "The Law of the Lord?" That is, did not "The Law of the Lord," include more than the ten commands? We are not told how the ten were divided, on the two tables of stone; but it is commonly thought that the first table had on it the four commandments of this lesson—duties toward God; while the second table had the other six—duties toward man. This looks plausible. It is also commonly held that the command, elsewhere given, "Thou shalt love the Lord thy God with all thy heart, etc." is a summary of the first four of the ten, and that the command, "Thou shalt love thy neighbor as thyself," is a summary of the other six. This seems doubtful. The decalogue has no command to love either God or the neighbor. "Thou shalt love the Lord," and "Thou shalt love thy neighbor," are the first and second of another set; and "On these two hang all the law and the prophets."—See Matt. xxii. 36-40. The command to do does not necessarily in-

clude loving: but the command to love includes all necessary doing. The two are therefore more comprehensive than the ten.

II. DUTIES TOWARD GOD.—Vs. 3-11. The first command is: "Thou shalt have no other Gods before me." This was to emphasize the *unity* of God—though he might be revealed in many ways—and to guard them against the many gods and the idolatry of the Egyptians and other nations.

The second command forbids image worship, and the making of images as an aid to worship. It does not forbid painting or sculpture, for Moses himself was commanded to make cherubim, brazen serpent, oxen and other things. The reason given for condemning image worship and idolatry is that God is "a jealous God"—not being willing that what belongs only to him should be given to another.

"Visiting the iniquity." It is a fact that the effects (not the guilt) of sin in parents is inherited by their children "unto the third and fourth generation." This certainly implies a limit to the power of evil; but good is not limited. Good effects extend to "thousands" of generations. Does this not imply the final victory of good?

The third command forbids profanity and false swearing. But it is using God's name in vain to speak it jestingly or uselessly. This principle applied would prevent the use of many words and loose expressions. "By this," or "By that," in the form of an oath, is an expression useless and unbecoming. Jesus said: "Let your communication be yea, yea, or nay, nay; for whatsoever is more than these cometh of evil."

The fourth command is to remember the sabbath day to keep it holy by resting from labor, and to work six days in the week—the seventh being the sabbath. It is a fact—often overlooked—that the only use of the day that the law required was to rest—cease from labor. There is nothing in it about worship. Everything on that line was a later development. Even the need of rest is not mentioned as a reason for the observance of the day. It was commanded as a commemoration (1) of a completed creation; and (2) of the deliverence from Egypt.—Deut. v. 15. (It is a peculiar fact that both of these ideas—deliverance from the antitypical Egypt and the perfect (new) creation—center in the resurrection of Christ.) Seven is a type of completeness. The Millennium (the seventh thousand years) is the sabbath of which the seventh day was a type. In the deepest sense, the sabbath means rest from sin ("from our own works,") typified by the rest from bodily labor. Every Christian enters that rest—now by faith, and in full reality when perfected. And it is not a weekly rest, but continual, endless. Blessed (antitypical) rest that remains for the people of God!

It is often overlooked that the sabbath law is not enforced in the writings of the apostles. But the moral principles are all made the subject of apostolic command or exhortation. (Are types ever moral in their nature?) Sabbath-breaking is not named among the sins that exclude from the New Jerusalem. It is not Scriptural to apply the fourth commandment to the first day of the week. The observance of the first day is for another reason. It commemorates neither the old creation nor the deliverance from Egypt. It rather reminds of the victory of Christ. It may serve as a day of rest for the weary, but to active Christians, it is rather a day of earnest activity in the higher work.

The Ten Commandments.—Duties to Men.—Ex. xx. 12-17.

(Lesson for July 20.)

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself. Matt. xix. 19.

INTRODUCTION.—This lesson and the preceding one are two parts of the same thing. The two lessons are supposed to include, with the lesson-text, the parallel passage in Deut. v. 1-22, and our Lord's illumination of the law in Matt. v. 17-48. This last has special relation to the lesson today. The wording is not exactly the same in Ex. xx. and Deut. v., but the meaning is the same. The topics of the ten commandments may be remembered as follows: Idolatry, Image-worship, Profanity, Sabbath, Parents, Murder, Adultery, Stealing, Lying, and Covetousness.

I. THE FIFTH COMMAND.—Ver. 12. "Honor thy father and thy mother." It requires children to honor and obey their parents. To honor parents means more than to obey them, Old people, who are free from the authority of their parents, may none the less honor them. This is the only one of the ten commands that has not in it the negative element, "Thou shalt not." It is said that to the Oriental this command takes a wide range, the terms 'father' and 'mother' meaning any who are reverend because of their years, their wisdom, their station, or their character."

Why obey parents? 1. Because they are rulers by divine right—their authority being a reflection from God's own. 2. Because parents are wiser than their children; the experience of even very ignorant parents may be of great value to their children. 3. Because parents do for their children more than they can ever repay. 4. Because of the promise given

with the command: "That thy days may be long in the land which the Lord thy God giveth thee." Paul says: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise." Primarily it referred to the Jewish people, for they only had a land given them; and the penalty of this law was death.—Ex. xxi. 11. But the apostle expands this promise; "That it may be well with thee, and thou mayest live long on the earth." Then he adds the important exhortation: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." It is safe to say that due honor to parents, and the other good qualities naturally connected therewith, tend to lengthen life. Whoever speaks disrespectfully of his father and mother, be they ever so poor or shabbily dressed, thereby forfeits the respect of others.

II. THE SIXTH COMMAND.—Ver. 13. "Thou shalt do no murder."—R. V. Human life is sacred. God alone—who gave it—has the right to take it, or to order it taken. It is not the idea of cruelty that makes it wrong to kill; to let things suffer may be more cruel than to kill. It is not wrong nor cruel for God to take back the life he has given. This law, by forbidding murder, logically forbids all that tends to the destruction of human life—such as hatred (1. John iii. 15), bad habits, excesses, gluttony, drunkenness; all employments and amusements that injure the body; and all business that tends to destroy life in others, such as the liquor-traffic. It also forbids suicide—self-murder. The time will no doubt come when good men will regard this command as a prohibition of war. Some are even now claiming that it forbids the taking of all kinds of life. Such is the plea of a class of vegetarians, and others. Judging from the record, the permitted use of animal food, and the example of even Jesus, concerning fish, it appears that the command was not intended to include the life of the lower animals. They were made subject to the will and use of man. The theory seems impractible that forbids the taking of *all* life—such as insects and vermin that interfere with human life and comfort. Leather, oil, and some kinds of clothing, as well as animal food, require the destruction of the life of the lower animals. The command apparently refers only to human life.

III. THE SEVENTH COMMAND.—Ver. 14. "Thou shalt not commit adultery. This command as expanded by our Lord, requires purity of thought and desire as well as of action.—Matt. v. 27, 28. This command should be understood as forbidding whatever tends to the suggestion of impure thoughts, such as licentious books, pictures, dances, plays, etc. Nothing so rapidly ruins man in both body and mind as social impurity. And there is no other remedy for evil thoughts and habits as good as to fill the mind with Christ and his work.

IV. THE EIGHTH COMMAND.—Ver. 15. "Thou shalt not steal." This command requires honesty in regard to property and anything else that belongs to others. This surely recognizes the right of private property. Does it not therefore oppose absolute communism? It does not therefore forbid a great improvement over present conditions of society. The temptation to steal, on the part of the poor, would no doubt be greatly lessened if they were properly paid for their labor. In such a case it seems evident that millionaires would be an impossibility. All stealing—including fraudulent gains and unjust prices—is forbidden by this command. Honesty is not merely the best policy, but is the great underlying principle of all true human society.

V. THE NINTH COMMAND.—Ver. 16. "Thou shalt not bear false witness against thy neighbor." This command forbids all false testimony, and therefore requires truth-telling, whether it be in court or in private life. It logically forbids (1) telling of another what we know to be untrue; (2) keeping silent when others tell it; [3] "damning with faint praise;" [4] refusing to say what good we can for another; [5] needlessly repeating bad reports about people, even if they are true; [6] making bad statements about others that we do not know to be true; [7] using half truths where we ought to speak the whole truth; [8] twisting the truth by wrong emphasis; and we may add [9] believing people guilty before they are so proved. Better be silent than to speak evil of people.

VI. THE TENTH COMMAND.—Ver. 17: "Thou shalt not covet * * anything that is thy neighbor's." To covet is not to desire more, but to desire what properly belongs to another. This command seems closely related to the eighth—"Thou shalt not steal." To covet seems to be the thought that leads to the act of stealing. Covetousness is a greater sin than envy—if sins may be compared. Envy merely wants as much as another. It leads to discontent with ourselves; but covetousness, to hatred of others. "Envy makes a weakling: covetousness, a fiend." To covet leads to breaking several other commands: hence the command not to covet emphasizes the others.

VII. THE COVENANT RATIFIED.—The Ten Commandments were the Law, but by the solemn ratification of the people, they became a Covenant between Israel and God. "All the words which the Lord hath spoken will we do." On the condition of obedience God promised them all manner of earthly blessings. The spirit of the law was "Do and live; or disobey and die." They all promised to obey; but all broke their promise. They therefore all forfeited their claim to the blessings of the Covenant.

Was it possible for any man, of himself, to keep the law? If so, why has no one [except the Divine Son of God] ever kept it? And if not, why did God command them to keep it? The question is: What was the design of that law? Paul asks this question, and shows that it was not to make men righteous, but to show the weakness of the flesh, and the exceeding sinfulness of sin. It is a school-master to lead to Christ, who alone can save and thus fulfill in man the righteousness of the law.—See Rom. iii. 10-31; vii. 7-13; viii. 1-4; Gal. iii. 10-24. The law knows no mercy. Even one law broken condemns to death. Christ alone can save—forgive, heal, and immortalize.

HEARING THE VOICE OF JESUS.

"Every one that is of the truth, heareth my voice." Pilate said unto him, "What is truth?"—John xviii. 37, 38. "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."—John x. 3. "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."—Ver. 5. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice."—Ver. 16. "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me."—Vs. 26, 27. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John viii. 47.

All that are of the truth—all that are Jesus' sheep—all that are of God,—hear the voice of Jesus, and hear God's words. All that are not of the truth—that are not his sheep—that are not of God,—cannot hear the voice of Jesus, neither can they believe, neither can they hear God's words, "Why do ye not understand my speech? Even because ye cannot hear my word."—John viii. 43.

Could they have heard the voice of Jesus, if they had tried to hear his voice? No, never. What Jesus says man cannot do, we ought to see, is impossible for man to do. The natural man cannot hear the voice of Jesus, or the words of God, or believe or know or receive or choose or do any thing spiritual.—1. Cor. ii. 14. "And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?"—Acts xxii. 7. "And they that were with me saw indeed the light and were afraid; but they heard not the voice of him that spake to me." Acts xxii. 9. Why did Paul hear the voice of Jesus, when his companions could not hear it? Saul heard the voice of Jesus because he was born of God; and his companions could not hear it because they were not born of God. "And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth."—Acts xxii. 14. "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth." Lazarus could not hear and come forth until after he was quickened from the dead. Even so man dead in sin cannot hear the voice of Jesus, or receive or know any thing spiritual until after he is quickened from the dead.—Eph. ii. 1. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."—John v. 25. Here Jesus means the dead in sin shall hear his voice. Man is as helpless under the law of sin and death as he is helpless under the law of physical death. Therefore Jesus uses the same words in revealing man's deliverance from under the law of sin and death, that he uses in revealing man's deliverance from physical death. "Marvel not at this, for I say unto you, The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth."—John v. 28, 29.

The all-important lesson to be learned from these Scriptures is, what is meant by being of the truth and being of God; for all that are of the truth hear the voice of Jesus, and know him and follow him; and all that are of God hear God's words, and all that are not of God hear not God's words. Being of the truth means being of Christ, for he is the truth.—John xiv. 6. "Every one that loveth, is born of God and knoweth God." 1. John iv. 7. Only those born of God can hear the voice of Jesus, and hear the words of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever."

1 Pet. ii. 23. This incorruptible seed is of Christ. For the word is Christ.—John i. 1. Born, regenerated, converted, quickened from the dead, and the new creature in Christ, mean one and the same thing. And the Word of God, the Way, the Truth, and the Life, means Christ. When the Prophets, Christ, or the Apostles refer to what we call the Bible they say, "The Law and the Prophets," or "The law and the testimony," or, "It is written," or "The Scriptures." Therefore Christ is the Word of God that liveth and abideth forever.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. "No man can come to me except the Father which hath sent me draw him." And he said, "Therefore said I unto you, that no man can come to me except it were given him of my Father."—John vi. 65.

What is the work the Father does in and for man that causes him to come to Jesus? "It is written in the prophets, and they shall be all taught of God." What is the result of the Father's teaching? "Every man therefore that hath heard and hath learned of the Father cometh unto me."—John vi. 45.

This hearing and learning of the Father precedes any possibility of man's coming to Jesus. This is how the Father draws the sinner to Jesus. How do the Prophets say the Father does this work? See Jer. xxxi. 31-34. Part of this reads, "I will put my law in their inward parts, and write it in their hearts." "And all thy children shall be taught of God."—Isa. liv. 13.

What is the vital difference between the old covenant and its results and the new covenant and its results? The old covenant was written on tables of stone and the tables were broken, and the law written on them was broken. The new covenant is not written on tables of stone, but it is put in man's inward parts, and written in man's heart. Under the new covenant, man's nature is transformed from the natural (flesh) state in which he is born of corruptible seed into the spiritual being, born again of incorruptible seed; and the result of this work is that man knows the Lord. This is the work that the Father does in and for everyone that is drawn to Jesus. This is what is meant by hearing and learning of the Father,—that causes people to come to Jesus.

This work of the Father was the cause of the few receiving him when he came to his own people,—"which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." All this work done in and for man, is without the will, choice, or work of man. All this work is done before man can come to Jesus; for Jesus says: "No man can come to me except the Father which hath sent me draw him." "Everyone therefore that hath heard and hath learned of the Father cometh to me."—John vi. 45. Why is this work done in man called the new covenant? It is called the new covenant because it is put in man's inward parts and written in his heart, while the covenant was first written on tables of stone, which were broken; and all men have broken the laws. No man ever kept the covenant written on tables of stone, "For all have sinned."—Rom. v. 12. But man can and does keep the covenant after it is put in his inward parts, and written in his heart. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least of them, unto the greatest of them, saith the Lord."—Jer. xxxi. 34.

Man in his carnal being is opposed to the law of God; hence his mind is "not subject to the law of God, neither indeed can be."—Rom. viii. 7. "Ye neither know me, nor my Father."—John viii. 19. Therefore they could not hear the voice of Jesus nor the words of God.—John viii. 43. 47. But when God puts his law in man's inward parts and writes it in his heart, it transforms him from his carnal being into a spiritual being; because when this work is done in man he knows the Lord. And man has eternal life. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3. None but spiritual beings can know God. "Every one that loveth is born of God, and knoweth God." When the law of God is put in man's inward parts, and written in his heart then the law of God is in man's being. Thus the law of God has become the law of man's being. Then man does the will of God because the law of God and the being of man are in perfect harmony. Therefore the law of God guides man in his life and work as perfectly as the law God has put in the bee and beaver guides them in their life and work, so that they fulfill perfectly the law of their being.

This work done in man is the circumcision made without hands—"the circumcision of the heart, in the spirit, and not in the letter." Rom. ii. 29. When this work is done in man, he is born again; and why? Because he is not in the flesh, but in the spirit, (Christ).—Rom. viii. 9. "Therefore if any man be in Christ, he is a new creature: old things have passed away, behold all things are become new."—2. Cor. v. 17. Here is the being that is of the Truth, and hears the voice of Jesus. This is

the being that is of God, and hears God's words, and comes to Jesus. "Every one therefore that hath heard and hath learned of the Father cometh unto me."—John vi. 45. This new creature is in Christ.

What is the Scriptural meaning of one person being in another person? "As in Adam all die, even so in Christ shall all be made alive." How are all men in Adam? "Believe me that I am in the Father, and the Father in me."—John xiv. 11. How is Christ in his Father and his Father in him? "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."—John xvii. 21. How can man be in the Father and in the Son? "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."—Rom. vii. 17-20. See, it was not Paul that did the evil, but the person (sin) that made his home in Paul. "And all the devils besought him, saying, Send us into the swine."—Mark v. 12. Who was dwelling in this man? One person is in another person by the law of generation. Man is in Adam by the law of generation (earthy). Man is in sin by the law of degeneration (devilish). Man is in Christ by the law of regeneration (heavenly). "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they that are earthy."—1. Cor. xv. 47, 48. That is, as our first Adam, (Father) was earthy in his nature, we by nature are the same, because we are his seed; and as our second Adam (Father) is heavenly in his nature, we also are heavenly in our nature, because we are his seed, (children).

This is the Scriptural meaning of one person being in another. The Son is in the Father, and the Father is in the Son, because the one being born of the seed of the other makes the life and being of one the same as the life and being of the other. Christ was in his Father and his Father in him, because he was the Father's only begotten Son, (John iii. 16) and also the beginning of the creation of God. Rev. iii. 14. Therefore by the law of generation man is in Adam; by degeneration man is in sin (devil); and by regeneration man is in Christ.

Why do I use the word degeneration? Because the Scriptures use it. "Yet I had planted thee a noble vine, wholly a right seed. How then art thou turned into the degenerate plant, seed of a strange vine."—Jer. ii. 21. He that committeth sin is of the devil; for the devil sinneth from the beginning. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.—John iii. 8, 9. Why do the children of the devil commit sin? Because they are his seed. Why do the children of God not commit sin? Because they are his seed. In this the children of God are manifest, and the children of the devil.

Spiritual beings bring forth by their seed the same kind of being that they are, as natural beings produce after their kind. That is, a being born of a human being will be a human being, and not some other kind of a being. Even so, a being born of a good spiritual being will be a good spiritual being, the same as a being born of a wicked spiritual being will be a wicked spiritual being. The seed of which anything is produced fixes the nature, life and being in the natural world, and these Scriptures reveal that the law of being is the same in the spiritual world. "When thou shalt make his soul an offering for sin, he (Christ) shall see his seed (children). He shall see of the travail of his soul, and shall be satisfied." Isa. liii. 10, 11. This shows that Christ foreknew the result of his work and suffering. There are natural children and there are spiritual children. There is natural seed and there is spiritual seed. When Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit.—Matt. i. 20. "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke i. 35. "And behold, thou shalt conceive, and bring forth a son."—Luke i. 31. Therefore by the law of generation, "the word was made flesh, and dwelt among us."—John i. 14. Thus the law of generation makes manifest that which is written, "The seed (son) of the woman shall bruise the serpent's head."—Gen. iii. 15. Also why it is written, "For since by man came death, by man came also the resurrection of the dead."—1. Cor. xv. 21. Forasmuch, then, as the children are partakers of flesh and blood, he also himself 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. Therefore the vital meaning of the words of Jesus when he says, "Verily, Verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24.

The hope of the world centers in the seed (son) of the woman. "And the bread that I will give is my flesh, which I will give for the life of the world."—John vi. 51. This reveals the same operation of law in the spiritual world that we know operates in the world of nature. The dormant germ in the corn (body) of wheat is quickened by the death of that body. In the same way the death of Christ

quickens the dormant spirit of man. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Christ's death bears the same relation to the law of regeneration that the deep sleep that God caused to come upon Adam bears to the law of generation, "For as the Father quickeneth the dead and raiseth them up, even so the Son quickeneth whom he will."—John v. 21.

Why does he that is of the truth hear the voice of Jesus? Why do his sheep hear his voice, and hearing, know his voice and follow him? Why did Saul hear the voice of Jesus and his companions did not hear it? All who hear the voice of Jesus and all who hear God's words are spiritual beings. For the natural man cannot receive or know spiritual beings or spiritual things. "He that is of God heareth God's words. Ye therefore hear them not because ye are not of God."—John viii. 47. Why did Lazarus hear the voice of Jesus and the rest of the dead did not hear it?—John xi. 43. Man must be quickened from the dead before he can hear the voice of Jesus or the words of God. Could Lazarus hear the voice of Jesus before he was quickened? No; but he could hear and come forth from the grave after he was quickened from death. Even so the dead in sin hear the voice of Jesus; and they that hear live. "No man can come to me, except the Father which hath sent me draw him."—John vi. 44. "All that the Father giveth me shall come to me."—John vi. 37.

How does the Father draw and give sinners to Jesus? He raiseth up the dead and quickeneth them, by putting the new covenant in their inward parts, and writing it in their heart. This is what the Father does when he gives and draws sinners to Jesus. When the Father does this work in sinners, then they hear his voice, know him, and come to him. This is the testimony of Jesus.—Read again John vi. 38, 44, 45; Jer xxxi. 33, 34; Isa. liv. 13. Why did Israel reject their promised Messiah. They rejected him, because they did not know him. "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also,—John viii. 19. Man cannot believe in or love a being that he does not know. "Therefore they could not believe." See the reason why they could not believe.—John xii. 40. "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."—1. Cor. ii. 8. A natural man cannot know a spiritual being. "He that loveth is born of God, and knoweth God."—1. John iv. 7. What is the cause of this loving and knowing? Being born of God. Spiritual beings and things cannot be found out or known by man's natural mind. Saul of Tarsus and the teachers and rulers of Israel had as much intellectual belief and knowledge of God as is possible for natural men to have. Paul's testimony after he was born a spiritual being is that his belief and knowledge of God, in his natural being, was unbelief and ignorance. Therefore Scriptural belief is not of the natural man, or mind; but it is of the new creature in Christ. After the old man in crucified, dead and buried, after the old things [mind and man] are passed away, behold, all things have become new.

Knowing and believing God are given to man by revelation of God in and to man. Therefore the Scriptural belief is of the heart, or of the new creature, not of the natural mind. Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."—Matt. xiii. 11. Why did these know the mysteries of the kingdom? By the revelation Jesus gave them. Why did the multitude not know these mysteries? Because Jesus did not choose to reveal them to them. Was the multitude to blame for not understanding the parable? What is the mystery of the kingdom of heaven? "Even the mystery which hath been hid from ages, and from generations, but is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory."—Col. i. 26, 27. What is hid from man, remains hid until God reveals it. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Luke x. 21. Why did these common people know what the wise and prudent did not know? Because God revealed it to them.

Were the wise and prudent to blame for not knowing what God hid from them? "All things are delivered to me of my Father; and no man knoweth who the Son is but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—Luke x. 22.

This revelation that Jesus gives is so plain, clear and comprehensive, that knowing the Father or the Son, or anything else spiritual, is impossible except by direct revelation to and in each person. Therefore to say that the Father or the Son or what they teach can be known by man in any other way, is claiming what the Scriptures do not teach. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1. Cor. ii. 10.

These Scriptures show why the many did

not receive the Messiah when he came to his own, and why the few did receive him; why a few heard his voice, and why the many could not hear his voice; why the many could not believe, and why a few did believe; why the many did not love and know God, and why the few did love and know God. To the few the mystery of the kingdom of heaven was revealed, and to the many it was not revealed, but was hidden from them. The few were born of God, and the many were not. The few were drawn by the Father and given to Jesus, and the many were not. God had not yet put his law in the inward parts, nor written it in the hearts of the many, but he did put his law in the inward parts, and wrote it in the hearts of the few. Therefore the many did not receive Jesus, but the few did receive him. This shows that man has no spiritual being nor life nor ability to will, do, receive, or choose anything spiritual until after he is born of God,—the same as man has no natural being or life or ability to will, choose, do, or receive, any of the things of nature until after he is born of man. "That which is born of the flesh is flesh," and can choose, receive and deal with the things of the flesh; "And that which is born of the Spirit is spirit, and can choose, receive, and deal with the things of the Spirit." John iii. 6. "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

If it be thought by some that if man must be born of God, quickened from the dead, the the law of God put in his inward parts, and written in his heart, without man's choice, will or work, it would make a machine of man, and destroy his agency in his relation to the spiritual world; then I ask, Is man a machine, and is his agency destroyed in his relation to the natural world, in his natural being? Is not man free to choose how he will use his natural being? Some men choose to be farmers, others to be merchants: some choose to be lawyers, others to be mechanics; some choose to remain in the country where they were born, others to emigrate to some foreign country. Some choose to quit one kind of employment and take up some other. Some choose to get married, others to remain single. Again, I ask, Is man free in his relations as a natural being, in his relations to the natural world, because he had any choice, will or work, in his being born a human being, or when or where he should be born, or who his parents should be or what they or others should teach him? If therefore being born of God a spiritual being makes man a machine, and destroys his agency in his relation to the spiritual world, then it follows logically that man is a machine, and his agency is destroyed in his relation to the natural world, because he is born a natural being without choice, knowledge, will or agency. All being is the work of God, man cannot create any kind of being. Man's choosing, willing, doing, and agency are limited to the use of the being God has given him. Man is not responsible for the kind of being God has given him; but he is responsible for the use he makes of it. Is man free in the natural as a natural human being? His freedom is as limited as his knowledge is limited. Is man free after he is a spiritual being? "If the Son therefore shall make you free, ye shall be free indeed."—John viii. 36. Free from what? "Whosoever committeth sin is the servant of sin."—Ver. 34. Is the sinner free? Where service is rendered a master is served, "For who maketh thee to differ from another? And what hast thou that thou didst not receive. Now if thou didst receive it, why dost thou glory as if thou didst not receive it."—1. Cor. iv. 7. In speech man robs God. In prayer man confesses his dependence on God.

G. D. DUNCAN.

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE INTERMEDIATE STATE.

A BROTHER (E. F. E.) who is one of our newer readers, writes: "Your book, MOSES AND CHRIST, to hand and read; and I must say your idea of the Atonement is new to me, but more reasonable than anything else I have ever seen. * * You apparently believe in an intermediate state, drawing my conclusion from what you say on 1. Pet. iii. 18, 19 and iv. 5, 6. I would be glad to have something a little more full on this subject if you have it. Also on 1. Cor. xv. 29—baptism for the dead. You touch this point, which has always been a nonentity to me. You have given me the first reasonable thought on it, but I would be pleased to hear from you more fully. * * I have been benefited by your book, and hope to get more in the second and third reading."

It is always a great satisfaction to know that I have been the means of helping someone into clearer light—of setting him to searching for the truth. It is of more account to set people thinking, than to have them merely accept the result of some other's thinking.

I am not sure that I can make the subject of the "Intermediate State" any plainer in a short article. I would suggest a careful reading of DAY DAWN and PERFECT DAY on the subjects of Judgment and Eschatology, where they are perhaps more fully treated than in MOSES AND CHRIST.

Yes, I believe in an intermediate state. All do, I suppose, who believe in death and resurrection. But people differ concerning man's condition in the intermediate state. Much depends on the view they have of the nature of man. Those who hold to the doctrine of the natural immortality of the soul, usually, if not always, think of the intermediate state as one of *conscious* existence; and those who deny the immortality of the soul, and hold to the idea of a future life merely as a result of the resurrection of the material body, speak of the intermediate state as a sleep—a state of *unconscious* existence—though some of them speak of death as a state of *non*-existence, whatever that may be.

Right or wrong, I do not fully agree with either of these views, but

believe there are earnest Christians holding them. I think in some respects the truth lies between them —that both classes are partly right and partly wrong. I know what it is to be accused of denying the Scriptures, and even of being antichrist, because I do not agree with the position held by a certain very materialistic writer. I have in the past published some of that person's writings, and answered them in the light of the Scriptures as I understand them. I could almost fill the HOPE with later matter from the same pen; and the latest confidently affirms that the reason I do not publish and answer such productions is because I cannot *honestly* answer them without giving up my own position. I am reminded of the words of James: "Let patience have her perfect work." The fact is, I am overstocked with some kinds of material, and I always use what I think is best at the time.

But, to return, according to the best light I have on the Word, I do not believe in the natural immortality of man in Adam, but I do believe that all shall be immortal through the regenerating and life-giving work of the Second Adam. Neither do I believe that all there is of man is his body—the 150 pounds, more or less, that he weighs. I believe that the Bible speaks of the ordinary or normal state of the dead as a sleep, but that there must be something else that sleeps, and wakes, than the body. The body is absolutely dead, but sleep is one of the phases of life. Paul speaks of the inward man in three distinct states: (1) in the earthly house, or body; (2) naked or unclothed, when the earthly house is dissolved; and (3) clothed with a new house from heaven.—2. Cor. iv. 16–v. 8. Whatever can sleep may be either asleep or awake as the Lord will. And I believe that whatever sleeps is the essential man, and must be awakened in order to be judged.

I believe the New Testament plainly teaches that the spirit of man is the son of God.—Heb. xii. 9. With man's spirit God's Spirit bears witness.—Rom. viii. 16. Man's spirit —not his body—is the subject of regeneration—the second birth.–John iii. 6. The spirit of man awakened (whether in the body or out of it) is the subject of the judgment, because it receives the testimony—the gospel light—and therefore is the thing to be saved or perfected.—1. Cor. v. 5 and Heb. xii. 23. A perfected spirit will be righteous and have a spiritual body, which is not of the earth. The seed in this imperfect state has a natural body, but it is to be raised a spiritual body.—1. Cor. xv. 42–50. The old man (the soulical or animal nature) is to be judged down, but the new man, the inner man, the spirit of man, the son of God, is to be saved out of the ruin, judged up, developed, glorified—perfected in the image and immortality of the Father, as manifested in Jesus Christ.

All this appears to be illustrated in the case of the "spirits in prison," —those who were disobedient in the days of Noah, and who were cut off by an overwhelming judgment. Peter plainly tells us that (not when Jesus was himself dead, but) after he had been made alive from the dead, thus having obtained the vic-

tory and the keys of hades (Rev. i. 18), he went and preached the gospel to them—to the dead—those not in the flesh; and the apostle also tells us for what purpose: "That they might be judged according to (on the same principle as) men in the flesh, but live according to God in the spirit." This illustrates God's plan for all the dead in due time, and the three offices of Christ—the Light, the Judge, the Saviour. He wakened them from the normal state of the dead, and gave them the gospel light that they might be judged unto victory. The "also" of this passage shows that the gospel is for *both* the living and the dead, and for the same purpose—judgment and salvation. "After death the judgment" is not the hopeless thing of which many think. It was a glimpse of the loving favor in the judgment of the Son of man, when to the Antediluvians—the first who fell under a special curse—he gave the first glimpse of his victory after his resurrection.

Some even of those who believe in the Larger Hope, think the resurrection must take place before the judgment. This is because of their view of man's nature and the sleep of the dead. With their view there can be no preaching to the dead; and there would be no judgment of both the living and the dead if all were made alive before the judgment. To merely waken the naked or unclothed spirit to be judged is not the resurrection proper; at most, it is but the first step in the process. To live, in the full sense, that is, to be made alive in Christ, means more than merely to be awakened from sleep, or restored to consciousness. As we see it, those who shall not live and reign with Christ will (after the saints are with him) be awakened to be judged, and the judgment is the means by which they shall be brought to victory—fully made alive in Christ. That will be life indeed—a glorious victory. "He shall not fail, nor be discouraged, until he shall send forth judgment unto victory."

Some thoughts on "Baptism for the Dead" will be found in another article.

BAPTISM FOR THE DEAD.

In 1. Cor. xv. 29, Paul asks the question: "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" In order to understand the meaning of this text, which is commonly regarded as very dark, it seems that we should understand the Scriptural meaning and use of baptism. On this there is a difference of opinion. Some take what may be called the materialistic view, that water baptism is the saving act—the act of coming into Christ; and others take what may be called the spiritualistic view, and discard water baptism altogether; and there are various shades of opinion between these two extremes. There has been much disputing concerning what Paul, in Eph. iv. 5, meant by the "one baptism,"—whether it is water baptism or Spirit baptism. Perhaps it properly requires the two to make the one, as it requires the spirit and the body to make a man for this world—the spirit in both being the real thing, and the form being in obedience to law for the purpose of manifesta-

tion. In both, "The body without the spirit is dead." The spirit may exist without the body, but it is unknown, even as God was unknown till he was manifested in an appropriate form. In the sense of manifestation, external baptism may be regarded as putting on Christ—"the outward sign of an inward work." It is a Scriptural method of confessing Christ before men.

In Ecclesiastes xi. 5, we find the expression of a great truth, seen everywhere in the natural world, that the nature or spirit of a thing determines its form and makes it. Materialists are liable to reverse this—making the form the cause, instead of the result; but a little thought should convince intelligent people that the nature of any plant or animal is in the seed out of which it is developed, and that the nature, though invisible, is the power that makes the form, and manifests itself in it.

This principle is seen also in baptism. The spiritually-minded will admit that the spirit of baptism, that is, the real baptism, is a death to sin, and a resurrection to righteousness. In this sense, we live by dying. We are crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is thus dead (not physically) is freed from sin.—Rom. vi. 6. We die to sin by, or in, the death of Christ, "Who (being the Unit of the race, the Head of every man, the Second Adam) bare our sins in his own body to the tree, (and mark the reason) that we being dead to sin, should live unto righteousness."—1. Pet. ii. 24.

All who see the relation of Christ to men as the power that kills sin in them, or causes them to die to sin, should be able to understand why the apostle, in Rom. vi. 4, 5, speaks of baptism as a burial and a planting, and the "likeness" of Christ's death and resurrection. Is not a likeness a form or expression of the reality? Is there any likeness of death and resurrection in sprinkling, pouring, or trine immersion? Is not single immersion the likeness of his death and resurrection and ours? "In that he died, he died unto sin once; and in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Rom. vi. 10, 11. The appropriateness of immersion lies in the fact that it is not merely an act of obedience—an expression of loyalty—but a symbol of the Christian faith, hope and experience. What other act would answer to the "form of doctrine," (Rom. vi. 17) as well as this?

Having admitted that the spirit of baptism is the real, and that it is not the act, but what it means, that secures salvation, who will say that we are making too much of the ordinance? Most of the "Friends" I have met, who discard the form, and yet are quite clear concerning the spiritual meaning of baptism, have admitted that the ancient form of baptism was immersion, and that Jesus was immersed in the Jordan. The spirit of baptism being an immersion into the cleansing blood (life) of Christ, why should it not be symbolized by immersion in water? There is blessing in it for those who obey. All Christians agree

that immersion is baptism, and it is the only form on which all are agreed. Then for all to practice it would be a step toward the *manifest* unity of Christians.

This subject is closely related to the gospel and salvation. The gospel is the cause of (or the power of God unto) salvation, and therefore salvation is the effect of the gospel. And the spirit of baptism is the spirit of both the gospel and salvation. Then the ordinance of baptism symbolizes all our faith, hope and experience (with one exception). We believe in the death and resurrection of Christ; baptism symbolizes that faith. Our hope is that as he died and rose, so shall we; baptism symbolizes that hope. The Christian experience is to die to sin, and rise to the new life of righteousness; baptism symbolizes that experience. Then, as a symbol, it covers all except eating and drinking of Christ to sustain the new life, and this is symbolized by the Lord's Supper.

Now if I have succeeded in showing what the spirit, or real meaning, of baptism is,—including as it does all that is involved in the death of the old nature and the perfection of the new nature—those who have learned the great truth, that the exaltation of the saints is to result in the final resurrection—salvation—of the whole dead world, will have no difficulty in seeing what it is to be baptized for the dead. If any see only the form of baptism, and think of their baptism as only for their own salvation, they will likely continue to regard our text as dark and mysterious. But whoever can see that our real baptism—symbolized by the ordinance—*is* salvation, and that our salvation is not for ourselves alone, but is a means of, and a step towards, the salvation of "the dead", will realize the beauty and value of baptism even as an ordinance, and also see that our text is harmony with the plan of God to save the Church first, and through it to save the world afterward.

Christ died for the dead—that they might live; "In that he died, he died unto (the world's) sin once," hence the world was reconciled by his death.—Rom. vi. 10; v. 10. Like the kernel of wheat, the Seed, he gave his life that it might quicken and bring forth "much fruit,"—"all men."—John xii. 24, 32. That gracious death and resurrection was his real baptism, which was symbolized by his baptism in water. After he had been baptized in the water, he said: "I have a baptism to be baptized with, and how am I straitened till it be accomplished."—Luke xii. 50. It was in view of the symbolism that he could say at his baptism: "Thus it becometh us to fulfill all righteousness." The real fulfillment was in the destruction of sin and the bringing in of everlasting righteousness by his real death and resurrection. But, as he died and rose for the dead, he was baptized for the dead, both in symbol and reality. The whole crop being in the Seed, his victory secured the victory of all. "But if there be no resurrection of the dead," (no hope of future salvation for the world), then Paul declares that this baptism for the dead is vain. But it was not in vain. Christ died on account of the sins of the world, and rose on account of their

justification; and therefore his rising was the key of hope for all. In harmony with this, John said: "Behold the Lamb of God, who taketh away the sin of the world." And as Christ, being raised from the dead, dieth no more, so all for whom he died and rose shall live also. Their victory will be an abiding demonstration of his victory, even as his victory is the cause of theirs. His victory is the gospel at the root; and the victory of all mankind is the gospel at the top. And if we believe it clear through, how appropriate that we should symbolize our faith and hope in the ordinance of baptism. Whatever in our experience helps us to overcome sin, and to prepare us to reign with Christ for the good of the dead world, is baptism for the dead.

If the real sacrifice and victory of Christ were a baptism for the dead, then, as we are called upon to follow him in sacrifice (1. Pet. ii. 21), and thus share his sufferings and glory (2. Tim. ii. 12 and Phil. iii. 10, 11), it follows that our real baptism is for the dead also, and our obedience to the form is a symbol of the reality. This is a good motive to obedience both in letter and spirit.

It is an important element of God's saving plan that whenever the nature of the Seed—Christ—is imparted to any person, he becomes a Seed, as a co-worker with Christ. When the Church—the fruit of this age—is fully developed, it becomes the Seed for another crop. The life-giving power of Christ will continue to act through them, until all "the dead" shall share in the unending results of his baptism. The power, the honor and the glory are all his, but he uses those that are found, to assist in finding the lost. May the Lord inspire us more and more with the spirit of being baptized for the dead. If we follow him here, we shall reign with him hereafter.

NOTES ON SUNDAY-SCHOOL LESSONS.

Worshiping the Golden Calf.—Exodus xxxii. 1-6, 30-35.

(Lesson for July 27.)

GOLDEN TEXT.—Thou shalt have no other gods before me. Exod. xx. 3.

INTRODUCTION.—The first lesson in the wilderness school was *trust*, and the second, *duty*. The third is what we study today—a lesson in *obedience*. After the law was given and the covenant ratified, Moses was called up into the mountain to receive instruction concerning the tabernacle, the priesthood, the service, and the sabbath. At the end of the forty days he received the tables of the covenant. The people had said: "All that the Lord hath spoken we will do." In this lesson we learn how soon they broke their agreement.

I. ISRAEL'S SIN.—Vs. 1-6. They broke the first two commands, which forbid plurality of gods and image worship. Though the people knew that Moses had gone into the presence of the Lord to obtain blessing for them, they became impatient at his long absence, and gathering to Aaron, demanded that he make them gods to lead them, as they knew not what had become of Moses.

Their impatience was natural enough. To Moses, in communion with God, the forty days no doubt seemed short; but to the people in suspense, idle, eating up their provisions, and anxious to go on their journey, the delay must have seemed very long. Having lost their leader, all must have appeared dark. Like natural men always, they were ignorant of and impatient with God's way.

The idolatry also was easy for them. They had no thought of this when they pledged themselves to obedience. They

had been born and reared under the influence of polytheism and image worship. Abraham had been called out from idolatry, and some of his descendants had been taught the worship of the one God; but the long bondage in Egypt had not encouraged faith in the God of their fathers. It may seem strange that they should so soon forget the terrors of Sinai, the voice of their God, and their promise to obey him; but it showed the weakness of human nature. Like Adam and Eve, they sinned at the first temptation. There was an aggravation in the later case in the fact that they had broken an agreement.

The more intelligent among the people (like such ones in all idolatrous countries and churches) may have regarded the proposed idol simply as a visible token and reminder of the true God. This seems implied in verses 4-6. But the tendencies of the masses was and is to worship the image.

Aaron (like many other leaders) seemed anxious to please the people. He offered no remonstrance to the suggestion that he make an idol. If they wanted it, he would gratify them. Perhaps he too had the spirit of image worship. Perhaps he knew no better. If he did, he may have thought it no worse to worship a golden calf, than to follow the heathen custom of wearing earrings. Both men and women wore them. Aaron called for the jewels, and with them he made the calf—a representation of the bull Apis, one of the principal Egyptian idols. When the people saw the image, they were enthused, and said to each other: "These be thy gods, O Israel, which brought thee out of the land of Egypt."

Aaron had an altar built, proclaimed a feast unto Jehovah, and the people were ready to respond with their burnt-offerings and peace-offerings, but they mingled with their worship the indecent revels of the idolatrous nations. Their answer to Aaron's call implies that they regarded the image as a means of representing the Lord. But their imitation of the shameless games of the Egyptians shows that they were not reminded of the true God, but of the false gods of the heathen.—See verses 6, 19, 25.

The tendency to mingle the pleasures of the world with the service of the Lord has not yet disappeared from the earth. People living in the greater light of our day should be slow to condemn the Israelites, when they themselves, in all so-called Christian nations, are still such loyal worshipers of the golden god. Whatever comes between the heart of the worshiper and the Lord, is not that idolatry?

II. MOSES MEDIATING.—Vs. 7-14. The Lord, seeing the sin of the people, describes it to Moses, and is represented as being wrathful against them, and as proposing to consume them (which is an expression of the natural effect of the broken law); but Moses (as mediator—a type of Christ) interceded for the people, reminding him of his promise to the fathers concerning Israel; "And the Lord repented of the evil which he thought to do unto his people."

III. THE COVENANT BROKEN.—Vs. 15-29. When Moses came down and saw the idolatry of the people, his anger waxed hot, and he cast down the tables of stone, and broke them. This first covenant was broken by the people, (symbolized by the breaking of the stones), and death was its penalty. And its lack of mercy was shown in the slaying of the three thousand. Not till after this destruction was the suggestion of atonement (reconciliation) made.—Ver. 30. This is a foregleam of the gospel fact that, after the wages of sin has been paid, the atonement is applied, and the dead are made alive in Christ.

IV. MOSES' PRAYER AND MERCY.—Vs. 30-35. The next day Moses sought to impress the people with the great-

(*Continued on page 217.*)

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EDITOR'S APPOINTMENTS.

July 20, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

July 22, Chicago, Ill., At 6201 Wentworth Ave., at 7:30 p. m.

July 24, Chicago, Ill., At Masonic Temple, Room 209. Doors open at 7:30 p. m.

July 27, Aurora, Ill., In the Advent Christian Church. 10:30 a. m. and 7:30 p. m.

Aug. 3, Pittsburg, Pa., at 517 Wylie Ave., in charge of Dr. J. Greenawalt.

Aug. 9, & 10, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 215.*)

ness of their sin, and proposed to go into the presence of the Lord to make an atonement for them. He then confessed their sin before the Lord, and prayed that they might be forgiven. In this Moses was like Christ; and was he not more merciful than the Angel God of Israel?—Exod. xxiii. 20–22. Moses said: "Forgive them, or blot me out of thy book." But the answer, in substance, was: "I will blot out the sinner." And in all that followed, "The Lord plagued the people, because they made the calf."

This greater mercy of both Moses and Christ, than was manifest in the "God of Israel," is in harmony with the Scriptural truth that the law was given by the Angels (Ps. lxviii. 17; Acts vii, 53; Gal. iii. 19; Heb. ii. 2) and was adapted to the training of the nation in its primary school. This is in harmony with the New Testament teaching, that the law knows no mercy ,and never saves. It was not given to make men righteous. It always condemns the sinner to death; but the gospel, which is a revelation of the *Father's* love and mercy, saves the sinner, by overcoming sin and death. In harmony with this distinction between the Angels and the Father, Jesus said: "It was said by *them* (the angels) of old time, * * An eye for an eye, etc," but also showed that in order to be like the *Father*, instead of revenging wrongs, we must forgive them.—Matt. v. 33–48. According to this view, it was not the Infinite One, but the Angel God, that repented.

The Tabernacle.—Exodus xl. 1-13.

(Lesson for Aug. 3.)

GOLDEN TEXT.—Enter into his gates with thanksgiving, and into his courts with praise.—Psalm c. 4.

INTRODUCTION.—The three lessons given in the wilderness training-school, which we have considered, are Trust, Duty and Obedience. Now comes a lesson on Worship. In the development of the nation, regular worship was regarded as necessary, and this required a place of worship. Moses was therefore commanded to build the tabernacle.

A full description of the tabernacle and its furniture may be found in Ex. xxv. to xxviii. inclusive; xxxv. 1–21; xxxvi. to xxxix. inclusive. And an account of the anointing of the priests is given in Exodus xxix. 1–37; xxx. 21–38; Lev. viii. 1–30.

Moses did not build the tabernacle according to his own fancy, but according to "the pattern shown in the mount." We need not think of this as a carved model, on a plan on paper. It was a "shadow of heavenly things," which was impressed on the prophet's mind. In addition to its being a place of worship, it was a revelation of the way to God—the great plan of atonement—the way of salvation.

It was to cost the people something. The first step toward the rearing of the tabernacle was the receiving of the gifts of the people—freewill offerings.—Ex. xxv. 1-9. None were too poor to give or do something. They gave more than enough, and had to be restrained from giving.—Compare Ex. xxxv. 21–29 and xxxvi. 5–7.

I. THE TABERNACLE.—Vs. 1, 2. On the New Year's Day of their first year of freedom, they were to set up "the tabernacle of the tent of meeting." It was the place where the Lord met with his people.

"The court of the tabernacle" was an uncovered inclosure one hundred cubits (150 ft.) long and fifty cubits wide, formed by hangings of fine twined linen, five cubits high. Within this court Moses was instructed to have Israel build him a sanctuary. This sanctuary was called "the tabernacle." It was not only an inclosure, like the court, but it was covered with "rams' skins dyed red, and a covering above of badgers' skins."—Ex. xxvi. 14. This would shut out all external light, and make all inside invisible from the outside. This inclosure was divided by a

vail into "the holy and the most holy."

II. THE ARK.—Ver. 3. "The ark of the testimony" was placed in the most holy. In it were the tables of the law, (which were renewed), the pot of hidden manna, and Aaron's rod that budded. These were shadows of the higher law, the most spiritual phase of truth, and the rod of life-giving power, of the kingdom of God. The ark was covered by the mercy-seat and the cherubim. The light of the most holy was from the immediate (typical) presence of God, who appeared on the mercy-seat between the cherubim. This was a type of "heaven itself," into which Christ went as our Forerunner, "to appear in the presence of God for us."—Heb. vi. 19, 20; ix. 24. This is the "third heaven," the "paradise," which Paul entered, and heard and saw things too glorious to be expressed.—2. Cor. xii. 1-4. These are the "hidden things," obtainable only by special revelation. But even these are promised to the overcomer.—Rev. ii. 17, 26. This is the "hope of the glory of God."—Rom. v. 2. A glimpse of these sustained Paul when "the thorn in the flesh" was not removed. No wonder the Lord said: "My grace is sufficient for thee."

Worship is based upon God's mercy. The priest met God at the mercy-seat. The cherubim, representing God's people before and after the cross, looked inward toward the mercy-seat. For their true position, with wings extending from wall to wall and meeting in the center, see 1. Kings vi. 23-27. Christ is our mercy-seat, the true meeting-place between God and man.

III. THE TABLE, THE CANDLESTICK, AND THE ALTAR.—Vs. 4, 5. These were the furniture of the "holy," the first invisible apartment, the middle heaven. The table stood on the north side of the tabernacle, to the right as one faced the vail. Twelve loaves were placed upon it, one for each of the tribes. They were renewed every sabbath. The candle-stick, or lamp-stand, stood on the south side of the tabernacle, opposite the table. It had seven burners, which the priest lighted in the evening, and burned all night. The altar of incense, or the golden altar, was placed in front of the vail.

Antitypically, these three articles appear to represent the inner or spiritual life of the one on the way to God. There are the bread by which he lives, the light in which he walks, and the altar at which he worships. At two of them he receives from the Lord, and at the third, which is nearest the inner vail, he sends to Him the sacrifice of praise and prayer.—Heb. xiii. 15; Rev. viii. 3, 4. When man has done what the Lord requires, and received what the Lord gives, he is likely to be imbued with the spirit of worship, and at the inner or secret altar he realizes that there is but a thin vail between him and the One who sits on the mercy-seat between the cherubim.—Ps. lxxx. 1.

IV. THE ALTAR OF BURNT OFFERING AND THE LAVER.—Vs. 6, 7. These were the furniture of the "court."—Ver. 8. At this altar the sin-offerings—the bullock and the goat—were killed on the great atonement day—the tenth day of the seventh month.—Lev. xvi. Their shed blood—the evidence of their death—was carried into the holiest, and sprinkled on and before the mercy-seat, in the form of the cross; and their bodies were carried outside the camp—entirely away from the holy ground—and consumed by fire. This seems to represent the crucifixion of the flesh, or the destruction of the enmity. It is the same as being reconciled to God—the first step in becoming a Christian. Speaking of this, Paul says: "We are crucified with Christ, that *the body of sin* might be destroyed, that henceforth we should not serve sin."—Rom. vi. 6. In a representative sense, we were reconciled to God by the death of his Son, (Rom. v. 10), because (he being the Unit

of the whole race) when he died we died (2. Cor. v. 14, R. V.); but personally and practically we were not reconciled until we believed and accepted the truth, and began to catch and obey its spirit. Then we began to reckon ourselves also crucified, dead indeed unto sin, and alive unto God (Rom. vi. 6-10), and therefore no longer enemies.

Having thus come to the altar of sacrifice, and therefore being no longer enemies, but friends, how natural the next step—coming to the laver. (It is the order of obedience: "Believe, and be baptized.) It suggests washing, cleansing. The enmity being dead, the spirit of love and loyalty takes possession of the mind. The sincere desire of God's friends is to please him. Jesus said; "If ye love me, ye will keep my commandments."—John xiv. 15. The Spirit of Christ within prompts to cleanse from all filthiness of the flesh and spirit.—2. Cor. vii. 1. To be in this condition of loyalty and seeking purity of heart and life, is the first degree of the Christian life, and prepares the way for the second and third degrees—the holy and the most holy—already considered.

It seems clear that these three apartments, or their corresponding antitypical conditions, are the three steps in coming to God. By this way Jesus went to the Father as our Forerunner; and therefore it is the only way for his followers.

There is a marked difference between the Sin Offering and the Burnt Offering. (Each sin-offering had "a ram for a burnt-offering."—Lev. xvi 3, 5.) We have seen that the former had its blood carried in to the holiest, and its body destroyed without the camp. But the Burnt Offering was wholly consumed on the altar in the "Court." also called "the holy place." The former was for the destruction of the enmity; but the latter was to show the full consecration of God's friends, and is spoken of as "a sweet savor unto the Lord."—Lev. i. 9, 13, 17. This and the sacrifices on the golden altar may constitute the "living sacrifice" to which the believer is exhorted.—Rom. xii 1; Heb. xiii. 15, 16. It is no half way offering that the Lord wants, but the whole life.

V. THE ANOINTING.—Vs. 9-13. The holy anointing oil (Ex. xxx. 23-25) was to be made of myrrh, cinnamon, sweet calamus, cassia and olive oil. The proportions of these were fixed, and the compounding was to be done with the utmost care. This oil was to be used only for sacred purposes. The tabernacle and all its furniture, beginning at the inmost and working outward, were to be anointed with this oil. Aaron and his sons—the high priest and the other priests—were to be washed at the laver. Then Aaron was to be clothed with the holy garments, and annointed with the oil, and sanctified (set apart) to the Lord's service in the priest's office. The oil seems to have been the tpye of the Holy Spirit. Whatever it touched was made holy unto the Lord. The anointing, of place, furniture and priests, was an act of consecration to divine service.

The remainder of the chapter tells how Moses carried out the directions, and how the divine glory descended upon the tabernacle in token of God's approval. The splendor was so overpowering that Moses could not enter the tabernacle. And through their later journeying, the rising of this bright cloud was the token for the people to break camp and go on their way. Wherever the Lord leads, it is safe to follow.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself. "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

THE CHRIST LIFE FOR ALL.

(An Open Letter.)

DEAR BROTHER ——:—Your letter of May 25, was received in due time, and I was very glad to hear from you, and to know that you are still striving to win the prize. I knew that you were an earnest seeker after the truth as it is in Jesus, and that is the reason I sent you the literature I did. To me it is in advance of Bro. Russell's teaching, and therefore "Meat in due season."

Last month I had the pleasure of entertaining Bro. Paton for several days. * * I wish you could have heard his sermons, as I feel sure you would have been convinced of the fact that universal salvation *is* taught in the Bible.

When we see that Christ is a *new creation*, on the spiritual plane, we are compelled to drop Bro. R's. idea, that all to which mankind is saved is perfect *human* (earthly) life. To me the larger view is now so clear, that I wonder how I ever accepted the limited version. But the latter seemed so much truer and better than I had been taught in the "church," that I was glad the world was to be blessed even that much. But now I see that not only did Christ die for all, "to be testified in due time," but that the life he imparts is his own spiritual life; because He and the Church (the Bride) could not impart any other nature than their own, and that we all know is the divine.

Yes; from the moment when I felt that *my* sins were forgiven, I believed that *all* would be saved. I knew not how, but I realized that if he would save me, so great a sinner, he would not leave anyone out. And though Bro. R. teaches that some are to remain dead forever, I could not agree with him, for I had the witness of the Spirit that Christ died for all, and I could not believe anything contrary to eternal life for all. How can Christ be "Victor over Death," so long as even one remains under the power of Death? And as he died for all, how could he be satisfied with anything less than the redemption of all? "He shall see of the travail of his soul, and shall be satisfied;" and surely the "travail" was for the deliverance of the whole human family. Praise God; the salvation by Christ is as far-reaching as the curse!

I would recommend Bro. Paton's books to you for study: and if the Spirit seals them as truth to you, as he has to me, you will rejoice more than ever, and in a Saviour who is able to save to the uttermost. Bro. Paton uses the same Chronology as Bro. Russell, or, rather, Bro. R. uses the same as Bro. P., as the latter's DAY DAWN was written and in circulation several years before "Millennial Dawn." (The Chronology is not original with either of us; it was previously used by Dr. Barbour, and credited by him to Bishop Bowen. EDITOR.)

I sent you a tract on "Substitution." This is so convincing, that I am compelled to reject the doctrine. It is an ancient error of the church, notwithstanding our idea that it was original with Bro. R. I accepted his claim to being the only channel of truth, or "that servant," to feed the household. But to my glad surprise, I have found that God has many avenues through which the truth is being disseminated.

May we be so filled with the Spirit that we may be able to discern the truth wherever we find it, and at last have a share in the work of bringing the world to the knowledge of the wonderful salvation as it is in Christ Jesus.

Yours in the blessed hope,

BELLEVILLE, N. J. O. A. JAMES.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

EXTRACTS FROM LETTERS.

Earnestly Perusing.

DEAR COMRADE AND BROTHER:—Your brief letter was received, and also your book DAY DAWN, which I am earnestly perusing. I received and read with interest your little work on the "Atonement;" and while I fully coincide with you in the Plan of the Ages, and in almost everything else, I cannot see my way clear as yet to accept the universal application of the Atonement—or, in other words, that God will bring all men to the perfection lost in Adam, irrespective of their desire or will to be saved. I cannot see how God, without coercing our will, can bring us into something that we do not desire. I agree that the great majority of men will want to do right in the Millennial age, for the carnal nature will be destroyed, Satan bound, and it will be much easier to do right than wrong. But you know that even some of the angels kept not their first estate, but fell. Can we expect to be better than they? I have read Mr. R's. work on the atonement, and I see wherein you differ, but I have not sufficiently investigated your theory of the atonement to decide who is right; but I must admit you have some very strong arguments in favor of your theory.

I have been an earnest Bible student all my life, and while I have been a member of the M. E. Church, I have been independent in my thought; and I have long seen that all the so-called orthodox sects are drifting away from God, and are filled with the spirit of the world more than the Spirit of Christ.

This Plan of the Ages is the most reasonable explanation of God's will I have ever seen. I have long been in doubt, as I think a great many Christians are, concerning the truth of orthodox belief. The doctrine of eternal punishment has always been repugnant to me, or has, at least, for a long time.

God bless you in your work.

LEMUEL SHAUL.

REMARKS.—This letter is from one of my old army comrades during the war of 1861-1865, and I am especially glad to hear from him and to learn that he is interested in the Bible themes. The tie of comradeship in arms is strong, but the brotherhood in Christ is stronger. The one is temporal, and the other is eternal.

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

I am specially glad that the Christian tie is not dependent on oneness of opinion on all subjects, (though the tendency of many in the past, and of some even now, has been to over-estimate the importance of agreement in all opinions), but is based on oneness in the spiritual nature—that is, being one in Christ. The apostle is dealing with a vital, fundamental truth when he says, "If any man have not the Spirit of Christ, he is none of his." To have the Spirit of Christ is not, I judge, merely to have a kindly disposition like Jesus, but to have his nature or life, begotten by his Spirit power. Many have kindly dispositions that know nothing of Christ at all. It is natural to them, just as gentleness is natural to some animals. After the Spirit of Christ has begun its work in some people, there is a great deal to overcome before they will be as gentle as some are naturally; and we are not liable to realize that some men, who have much to overcome, may have fought many hard battles against themselves, and that because they have the Spirit of Christ, while they are still less gentle than those who had but little to overcome. What seems clear and important is that the Christ Spirit, the Christ nature, the Christ life, is the overcoming power. It is also the Spirit of the Truth—the power that quickens the mind, and helps in the study of the Word, and leads into the knowledge of the truth. But many may have the

Spirit, and yet not have the same degree of knowledge. And it may be a very important *fruit* of the Spirit to be patient and forbearing with those who cannot see things just as we do.

I do not think Bro. S., or anyone else, is to be blamed because he cannot see his way clear "to accept the universal application of the atonement," and yet it appears very clear to me that the mission of Christ by the Spirit is nothing less than to work out in all mankind what was first done for them in the Person of Christ. "God was in Christ reconciling the *world* to himself, not imputing their trespasses unto them." 2. Cor. v. 19. The work wrought in him for man is mentioned by the apostle in Eph. ii. 13-17. "He is our peace." Those "who were afar off, are made nigh." "He abolished the enmity, * * so making peace." He reconciled both Jew and Gentile "by the cross, having slain the enmity thereby; and came and preached peace." The practical application of the great atoning work is brought to view in Col. i. 20, 21. Having, in the preceding verses, stated that Christ was the firstborn of every creature; that all things were created in him, by him and for him; he then shows his later mission in these words: "Having made peace through the blood of his cross, by him to *reconcile* all things unto himself." To reconcile all things unto himself can mean no less than to bring all things into harmony with himself. And in the twenty-first verse, he gives us the key to what he will do for all things in heaven and earth, by telling us what he has done for these Colossians: "And you, that were aliens and enemies in your mind by wicked words, yet now hath he reconciled." This shows that to reconcile men is to destroy the enmity and make them friends.

I see no intimation in this, nor anywhere else in the Bible, that "God will bring all men to the perfection lost in Adam." To bring men back to Adam's condition would be to make them alive in Adam; but the plan of God, as revealed in the word, is to make all who *died* in Adam *alive* "in Christ."—1. Cor. xv. 22. This is restoration of men, not of conditions. God has not promised to restore them to the same condition, but to give them something better. If they were brought back to the same condition, they might indeed lose it again; but when men become partakers of the resurrection, Jesus says they cannot die any more.—Luke xx. 35, 36. "All (shall) live unto *him*."—Ver. 38.

Much has been said about the perfection of Adam, and of men having a future chance, or opportunity, to be saved, for which we find no warrant in the word. The natural man never has any desire to be saved in God's way—that is, salvation from sin. "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1. Cor. ii. 14. So, before any can even desire or will to be saved, or to come into harmony with God, they must at least be begotten by the Spirit of life, truth and righteousness. Without this Spirit no one can ever come to the knowledge of the truth. "No man can say that Jesus is the Lord (which is the fundamental truth), but by the Holy Spirit."—1. Cor. xii. 3. And yet we are plainly told that "God will have all men to be saved, and to come to the knowledge of the truth."—1. Tim. ii. 4. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. And the apostle (in Rom. v. 18-21) shows that righteousness and eter-

nal life through Christ is as universal in its application as the sin and death through Adam.

Whether Bro. S. sees these things as I do or not, I shall be glad to hear from him again.—EDITOR.

Feeding the Hungry.

DEAR BROTHER:—Find inclosed two dollars, one to renew my subscription for the HOPE, and the other to be used where needed. The HOPE is still a help to me. May the Lord bless you in feeding the hungry, for only such will be helped by the truth. I think this is all we can do for our brother in regard to his spiritual life. It is the Spirit's work to make him hungry, ours to feed him. I used to think that it was a blessing to the man to force this truth upon him regardless of his appetite; but I see that spiritual as well as natural food, taken without an appetite, does more harm than good.

Yours in the hope for the world,

LEOLA, PA. D. B.

REMARKS.—This reminds me of the fact that Jesus invited only those who, in some degree, felt their need. "If any man thirst, let him come unto me and drink." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It seems evident that only the hungry, the thirsty, the weary, the naked, the sick, will come to Jesus for the supply of their needs. And yet when Jesus was upon the earth, he scattered the good seed—the word of God—on all kinds of ground. There were four kinds of ground, and yet only the good ground brought forth fruit. It is no doubt the Spirit's work to make men hungry, and also to feed them; but he may (does he not?) use men as his instruments in both phases of the work. It may be that he finds the hungry through the effort of his coworkers. It seems necessary for us to be active in the work of the Lord, even for our own good. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that, or whether they shall both be alike good." "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." It is well to sow beside all waters; and yet we need wisdom from on high, that we may be wise as serpents, and harmless as doves.—EDITOR.

Thankful for Light.

EVER since reading your reply to my letter in the HOPE of June 15, I have felt like thanking you for the light you gave. It is very clear now. How plain that they (the Jews) cannot see the *time* until their natural, or national, restoration has been fulfilled, or they would be Christians, as you say. Jesus spoke in parables "lest they should see" before their due time.

I admire what you say about the Zionist movement. I had wondered about it—what is to be the outcome. I saw it was growing fast, as if it were a fulfillment of Scripture, but did not see the future. How good to recognize the divine wisdom in it, and also God's leading hand in giving us light on these things.

I was glad to see your appointment in New York City, and anticipate the report of it. Also of the Masonic Temple meeting of June 26. God in heaven bless, keep and guide you. Yours in the Anointed One, L. D. HEATH.

TO NEW YORK AND RETURN.

I HAVE not formed the habit of reporting my visits and the meetings held—partly because of the danger of such things being too personal. But for the benefit of those who may be interested, I will say that I left home Thursday morning, June 19, and, making a safe and pleasant trip, by the Wabash Ry. from Detroit, and the "Lackawanna," from Buffalo, I was in Belleville, N. J.

the next forenoon. There I found a hearty welcome and a pleasant home during all my stay. I will not mention the names of the friends, old and new, among whom I enjoyed a delightful visit, in the "Greater New York," and the surrounding towns. I will say, however, that I had the great pleasure of having with me my long-time comrade and brother, John C. Sunderlin, now of Blairstown, N. J.

We had five meetings, three in New York City, and two in Arlington, N. J. They were not large gatherings, but they were good audiences—every one present being a good listener. Both of these facts were just as I expected. It was easy to talk to such hearers. Their close attention, their thoughtful questions, their cordial manner, and their substantial help, proved their deep interest. For my part I can say it was good to be there; and it was a great pleasure to have the assurance that some were being fed with needed bread. In some respects the last meeting, Tuesday night in New York, was the best. It was not easy to get away. It was a long distance to go, but it will not seem so far again. I thank God for the fellowship of the Spirit which was realized.

I left Belleville about 8:30 Wednesday morning, taking the Erie road to Buffalo, and from there by the Wabash road I arrived in Chicago at 10:50 a. m. Thursday. After attending to my mail, I rested awhile, and was ready for the meeting at night in the Masonic Temple. Of that meeting I will let Sister Heath herself speak, in a letter received since:

"How we feasted! How we wished many more were there to enjoy with us the precious truths! We had sent a pressing invitation to N's. sister, and she was glad she came. She enjoyed much. Her eyes were opened to light she had not expected to see, nor hear from you. Some of her friends had prejudiced her, but the spell is broken, and the seed is sown in an honest heart. Blessed Lord—He led! Oh, how dear N. did feast! It was living light to her. If my heart and spirit are true indicators, the *audience* feasted. Their faces shone with an inner light; and their greeting betokened a deep and divine love, far beyond the human. How blessed!"

At that meeting, in addition to our usual number, I was specially pleased to see Brother F. from Aurora, Ill. and Sister D. from Winnipeg, Manitoba. The text used that night was Rom. viii. 28. This was a suggestive starting-point. The discourse covered several subjects:—the Church and the Purpose of its Calling; its Unity; the Nature of the new Life and Body; the Resurrection; and the Second Death.

I spent the following Sunday with the church at Buchanan, Mich. The morning was fine, and the morning congregation was specially good. A heavy rain interfered with the coming together in the evening, but we had an interesting small gathering. On Monday I came to Detroit, and home on Tuesday. Here I find much work to do, but I need some rest.—EDITOR.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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PRIEST AND SACRIFICES.

AFTER Aaron (or his successor in the office of high priest) was anointed, and ready for the work of the atonement day, clothed with the linen garments, representing righteousness, (not the garments of glory and beauty which he wore in his continual service), he first shed the blood of a bullock, which he then carried in and sprinkled on and before the mercy-seat, in the form of a cross, as an evidence of the completeness of the sacrifice.—Lev. xvi. 4–14.

In the light of the New Testament, Aaron represented Christ as the High Priest of the gospel plan; and it is equally clear that the bullock—the leading sacrifice—represented his personal sacrifice as a Sin-offering. Being both divine and human—having taken on our sinful nature—he was both Priest and Sacrifice, and so offered himself.—Heb. vii. 27; ix. 11–14; 24–28; x. 5–12. It should be remembered that the law did not require the death of the priest, but of the lower nature, represented by the beast. This sacrifice of Jesus appears to include his daily cross from his baptism until it was "finished" on Calvary. It included his conflict with the enemy. In it he "suffered being tempted."—Heb. ii. 18. In the terrible struggle for victory, he "offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death (death in sin, failure), and was heard in that he feared. Tho' he were a Son, yet learned he obedience by the things which he suffered; and being made perfect (through sufferings, ii. 10), he became the author of eternal salvation unto all them that obey him."—Heb. v. 7–9. It was by his success in this struggle that he became an overcomer.—Rev. iii. 21. The shed blood, in both type and antitype, showed the completeness of the sacrifice. The sprinkling of the blood on the mercy-seat was presenting the proof of that completeness before the Lord, and therefore foreshadowed the ascension of Jesus—the glorified, spiritual body being the best evidence that the enmity, the sinful

nature that he had assumed, was destroyed.

After the sacrifice of the bullock, the high priest did exactly the same thing with an elect goat. But if the priest's work with the bullock foreshadowed so much, what could his doing the same thing with the goat mean? Many overlook the fact that there were two distinct sin-offerings—bullock and goat—one for Aaron and his house, and the other for the people—the first as a forerunner and example, and the other as a follower. The atonement was not complete in what was represented by the first sacrifice. It was finished so far as Jesus' personal work was concerned, but as what was done in the Forerunner must be done in his followers, the typical system had another sacrifice. And after the priest had carried in the blood of the bullock—the leading sacrifice—he immediately came out and killed the goat, carried its blood within the vail, and sprinkled it on and before the mercy-seat, "as he did with the blood of the bullock." Ver. 15.

Let it be emphasized—because it is so commonly overlooked—that there *were* two sacrifices for sin-offerings, and that the goat followed the bullock in every particular—the shedding of blood, its being sprinkled within the vail, and the burning of the body without the camp. Evidently this means that the goat represented Jesus' followers in sacrifice, even as He as a sacrifice was represented by the bullock. The relation of the goat to the bullock in sacrifice, is certainly the same as that of Christians to Christ. They drink his cup, are baptized with his baptism, have fellowship with his sufferings, are made conformable unto his death, fill up what is behind in his afflictions, and go forth unto him without the camp, bearing his reproach.—Matt. xx. 23; Rom. vi. 3; Phil. iii. 10; Col. i. 24; Heb. xiii. 12, 13. And the promise is that those who suffer with him shall reign with him in glory.—Rom. viii. 17; 2. Tim. ii. 12.

Many overlook not only the fact that there were two sacrifices, but also that the high priest, in doing the work of the two sin-offerings, went into the holiest with the blood, and came out twice, in the same day. As no jot or tittle of the law can remain unfulfilled (Matt. v. 18), no view of the atonement can be complete that does not include the two sin-offerings and the two comings of Christ in connection therewith.

Then what is the antitype of the coming of the priest to kill the goat? As the ascension of Jesus to the Father's presence was the antitype of the sprinkling of the bullock's blood on the mercy-seat, it appears clear that the coming to kill the goat must have been fulfilled in the coming of the Holy Spirit on the Church on the day of Pentecost. Jesus said that the Spirit should come in his name.—John xiv. 26. Of the Spirit's presence, he said: "Lo, *I* am with you alway."—Matt. xxviii. 20. And Paul speaks of the Spirit as "Christ in you."—Col. i. 29.

The purpose of the gift of the Spirit is in harmony with this view. By it the Church shares the divine nature, and therefore the priestly work of her Head. By it she is enabled to crucify the body of sin, or

mortify the deeds of the body (Rom. vi. 6; viii. 13), which appears to be the antitype of the priest killing the goat. The same priest killed both beasts; and the same Spirit by which Jesus overcame, is that by which all his followers overcome.

This crucifying and overcoming work of the Spirit lasts through the whole gospel age, making it a dispensation of "the sufferings of Christ," (the body as well as the Head being called Christ—1. Cor. xii. 12), until the ascension of the saints to the Father, in fulfillment of the sprinkling of the blood on the mercy-seat, as in the case of our Forerunner.

The sacrifice of the bullock made atonement for Aaron and his house (Ver. 6),—the tribe of Levi—a type of the Church, or the royal priesthood. But the goat was sacrificed for the people (Ver. 15),—the nation here and elsewhere representing the world—those not started in the way to God, or who will not be saved in this age. The sacrifice of Jesus is directly for himself and the Church, and that of the Church, for the world. Or, in other words, the great reconciliation, wrought out in the Person of Christ Jesus, is applied by the Spirit first to the Church, and afterward, through the Church as a royal priesthood, to the world. It is all from one Source, and it is "God in Christ, reconciling the world unto himself."

This order—first the Church, and afterward the world—agrees with the fact that after the ascension of Jesus, the Spirit came upon the Church, (comparatively a few,—"the servants and hand-maidens;" and the promise that (after the ascension of the Church as the first fruits) the Spirit will come upon "all flesh."—Acts ii. 17, 18; Joel ii. 28, 29. Tho not in this age, yet in due time, "All flesh shall see the salvation of God."—Luke iii. 6.

No one who observes the order of events in the day of atonement (Lev. xvi.) will expect Christ to come and "wash his flesh," (whatever that may mean) before the exaltation of the saints, for in the type, this and several other things were done after the sprinkling of the goat's blood within the vail, which we have seen foreshadowed the ascension of the saints to the Father. Then they will appear with him in his glory, and share in all his later work.

Many, overlooking the two sin-offerings and the order of the work, think of Jesus dying on Calvary as the only Sin-Offering. Some have observed that two goats were used—the one that was killed and the one that escaped—and think they both were fulfilled in Jesus, one in his death, and the other in his resurrection; but they seem to overlook the sacrifice of the bullock entirely.

But as the bullock was the leading sacrifice, the death of the goat could not have been the type of the leading sacrifice—the Lord Jesus. But that he was not the only Sin-Offering is evident, because the goat—the following sacrifice—was also a sin offering. Whoever claims that the death of the goat was a type of the death of Jesus, should be able to tell us what was represented by the bullock, whose sacrifice was the example for the sacrifice of the goat.

In considering this subject, we may well remember that while the

sacrifice made by anyone involves his own spiritual interest and exaltation, yet the sacrifice is not *for* himself, but others. The Christian principle, as shown in the life of Christ and his new commandment, is self-sacrifice for the good of others. We are not to think of our own salvation as the end, but as the means for the salvation of others. It is loving-kindness, not selfishness, that reveals the character of our God.

CHRIST SAVED FROM DEATH.

"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 he feared."—Heb. v. 7.

To those who have given the subject any thought whatever, there seems to be a tendency to look upon the "Captain of our salvation" as one who was far removed from us in nature and life experience; to regard him as having occupied a position so far above us that it was inaccessible to the enemy, and that his victory was assured from the start.

Notwithstanding the repeated statements of Jesus to his disciples, indicating that he was as one of them, notwithstanding the statement of Paul that he "was tempted in all points like as we are," and that he "suffered being tempted;" notwithstanding the unbroken line of his ancestry, a record of which was carefully kept, and which showed that the moral qualities of that line were much the same as other men, or, if differing, were somewhat more corrupt, instead of less so, as some have taught, yet we somehow seem to have received the impression and come to the conclusion that there never was and never could have been in the mind of Jesus anything but positive certainty as to the result of the work which he had undertaken for himself and his brother man.

It may be that the life and character of Jesus seen through the vista of nineteen hundred years, has a more exalted appearance, and less practical, than is warranted by fact or Scripture: perhaps looking at him so far off causes us to get a wrong idea of the relation he sustains to us, and the great stoop of divinity when it enshrined itself in humanity for our sake, not in form only, but in *humanity*.

Do we realize how much is implied in the statement (Heb. ii. 18): "For as much, then, as the children are partakers of flesh and blood, he also himself likewise took part of *the same;* that through death (to sin) he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. *Wherefore* in *all things* it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he hath suffered being tempted, he is able to succor them that are tempted." We say it with our lips, but shrink from accepting the whole truth when we say, "in *all* things it behooved him

to be made like unto his brethren."

Perhaps the main difficulty in the way of our seeing the whole process of our redemption and salvation in Christ, is that we are thinking of it as something *completed* by him for us while here in the flesh, whereas our salvation is made complete in him by what he has done for us in his *risen* condition. While he was here, he was "like unto his brethren"—"in all things." It seems that this was a necessary part of his experience, in order to fit him to be "a merciful and faithful high priest" hereafter, or thereafter, but while here, the struggle was just as real, just as earnest, just as persistent, just as deadly as it is with any of us. He was placed here for the express purpose of having the full benefit of the experience of the fallen race; it was no sham nor make believe battle, it was not something seen by him from afar, but it was a struggle with the powers of darkness which, for aught he knew might prove disastrous to himself; for the mighty stoop of the Father and Son was so great, that "in his humiliation his judgment was taken away," (Acts viii. 33.) for the time being, and he was apparently left, "smitten of God," but his *faith* stood firm and unshaken though he poured out his soul "with strong crying and tears unto him that was able to save him from death, and was heard" in respect to that which he feared. (Young's trans.). So the power of God manifest to save him from death (in sin) forms a solid foundation for us to stand upon, for knowing that he was made, (not simply took upon him, but was *made*) "like unto his brethren" and for a purpose, and that he did triumph over death and hell through the power of God imparted to him while in the nature "like" ours, prepares us to receive with open arms and heart the salvation and redemption which he imparts to us *from on high* through his blood (life).

No doubt there were times when the vail was lifted, and he was strengthened, by being permitted to see more clearly than at other times the glory which was to crown his dying life; *then* "the joy that was set before him," (Heb. xii. 2), enabled him to "endure the cross," feeling that this painful process of dying *to* sin would place him in a position where the power of God would save him from death *in* sin (which he "feared") and in his risen and imparted life he would bring "many sons unto glory," (Heb. ii. 10); but, in the main, it was a struggling test of his loyalty to God under circumstances "like unto his brethren."

We have said that this struggle was a deadly struggle. It was so, and to be victorious he would have to die. There were three deaths before him; the death *to* sin, the death *in* or by sin, and the physical death.

He was willing to die twice; the death *to* sin, (the second death) and the physical death, but the first death, the death of the first Adam, the death *in* or *by* sin he was not willing to die, and yet "feared," and lest he should yield to that, he "offered up prayers and supplications with strong crying and tears unto him who was able to *save* him from death, and was *heard* in (respect to)

(Young's trans.) that he feared."

These statements are so strong we never should have dared to make them, but Paul makes them, and we take them at their full value, and do thank God for them. If anyone should doubt our presentation here concerning the three deaths, and there nature, let him consider the following facts: first, that our blessed Lord *did* die "unto sin once."—Rom. vi. 10. There is *one* death. Then he died the physical death on the cross. That is two deaths. Now there is another death which he "feared," and concerning which he "offered up prayers and supplications, with strong crying and tears unto him that was able to *save* him,—and was *heard*."

So it seems plain that there was a death which he "feared," but from which he was saved, and did not die, and that must have been the death *in* or *by* sin. If he had died in or by sin, he would have done just as the first Adam did, and that, clearly was what he "feared," and from which he so earnestly prayed and supplicated to be saved, "and was heard."

He was victorious through his faith in God, and God raised him from the other deaths which he *did* die, so he "ever liveth," blessed be God *in* Christ! His triumph over the death *in* sin was really his triumph over every death and every foe, and his resurrection from physical death was a symbol, as well as demonstration of his triumph over sin, and his death *to* sin was to him, as to all the 'sons of God," a blessed death, a "glorious condemnation," as Paul says; and though it be through fire, it is blessed because of the glory which follows.

If it were necessary for him as our "Forerunner" to die unto sin, it is necessary for us who are to "fill up that which is behind of" his sufferings, to also die unto sin; but if he were our Substitute, and died instead of us, then we should be exempt; but that we are to be partakers of Christ, both in his death and in his life, is a glorious truth.

What then is the sum of Paul's statement here concerning our blessed Lord? Let us bow our heads with deepest adoration, lost in wonder and amazement at the stupendous love and wisdom which planned a rescue for man involving nothing less than the absorption of humanity by divinity; that the blessed God, in order to rescue or redeem man, and to do it in such a way as to challenge his faith, and as it were compel his deepest confidence, descended to the lowest depths of humanity by being incarnated in a line whose record showed them to be tainted with all the evil effects of sin. Trace the line down from Adam to Christ and see.

That the Almighty God should give us such evidence of his wisdom and love and power; making a perfect and glorious being out of such material, just such as we are, gives us the strongest possible foundation for believing that there is no limit to the possibilities which the redemption of Christ places within the reach of men.

In view of it, how can we withhold our heart's deepest love and devotion? Well may our hearts "dissolve in tenderness," and our "eyes melt with tears."

J. C. SUNDERLIN.

BLAIRSTOWN, N. J.

NOTES ON SUNDAY-SCHOOL LESSONS.

Nadab and Abihu.—Lev. x. 1-11.

(Lesson for Aug. 10.)

GOLDEN TEXT.—Let us watch and be sober.—1. Thess. v. 6.

INTRODUCTION.—Leviticus, the third book of Moses, is so named because it is chiefly devoted to the ceremonial law and the duties of the priests and Levites. After the giving of the law, the Lord gave Moses minute directions concerning the erection of the Tabernacle, the sacrifices, and other ceremonies. The tribe of Levi was set apart to care for the Tabernacle and do the priestly work. The family of Aaron was appointed to the work of the priesthood, he himself being the high priest. It took many months to construct the Tabernacle. Finally, with solemn ceremonies, the priests were consecrated to their sacred work. It was probably in the first day of their service that the sad tragedy of our lesson occurred.

We have seen that the leading lessons given the people were on Trust, Duty, Obedience, and Worship. The next event in their experience was the violation of the law of worship brought about by drunkenness, so that the fifth lesson is on Temperance. The Tabernacle had been dedicated, the priesthood established, fire from heaven had consumed the sacrifices, and the glory of the Lord had been manifested on the mercy-seat in the Most Holy Place. And yet under the influence of these solemn scenes, Nadab and Abihu committed their fatal sin.

I. NADAB AND ABIHU SLAIN.—Vs. 1, 2. These were the two eldest sons of Aaron.—Ex. vi. 23. They were young men of fine opportunity. Their parentage was good. Their education was remarkable. They had been a year in God's training school; and, with their father, and Moses, and the elders of Israel, they had been permitted to see the glory of the Lord on the holy mount. (Ex. xxiv. 1, 9, 10.) And they had been called to a noble work. Next to Moses and Aaron, none stood higher, or were more likely to be honored in Israel, than these two young men. They may have been elated, and, influenced by pride, inclined to make a show of their honorable privilege of offering incense before the Lord. The teaching of verse 9 implies that they were partly intoxicated. This no doubt led to their disobedience. They took "strange fire,"—fire not from the altar of burnt-offering, —fire which the Lord had not kindled, —and offered incense upon it before the Lord. They broke the law,—probably both by omission and commission,—and the Lord himself at once executed the penalty upon them. They were killed as by a stroke of lightning.

Incense was no doubt a type of the sacrifice of praise and prayer.—Heb. xiii. 15. In the antitype it should be offered in the name of Jesus, or by fire from heaven, kindled on the heart's altar, as it was on the altar of burnt-offering—type of consecration to God, after the enmity is slain. Service which is contrary to the Lord's direction brings no blessing, but is killing in its tendency.

This divine execution reminds us of the fact that nothing low or unworthy can come into the Lord's presence. There can be no approach to heaven in sin. Only by the destruction of the carnal nature,—called the flesh, and the body of sin,—can there be any real coming to God.—1. Cor. v. 1-5.

There are other cases where the first offence was made an awful warning for the good of others.—See 2. Sam. vi. 3-7; Num. xv. 32-36; Acts v. 1-11.

Intemperance destroys opportunities. The best opportunities on all lines are open to the young men and women of good character. And the time has come when intemperance shuts every door in the face of the victim. It muddles the brain, destroys the judgment, and cripples the capacity.

(*Continued on page 233.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

Aug. 3, Pittsburg, Pa., at 517 Wylie Ave., in charge of Dr. J. Greenawalt.

Aug. 9, & 10, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Aug. 14, Chicago, Ill., At 6201 Wentworth Ave., at 7:30 p. m.

Aug. 15, Chicago, Ill., At Masonic Temple, Room 510. Doors open at 7:30 p. m.

Aug. 17, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Aug. 24, Open for special arrangements.

Aug. 31, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

☞ WE will send DAY DAWN, THE GOLDEN LINK, and MOSES AND CHRIST, in paper cover, to one, or several addresses, for $1.00.

THE EASTER GOSPEL, is a 16-page tract, based on 1. Cor. xv., and is the Gospel of Resurrection. Price 15 cents a dozen or $1.00 a hundred.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

(*Continued from page 231.*)

In our country five million dollars are spent annually for foreign missions; and more than 200 times as much is spent for strong drink. Every crime is fostered by intemperance. The statistics of Massachusetts for 1895 show that out of every hundred criminals, ninety-six were users of strong drink. In 1899 *The New Voice* obtained the testimony of a thousand jailers, who declared that seventy-two out of each hundred then in jail came there by drink. Alcohol weakens the will power, and destroys the natural affections. Men have been known to steal their babies' shoes and clothing and sell them for a five-cent drink.

II. MOSES' WARNING.—Vs. 3-7. In reference to the death of his sons, Moses said unto Aaron: "This is what the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." What had happened was to impress the people with his greatness, his holiness, and the necessity of strict obedience. And Aaron, though bowed with grief, recognized God's righteousness, and offered no complaint.

Moses called two of Aaron's cousins —Mishael and Elzaphan—to carry the dead bodies from before the sanctuary to the place of burial without the camp. And it was done, without even removing their priestly robes. Grief was usually expressed by loosing the hair and rending the clothes; but Aaron and his remaining sons were not allowed to do this, lest they might appear to be complaining against God. They were not even permitted to follow the bodies from the door of the tabernacle, because they were anointed with the holy oil for the Lord's service; but the people were allowed to bewail the burning that the Lord had kindled.

III. GOD'S LESSON.—Vs. 8-11. The nearness of this command for the priests to drink neither wine nor strong drink in their ministrations, implies that the sin of Nadab and Abihu was due, in part at least, to intoxication. Neither father nor sons were allowed to use the intoxicating cup. This was to be an abiding statute, and death was its penalty. The immediate reason was that the liquor would confuse their brains, and cause blunders in the performance of their duties. The Lord wanted his priests to be able to discriminate between the holy and the unholy, the clean and the unclean, that they might be competent to teach the children of Israel all the words of the Lord.

This shows that the Lord does not commend the use of strong drink. No doubt the priesthood was a type of the Church of Christ. Then it is unchristian to use intoxicants. If professed Christians drink, their influence on others is bad. God wants his servants to be pure and clean. "Be not drunk with wine; but be filled with the (Holy) Spirit."

Journeying Toward Canaan.—Num. x. 11-13, 29-36.

(Lesson for Aug. 17.)

GOLDEN TEXT.—For thy name's sake lead me, and guide me.—Psalm xxxi. 3.

INTRODUCTION.—This fourth book of Moses is called Numbers because of the double census it records—one taken before Israel left Sinai, and the other near the end of the forty years' wandering. Before leaving Sinai, they were fully organized. The second chapter tells us of the orderly arraugement of the tribes.

The five lessons in the Lord's training school which we have been considering, were Trust, Duty, Obedience, Worship, and Temperance. As the people were ready to move forward from Sinai, the appropriate lesson was Progress.

I. THE OBJECT-LESSON OF THE MOVING CLOUD.—Vs. 11-13. After remaining almost a year near Sinai, on the twentieth day of the second month, in the second year from the time they left Egypt, the children of Israel left the wilderness of Sinai, and came to the

wilderness of Paran. The rising of the shining cloud—the visible token of God's presence—was the understood signal of their departure, and the silver trumpets would at once announce the move. Num. x. 1-10. Paran was reached by a three days' journey. This wilderness measures about 150 miles in either direction, extending from the Sinai region to Canaan. It is described as a barren region, a "great and terrible wilderness," (Deut. i. 19)—a type of the severe conditions of the wilderness journey of God's people in the darkness of this world. But through it all the Lord was their Guide. There can be no true progress without his guidance. He no longer guides his people by a visible sign, as he did then; but we have the Bible, the experience of the past ages, and the presence of the Spirit of the Truth. The cloud led from one wilderness to a worse one. The Lord does not promise to give his people an easy journey, but he promises to be with them in their troubles, and to give them Canaan at the end.

The omitted passage, vs. 14-28, describes the process of breaking up the camp, the different parts of the tabernacle being given to the various families of the Levites to carry. The order of the tribes in marching is also shown, Judah being in the lead, and Dan in the rear, with the ark in the center, protected on all sides by the other tribes. Order is important in any work.

II. MOSES' APPEAL TO HOBAB.—Vs. 29-32. Hobab, being the son of Moses' father-in-law, was Moses' brother-in-law. He belonged to the Kenites, an Arab tribe of Midian, east of Sinai. Apparently he had been abiding with Israel while they lay so long in camp. But when they began to move, Moses cordially invited him to become one of them: "We are journeying to the land which God has promised to give us; come with us, and we will do thee good: for the Lord has promised good to Israel."

This has been a famous gospel text. Every Christian should be able to give such an invitation as this. They know that, in spite of all their hardships, the Christian life is better than the life in sin and darkness; and they know some of the blessed things that God hath promised to his people. The Christian, above all others, has a right to be happy; and the invitation should be given by word of mouth, and by the genial influence of his life. Even in this age the church has done the world good; but the special good is to those that believe and obey the gospel.

The invitation of Moses to that native of the desert seems to have had but little weight. He answered: "I will not go; but I will depart to mine own land, and to my kindred." Then Moses appealed to him on the ground of the good he might do to them—he would be to them as eyes in the wilderness; and whatever of good the Lord would do to them, he would share. He probably afterward repented of his decision not to go, and went with them.—Judges i. 16; iv. 11.

This suggests two proper motives for being a Christian—to *get* good and to *do* good. To get good—to secure personal safety and blessing—is usually the first motive; but to do good is the higher motive, and it brings its own rich reward. It seems that Hobab was moved more by the hope of being useful to Moses and others, than by the promise of Canaan. It was an honor to be "eyes" for Israel; so it is an honor to be eyes, or ears, or hands, or feet, for the Church of Christ.

III. THE LORD THEIR GUIDE.—Vs. 33-36. From Sinai they made a three days' journey before they encamped. In this case the Ark of the Covenant went before them, and the Lord guided them by means of the Cloud, and brought them to a resting-place. Moses sought the Lord's direction. He offered a very short but appropriate prayer at the be-

ginning and ending of each day's journey. It was an expression of dependence and reliance upon the Lord.

This is a good example for his children now. We all need his guidance in our journey. He alone sees the future and knows the danger; and he is as able to guide us now as he was to guide Israel. If we will take his word as our chart, we shall have his Spirit within, and shall find his Providence directing us in ways beyond our wisdom. He says: "I will guide thee with mine eye." We are not to pray as if he were liable to forget us, or fail to fulfill his promises; but it is well for us to keep in touch with our Father, that we may realize his presence and care, and know when he is fulfilling his word.

Following the same theme, the events of the next two chapters show some of the serious hindrances to the progress of the Israelites, and illustrate the hindrances to Christian progress.

IV. THE REBELLION AGAINST THE MANNA.—Num. xi. How soon they began to complain against the Lord! The cause of the first complaint is not given. The general perils and privations might have caused it. The punishment came in the form of a "fire from the Lord," which was stayed by the prayer of Moses. The second complaint was concerning the manna. They were tired of it, and they longed for the flesh and the vegetables of Egypt. They wept childishly, and Moses was in despair. In answer to their desire the Lord sent them a perfect surfeit of flesh, in the form of quails. They ate of them so greedily that a pestilence broke out, and many of the people died, so that they called the place "Graves of Greediness."

V. THE REBELLION OF AARON AND MIRIAM.—Num. xii. Soon came another revolt. Aaron and Miriam became jealous of Moses. The pretext of their complaint was that Moses had married an Ethiopian wife. (So some complain against the idea that Jesus gets a Gentile wife.) The Lord appeared in the mysterious cloud, and pronounced in the plainest terms on the supreme authority of Moses. Miriam, who seems to have been the leader in this revolt, was made a leper, and only after the generous prayer of Moses, and a shameful exile from the camp for seven days, was she restored.

At least one lesson that we may learn from the rebellion against the manna, is that there is no progress except through the endurance of hardships. Metals are purified by fire. Even Christ was made perfect through sufferings, Miriam's rebellion reminds us that the greatest progress depends on humilty. The greatest people are the most teachable and least conceited. True progress comes by getting rid of sin. Leprosy is a type of sin. It was made the outward expression of an inward condition. To be healed of bodily disease is a thing of importance: but to be healed of the spiritual disease is of much greater importance.

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, five cents a single copy; or we will mail six to six addresses for twenty-five cents.

THE GREAT REVELATION, or God's Love, Purpose and Plan, is a book of 96 pages; paper cover, 10 cents.

BIBLE SEARCHINGS.—No. 4.

How many times do you find in the Epistles to the Romans, 1. Corinthians, 2. Corinthians, Galatians, Ephesians, Philippians, Colossians,

1. God the Father.
2. Lord (Jehovah), as applied to the Father.
3. Saviour, as applied to the Father.
4. God the Son.
5. Jesus (alone).
6. Christ (anointed).
7. Lord, as applied to the Son.
8. Saviour, as applied to the Son.
9. Lord Jesus Christ.
10. God the Holy Ghost.
11. The Spirit of God.
12. The Holy Spirit.

No concordance or help to be used, simply the prayerful reading of the Word. As I read I have for some time marked the initials of our Lord's names in the outer margins of the Revised Version, and put a circle in the middle margin for the Father, with a dash for the Holy Spirit. If anyone cannot get a Revised New Testament, for ten cents, I will send one, post free. I hope many will send answers before end of August.

H. VEYSEY.

704 HAMILTON ST., TOLEDO, O.

THE DEAD HEATHEN.

"I CAN'T believe the dead heathen and their children will be raised to have the gospel preached to them."

So speak some, even among those who believe in a probationary age for the "left of the nations," after the second advent of Christ. It seems to us, if they can satisfy themselves that Christ "gave himself a ransom for all," that "He tasted death for every man," and that this fact is "to be testified in due time," it ought to remove all doubt on the subject. God is not trifling with the understanding with which He has endowed us. To suppose that Christ became "the head of every man." (1. Cor. xi. 3), "tasted death for every man," (Heb. ii. 9), "gave himself a ransom for all," (1. Tim. ii. 6), and yet will let millions on millions of the same persons for whom He died, eternally perish in death, without ever giving them any knowledge of the fact of His death and resurrection for their redemption, is a stretch of faith, or unbelief, to which we are not able to attain. If others can, we regret it, but will not at present condemn them. Time and light may yet work wonders for them and us, as it has already in the past.—*Selected by L. H. W. from Geo. Storr's writings Bible Examiner, Oct. 1871.*

A PRAYER.

Jesus, Master, Son of God,
Help us trust thy precious word.
Into truth thy children lead,
Help us feel our first great need.

Lead us Lord, thy grace impart.
In thy hand hold every heart.
Help us work in time for thee,
Rest is for eternity.

All around are souls distressed,
Longing for the promised rest.
O baptize our souls anew,
To thy cause help us be true.

True thy gracious truth to impart,
From a full and loving heart.
Winning souls from sin and shame
To believe on Jesus' name.

Our own strength 'tis weakness all.
Master, Lord, on thee we call.
Take, O take our worthless hearts,
To us gracious love impart.

Cleanse us, Lord, and make us pure,
All thy promises are sure.
And our work, if done in thee,
Shall praise thee through eternity.

S. F. PEARSON.

☞ "The Easter Gospel," revised (almost new), we have in tract form—16 pages. Price 15 cents a dozen, or $1.00 a hundred. Who will help to put them in circulation?

☞ THE JOYFUL MESSAGE, a statement of the Gospel of Christ, is a 16-page tract. Price, 15 cents a doz.

EXTRACTS FROM LETTERS.

Makes Outcome Look Bright.

PLEASE find inclosed four dollars, three for my HOPE, and one for the following new subscriber, W. A. W. H. Truly it helps to make the outcome look bright. I want the dear heavenly messenger as long as the present state of things exists. Surely yours has been a long labor of love. But, bless God! rest comes sure and sweet.

Your brother in the largest hope,

BEDFORD, N. H. J. H. B.

Always a Comfort.

I WILL at last try to thank you for your long forbearance and faithfulness to me concerning the HOPE. I do not remember how many years since I paid you anything for it, but I have received it regularly ever since. You removed my date; but now I want you to put it on again, and let me know how far I am behind with my subscription, and I will try to pay you all. I will send you two dollars in this letter, and will send you more as I am able until I pay for the time I have read the HOPE free. I have had many hard trials in these years, but THE WORLD'S HOPE has always been a comfort to me. Times are hard here, and they do not get much better; but I am going to try to arouse myself to do a little duty for your benefit. I will try to send some new subscriptions for the HOPE before long. Again many thanks for past favors. Your brother in hope of a better life,

SPIELERVILLE, ARK. A. P. L.

Growth in Grace and Knowledge.

A YEAR ago I wrote you that I could see that God, in his great goodness, would give all men an accurate knowledge of himself and Christ (1. Tim. ii. 4. Diag.); but now, praise his holy name! I can see that to know God and Jesus Christ whom he has sent is life eternal (John xvii. 3); or, in other words, that the gospel, known or believed, is God's power unto salvation. It is the good news of what God is going to do for the world when he has taken out the seed. And if the gospel (showing God's love) is God's power, it must be a perfect power; and I realize that it is so, for as I grow in grace and knowledge, it begets within me greater desire to please my loving Heavenly Father. My earnest prayer is that God may give us faith to believe the promises made to the fathers. I send love to all the HOPE family.

Enclosed find $2.60, to be applied as follows: renew my subscription for the HOPE: and send me 1 doz. "Easter Gospel," 1 Revised "Atonement," 3 copies MOSES AND CHRIST (1 in cloth and 2 in paper cover) and 6 copies of "God's Triumph."

Have you a tract on the time and manner to observe the Lord's Supper? If you have, please send me one: if not, please write on this subject in the HOPE.

Your brother,

WATERVILLE, WASH. P. M. C.

(I have no tract on the subject of the Lord's Supper, but I will give some thoughts on the subject in an article under that heading.—EDITOR.)

What Does Christ Quicken?

TWO questions came into my mind while you were speaking in the masonic temple April 29, which I would like you to answer. One is in reference to 2. Cor. iv. 17. Can that be applied to those who are without the gift of eternal life in this age? Will the afflictions work out for them "an exceeding and eternal weight of glory?" The other question was suggested by what you said about John i. 12—about our having the germ in us which will develop. How do you reconcile that idea with 1. John v. 12: "He that hath the Son hath life; and he that hath not the Son hath not life?" You know I am just a beginner, and like to see things made plain. For that reason I come with questions.

The leading article in the HOPE of June 1, headed "Motives for Service,"

was delicious to my heart. Your explaining the word "therefore" gave me much joy. I had known the passage by heart for a long time, but never saw it in that light before. I have read the eleventh chapter of the epistle to the Romans, and I see the meaning of the "therefore" of xii. 1.

How good and pleasant it is to serve the blessed Jesus! I love to worship and adore him. What a restful confidence he has given me since he taught me about the restitution of all things. I have lost most all my friends through it, but I believe the Lord is giving me new friends.

May the Lord greatly bless and keep you in his way, with all the HOPE family. I send greeting to them all in Jesus' name.

CHICAGO, ILL. N. D.

REPLY.—I am glad for the awakened interest that is shown by asking questions. I do not think friends are worth having if they forsake us for believing in the boundless love of God and the restitution of all things. But no doubt we should be careful not to give needless offence.

In reply to your questions, I would say: (1) I think 1. Cor. iv. 17 clearly refers to those who have already been quickened by the Spirit. I wonder what I said that made you think I applied it to anyone else. Though you did not mention it, I might say the same is true of Romans viii. 28. "All things work together for good to them that love God, etc." And yet, when we see the plan of God to save the world as a result of the exaltation of the elect, it is not difficult to see that whatever works for their good, is also for the ultimate good of all mankind. Whatever is a blessing to parents, is also a blessing to their offspring. Whatever is for the advancement of teachers, is for the benefit of their pupils. The glorified saints are to be the spiritual parents and teachers of the whole race.

2. I see no want of harmony between what I said about John i. 12 and 1. John v. 12. You will remember I was speaking of the revealed truth that all things were created in, and to be reconciled by, Christ Jesus.—Col. i. 16-20.—Hence the Fatherhood of God and the sonship and brotherhood of mankind in Christ Jesus is an essential and fundamental truth. Nothing can become what is not already in essence. The apostle teaches that God is the Father of spirits, (Heb. xii. 9), and therefore the spirit of man is the son of God. No one can *become* a son of God unless at the root of things he *is* a son of God. And Christ—the only begotten and all-comprehensive Son of God—alone can quicken the latent spiritual nature and bring it to the perfection of the Father.—Heb. xii. 23.

To me it appears to be an important truth—though it is overlooked by many in their anxiety to get away from the crude idea of the immortality of man without Christ—that there is something (call it what you please; I call it a germ) in man, on which Christ as the Sun of righteousness acts in order to give eternal life. A germ has no power to produce life in itself. A kernal of wheat remains lost, so far as the law of life and growth is concerned, as long as it remains in the granary, or until it is subjected to the united action of the earth and the sun. So man is lost and dead until he is quickened by the rays of the Sun of righteousness. "You hath he quickened who were dead." (Eph. ii. 1) implies that this "something" in man has been made alive by the life-giving power of Christ. It is this "something" (germ of a spiritual nature) that makes the affinity between Christ and man—that makes it possible for Christ to "draw all men unto himself."—John xii. 32. A magnet never draws anything that has no relation to it. Without a basis on which to work there could be nothing to quicken. This "germ," quickened by Christ, (and he

alone can quicken it), is the basis of what Paul calls the "inward man," and in due time it shall have a spiritual body. Though believing that there is a spirit in man, and that the spirit, not the body, is the subject of the regeneration (John iii. 6), I nevertheless fully believe that "He that hath the Son hath life," and he alone.—EDITOR.

Be Not Discouraged.

A BROTHER (B. P.) in sending a contribution to our Mission Fund says: "There is not much, if any advantage in advocating our views in B. The atmosphere is not favorable. The religious mind in many parts of the world is in a state of doubt, and indifferent to church influences. There is a sense of unreality of much that is taught from the pulpit. And everlasting begging is the order of the day. It would almost seem as if some churches exist simply to furnish money for their own advantage. How much of this has the Divine approval is another question."

There is no doubt much truth in what this brother says concerning the condition of the world and the churches. The state of doubt and indifference that exists is the characteristic of a transition through which many are passing. They have indeed learned to believe in the "unreality" of much of the old teaching, and are drifting they know not where, as they have not yet found the solid Rock of Truth. Somebody pulled their house down without giving them a better one. The teaching of such men as Robert Ingersoll may have had much to do with this state of things. Many of the mere professors were swept from the deck into the dark sea. They may be no less Christian (in heart) than before, and many of them may be just as moral; but they are at least bolder to express their doubt and indifference. They may drown in this stormy sea, but nothing that is really good will perish; and we rejoice that the "Restitution of all things" is coming, and that our "God will have all men to be saved, and to come to the knowledge of the truth."

No one who sees the blessed gospel should be discouraged in the work of promulgating it to the extent of their ability. While perhaps only a few will be found who will now lay hold on the light of present truth, still many may get a glimmering impression of God's love and purpose that will not be lost. Even a small ray of light entering a dark room will draw things toward it. And we cannot tell just what the result of our efforts may be. "Cast thy bread on the waters: for thou shalt find it after many days." Jesus did not refrain from sowing the good seed—"the word of God"—because only one kind of ground in four would bring forth fruit. And evidently the "good ground" class were not nearly one-fourth of those who heard him. Whatever of truth any person receives will doubtless be useful sometime.

Speaking of the churches, it is easy to see the imperfections and the mixture of selfishness in what they do. We cannot reasonably expect perfect work from imperfect men. (Of course, no work can be carried on without money, but there may be a question as to the best means of raising it.) But it seems safe to say that the world is much better for the presence and work of the churches than it would be without them. In spite of all their imperfections, they always give the people *some* phase of the gospel, and the best ethical teaching that the world has. No doubt much of the good that exists outside of the churches is the result of their influence in the world. Of course, all good is of God, manifested through the Christ; and I am confident that in addition to the calling out in this age of the royal priesthood who shall reign with Christ in the age-to-come, there are many good things (the qualities of the "sheep" of Matt. xxv.) developed even in those who

make no profession of religion, and who do not know Christ at all. These good qualities cannot be lost, and according to the teaching of Jesus in that parable of the judgment, they pave the way for something better, as good ground is prepared for the reception of the good seed which has in it the principle of life eternal. In view of the perfect and universal victory of Christ, we may all be encouraged to continual effort in doing good by 1. Cor. xv. 58: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

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A CORRECTION.

A READER of the HOPE (S. P. M.) writes: "Will you please explain a statement in DAY DAWN, page 82, beginning in first line of the last paragraph: 'Jesus was born at the age of thirty to fulfill the law (Num. iv.), and the prophecy of the sixty-nine weeks of Daniel ix. 25?'

It is simply an oversight—a printer's omission. The passage was intended to read as follows:—

"God does everything in its time. Jesus was born at the right time, and was baptized at the age of thirty to fulfill the law (Num. iv.), and the prophecy of the sixty-nine weeks of Daniel ix. 25. Those (sixty-nine) weeks (of years) reached to 'Messiah the Prince.' Messiah, or Christ, means Anointed, and when he was baptized with water, he was anointed with the Holy Spirit."

That was an important stage of his coming—coming as the Anointed. In Acts xiii. 24, we are told that John "Preached before his coming." Evidently the sixty-nine weeks of years ended at that "coming" as the Messiah. In Mark i. 15, Jesus said: "The time is fulfilled,"—as it had been foretold. He also died, or was "cut off," at the appointed time—after the sixty-nine weeks, which are specified as "seven weeks, and three score and two weeks." It was "after the threescore and two weeks," that he was cut off, in the middle of the last one of the seventy weeks of years. By his death he made "the sacrifice and the oblation to cease." From that time forward all the legal sacrifices offered were abominations, as their Antitype had come, and the temple ceased to be holy when the vail was rent at the time of his death. The sacrifice of Jesus served a double purpose: putting an end to the bloody sacrifices of the legal dispensation, and introducing the "better sacrifices," (Heb. ix. 23), which are always well-pleasing to God.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 20., No. 16. ALMONT, MICH., AUGUST 15, 1902. $1.00 a year.

THE LORD'S SUPPER.

To what did Jesus refer when he said: "Do *this* in remembrance of me?" Some think he referred to the passover, and regard what is familiarly called "The Lord's Supper" as a continuation of the passover. For this reason they observe it annually on the night of the passover, being somewhat dependent on the Jews for the proper time. I am willing that others should enjoy the same liberty that I use myself; but I think that when Jesus said "Do *this*," he had already finished the passover feast, and was introducing an entirely new institution, in the observance of which we are in no way dependent on the Jews nor the law either in time or circumstance. Luke xxii. 20 and 1. Cor. xi. 25 show that it was "after supper" that the new institution was introduced. The time of the passover was a part of the law, as well as the lamb; and we are not under that law in any degree.

As the Antitype of the passover has come, the type has expired by limitation, and need no longer be observed. Truly the Lord is our Passover Lamb, and we are to eat Him, and thus "keep the feast," (1. Cor. v. 7, 8), but these verses show that this feast is neither the old one nor another type, but is the antitype itself. The typical passover foreshadowed an antitype that covers the whole gospel age, including the death of Christ, the spiritual eating of his flesh (the truth), with the bitter herbs of affliction, the application of his blood (the spirit of the truth), and the final fulfillment in the beginning of "the kingdom of God," (Luke xxii. 15, 16) when the Church of the firstborn is saved in the day of wrath, and all other ruling powers (represented by the firstborn of Egypt) perish. This Antitype is neither a weekly nor an annual affair, but covers the whole age.

The similarity of some of the elements has led some to think that the two ordinances were really but one, but the difference shows that they were not the same institution. Evidently the passover supper was a meal, such as would satisfy hunger; but the apostle condemns the

tendency to make this new institution such a feast. He says: "One is hungry, and another is drunken. What? Have ye not houses to eat and drink in?" And again: "When ye come together to eat (the Lord's Supper) tarry one for another. And if any man hunger, let him eat at home."—1. Cor. xi. 21-34. This passage clearly refers to what we familiarly call the Lord's Supper, and shows that it was a ceremony for commemoration, and was not to satisfy natural hunger.

That the Lord's Supper was not to be regarded as a continuation of the Passover seems further evident from Luke xx. 17, which shows that the passover cup preceded the bread of the new institution, while the cup of the new covenant followed. And that both the loaf and the cup of the new ordinance were given after the passover was ended is implied in verse 20: "Likewise the cup after supper." Evidently the Lord's Supper is neither the passover nor its antitype, the new being instituted after the old had expired by natural limitation, and the two being appointed to commemorate entirely different things.

So far as we know, the apostles never mentioned the time of the passover as the time to observe the Lord's Supper. On the contrary, Paul discouraged the observance by Christians of all legal times. He said: "Ye observe days and months and times and years. (He seems to refer to the elements of the Jewish law.) I am afraid of you, lest I have bestowed on you labor in vain." Gal. iv. 10, 11. I think if the apostle were here he would not approve of the annual or periodic observance of anything on the ground that the law of Moses fixed the time.

Some observe the Lord's Supper annually rather than oftener, not because it is related to the passover, but, on the ground that it seems appropriate that the anniversary of his death should be commemorated. If any are so inclined, I have no objection to offer, as this takes it away from the realm of the law. But, on the same principle, why not meet to commemorate his resurrection but once a year? "It is Christ that died, yea, rather, that is risen again." I think the apostles and the early church commemorated the resurrection once a week; and in the only place where the time of the observance is mentioned, it seems implied that at least one object of such gatherings was to "break bread."—Acts xx. 7. Paul's argument to the Corinthians, above mentioned, indicates that this breaking of bread was not an ordinary meal.

Some have urged as a reason for the annual observance the fact that the Lord has specially blessed them in such observance. My own opinion is that the Lord is not as much of a ritualist as some of his children are; and that he blesses the devout worshiper in this service whether it be weekly, monthly, quarterly or annually. And if I were with those who observe the ordinance at any time, I would join with them, if they would allow it.

I believe that there is a symbol and a reality in this as in other things. And if the reality is eating the true bread and drinking the spirit of it, why should not the symbol be observed often, as suggestive and commemorative? Any argu-

ment against its frequency, on the ground that it makes it too common, may be urged with equal force against any form of worship, and even against coming together at all. I do not think we are likely to remember Christ too often. He said: "This do in remembrance of me."

PREACHERS OF UNIVERSALISM.

THE doctrine of Universalism is not what this carnal world needs. Sinners indeed like to hear it and they admire the wisdom (?) of the one who preaches it. It is so soothing to their conscience, and so consoling to their troubled minds, and so quieting to their disturbed feelings! It effectually stops the convicting work of the Spirit of God within them, so that they will never need to cry out "What must we do to be saved." The tempter makes easy prey of them, for they vainly believe that God must somehow and sometime save them all. Eph. ii. 12, that declares that those who are of the world have no hope, must be interpreted to mean that they do have hope, and that they are now in Christ Jesus. This is the kind of good news that the carnal flesh likes to hear. Peace and safety, when sudden destruction is about to come! O how nice! say the world! Well done, faithful servant, says the devil. Satan would call it the Gospel of the Flesh, only that this title would prevent him teaching it to God's elect. He prefers to call it the "Larger Hope," the "World's Hope," etc.

Who are the preachers of this doctrine! Well, they are surely workers together with satan and are joint heirs with him. God's watchmen warn the people lest they perish and their blood be required at the watchman's hands. The Bible gives us no record of God ever sending a man to preach Universalism. The key note of Scripture is "Repent or perish." "Woe unto those who cover over lightly."

Satan himself is the great preacher of Universalism. "Ye shall not surely die" is his message to the world. And to confirm his message and deceive the elect he inspires men to see and teach that Christ so atoned for all men that God's sentence, "Ye shall surely die" is effectually revoked and satan's declaration is confirmed.

We wish all our readers to know that we have no spmpathy nor part. nor fellowship with the preaching of Universalism to this carnal and perishing world. Righteousness first, Love next. O that men, our fellow-men, some of them our relatives, would repent before that Great Day comes upon them unawares!—*The Way of Truth.*

REPLY TO "PREACHERS OF UNIVERSALISM."

IN the January number of "The Way of Truth," I found an article entitled, "Preachers of Universalism," which I think merits a reply. The article does not pretend to be a Scriptural argument against Universalism, and this is one of its merits. It seems to be an earnest expression of a candid opinion based upon prejudice rather than knowledge of the subject; and another of its merits is that it really is just what it seems to be. It appears from the article that its writer includes all believers in "the Larger

Hope," and "The World's Hope," among Universalists. While not a believer in sectarian names, I think it better to be known as a Universalist than a Partialist.

I would like to ask this brother editor a few questions. (1) How does he know that "Universalism is not what this carnal world needs?" The world has had much more of other teaching, under which we will all agree that it is no better than it ought to be. If I am rightly informed, very few of the criminals in our prisons are Universalists. It is my opinion (and we all will have our opinion) that the increase of Universalism—which teaches the Fatherhood of God, the brotherhood of man, and that no man can sin with impunity—will lessen crime.

(2) How does he know that sinners like to hear it and admire the wisdom (?) of its preachers? If this were so, we would see every Universalist Church crowded; but they are mostly good people who attend such preaching, and not so very many of them.

(3) How does he know that "it effectually stops the convicting work of the Spirit of God?" Such statements have often been as ignorantly made by the so-called "Orthodox" against the work of the "Adventists," which the brother has no doubt keenly felt. Have we not all been learning that it is impossible to scare people into being good, and that it is "the goodness of God that leadeth to repentance?"—Rom. ii. 4. Intelligent Universalists, like other intelligent Christians, know that when God works none can hinder, (Isa. lv. 11), and that the only way to be saved is to be saved from sin by being regenerated by the Spirit and truth of God.

(4) Where did he learn that Eph. ii. 12 "declares that those who are of the world have no hope?" If he can lay aside his traditional teaching for a little while he may see that Paul was contrasting the two conditions of the same people before and after Christ died for them. "At that time they were without hope." He shows that the enmity was destroyed by the Cross. Rom. v. 10, also, shows that reconciliation was secured by the death of Christ. If the brother cannot understand it, let him at least be careful not to make void the gospel of Christ by his traditions.

(5) If Paul was not sent to preach Universalism (that is, the full gospel), why did he say that as the judgment by one, sin came upon all to condemnation, so also the free gift came upon all unto justification?—Rom. v. 18, 19. Why did he say that "As in Adam all die, even so in Christ shall all be made alive. Every man in his own order?"—1. Cor. xv. 22, 23. Why did he say that "all things" shall be gathered together in Christ?—Eph. i. 10. Why did he say that every knee should bow to Christ and every tongue confess him Lord, when no man can do this except by the Holy Spirit?—Phil. ii. 9-11; 1. Cor. xii. 3. Why did he say that the living God "is the Saviour of *all* men," (especially of believers), and that he "will have *all* men to be saved, and to come to the knowledge of the truth?"—1. Tim. ii. 4-6; iv. 10. We are simply saying the same things, and you call us Universalists.

It has been a hobby with many,

not having any better argument, to speak of the Devil as the first Universalist preacher. He said: "Ye shall not surely die," when the Lord said they would die; and Jesus said he was a liar. If he had spoken the truth, and man had not died, there would have been no need of salvation at all. Then the Devil's lie was not Universal salvation. I say the *need* of salvation is dependent on the fact that "The wages of sin is death;" and the *fact* of salvation is that when sin has done its worst, "The gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. The lie consisted in contradicting the Lord. The Lord has said two things: (1) that all should die in Adam; (2) that all shall be made alive in Christ. The devil denied the first, and some men deny the second. Which is the bigger lie? We fully believe the word of the Lord on both sides; and there is no Scriptural evidence that anyone can die again after being made alive in Christ. How many enemies will the Lord have when death, the *last* enemy, is destroyed? How can death be destroyed except by making the dead alive? How many can remain in death when death is abolished—swallowed up in victory? Then no more will die, and there will be no more death, pain, tears, nor any other element of the curse, for all the former things shall have passed away. If we do not meet before that glad day, we will then; and we shall all rejoice together in the glorious victory of Christ.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Report of the Spies.—Num. xiii. 26-xiv. 4.

[Lesson for Aug. 24.]

GOLDEN TEXT.—Blessed is the man that maketh the Lord his trust.—Ps. xl. 4.

INTRODUCTION.—The children of Israel had now been about fifteen months in God's training school. They left Egypt on the fifteenth day of the first month.—Num. xxxiii. 3. On the twentieth day of the second month in the second year, they left the wilderness of Sinai, and journeyed toward the wilderness of Paran.—Num. x. 11, 12. They soon came to Kadesh-Barnea, in Paran. This was the threshold of Canaan on the south. It is said to be a beautiful place, well-watered, and large enough for the camping ground of Israel. This place became the pivotal point of Israel's wandering during their remaining thirty-eight years in the wilderness. But for the lack of faith in God, it appears that they might at once have gone in and possessed the promised land; but evidently they needed the discipline of a long and round-about journey.

I. SPYING OUT THE LAND.—Vs. 1-25. Having reached Kadesh-Barnea, the people urged that men be sent ahead to search out the land (Deut. i. 22), and it pleased Moses, and by divine command he selected twelve men for this work. One was chosen from each tribe except the Levites, and the tribe of Joseph furnished two, one each for Ephraim and Manasseh.

These twelve spies were sent from Kadesh-Barnea.—Num. xxxii. 8. In verses 17-20 we learn that Moses told them where to go and what to do. They were to get up into a mountain and see the land, and learn whether it was as productive as had been reported. They were to learn all they could about the people, their numbers, ability and disposition, and whether they lived in tents or in strongholds. They were to be of good courage, and bring a sample

of the fruit of the land. It was the time of the first-ripe grapes.

Humanly speaking, this undertaking was dangerous, but it is safe to obey the Lord in the face of all obstacles; and the plan was carried out successfully. They searched the land from the wilderness of Zin as far north as Rehob, and returned by way of Hebron—the chief city of the giants. At Eshcol, a rich valley just north of Hebron, they cut off one cluster of grapes, and carried it between two on a staff—perhaps partly on account of its great weight, and partly to prevent the grapes from being crushed. It is said that grapes grow there as large as plums, and in heavy bunches. Eshcol means a bunch of grapes. The spies also brought pomegranates and figs. They were absent forty days.

II. REPORT OF THE SPIES.—Vs. 26–33. They returned to Kadesh-Barnea, and reported to Moses and Aaron and all the people. They showed them the fruit they had brought, and gave a good report of the land, using a poetic expression which means very rich and fruitful: "It floweth with milk and honey." But what they said of the people was discouraging. They were strong; their cities were great and walled; the children of Anak were giants. The Amalekites, descendants of Esau, were wild, roving bands, and infested the whole south country. The Hittites were a fighting people. The Jebusites occupied the land about Jerusalem. The Amorites were mountaineers, and the Canaanites were lowlanders, who, respectively, occupied the heights and the lowlands the whole length of the country. From a natural point of view it is not surprising that they were afraid—having been so long in bondage, and untrained in the arts of war. But they should have remembered that God had promised them the land, and that with him all obstacles were as nothing. When we know his will, it is safe to trust his promise and go forward.

In our lesson text only Caleb is mentioned as hopeful and full of courage. He stilled the people, who evidently had cried out in fear and despair, and said: "Let us go up at once, and possess it; for we are well able to overcome it." He did not try to ignore the difficulties; but he had confidence in the ability of the people (with God on their side) to conquer every foe.

In chapter xiv. 6–10, 30–38, we learn that Joshua agreed with Caleb, and was approved, though the people were inclined to stone them. But even after speaking well of the land, the other ten spies, through fear of the people, were led to make an "evil report of the land," calling it "a land that eateth up the inhabitants thereof." They may have meant by disease or war. Fear made them exaggerate all the difficulties. Now "*all* the people" were of great stature, and they felt like grasshoppers in the sight of the giants. In that respect men are liable to be taken at their own estimate.

III. A COWARDLY PEOPLE.—Vs. 1–4. The exaggerated report made the people afraid. They spent the whole night in tears. Then they murmured against Moses and Aaron. As they had led them by divine direction, this was equal to murmuring against God. They expressed the wish that God had let them die in Egypt or in the wilderness. God answered that prayer by keeping them in the wilderness until they died. They were alarmed, not merely on their own account, but also for their wives and children, and proposed to make a new leader and return to Egypt. All this was very natural, however unreasonable and cowardly. Such a state of mind was (and, we may say, now is) caused by exaggeration of the difficulties and forgetfulness of God.

It is worth while to read to the end of the fourteenth chapter. Moses and

Aaron fell on their faces in grief and despair. Caleb and Joshua spoke words of encouragement to the people. But all seemed vain; the people were set on stoning them, but a manifestation of the Lord's glory prevented. Again, as on the occasion of the golden calf, the Lord proposed to destroy the rebellious nation, and make of Moses a greater nation. But Moses pleaded for a manifestation of the great mercy of the Lord, and that the Egyptians and the Canaanites might not have an opportunity to deride the failure of His plans. Moses' intercession saved the nation, only the adults (except Caleb and Joshua) were never allowed to enter Canaan; and the unfaithful spies were smitten by a plague, and died suddenly. After this the people were determined to go up and possess the land at once, even against Moses' protest, and without the ark of the Lord; but in their attempt to conquer in their own strength, they were terribly discomfited by the inhabitants.

It appears very clear that the journey from Egypt to Canaan is a picture of the experience of the Church in the gospel age, or of the journey of the Christian from the natural state to the heavenly state, and that "All these things happened to them for ensamples," or types.—1. Cor. x. 11. The prophecy of Hosea, "I have called my son out of Egypt," was literally true of Israel and Jesus; but it also finds a spiritual fulfillment in every Christian and in the Church as a whole. In this spiritual fulfillment we are specially interested. Hosea xi. 2 shows that Israel was God's son, and he was brought out of Egypt, was baptized unto Moses in the cloud and the sea, rebelled and wandered and suffered in the wilderness, but finally conquered their enemies and possessed the promised land. And, let it be noted, it was the same son—Israel—all the way, however many fell in the wilderness. So it is the same Church that came out of Judaism, was baptized unto Christ at Pentecost, wanders in this world, and finally comes off conqueror and possesses the heavenly Canaan. Jesus said: "On this rock I will build my church, and the gates of hell (the powers of destruction) shall not prevail against it." And God deals on the same principle with the individual Christian. When he brings anyone out of the world (typified by Egypt), he will bring him through to the heavenly Canaan, though he may be a prodigal and a wanderer on the way. But every element of the sinful nature—the enmity, represented by the enemies in and of Israel—must fall in the wilderness. What seems a short journey becomes a long one by lack of faith, and by crooked paths. In this journey the report of the heavenly land is good, but the many obstacles in the way, and the necessity of overcoming, make cowards of people, and they are tempted to return to the world. But he who has begun the good work in us will carry it on to completeness, though he may put us through a severe experience. We need to learn that we cannot conquer ourselves, nor our outward foes, in our own strength, but in the name and strength of the Lord. The Christian has good reason to be courageous, because he has good weapons, an ever-present and almighty Helper, a limited and conquered enemy, and the assurance of victory.

The Brazen Serpent.—Num. xxi. 1-9.

(Lesson for Aug. 31.)

GOLDEN TEXT.—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—John iii. 14, 15.

INTRODUCTION.—The Israelites, having refused to go forward and possess the land, were condemned to remain the full forty years in the wildernes. God's purpose was to humble and prove them. Deut. viii. 2. The delay, their hard experience, and their many lessons, no doubt had the designed effect. Few incidents are recorded of these thirty-

(*Continued on page 249.*)

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EDITOR'S APPOINTMENTS.

Aug. 14, Chicago, Ill., At 6201 Wentworth Ave., at 7:30 p. m.

Aug. 15, Chicago, Ill., At Masonic Temple, Room 510. Doors open at 7:30 p. m.

Aug. 17, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Aug. 24, Open for special arrangements.

Aug. 31, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Sept. 6, & 7, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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☞ WE ARE AGENTS for all papers and magazines, and would be pleased to receive orders for what you want.—ED.

(*Continued from page 247.*)

eight years. At the time of our present lesson, their deliverance was near. They had wandered all over the surrounding country. They had often murmured and been chastised. Even Moses, because of their continual grumbling, finally lost his patience, and presumptuously sinned at the waters of Meribah, and lost the privilege of leading them into Canaan.—Num. xx. 7-13. The Edomites, descendants of Esau, refused, even when kindly requested, to allow their "brother, Israel," to pass through their land; and they were not allowed to war with Edom, but had to make a circuit of several hundred miles to "compass the land of Edom." It was on this long and tedious march that the serpents were sent among them.

I. CONQUERING THE CANAANITES.—Vs. 1-3. Before starting to compass Edom, the Canaanites, who dwelt in the south, led by king Arad, made an attack upon Israel and took some prisoners; but Israel consecrated themselves to the Lord, and in answer to their prayer and vow, were given a complete and easy victory.

II. ISRAEL'S SIN.—Vs. 4, 5. As they journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom, they became greatly discouraged. And they murmured against God and Moses, and raised the old cry: "Why did you bring us out of Egypt, to die in the wilderness?" The water was scarce, and they were tired of light food—the manna. Their easy victory over the Canaanites may have helped to cause this discouragement. How natural the thought: Why should we go round the land of these unobliging Edomites, though they *are* our distant relations, when we might so easily conquer them? Their hardships seemed so unnecessary. They were like an army, who being ignorant of the plan of the campaign, complain of the stupidity of their leaders. Their sin was in not believing God, and forgetting what he had so bountifully done for them. This kind of sin is quite common yet.

III. THE PUNISHMENT.—Vs. 6, 7. Sin naturally causes its own punishment. That country was infested with poisonous serpents, marked with fiery spots and stripes. Arabs speak of "flying serpents," several feet in length, whose bite is deadly. Among these the Lord brought the people because of their sin. The result of such unbelief and complaining against God may well be represented by the bite of poisonous serpents. It is like the venom of Satan himself. Here, as in all other places under law, the penalty of sin was death. The idea of punishment after death is not suggested in the Mosaic writings. The serpents bit the people, and they died. Those who were left, or were dying, were led to own their sin, and by their request, Moses prayed for them.

IV. THE REMEDY.—Vs. 8, 9. It was a fiery serpent, made by God's command, of brass (copper or bronze), and raised upon a pole so that it might be readily seen; and when anyone who was bitten saw the serpent, he was healed.

This is an allegory of God's plan. Sin, death and the remedy show the divine order. "The wages of sin is death,"—nothing more. Death without mercy was the worst punishment the law of Moses knew.—Heb. x. 28, 29. When a "sorer punishment" is mentioned, it is in the case of a redeemed man, where punishment is disciplinary.

The "Golden Text" shows that Jesus "lifted up" is the antitype of the brazen serpent raised in sight of Israel. ("Like cures like," and "Diamond cut diamond," have a basis in the fact that the serpent was used as the remedy for the serpent's bite. Jesus had to take the sinful nature in order to condemn sin in the flesh, and so save man.) They looked with the natural eye and were healed. To believe in Jesus is to look with the eye of the mind. All who look

are healed. None can be healed without looking. No one can look to Jesus until He is brought within the range of his mental vision. There is no evidence that anyone ever refused to look upon the brazen serpent. It does not seem possible that anyone *feeling his need*, and *knowing the truth*, would refuse to look to Jesus. He said: "I will draw all men unto me." Our lesson does not say, "*If* he looketh," as if there were a doubt, but, "*When* he looketh." All shall be saved *when* they look to Jesus. He "will have all men to be saved, and to come to the knowledge of the truth."

If there is a limit in the application of John iii. 14, 15, it must be in the fact that only those who look to Jesus in the present life shall have any share in the high calling of the royal priesthood. They have the new, the eternal life given here, and therefore never perish. But, nevertheless, the whole creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.—Rom. viii. 21.

It has been suggested that Christ's work as the antitype of the brazen serpent may have reference only to the development of the Church of this age, while in other phases of his mission, he is "the Saviour of the world." To all who feel the need of a Saviour from sin and death, we have a right to say:

"There is life in a look at the crucified One,
There is life at this moment for thee."

☞ THE revised edition of MOSES AND CHRIST has 286 pages. It deals mainly with the Gospel in Genesis, and is brimfull of God's love for mankind. The price is 30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

TEMPERANCE ARITHMETIC.

1. There are 215,000 saloons in the United States, and 164,000 public schools. How many more saloons than public schools?

2. The people of the United States pay $80,000,000 yearly for the support of the public schools, and $1,484,000,000 for the support of saloons. How much more do the saloons cost than the schools?

3. The value of the food products of our country for a single year is about $600,000,000, the cost of all the clothing about $400,000,000, the cost of alcoholic drinks about $1,484,000,000. How much more does the liquor cost than the food and clothing?

4. The 3,000 saloons of Colorado take in daily an average of $10 each. How many dollars are paid daily in that State for liquor?

5. There are about 600,000 drunkards in the United States. How many cities of 40,000 inhabitants each would they form?

6. In the city of Oakland, "the Athens of California," there are 300 saloons. If every saloonist sells 40 drams a day, how many drams are drunk daily?

7. (a) If a family spends fifteen cents a day for beer, how much is expended in four weeks? (b) How many loaves of bread at ten cents a loaf could be bought for the same money?

8. A smoker spends fifty cents a day for cigars. How many dollars will he spend in a year? How many books at $2 each could he buy with his money?

9. (a) At forty cents a gallon, what is a family beer bill for ninety days, taking two quarts a day? (b) How many pairs of shoes at $2 a pair will this money purchase?—*Selected.*

☞ "The Easter Gospel," revised (almost new), we have in tract form—16 pages. Price 15 cents a dozen, or $1.00 a hundred. Who will help to put them in circulation?

GIFT AND REWARD.

SOMEONE asks: "What is the difference between the *gift* and the *reward?*"

A gift is conferred voluntarily and without compensation or return; a present, a donation, a boon; and a reward is what is given in return for good or evil done or received—a recompense. In fewer words I would say that a gift is the conferring of what is not earned; and a reward is the payment of what *is* earned. A gift has its basis in the kindness and free-will of the giver; while a reward has its basis in the merit of the receiver. No one has a right to expect a gift unless it has been promised; but reward is wages for service rendered. In law, one may sue for wages and collect it; but, strictly speaking, a gift is not legal—being purely of grace, or favor.

In the Bible plan the distinction is clearly made. Salvation, or eternal life, is a gift; but "every man shall be rewarded according to his works." The sinner has no natural claim on salvation; he will not be saved on the ground that he deserves salvation; he does not merit eternal life; it is purely of the love and mercy of God; but the faithful servant is entitled to his reward. It is never said that salvation is of works. If a man could be found who had always done right, and perfect in his nature, he would not need saving. Salvation is to bring sinners from sin and death to perfection and immortality. "By grace (loving favor) are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 8-10.

In Romans vi. 23, the contrast between wages and gift is clear: "The *wages* of sin is death; but the *gift* of God is eternal life through Jesus Christ our Lord." In the law of Moses, long-continued life was *offered* as the reward of obedience, but all sinned and came short of the glory of God; and justification is by the grace of God without the deeds of the law.—Rom. iii. 19-28. The gospel of Christ is not a system of probation for eternal life, as many think, but is an expression of God's love and mercy and saving power in Christ; it takes man's failure under law into account, and *gives* him eternal life. The law said: "Do and live," and all failed; and the gospel says: "Live and do," and secures success—"every man in his own order." The law appeals to fear, makes slaves, and fails; but the gospel makes men free, appeals to love and gratitude, and succeeds. But among the saved, as in natural life, (which is also a gift), there is room for gradation, and for each one to be rewarded according to his works. The overcomers shall sit with Christ in his throne, and the great multitude shall serve before the throne. The word is harmonious.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of MOSES AND CHRIST in paper cover, for $1.00.

OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, cloth, 50c. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

☞Send for free sample copy of HOPE.

THE RETURN FROM CALVARY.

(Suggested by the Beautiful Picture.)

BEHOLD this woman! stricken, smitten sore,
Dumb anguish written on her face and mien;
Nor tears nor cries our sympathies implore,
But deep soul-agony is plainly seen.

Can this be she whose grand magnificat
With joy exultant and prophetic power rings?
The highly-favored one of low estate
Who bore the Son of God, the King of kings?

Alas! bowed down with woe, a bruised reed,
She follows slow the hand that leads her on;
'Tis Mary, Mother of our Lord, indeed,
In filial tenderness led home by John.

For three-and-thirty years that prophecy
Old Simeon uttered, has to her been sealed,
But now the deep, relentless enmity
Of woman's foe, the serpent, is revealed.

Across the City, 'neath a sky of gloom,
Three hideous crosses stand on Calvary,—
There hangs her Son in malefactor's doom,
Though sinless, very Son of God is he.

But yesterday, as through the city gate
He entered as the lowly, peaceful King,
Praise and rejoicing on his steps did wait,
With loud hosannas did the Temple ring;

Today forsaken, save by women true
And the beloved John, He stood alone,
And for the *world*—not for a chosen few—
To win us *life* he freely gave his *own*.

But what it cost no human heart can know
When he for us with Satan did contend;
Facing that conflict, guaging all its woe,
He prayed, "if possible," some other end.

Yet, perfectly submissive as of yore,
He cried, "Not mine, my Father, but thy will;"
"And for the glory set his mind before,"
He strength received, to suffer—and be still.

In utter calmness then, he faced the foe,—
Scourge, insults, crucifixion, could not shock,
Wave after wave rolled on the sea of woe,
But futile was its fury on that Rock.

Before the Jewish Council he did stand,
Fierce wolves, who sought to slay the suffering lamb,
"Art thou the Son of God?" was their demand:
Simply Christ answered, "Thou hast said, *I am*."

"No need of further witness," then cried they,
"For ye, yourselves, have heard his blasphemy:"
Forthwith, to Pilate they did him convey,
Demanding of him the death penalty.

His vacillating judge beheld with awe
His dauntless courage, his unruffled mien;
Isaiah long this tragedy foresaw,
And faithfully portrayed the future scene.

Thrice to deliver him the judge assayed,
But fiercely was his pleading thrust aside;
By threats of vengeance his weak will was swayed,
They gained their end, "Let him be crucified."

Then Mary saw her Son, "the Son of God,"
While living, nailed upon the cross of shame;
She heard the Jews that infamy applaud,
The dying thieves his character defame.

Those hands, that ever were outstretched to bless,
Are now outstretched as if in mockery;
Those feet, that faltered not through weariness
When suffering called him, nailed unto the tree.

Beneath a darkened sky, withdrawn the sun,
While powers of Hell their deadly conflict wage,
She saw him die—but deemed not he had won;
That futile was the foeman's fiercest rage.

For hours, all but mute, that conflict fierce
Endured he, till from his humanity
That bitter cry his mother's soul did pierce—
"Why, Oh my God, hast thou forsaken me?"

But hark! once more a loud, exultant cry—
"'Tis finished!" and the Temple's vail did rend;
With strong, calm words he bowed his head to die,
"Father, to thee my spirit I commend."

Lifeless he hung, wounded in every limb,
But Love undying spread his arms abroad;
That all might have God's righteousness in him
He died—to bring this sinful world to God.

But who in this bright Gospel day can know
The anguish of those hearts who saw him die?
In black despair, in deepest, direst woe,
* Ichabod! was their hopeless, helpless cry.

They saw him triumph, but they knew it not—
He *died*, the *Christ*—the Monarch of the Jews;
But surely they that prophecy forgot
That he *by death* the Serpent's *head should bruise*.

He died in victory, Shepherd for the sheep,
And by his death he did death's power destroy,
Though Mother and disciples hopeless weep,
Their sorrow shall be turned to lasting joy.

Life he surrendered, nor inscrutable
The purpose of our God, though vast and deep,
For by God's law, strong and immutable,
What he has sown he must, and shall, yet reap.

He made his soul an offering for sin;
Whate'er is sown like harvest shall betide;
He gave his life for *all*, he all shall win,
"His travail shall be fully *satisfied*."

Yea, "by his stripes all sinners may be healed;"
Has that to you a dream, a vision seemed?
"If you today will hear his voice" and yield,
Then you this Truth shall know—*you are redeemed*.

F. J. TWOBY.

——* Ichabod, "the glory is departed."—1. Sam. iv. 21.

EXTRACTS FROM LETTERS.

Bro. Shaw Not Understood.

I WOULD ask for a little space for explanation, as I see by your remarks on "Is the World Getting Worse?" that you misunderstand me. I agree with you that Christianity, the teaching of Jesus, has benefited mankind, even when accepted by only a few. All through the Jewish and present ages, it seems to me that only the few have put forth the truth in its purity.

In a recent Sunday lecture, on "The Chosen of the Earth," Rabbi Levy said: "On the other hand, the progress of mankind has been effected by the self-devotion of the faithful few. Like the trees, as Isaiah says, which shed their leaves, but its stem retains its vigor, so has the holy seed retained its living force and been restored to humanity age after age. They are the chosen remnant of whom Isaiah often speaks, not those who are Israel only after the flesh. They heard and obeyed the inward word. They were God's servants, but man's slaves. They were God's chosen, but man's valets."

In another lecture, "A Jewish View of Jesus:" "His name stands for an inspiration among men. His meekness, his tenderness, his piety, his spirituality, his forgiving disposition, all are to this day a moving power in human society. The Jew cannot accept him as God, the Father, nor as his only begotten Son, but he willingly cherishes him as his highly endowed and distinguished brother. For the sorrow-stricken and downcast he always had a word of comfort. He has thrown his sympathetic arms around distressed humanity, saying: 'Come unto me, all ye that sorrow and are heavy laden, and I will give you rest.' For tears he always had a word of comfort, for misery a word of hope. For the tempted, the down trodden, the rejected and outcast, he has been a stronghold. Where he is remembered in his spirit, men are noble and women are pure. Where he is followed in his spirit, charity abounds and hope is strong."

But, it seems to me, we must distinguish between Christianity—the teaching of Jesus—and what has by some been called Churchianity—the teaching of Jesus modified by human dogma and tradition of men. In the present day we have much of this mixture. Many, seeing the error, reject the whole, failing to see the truth.

Men, it seems to me, instead of accepting salvation as a free gift from God, want to claim some merit for their good works. I cannot see wherein Roman Catholicism, or any other teaching that adds to the requirement of accepting Christ as the only means of salvation, is superior to Paganism as a saving power. It may contain more of the truth, but as a substitute for salvation by grace, it is worth nothing.

I do not think that evil will continue indefinitely, and the world grow worse forever; but the only hope for its destruction must be from the appearing of Jesus to rule and reign, and bring all things into harmony with God.

In the future, as at present, I think the gospel, pure and unmixed, will be the means used to regenerate man. If we see that in the present age God is merely taking out a few to be the body or bride of Jesus, we can accept the fact that the sects today, even if they have increase of numbers, lack in spirituality and power over the masses, without the discouragement shown by earnest workers who do not see God's Plan of the Ages.

At a recent meeting of Presbyterians in Philadelphia, a member of the Evangelical Com., appointed by the General Assembly, said: "During the year, 2,143 churches did not gain a convert. A little more than 2,000 were increased from one to five members. In a total of 7,577 churches there was only a gain of 17,699 members."

If the salvation of the world depended on the sects, what a dismal outlook! How happy those who, seeing God's plan, can say with Peter (2. Peter iii. 1–13): "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness."

I am glad I can hail as brother Christians all who love God and man, no matter how much we may differ on some points, remembering the words of Jesus to his disciples (Mark ix. 38–40): "For he that is not against us is for us." May it not be that the reward (Mark ix. 41) will be in the coming age, to those who in the present time are kind to God's chosen ones? It seems to me that Mark vi. 11 and xi. 22 point that way. Let us who see God's plan, as opportunity offers, preach God's love for all, and our belief that his will that all men shall be saved, and come to the knowledge of the truth, (1. Tim. ii. 4), shall be victorious; and if necessary, let us "both labor and suffer reproach."—1. Tim. iv. 10.

To those who have not been given as yet to see that the invitation of Rev. xxii. 17 is not due at present, I would say: Work according to your light, for though you will often fall short of your expectations, your labor will not be in vain. ALEX. R. SHAW, M. D.

(This letter has been on hand for some time, and has been unintentionally crowded out until now.—EDITOR.)

Convinced, Therefore Believe.

I INCLOSE you one of the sweetest of poems. I think it is exquisitely sweet. It is not according to our former teaching, but is, I think, according to the deep spiritual teaching of God's word. It expresses my faith as I see it in the Bible. I am convinced, therefore believe. I hope and trust you will see at once its beautiful sentiments in the light of present truth. If we are to grow in favor (grace) and the knowledge of the truth, then ought we not to let our light shine? "Light is sown for the righteous." "Thy word is a light unto my feet, etc." The poem is for the readers of the HOPE, the family, all who can see the sweet lesson—the *beyond* instead of the open grave. I wish I could write as I see and feel in regard to these precious truths, yes, and many others.

You have given me a new truth in the HOPE of Feb. 1. It is a jewel, and Oh! how it sparkles, letting light shine on many other Scriptures. It is the idea that the *world* is to be saved, or converted, by sight; that they are going to see, and then believe because of what they see. Also how Christ gave himself a ransom for all—to be testified, too. Testimony is for proof. Then it is to be proved to them, not by faith, but by manifestation. And the world is waiting for "the manifestation of the sons of God." Then they will see in these sons what will convince them that they are true Christians, and when they are so convinced, Christ will be their Desire. They are waiting for this though they do not know it, but because it is not due yet, according to God's program. His due time will surely come.

How beautiful the light of Paul being "born out of due time," (before the time)! How plain that he represented those who are to be converted by sight, and not by faith. God bless you.

Your sister in the Anointed One,
CHICAGO, ILL. MRS. L. D. HEATH.

(Here follows the poem above mentioned.—ED.)

After Death in Arabia.

"He who died at Azan sends
This to comfort all his friends."

"Faithful friends! It lies, I know,
Pale and white and cold as snow;
And ye say, 'Abdallah's dead!'
Weeping at the feet and head;
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile and whisper this—
'I am not the thing you kiss;
Cease your tears, and let it lie;
It was mine, it is not I.'

"Sweet friends! What the women lave,
For its last bed of the grave,
Is but a hut which I am quitting,
Is but a garment no more fitting,
Is a cage, from which, at last,
Like a hawk, my soul hath passed.
Love the *inmate*, not the room—
The wearer, not the garb—the plume
Of the falcon, not the bars
Which kept it from the splendid stars!

"Loving friends! Be wise, and dry
Straightway every weeping eye:
What ye lift upon the bier,
Is not worth a wistful tear,
'Tis an empty sea-shell—one
Out of which the pearl is gone;
The shell is broken—it lies there:
The pearl, the all, the soul, is here.
'Tis an earthen jar, whose lid
Allah sealed, the while it hid
That treasure of his treasury.
The mind that loved him; let it lie!
Let the shard be earth's once more,
Since the gold shines in his store!

"Allah glorious! Allah good!
Now thy world is understood;
Now the long, long wonder ends!
Yet ye weep, my erring friends,
While the man whom ye call dead,
Lives and loves you; lost 'tis true,
By such light as shines for you;
But in the light ye cannot see,
Of a fulfilled felicity—
In enlarging paradise,
Lives a life that never dies.

"Farewell, friends! Yet not farewell;
Where I am, ye, too, shall dwell.
I am gone before your face,
A moment's time, a little space,
When ye come where I have stepped,
Ye will wonder why ye wept;
Ye will know, by wise love taught,
That here is all, and there is naught.
Weep awhile, if ye are fain—
Sunshine still must follow rain;
Only not at death—for death
Now I know, is the first breath
Which our souls draw when we enter
Life, which is of all life's center.

"Be ye certain all seems love,
Viewed from Allah's throne above;
Be ye stout of heart, and come
Bravely onward to your home;
La Allah illa Allah! yea!
Thou Love divine! Thou Love alway!"

"He that died at Azan gave
This to those who made his grave."

REMARKS.—This poem is published by request. It is selected by Sister H. from "Triumphs of Faith," and is published there as an expression of the hope and consolation of its publisher concerning the death of her father. The tie of a close friendship has no doubt given a sort of sacredness to the expression. The poem is a pretty statement of their hope; but the question will naturally come up in many minds, "Is it true?" and again, "If it *is* true, is it *new* truth—a late development of the light sown for the righteous, in the word of the Lord?" It might be questioned whether its author or those who used it knew anything of what Sister H. calls "present truth." It may be true so far as the value of the cast off or dissolved "earthly house" is concerned; but what it says of the other life seems as though it might be a combination of Mahommedanism, Spiritualism, and some other things, rather than Bible teaching. Arabia is a Mohammedan country, and Allah is their name for God. Abd-Allah means a servant of God, from a Mohammedan point of view. Christianity found an early entrance into Arabia. And after the destruction of Jerusalem, a considerable number of the Jews migrated there, and made many proselytes; and the diversity of creeds was favorable to the introduction of the doctrine of Mohammed, whose notion of the character of God has traces of Jewish and Christian influence. I cannot find that the Mohammedan idea of God's love and the destiny of mankind, after resurrection and judgment, differs materially from what is known as "Orthodoxy."

The hope brought to view in the poem seems to be based on the natural immortality of the human soul, rather than on "the gift of God through Jesus Christ our Lord."—Rom. vi. 23. In some respects it resembles Spiritualism, which does not teach the Headship, Lordship and Saviourhood of Jesus Christ; affirms the natural immortality and inherent

goodness of man, without Christ as a Life-Giver; assumes that the angels are disembodied human beings, who at the death of the natural body, went up higher, and have power to communicate with men in the flesh; and has no use for the Bible Plan of the ages, and the rising from hades "at the last trump," at the end of the age and the coming of the Lord.

If I mistake not, Sister H. holds with me in these things: (1) that Christ is our Lord, our Head, our Life-Giver—the God-sent Channel of our righteousness and immortality and the Mediator between God and men; (2) that the heavenly angels existed before man was created, that man was made for a little while lower than the angels, but will take the preeminent position in "the world to come," (Ps. viii. 4-6: Heb. ii. 5-9): (3) that the world of men sleep until the establishment of the kingdom of God by which they will be judged to victory, and that even the saints (who are to judge the world) have slept until "the last trump," at the coming of the Lord. And though believing, on the strength of prophetic evidence, that we are now in the time when those who die in the Lord pass at once to be with Christ in the middle apartment of the heavenly tabernacle, still I see no Scriptural ground for the picture drawn by Abd-Allah. As the word is our light, need we look for it elsewhere?—EDITOR.

EQUALITY AND HUMILITY.

I AM asked for an explanation of Matt. xxiii. 9: "Call no man your father upon the earth: for one is your Father, who is in heaven."

1. In the use of my reason and best judgment, it seems evident that Jesus had no reference whatever to the natural relation of father and child. He was not teaching children to disregard their earthly parents.

2. Reading the whole passage suggests that Jesus was teaching his disciples the lesson of Christian equality and humility. He reproved the pride and ambition of the Scribes and Pharisees, who loved the chief places at feasts and in the synagogues, and to be called by high-sounding titles. And it was not to be so among his disciples. There are no Dignitaries, nor Masters, nor Fathers, in the Church of Christ—though some have erroneously used such and similar titles. All Christians are on one level. "All ye are brethren." The true sense of equality should prevent any one from giving high-sounding titles to others; and the true spirit of humility should prevent anyone from desiring them. That many have desired to exercise lordship over their brethren does not need to be proved; but the apostle Peter evidently understood the teaching of Jesus, when he wrote to the overseers to feed the flock, but not to be lords over them.—1. Pet. v. 1-4. "The kings of the Gentiles exercise lordship over them, * * but ye shall not be so."—Luke xxii. 25, 26; Matt. xx. 25-28. Whatever others may do or say, to us there is but one spiritual Father, and only one spiritual Master.—Compare Matt. xxiii. 8-10; 1. Cor. viii. 5, 6. Many need to learn this lesson of Christian equality, and that spirit of humility that would make them willing to serve. "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Vs. 11, 12.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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HISTORY OF ISRAEL.—No. 1.

Sacred Numbers.

THE History of Israel is an important part of the subject of Bible Prophecy. Prophecy is history foretold. Such writings presuppose the existence of an Omnicient Mind—One who sees in advance, and has, through prophets, given a foreview of coming events. It has been well said that "Fulfilled prophecy is the bulwark of Christianity."

The Bible assumes that there is a God, who is perfect in every attribute of Mind. No inspired writer tries to prove this. It seems self-evident. Only "The fool hath said in his heart, There is no God." In the Bible, God has foretold much of the history of the world—on one line, at least: that is the Hebrew line—the Christ line. He is the Golden Thread of the Bible. He is its Life and Light, as he is the Life and Light of Israel and the World. He is brought to view in type, allegory, prophecy and fulfillment. His line is "The path of the just" which "is as the shining light, that shineth more and more unto the perfect day," when all shall know him from the least unto the greatest. The apostle Peter spoke of prophecy as that "whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." This is because "Holy men (the prophets) spake as they were moved by the Holy Spirit."

Because facts and figures are closely related in Bible prophecies, it seems best, in this article, to consider certain prominent Bible numbers—three, seven and twelve. God's word is, in one sense, a mathematical Science. The Bible is not—what some of its avowed friends regard it—a conglomeration of facts, commands, promises and threatenings that are not susceptible of any arrangement. One of the best evidences that it is of God is that it is scientific. The Author of nature is the Author of the Bible plan of revelation and salvation.

It may do some good to see that a *Circle* is the natural basis of the Bible numbers mentioned—three, seven and twelve. It is one type of perfection, and represents God. It

is the figure on which the Universe is built, and on which the heavenly bodies revolve. The Bible teaching is developed on the same principle. For this reason some think the Bible is merely a human book, claiming that designing men—priests of a superstitious age—used the facts of Astronomy as the basis of a fiction. This idea would have more force if the modern theory of Astronomy had been more ancient, or if the fullness of the plan of salvation shown by the use of these numbers had been seen by these "designing men." The priests of the past have had a very narrow view of God's plan. Not even the prophets themselves understood the things of which they wrote (1. Pet. i. 10-12) and therefore they did not invent them.

I. NUMBER SEVEN. It is well known that a Circle has seven points equally distant from each other—the centre and six points in the circumference. Anyone can prove this by the use of the compasses. Seven is thus seen to be fundamental in the Universe of Circles. This number is used upwards of five hundred times in the Bible, and is the type of completeness in things both good and bad. Hence we have "the seven Spirits of God," and "the seven devils."—Rev. iv. 5; Luke viii. 2.

The week (seven days) which followed the creation of the heavens and the earth, evidently is the basis of the week of weeks, leading to Pentecost; the week of years, reaching to and including the sabbatic year; and the week of thousands, including the antitypical sabbath—the Millenium. The whole sabbatic system, including the jubilee cycles, which reach to the great, antitypical Jubilee—"the restitution of all things"—is based on number seven. So also is the period known as "The Times of the Gentiles," which is intimately related to the history of Israel. Whether in the typical or the antitypical system, six days of work, followed by one of rest, is the divine plan.

Seven is used many other times, which at least suggests some purpose. The clean beasts and fowls entered the ark by sevens. After they were in, it was seven days before the flood began. There were seven days between the times when Noah sent out the dove; and it was on the first day of the seventh century that the waters were dried and the new world began.

Abraham had seven sons born after he was as good as dead (Heb. xi. 12)—Isaac and the six sons of Keturah. Jacob served seven years for Rachel, his loved one, and got Leah, and then served seven years more for Rachel. Pharaoh dreamed of seven fat cattle being eaten by seven lean ones, and of seven good ears being eaten by seven poor ones. Joseph explained this to mean that seven years of plenty were to be followed by seven years of famine. All these pairs are related to each other as the Jewish and Gospel ages and Churches. The two ages are equal. Leah was weak-eyed—a type of the Jewish Church, which failed to discern their Messiah. And the Gospel Church—built on the remmant of Israel—like Rachel, becomes the beloved wife. But the Gospel Church

lives on the bread (truth) stored in the Jewish age.

The wrath on the Egyptians, connected with the deliverance of Israel, culminated in "seven last plagues," and the same is true in connection with the fall of Babylon —the oppressor of the Gospel Church —mentioned in the Book of Revelation. The fullness of light (revealed truth) in both the typical and antitypical tabernacles is represented by seven burning lamps. The Church of the gospel dispensation is represented by the seven churches of Asia, and also by the seven golden candlesticks; and the elders or leaders are called seven stars and seven angels.

The elect remnant of Israel was represented by seven thousand men who had not bowed the knee to Baal.—Rom. xi. 1-5. The limitation of favor to Israel, ending with the first coming of the Messiah, was "seventy weeks," or "sevens." "Seventy times seven" expresses the unlimited forgiveness which Jesus commanded. Can he be less forgiving than he requires us to be? All human wants are expressed in the seven petitions of the Lord's prayer. The perfect Christian character (the wedding garment) consists of the seven graces added to faith. These graces, considered apart, are like the seven colors of the rainbow —God's bow of promise; and when blended, are pure white light—like "fine linen, clean and white: for the fine linen is the righteousness of the saints." There are seven ascriptions of praise in the song of the redeemed. And Paul mentions seven grades of glory—four earthly and three heavenly.—1. Cor. xv. 39-41.

In addition to some things already mentioned, John speaks of "seven lamps of fire," "seven horns," and "seven eyes," of the Lamb, "seven seals," "seven angels," with "seven trumpets," and other seven angels with "seven vials," to be poured upon the beast having "seven heads." These imply the complete failure of the earthly powers, and the success of the kingdom of God.

It appears that Jesus did much of his healing on the sabbath—the seventh day—a foregleam of the healing of the nations in the seventh thousand years—the Millenium. The Pharisees objected to the former; let us not object to the latter, the great antitype. There are good reasons for believing that that great day is now dawning.

II. NUMBER THREE. Having marked the seven equally-distant points in the Circle, connect them by straight lines, and there will be formed six equilateral, equiangular triangles—three on each side of the diameter. And the shortest distance between the six points in the circumference is exactly three times the diameter. Thus we see that the number three is prominent in this Universe of Circles; and so we find it prominent in the Bible.

The Divine Three—Father, Son and Holy Spirit—are fundamental; and according to Paul, man is three —spirit and soul and body.—1. Thess. v. 23.

There are three worlds, or three distinct "heavens and earth," in the history of our planet. We find them in 2. Peter iii. They are: (1) "the world (the kosmos—the order

of things) that was," before the flood; (2) "the world that now is," from the flood to the second coming of Christ at the dawn of the Millennium; and (3) the "new heavens and earth," to follow. The third world will have no end.

The second of the three worlds has three ages or dispensations—Patriarchal, Jewish and Gospel—three progressive steps in the plan of revelation. There are three dispensations of God's kingdom before all his enemies are subdued. They are Jewish, Gospel and Millennial—or typical, preparatory and glorious. The final success of God's cause is shown in the parable of our Lord where the kingdom of God (not of Satan) is likened to leaven, hidden by a woman (the perfected Church) in "three measures of meal (the three worlds of men in the restitution age) till the whole was leavened." Leaven does not *always* mean evil.

There were three divisions of the earth when man was placed upon it: (1) the broad expanse; (2) Eden; and (3) the "garden eastward in Eden." This is suggestive. In the third—the inmost—the Lord appeared to man. In harmony with this, Moses was instucted to make a pattern of heavenly things, and he built the tabernacle, which had three apartments: (1) the court; (2) the holy; and (3) the most holy. These three places, with their furniture, illustrate the three steps in the way to God. Jesus went this way as our Forerunner; so we must follow after. In the third apartment was the meeting-place between God and man; but Christ comes to the middle heaven to meet his people, and escort them into the Father's presence.

The ark had three floors, or stories, which may represent as many grades in the "Ark of safety." It is not enough merely to be saved. Salvation is purely of grace through faith, but reward is of works.

Noah sent out the dove three times—which is probably a type of three dispensations of the Spirit, as the dove is an emblem of the Holy Spirit. The first return of the dove suggests the fruitlessness of the Mosaic dispensation, though in it holy men spake as they were moved by the Holy Spirit. The second return of the dove, bringing the olive leaf, suggests the result of the gospel age—the "firstfruits unto God and the Lamb,"—which is the promise of more to follow. The fact that, at the third sending, the dove returned no more, suggests the success of the Spirit's work in the ages to come, when the Holy Dove shall find a resting-place in every heart, and all (both of Israel and the nations) shall know the Lord, from the least to the greatest.

Noah had three sons—the fathers of the race after the flood. The covenant fathers were also three—Abraham, Isaac and Jacob. That these three represent all mankind appears evident from the fact that Jesus used the statement of Moses that God is the God of Abraham, Isaac and Jacob as the basis of his own statement that "He is not the God of the dead, but of the living; for *all live unto him.*"—Luke xx. 37, 38.

God's love for man, as revealed in Christ, has the testimony of three witnesses—the Spirit, the water and the blood.—1. John v. 8. There are three phases of baptism—by water,

Spirit and fire. The harvests of the Jewish and Gospel ages each have three elements—separation, gather- and burning. The Lord no doubt deals with each individual on the same plan—saving only what is worth saving.

There are three degrees, or conditions, in the life of all who come to God—without the law, under the law, and above the law. He that does right from fear of punishment must still be under law; he has not been raised to the third degree. The same principle is seen in the plan of the ages, showing that the Lord deals with the individual and the world on the same plan. "Before the law (which was given by Moses) sin was in the world; but sin is not *imputed* when there is no law." That was the period of the world's childhood. In it man could do wrong and not have a clear sense of guilt. Paul tells us that the law was added because of sin, and by it came the knowledge of sin and its penalty. That was a dispensation of fear. The law came by Moses, but the grace (loving favor) of God came by Jesus Christ. And when the grace of God has done for man what the law could not do—raised him into the gospel liberty—by the power of "the Lion of the tribe of Judah,"—he has no longer the spirit of bondage and fear, but has the spirit of divine sonship, and is constrained by love.

Paul (in 1. Cor. xv.) tells us that there are three degrees of glory in the resurrection life—all heavenly—represented by the sun, moon and stars. The faithful of this age of peculiar trial, when raised to be with Christ, "shall shine forth as the sun," (Matt. xiii. 43); and those on whom they shine will be later in development, and lower in degree of glory.

Here is a grand three in Christian character: "Now abideth faith, hope, and love—these three; but the greatest of these is love." "Love never faileth."

In many of these threes the *third* is made prominent. It is a part of the gospel that Christ was raised the third day.—1. Cor. xv. 4. Why the third day? Was it not to foreshadow the fact that the third thousand years from His time is the great restoration and resurrection day—the Millennium? Early in its morning, Israel is to be restored and the Church glorified. Some Scriptures that appear mystical are made plain, if read in the light of this principle, and the fact that the Church is called the body of Christ. Here is one: "Behold, I cast out devils, and do cures, today and tomorrow, and the *third day* I shall be perfected."—Luke xiii. 32. The next verse shows that he did not mean that he would be raised on the third ordinary day from the time he said this. He evidently was speaking of the perfecting of his body (the Church) after an age of trial and suffering, in the third thousand year day. His personal rising in the third day was an illustration of the plan for the world, and was therefore gospel.

The restoration of Israel is foretold in the same way. Jonah's three days in "hell," (sheol or hades)—in the great fish—refer not only to the time of Jesus' death, but also to the age of the cast off state of Israel. The experience of Jonah was clearly

a type or picture of the experience of Israel—including their desolation and restoration. No wonder that Jonah said of his terrible experience: "The earth with its bars was about me FOREVER." But his condition was not endless nor hopeless. "Out of the belly of hell" he cried unto the Lord, and was delivered.—Jonah ii. So shall it be with Israel.

In Hosea vi., the casting off and deliverance of Israel are clearly mentioned. "Come, let us return to the Lord: for he hath torn (left desolate) and he will heal (restore) us; he hath smitten, and he will bind us up. *After two days* he will revive us; *in the third day* he will raise us up, and we shall live in his sight." In the light of the thousand year-day plan, this clearly points to the seventh thousand years--the third from the Second Adam being the seventh from the first Adam—"the *last* day" of God's week of thousands.

Let no one think that there will be no more days—no more time for the Lord and his people to work. There are "ages to come," in which God shall show the exceeding riches of his grace.—Eph. ii. 7. But the present indications concerning both Israel and the Church imply an impending change of dispensations.

III. NUMBER TWELVE. With the Circle still before us, and having formed the six triangles by connecting the seven equi-distant points by straight lines, we have twelve such lines; and it will be easy to see within the Circle three sides of a cube, which has twelve corner lines. Draw three more diameters, equally dividing the triangles, and the Circle will be divided into twelve Signs. "Twelve signs make a circle." There are twelve signs in the Zodiac. Hence the face of the clock is divided into twelve hours, and the year into twelve months. The number of degrees in a circle—360—is the number of days in a Bible year—or twelve months of thirty days each.

The varied use of Twelve in the Bible is at least curious; but it also suggests that there must be a system of numbers in the Book of books.

Both the Jewish and Gospel dispensations are based on Twelve. The former began at the death of Jacob, who had twelve sons, who built "the twelve tribes of Israel."—Gen. xlix. 28. The latter began at the death of Christ, and was based on his twelve apostles, (the twelve stars around the head of the woman in Rev. xii. 1): and both dispensations find their climax in the coming day, when the New Jerusalem appears, having twelve foundations, bearing the names of the twelve apostles, and having twelve gates, at which are twelve angels (messengers of mercy) called by the names of the twelve tribes of Israel.—Rev. xxi.

This symbolic city is a perfect cube, which has twelve corner lines. "The length, and the breadth, and the height of it are equal." Its walls are twelve times twelve cubits thick, and the length of each corner line is twelve thousand furlongs. As a literal city it would be a monstrosity—by far too large to stand on Palestine; but as a symbol of perfection, and of God's unlimited power and grace, it is glorious. It is a twelve-gated gospel to the nations. Its walls are salvation.—Isa. xxvi. 1. To enter in—to pass through

its thick walls—is to be far removed, grandly saved, from sin. And to its flowing river and tree of life, the invitation to those outside will ever go forth. "The Spirit and the bride" shall ever say, "Come," to "Whosoever will." The tree of life bears twelve manner of fruit—adapted to all kinds of people—yields its fruit twelve times in a year; and its leaves are for the healing of the nations. Only those outside need healing.—Rev. xxii.

I will not mention all the places where Twelve is used in the Bible. But it is worthy of notice that the typical high priest, when he appeared before God in the holiest, bore on his breast twelve stones.—Ex. xxviii. 15-21. According to the Epistle to the Hebrews, this was a foregleam of Christ entering the Holiest of all—the presence of God—in behalf of all. And it suggests as a reason for the very common use of the number Twelve that it represents the various qualities of all classes of mankind. This is doubtless the reason that Jesus chose twelve apostles. Had they been all of one type, all other men would have had reason for discouragement; but as it is, all classes of men are repersented by a friend in the Cabinet of Christ. These twelve had his promise that they should sit in twelve thrones in his coming kingdom.—Matt. xix. 28. No others could properly fill their places. Their peculiar make-up and experience will enable them as priests to help those having similar tendencies and circumstances.

We may safely say that there is gospel for all mankind in the Bible use of these Sacred Numbers.

(*To be continued.*)

NOTES ON SUNDAY-SCHOOL LESSONS.

The Prophet Like Moses.—Deut. xviii. 9-19. (Lesson for September 7.)

GOLDEN TEXT.—This is of a truth that prophet that should come into the world.—John vi. 14.

INTRODUCTION.—Deuteronomy is the fifth and last book of Moses. Its name means "the second law." In it the laws given by Moses are repeated, in a form better adapted to the new conditions about to arise in Canaan. The book consists mainly of three discourses of Moses, in which he reviews the history of Israel in the wilderness, and gives a summary of the laws. These discourses are followed by Moses' song, his blessing on the twelve tribes, and the account of his death. Of course, the last was written by another hand. Charles Kingsley calls Deuteronomy "the grandest and deepest book in the Old Testament, the sum and substance of all political philosophy;" and Prof. Moulton describes it as "the most spiritual book of the Old Testament."

After their experience with the fiery serpents, and the brazen serpent, the Israelites continued their march, compassing the land of Edom, and passed northward along its eastern borders, until they reached the valley of the Jordan, opposite Jericho. After a new census (Num. xxvi.) to organize the nation for conquest, they easily conquered the tribes occupying the country lying east of the Jordan (Num. xxi. 21-35; Deut. ii., iii.), and their territory was assigned to the tribes of Reuben and Gad and the half tribe of Manasseh; but they were not to have possession till they had helped to conquer Canaan.

At this point it seems well to glance over the history of Moses—this remarkable man, the Law-giver and Leader of Israel—a most important type of Christ. He was born a slave in Egypt. His parents were Amram and Jochebed, of the tribe of Levi. Miriam and Aaron were his older sister and brother. His

(*Continued on page 265.*)

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EDITOR'S APPOINTMENTS.

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(*Continued from page 263.*)
life was divided into three periods of forty years each. While the deliverance from Egypt, the wandering in the wilderness, and the final entrance of Canaan, appear to typify the Christian journey in this world, still, in another view, in relation to the history of Israel, the three periods may be regarded as representing the Jewish, Gospel and Millennial ages. The first period was spent largely in the palace and training-school of Egypt—Moses having been adopted by Pharaoh's daughter, when she found him, a babe, in the ark of bulrushes, at the edge of the river Nile. For a few of his earliest years, he was nurtured by his mother, and faithfully trained in the religion of his nation, before entering the court of Egypt. His mother's teaching must have had great influence in all his after life.

At the end of the first forty years, moved by sympathy for his suffering people, he offered himself as their deliverer, and made a premature effort to destroy their oppressor. Being rejected by his people, he spent the second forty years in the wilderness of Arabia, to which he fled to escape the vengeance of Egyptian law for killing a man in his premature attempt to deliver Israel. This second forty was a time of peculiar trial, but nevertheless, a necessary preparation for his future work. At eighty years af age, in obedience to God's call, he returned to Egypt, and with a mighty hand, and by ten terrible plagues, broke the slave power, and delivered his people.

During the third forty years of his life, Moses brought Israel out of Egypt, through the Red Sea, led them to Sinai, where God gave them the law and had them organized for their journey, and thence, through their wandering in the wilderness, up to the border of the promised land. On account of his sin at the waters of Meribah, Moses was not allowed to enter Canaan, but from Mount Pisgah he was permitted to view the land. There, at one hundred and twenty years of age, with "his eye not dim, nor his natural force abated," he died, and the Lord "buried him in the land of Moab," and no man knew the place.—Deut. xxxiv. 1-7. It seems safe to say that a greater man than Moses never lived, excepting his great Antitype—Christ. Our present lesson is a part of one of Moses' discourses, delivered on the plain of Moab, preparatory to crossing the Jordan.

I. SEPERATION FROM IDOLS.—Vs. 8-14. The Israelites were about to enter the promised land, where they would come in contact with the evil practices of the conquered nations; and this was a clear warning against learning their abominations. Of these Moses names nine. The first—causing their children to pass through the fire—was a part of the worship of the Phenician god, Molech.—Lev. xviii. 21; xx. 2-5. The nation was often guilty of this sin in later times.—2. Kings xvii. 17; 2. Chron. xxxiii. 6; Ezek. xxiii. 37. Gehenna, (hell—the valley south of Jerusalem) gained its fearful reputation from these ceremonies. In these verses is found a severe condemnation of fortune-telling and mediumship in all their phases. They have no sanction in the Bible. We may well include in the "abominations" all the modern superstitions, such as those connected with the moon, the number thirteen, spilling salt, giving knives, roosters crowing, lucky days, starting a piece of work, or on a journey, on Friday, etc. etc. All such things are dishonoring to the Lord, and are a great cause of fear and sorrow to many. Because of these abominations the Lord drove the nations out of the land, and he would not sanction them in his people. He called for a perfect—sincere, pure—worship from them for whom he had done so much.

II. GUIDANCE IN A PURE RELIGION. Vs. 15-19. Here is the grandest proph-

ecy of Moses—the promise of the Messiah. He was to be in several respects like unto Moses. Besides the fact that both Moses and Christ were leaders and deliverers, we see in Moses and his career a representation of several things concerning Christ and his work. 1. Moses leaving his glory foreshadows the love and condescension of Christ in leaving his glory, and taking upon him the form of a servant, and thus identifying himself with his suffering people. 2. Moses coming twice to his people—first in weakness, second in power—is a foregleam of the two advents of Christ to Israel—rejected at the first, and accepted at the second. 3. The equality of the Jewish and Gospel dispensations is illustrated, and the getting of a wife in the second dispensation. 4. In both we see the deliverance of Israel, by means of a time of trouble, at the end of the two equal dispensations.

This Great Deliverer was to bring to the people that revelation of God and of the unseen and the future which humanity needs, and to displace all the false teaching and superstitions of the world. Both Moses and Christ were Mediators between God and the people, who could not endure the full glory of God which was seen on the mount. God hid himself in the Mediator, that he might be made manifest.

The well-being of the nation depended upon hearing "the Prophet." So it was when Jesus came to his own. The masses received him not, and they were cut off.—Acts iii. 22, 23. But those who received him became the nucleus of the gospel church.

Verses 20-22 of our lesson chapter show that the fulfillment or non-fulfillment of a prophecy is the test to be applied to all those who speak in the name of the Lord.

Loving and Obeying God.—Deut. xxx. 11-20.
(Lesson for Sept. 14.)

GOLDEN TEXT.—For this is the love of God, that we keep his commandments.—1. John v. 3.

INTRODUCTION.—The Israelites were near the end of their long discipline in the wilderness. Moses had almost completed his teaching. In chapter v. he had given them the decalogue—the ten commands. In chapter vi. he emphasized the unity of God, and then gave the first great command (not of the decalogue, but) of the law, which is to love the Lord supremely. After the great rehearsal, he closed (Deut. xxvii.) with the command that when the nation reached Canaan, the laws should be inscribed in plaster on stone tablets, and made a clear statement (Deut. xxviii.) of the blessings resulting from obedience to the law, and the curses that would follow disobedience. And finally he closed with the exhortation to faithfulness that is our present lesson.

I. OBEDIENCE IS POSSIBLE. THE LAW IN THE HEART.—Vs. 11-14. It is worthy of notice that in the preceding part of the chapter Moses had prophesied that the Israelites would become so disobedient to God that their enemies would triumph and they be carried into captivity; but also that they would afterward be restored. For this reason it appears that he is referring to that future time when he says what he does in verses 11-14 concerning the law of love being "not hidden," nor "far off," not in heaven, nor beyond the sea, but "in thy mouth, and in thy heart, that thou mayest do it." When this condition is secured, and the law is written in the heart, obedience to all known duty is sure to follow. But we know that such was not the case with the Israelites, else the dark prophecy of Moses would never have been fulfilled. And do we not know from the New Testament that the gospel of Christ is the only means by which such a writing of the law in the heart can be secured? Jesus said: "If ye love me, ye will keep my commandments." Love makes duty easy. This is why Jesus said: "My yoke is easy, and my burden is light."

II. LIFE AND GOOD. DEATH AND

EVIL.—Vs. 15-20. This is not the gospel of Christ. It is a strong and clear statement of the law, with the blessings of obedience, and the curses for disobedience. Long life, all manner of earthly blessings, (wealth, large families, many cattle, success in war), and secure possession of the Promised Land, are held out in Deuteronomy as the reward of keeping God's commands. No future life or blessing is even suggested. And all manner of earthly curses are threatened for the disobedient. And there is no mention of future punishment. Immortality is not mentioned. The greatest promise is long life in the land of Canaan, and the greatest punishment is premature death.

It seems that Moses must have anticipated the failure of the people. He foretold it. And he knew that so far they had always failed to keep the covenant made at Sinai. But as we read his earnest exhortations to love and obey the Lord, we wonder if he did not fail to realize the utter weakness of the law—even the law to love God—to produce the needed result. As they had always failed, so they always would fail, until the Life-giver and Saviour would come. After their experience had become history, and the Christ had come and gone up a Victor, and the Holy Spirit had come, the inspired apostle declared the complete failure of the law, on account of the weakness of human nature—"the flesh."—Rom. viii. 3. The complete failure of Israel under the first covenant, made a second covenant with them necessary, under which the Lord says he will write his law in their hearts, and then they will obey and be blessed. Comp. Heb. viii. 7-13 and Jer. xxxi. 31-34.

"The law was given by Moses, but grace and truth came by Jesus Christ." "Sin is the transgression of the law." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The law said: "Do, and live;" but the grace of God, revealed in the gospel of Christ, says: "Live, and do." With these truths in mind, it is easy to see why the law should utterly fail to give either righteousness or life, and why the gospel cannot fail. The failure under the law was because of man's utter weakness; and the success of the gospel is because of the Lord's absolute love and power.

The greater the blessings, the louder the call for gratitude and love. By the gospel we are brought into possession of that for which we did not labor. Salvation from the curse of the law, and a home in the heavenly Canaan (of which the earthly was but a shadow or type) are the free gift of God through Christ. If we will stop and think, and count our blessings, we cannot help loving such a Father, Saviour and Benefactor; and loving, we will obey. "Bless the Lord, O my soul, and forget not all his benefits." "What shall I render unto the Lord for all his benefits toward me?"

SIX GOOD OFFERS.

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☞Send for free sample copy of HOPE.

BIBLE SEARCHINGS.—No. 5.

We beg every reader to prove the following and insert the verse below.

Can you prove from Scripture

1. That the Lord Jesus Christ had His origin in heaven? John iii.

2. (a) That He was begotten of the Holy Spirit? Luke i.

(b) Conceived by the Virgin Mary (not by the Holy Spirit)? Luke i.

(c) Therefore God was His Father? John iii. John viii.

3. That Jesus means a Saviour? Matt. i.

4. That Christ means anointed? John i. And is Greek for the Hebrew Messiah? Compare Psalm i. and Acts iv.

5. That he was born probably in September? Luke ii. Certainly between April and October.

6. That at His immersion He was 30 years of age? Luke iii.

7. (a) That, then He was anointed of the Holy Spirit? Luke iii. Matt. iii.

(b) And was full of the Holy Spirit? Luke iv.

8. (a) That in like manner, in this dispensation, receivers of the Lord Jesus are begotten of God? John i. (R. V. margin.) 1. Peter i. (R. V.) 1. John v.. (R. V.) James i.

(b) Are immersed into the one body? 1. Cor. xii. (c) With the Anointed as their Head? Eph. i. (d) Were immersed in the Holy Spirit on the day of Pentecost. Acts ii. Matt. iii. (R. V. margin.) (e) Were anointed by the Holy Spirit? Acts ii.

(f) Were filled by the Holy Spirit? Acts ii.

N. B. We never read of a re-baptism, or being baptized again, or being anointed again, but frequently of being filled or full. Acts iv. 11; Eph. v.

9. That Israel had also been baptized? 1. Cor. x.

10. That God's children have received the anointing (unction) twice? 1. John ii.

We receive the baptism and anointing by faith, as we are crucified with Christ by faith. Rom. vi.

H. VEYSEY,
704 Hamilton St., Toledo, Ohio.

THE WOMAN TAKEN IN ADULTERY.

JESUS sat in the treasury,
Answering Scribe and Pharisee
Questions of law and subtilty.

Thither a woman to him they brought,
In the act of Adultery caught,
Worthy of death, as Moses taught.

Knowing that Jesus' teachings were
Love and mercy for all that err,
Asked him what they should do with her.

Stooping, Jesus wrote on the floor,
Something the wise men pondered o'er,
Hid from the world forever more.

"He that hath no sins of his own,
May be the first, and he alone,
At the woman to cast a stone."

This the judgment the judges heard;
Thence they slunk with never a word;
Neither he nor the woman stirred.

After a silence, Jesus said:
"Whither are thine accusers fled?
Hath none against thee witnessed?"

Answered the woman humbly, "No."
"Cease from sin," Said Jesus; "and, lo!
Neither do I condemn thee. Go"!

Nathless the woman did not rise:
Lifted only her shame-red eyes,
Gazing at Jesus in hopeless wise.

"Death and shame await me whither
I turn me hither or turn me thither:
Go, sayest thou, but, Master, whither?"

Did Jesus leave her lying low?
Gladly the puzzled world would know
Whither the Master bade her go.

—*Selected by W. M. Goldie.*

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EXTRACTS FROM LETTERS.

A Blessed Fellowship.

DEAR HOPE FAMILY:—For the first time I write to tell you how wonderfully good the dear Lord has been to husband and myself in sending one of his specially blessed children of the "Hope Family" (Bro. Ora M. Chase) amongst us, to expound his blessed truths to us.

We have met with no one of the "Family" since we left Chicago nearly four years ago.

While there, we heard dear Bro. Paton preach a few times at 6006 Green St.; but we never had the privilege of conversing with him. Of course, we take the blessed little paper, "THE WORLD'S HOPE;" but there were so many little questions we wanted light on. So judge how hungry we were for fellowship, and how heartily we received Bro. Chase. We heard him preach first at Stockton Springs, then at Searsport. Then we had the pleasure of his company at our home (and we appreciated it too), while he preached at Sandy Point. Afterward, we followed him to Stockton Springs again, and from there to Munroe quarterly meeting.

It seemed we could not lose a word he said, for we felt that truly he was sent of God to us; for we never witnessed such power in preaching. It seemed that every word he uttered came direct from God, and we *must* hear him.

He was wonderfully blessed everywhere he preached. Many were brought to Christ, and very many left seriously thinking. I feel sure there was much good seed sown, which will spring up later to the glory of our blessed Christ. Of course, he met with a great deal of opposition amongst those with whom he had been previously acquainted; but I heard him say while preaching, that he would preach the *truth*, even if he died for it. But the Lord keeps him patient and kind through it all.

O, how wonderfully He blesses, when we fully trust Him; and I am so glad He has *all* power,—not about one tenth (as He is supposed by the majority of Christians to have, for they say He is doing all He can to save men), but *all* power in Heaven and in Earth.

Bro. Barrett, who came with him, gave us some excellent, heartfelt music, which we enjoyed much,—also exhortation and prayer.

It is seven years, I think, since we commenced to take THE WORLD'S HOPE, (which is rightly named), and it is always a very welcome guest; and, O, I do thank our blessed Lord for the light and sunshine it always brings. May the Lord bless and spare its author many years to come.

My heart overflows with love to "Our Father" and His blessed Christ, also to all mankind; and I yearn for the salvation of the whole world, that God may be glorified by all the creatures He has made; for He is worthy of all praise and glory and honor.

Yours in the "Larger Hope,"

MRS. S. B. SMITH.

SANDY POINT, ME.

In Our Behalf.

Bro. Veysey:—I am an interested reader of THE WORLD'S HOPE. I have been a subscriber quite a number of years. I always like to see something from your pen. Several years ago you gave us Rotherham's translation of all the passages in the New Testament where it should read that Christ died "in our behalf," and not "in our stead." It impressed me as being so much plainer that I took the references you gave in the HOPE and marked them in my Bible, that I might, in reading them, always have before me the better rendering of the little word "for." I have since purchased Rotherham's translation of the New Testament, and enjoy reading it very much.

IRASBURG, VT. L. H. W.

REMARKS:—The Greek preposition *huper* occurs one hundred and thirty-

one times in the New Testament, and in the common version is translated *for*. Rotherham translates it "in behalf of" one hundred and three times. The list was published in the HOPE, of Oct. 1, 1892, but by request I reproduce it as follows:—

Matt. v. 44: Be praying in behalf of those persecuting you. So Luke vi. 28.
Luke xxii. 19: This is [or sets forth] my body, which, on your behalf, is to be given.
Luke xxii. 20: —in my blood, which, on your behalf, is to be poured out.
John x. 11: The good Shepherd his soul lays down in behalf of the sheep. So v. 15.
John xi. 50: —one man should die in behalf of the people.
John xi. 51: Jesus was going to die in behalf of the nation.
John xi. 52; —not in behalf of the nation only.
xiii. 37: My soul in thy behalf will I lay down.
V. 38: Thy soul in my behalf wilt thou lay down.
xv. 13: his soul in behalf of his friends.
xvii. 19: In their behalf, I am sanctifying myself.
xviii. 14: to die in behalf of the people.
Acts v. 41: in behalf of the Name.
viii. 24: Ye make entreaty in my behalf.
ix. 16: it behoves him in behalf of my name.
xv. 26: their souls in behalf of the name.
xxi. 13: I am ready, in behalf of the name.
26: in behalf of each one of them.
Rom. i. 5: in behalf of his name.
v. 6: Christ, in behalf of ungodly ones, died.
7: scarcely in behalf of a righteous one.
7: in behalf of the good one.
8: we yet being sinners, Christ in our behalf died.
viii. 27: it intercedes in behalf of saints.
32: in behalf of us all delivered him up.
34: interceding in our behalf?
ix. 3: in behalf of my brethren.
x. 1: unto God in their behalf.
xiv. 15: in whose behalf Christ died.
xv. 8: in behalf of God's truth.
9: in behalf of mercy.
30: in the prayers in my behalf.
xvi. 4: in behalf of my soul.
1. Cor. i. 13: Was Paul crucified in your behalf?
xv. 29: immersed in behalf of the dead.
29: why immersed in their behalf?
2. Cor. i. 6: in behalf of your consolation.
6: our hope [is, steadfast in your behalf.
11: in our behalf by supplication.
11: acknowledged in our behalf.
2. Cor. v. 12: for a boast in our behalf.
14: one in behalf of all died.
15: in behalf of all died he.
15: living to him who in their behalf.
vii. 4: my boasting on your behalf.
7: your zeal in my behalf.
12: in our behalf.
14: in your behalf I have boasted.
viii. 16: diligence in your behalf.
23: in behalf of Titus.
24: boasting in your behalf.
ix. 2: eagerness in your behalf.
3: the boast in your behalf.
14: with supplication in your behalf.
xii. 5: In behalf of such a one; but in behalf of [myself
8: In this behalf, (thrice)
10: in straits, in behalf of Christ:
15: be fully spent in behalf of your
19: all things in behalf of your
xiii. 8: in behalf of the truth.
Gal. ii. 20: gave himself up in my behalf.
iii. 13: becoming in our behalf a curse:
Eph. i. 16: giving thanks in your behalf,
iii. 1: prisoner in behalf of you,
13: my tribulations in your behalf.
v. 2: delivered himself up in our behalf,
20: thanks in behalf of all things;
25: himself up in her behalf,
vi. 19: and in behalf of me,
20: in behalf of which
Phil. i. 4: in behalf of you all, v. 7.
29: In behalf of Christ,
" also in his behalf to be suffering:
ii. 13: in behalf of (his) good pleasure.
Col. i. 9: cease not in your behalf
24: rejoicing on your behalf,
" in behalf of his body,
iv. 12: contending in your behalf
13: great toil, in behalf of you,
2. Thess. i. 5: in behalf of which ye
ii. 1: in behalf of the arrival (or presence)
1. Tim. ii. 1: prayers in behalf of all men;
2: in behalf of kings, and
6: a ransom in behalf of all,
Titus ii. 14: gave himself in our behalf,
Phil. 13: that, in thy behalf,
Heb. ii. 9: in behalf of every one
v. 1: in behalf of men
vi. 20: as forerunner in our behalf,
vii. 25: interceding in their behalf.
ix. 7: he offers in behalf of himself
24: manifest in our behalf
Jas. v. 16: praying in one another's behalf,
1. Pet. ii. 21: Christ suffered in your behalf,
iii. 18: in behalf of unrighteous ones;
1. John iii. 16: He in our behalf, his soul laid in the brethren's behalf,
3. John 7: in behalf of the Name.

To these add the following four texts in which the R. V. has *in behalf of*.

2. Cor. v. 20: ambassadors on behalf of Christ, we beseech (men) on behalf of Christ,
21: sin on our behalf;
Col. i. 7: on our (or your) behalf

And these seventeen from the Emphatic Diaglott:

John vi. 51: I will give in behalf of the life of the world.
x. 15: my life in behalf of the sheep.
Acts xii. 5: Prayer was made in his behalf
xxvi. 1: speak in behalf of thyself.
Rom. viii. 31: If the God on behalf of us
ix. 27: Isaiah cries on behalf of Israel,
1. Cor. iv. 6: no one may on behalf of the one
xi. 24: broken on your behalf
xii. 25: on behalf of each other.
xv. 3: Christ died on behalf of our sins
Phil. iv. 10: revived on my behalf
1. Thess. v. 10: Who died on our behalf
Heb. v. 1: sacrifices on behalf of sins:
3: offer on behalf of sins;
vii. 27: on behalf of their own sins,
x. 12: sacrifice on behalf of sins
xiii. 17: watch on your behalf

In the following five we can as easily read *on behalf of*, although in the Emphatic Diaglott the preposition is rendered *on account of*.
John xi. 4: for the glory of God.
Rom. i. 8: for you all.
1. Cor. x. 30: for which I give thanks.
Gal. i. 4: for our sins.
2. Thess. i. 4: for your patience

Finally add these two:
Mark ix. 40: on our part, i. e. on our behalf.
2. Cor. i. 8: concerning our trouble.

In very few cases would it make good sense to read it "instead of." Therefore Substitution is neither taught nor implied by this preposition.—EDITOR.

Helping the Good Work.

ENCLOSED find Money Order for Ten Dollars. As I have not the ability to preach the word myself, I take this method of helping, by sending you this to be used as you see proper. I rejoice in God's goodness to me, and feel that I ought to do something to help along the good work. If I were a good penman, how I would like to write you some of my thoughts; but as I am very nervous, writing is a great burden to me. Please send me one or two of each of your tracts. Trusting that you may be spared to make known more of the good things in his word, I am as ever

Your brother in Christ, G. C.

READING, PA.

The Hope a Great Help.

THAT I still live this letter witnesseth. That I am living to any useful purpose is not so clearly manifest, perhaps; but, at any rate, I am discharging a duty long overdue. I do not know from where this dollar came, nor how long it has been coming, but as it has arrived, I forward it to you, to help carry on the Lord's work.

I thank you for continuing to send me the HOPE. It is a great help in contending with the forces of evil that surround me. Very few here have any interest in the truth, or in religion of any kind. We are in perilous times, but the Lord will deliver. Very truly your brother, S. M. W.

MEDFORD, MASS.

Rights of the Jews.

I HAVE before me a copy of the "Chicago Record-Herald" for May 31st (today's issue), whose correspondent, William E. Curtis, in writing from Jerusalem, under date of May 1st, after describing the conditions of persecution and blackmail to which the Jews are subjected in Palestine, continues as follows: "The local authorities feel at liberty to help themselves to anything he (the Jew) has. He has no protection in the courts or from any other source, because *technically he has no right in the country*, and hence the police officials can rob and blackmail him without mercy."

Further on he says: "During the last fifteen years Jewish families have not been allowed to buy land. They are not allowed to hold property and theoretically are prohibited from living in the country. Much Jewish property is held by trustees to evade the government; much business is done by Jews in the names of Turks, and they continue to increase by immigration. It is supposed that they bribe the custom-house inspectors to admit them at the several ports."

I have been led to understand that in the treaty of Berlin the Jews were given a *legal right* to live in Palestine,

and that the date of that treaty marked an important period or turning-point in the history of the Jewish people. Can you, or some of THE WORLD'S HOPE readers, explain this apparent inconsistency?

I am just as much interested as ever in the "times and seasons," and in the development of the Lord's plan, though I have not as much time to study it as I would like. With best wishes and kind regards, Sincerely yours,

PONTIAC, MICH. GEORGE CLEARY.

REPLY.—I have delayed answering this letter until now, in hope that I might be able to find something definite concerning the rights of the Jews in Turkey. As I remember the matter, what is known as the "Berlin Treaty" of 1878 secured to the Jews, and all others, religious and civil liberty throughout the Turkish Empire; but so far, though I have searched several Cyclopedias, I have not been able to find the terms of that treaty. It is often mentioned as having an important bearing on the interests of those of other religions besides the Mahommedans. Great Reforms were promised by the Porte. By a separate Treaty between Turkey and England, the latter became the Protector of the former, and the Island of Cyprus was ceded to England. The best statement I have found is in the "American Dictionary and Cyclopedia." It speaks of the above-named facts. And from it I quote the following statements:—

"In all parts of Turkey full religious liberty to be enjoyed; and in no part of the empire shall difference of religion be motive for unfitness in anything pertaining to civil and political rights."

I do not know what Mr. Curtis means by the word "technically," as that word seems to have reference to "science, art, profession, manufacture, or the like." But it is evident that according to the "Berlin Treaty," the Jews and all others, have *legal* rights in the land. It is well known that from 1878 for quite a number of years many Jews flocked to Palestine, not only led by "the open door," but also driven by the persecutions in Russia. But a later change came, which has checked the Jewish movement. But it appears evident that the terrible treatment of the Armenians, and the persecution of the Jews, which Mr. Curtis mentions, are in direct violation of the "Berlin Treaty," and are not because they have no rights in the country. Evidently "the local authorities" are taking advantage of the bitter prejudice against the Jew, and in spite of his rights, "rob and blackmail him without mercy."

I think that Bro. C. was right in his idea that "in the treaty of Berlin the Jews were given a *legal right* to live in Palestine, and that the date of that treaty marked an important period, or turning-point, in the history of the Jewise people." I do not believe that Turkey will always be permitted to do as she pleases in the treatment of Jews and Christians. I am watching the "Zionist" movement with interest.—EDITOR.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 20., No. 18. ALMONT, MICH., SEPTEMBER 15, 1902. $1.00 a year.

HISTORY OF ISRAEL.--No. 2.

The Times of the Gentiles.

In the preceding article, the "Sacred Numbers,"—Three, Seven and Twelve,—were considered. The "seven times,"—mentioned in Lev. xxvi.—has been reserved for consideration here because it is closely related to the "History of Israel." In connection with these "times" is evidence that the restoration of Israel as a nation, with Jerusalem as its Capital, is soon to be accomplished. This will solve the "Eastern Question," and bring about the death of the "Sick man." No doubt Turkey will be broken up—divided among other nations—and Israel will become an independent nation in their own land—Palestine. The nation which has so long controlled Jerusalem must give way. The Mosque, which, it is said, stands where the ancient Temple stood, must give place to the Temple rebuilt. We need not be surprised if the cruel treatment of the Armenians and the Jews by the Turks, in spite of the Treaties of 1878, brings upon the persecutors speedy retribution. The civilized nations will not always endure the perpetration of such horrible indignities.

Many are prejudiced against the study of history in the light of the prophetic numbers, partly on account of mistakes that have been made. But the mistakes and imperfections of all past study of the Bible should not hinder us from desiring to know the truth, or from asking the question: "Watchman, what of the night?" Because some have expected too much, or have looked for the wrong things, at the end of the prophetic periods, we should not be indifferent to the watchman's inspired answer: "The morning cometh, and also the night."—Isa. xxi. 11, 12.

The "Mystery of godliness" and the "Mystery of iniquity" are both heading up. Night is coming to whatever ought not to exist. But it is morning to the things of the day—whatever is for the benefit of mankind. The heavens (the ruling powers—the kingdom of darkness) and the earth (the things ruled—the visible order of things) shall be shaken, and the worthless things

removed, "that those things" which cannot be shaken may remain."—Heb. xii. 29-28. Whatever pertains to the kingdom of God, and is for the benefit of mankind, cannot be destroyed. All else must burn up; and it is easy to see that a great fire is already at work. Woe be to all oppressive systems, and to all kinds of business that are against the interests of mankind. "The Lord shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor."—Psalm lxxii. 4.

Let it be emphasized that it is *day* that is coming, and which shall burn up the proud and the wicked as stubble.—Mal. iv. 1. Nothing good shall be touched by its scorching rays. Let it be noted also that it is a *gradual* change that is coming, as illustrated by the dawn of day. The end of the old order is the beginning of the new. The ages lap, the harvest of the old age being the dawn of the new age.

The gradual transition is God's method of change, seen, not only in day-dawn, but also in the change of the seasons of the year, and in the succession of the kingdoms of the world. The new conquers and supersedes the old. Babylon was the first of the prophetic kingdoms. It was conquered by Medo-Persia. Grecia conquered Medo-Persia. And Rome conquered Grecia. So the kingdom of God is to conquer and supersede the Roman empire. The new kingdom is "set up," neither before nor after, but, "*in* the days of these kings, and *it* (not a literal stone or fire) shall break in pieces and consume all these kingdoms (divided Rome), and it (the new kingdom) shall stand forever."—Dan. ii. 44.

We believe that this great change is now impending; that God does everything on time; and that he revealeth his secrets to his servants the prophets; and therefore come with confidence to the consideration of the seven "Times of the Gentiles." This, we believe, is a period of 2520 years, beginning with B. C. 606, and ending with A. D. 1914. It is called "The times of the Gentiles," not because it includes all the time of the existence of Gentile governments, but because it is the appointed period of the Gentile rule over Jerusalem. This period has no connection (directly) with the time of the gospel church. Jesus said: "Jerusalem shall be trodden down (ruled over, often very oppressively) of the Gentiles (nations), until the times of the Gentiles be fulfilled."—Luke xxi. 24. This implies that the length of that Gentile rule had been foretold. In Leviticus xxvi., we learn that, according to the covenant of law, Israel was promised all kinds of earthly blessings if they were obedient; otherwise they were to suffer a temporal curse. (In the law, nothing is said of rewards or punishments after this life.) If they continued in disobedience after certain punishments, "Then," said the Lord, "I will punish you *seven times* more for your sins."—Vs. 16-18. The expression—"seven times"—occurs in three other verses (21, 24, 28) in reference to their enemies' rule over them. It could not have meant seven times repeated, or more severe. It seems clearly to refer to the period of their national

punishment under the dominion of the Gentiles, and to be the basis of our Lord's expression, "The times of the Gentiles," which must be fulfilled.

We believe that these "seven times" began at B. C. 606, because the desolation of Jerusalem began then, and that event is here connected with the threatening. This was not merely their "captivity," which began sooner, but the complete *desolation* of their sanctuary and their land.—Vs. 31-34 and 2. Chron. xxxvi. 17-23.

In Bible prophecies a "time" means a year, and a sacred year, based on the Circle, is twelve months of thirty days each, or 360 days. Then "seven times" are 2520 days. In the history of a man, the ordinary time is used, but in the prophetic history of a nation, a day stands for a common year, (as in the "seventy weeks"—490 years—of Daniel ix.) and therefore this period of Gentile rule over Jerusalem is 2520 years— from B. C. 606 to A. D. 1914, inclusive.

Many students of prophecy object to the "year-day" application of prophetic time, but this Bible argument seems clearly in its favor. In this case, at least, it could not have meant seven common years, or "times," because we know that Jerusalem in the first stage of her punishment, was desolate under Babylon's rule for seventy years. And now that the "seven times" on the "year-day" plan are almost ended, the present indications that the Gentiles will lose their hold of Jerusalem by 1915 are quite satisfactory. The "Zionist Movement" of these days will no doubt help to bring about the change.

All who accept the "year-day" principle, and apply it to "the time, times, and a half," (1260 years) of the Papal dominion, should readily see that "seven times" make 2520 years. Here is one prophetic period that has not ended, and cannot end until Israel has secured her national independence.

On this prophetic line there are four Gentile governments—Babylon, Medo-Persia, Grecia and Rome. In the second chapter of Daniel these four governments are represented by the Image of a Man. This great man was the symbol of human government as it appeared to Nebuchadnezar, the king of Babylon—the "head of gold." In the seventh chapter, these Gentile governments, viewed from the standpoint of the Lord's suffering people, are symbolized by four wild and cruel beasts—the lion, the bear, the leopard, and the fourth one too terrible for Daniel to name. This was the Roman Empire. Under its rule Jesus was crucified, and both Jews and Christians have been cruelly persecuted. John, seeing this "dreadful and terrible" beast, which Daniel did not name, called it the devil, because it was so much like him.—Rev. xii. 3, 9; xx. 2, 3. The Roman Empire—like its three predecessors—represents the great world power—the kingdom of Satan. For this reason, it appears evident that the overthrow of this power and the liberation of Israel from Gentile rule, must be the binding of Satan. The kingdom of God is to conquer Rome, liberate all her captives, and be the only successor. All the kingdoms of this world are to come under the reign of Christ,

at the sounding of the seventh trumpet.—Rev. xi. 15-18.

The period of 2520 years is the length of the Image of the Man (Dan. ii.), or the duration of the reign of the four Beasts (over Jerusalem) of Daniel vii. This period began where the seventy years of the desolation of Jerusalem began —this being the only portion of Bible Chronology needed in this argument. By astronomy, the first year of Cyrus, where this seventy years of the desolation of Jerusalem ended, (2. Chron. xxxvi. 20-22), is fixed at B. C. 536. That was the beginning of the historic period. By adding the seventy years to the 536 we have the time where the desolation began—B. C. 606. That was the eleventh year of the reign of Zedekiah, the last king on the throne of David.

Usher and some others make a difference of eighteen years here by confounding the Captivity with the Desolation of Jerusalem. The nation of Israel was gradually subdued by the kingdom of Babylon, during the eighteen years, but until it was fully conquered, the throne cast down, and the sanctuary and the city desolated, Babylon was not universal. Only from the time of its complete mastery of Israel is it recognized in the prophetic line and called the "Head of gold." Interpreting Nebuchadnezzar's dream, the prophet said: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, strength and glory, and wheresoever the children of men dwell, * * he hath made thee ruler over them *all*."—Dan. ii. 37, 38. Thus we see that the complete dominion of the Gentiles over Jerusalem began at B. C. 606.

Some claim that the "Times of the Gentiles" began at the final destruction of Jerusalem at A. D. 70. As evidence against the earlier date they give the fact that at the end of the seventy years of desolation Jerusalem was rebuilt by the decree of Cyrus and others. But it should be remembered that this partial restoration was by Gentile permission and power, and that the kingdom of Israel has never been an independent nation since B. C. 606. It has always been under tribute to the Gentile powers. This was understood in the days of Christ. Though the Jews had a nominal ruler, he was subordinate to Cesar. "We have no king but Cesar," is a confession of their subjection. And though they were anxious to have Jesus killed, he had to be tried by a Roman tribunal, crucified by Roman soldiers, on a Roman cross, and the Jews had to beg his dead body of a Roman governor.

The prophet Ezekiel evidently referred to Zedekiah, the last king on David's throne, as "the profane, wicked prince of Israel," cast down because of iniquity, and said: "Remove the diadem, take off the crown; * * I will overturn, overturn, overturn it (the kingdom); and it shall be no more, until he come whose right it is, and I will give it him."—Ezek. xxi. 25-27.

This coming One is the Messiah, but this prophecy was not fulfilled at the first advent (his coming in the flesh). Instead of gathering Israel then, he left them desolate, and they were scattered among all nations. Some thought the king-

dom of God would immediately appear, and to correct this misapprehension, Jesus spoke the parable of the Nobleman going into the far country "to receive for himself a kingdom, and to return."—Luke xix. 11-15. During His absence, in the period familiarly called "the gospel age," Peter shows that the work is to take out from among the Gentiles a people for his name. (These constitute the Church, "the Bride, the Lamb's wife," who is to reign with him in his coming kingdom.) And James says: "To this agree the words of the prophet; * * *After* this, I will *return*, and build again the tabernacle (house or kingdom) of David, which is fallen down."—Acts xv. 14-17. This shows that the restoration of Israel is after the return of Christ, and the seventeenth verse shows that it is to be followed by the residue of men—all the Gentiles—seeking the Lord; and therefore being blessed.

Paul states this same truth in Romans xi. Israel, who had been blinded and left desolate, is to be restored. He says: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles (the people taken from among the Gentiles for Christ's name) be come in. And so (then) all Israel shall be saved."—See vs. 25-28. The context plainly shows that God's mercy is to reach all; and the climax of the apostle's statement is: "For of him, and through him, and to him, are all things: to whom be glory forever."—Ver. 36. The apostle then speaks of "the mercies of God," which he had just mentioned, as the motive for Christians to present their bodies a living sacrifice, holy, acceptable unto God—their reasonable service.

The "seven times" (2520 years) of Gentile rule over Jerusalem will soon end; and we do not expect that they will have *unlimited* sway till the end, in 1915. We expect a gradual change here as in all the past. Each succeeding kingdom on this prophetic line existed in the days of the preceding one, and conquered its way to universal dominion; and the same is true of the kingdom of of God. Rome, the last of the four kingdoms, at a certain stage of its decline was *divided*, as represented by the ten toes of the Image and the ten horns of the fourth Beast; and the prophet says: "In the days of these (ten) kings shall the God of heaven set up a kingdom, * * and *it* shall break in pieces and consume all these kingdoms."—Dan. ii. 44. This requires that the kingdom of God be set up (put in power) neither before Rome was divided, nor after Rome is destroyed, but "*In* the days of these kings."

While it is true that in a sense the kingdom of God is spoken of as in existence from the beginning of the gospel age, it should be observed that it is only in a state of prematurity that it so exists, and under the dominion of the earthly kingdoms; and that Christians are spoken of as "heirs of the kingdom that God hath promised" to the faithful. And it is at the sounding of the seventh trumpet, in connection with the return of Christ, that the kingdoms of this world become the Lord's.—Rev. xi. 15-18.

It is quite possible for people to expect too much at the end of these "times." The special thing that we expect is that then Jerusalem shall be free from Gentile rule—that Israel will again have become "an independent state,"—just what the "Zionist" movement is anticipating. And we believe that, as a means to that end, the Restorer shall have come, and the kingdom of God be set up, before the "times" end. But as the kingdom of God, like the kingdom of Satan which it supersedes, is invisible to mortals, we expect to see it only in its visible results. There are evidences that the movement for the restoration of Israel has already begun. Their day is dawning, though their sun has not yet risen. Their great financial strength will give them influence with the nations otherwise impossible. The financial trouble—including the conflict between labor and capital—we regard as one of the signs of this transition period; and it will not likely be settled until after the restoration of Israel.

The conversion of Israel to Christ and its spiritual results are included in their Prophetic History, as well as their national suspension and restoration. Their iniquity was the cause of their suspension, and it had a merciful object. It was to teach them a good lesson—"that iniquity should have an end."—Ezek. xxi. 25. This idea is often expressed in the prophecies concerning Israel.

Their suspension, bitter experience, restoration and blessing, were all typified by the experience of king Nebuchadnezzar. Here the period of suspension is also "seven times," but the type being a man instead of a nation, it was seven common years. In his dream, the king saw his kingdom as a great tree, high, strong and wide-spreading. The leaves were fair, and the fruit abundant, giving food to all, and the beasts and fowls were sheltered by it.—Dan. iv. 10-12. The prophet applied this dream to the kingdom. Because of the wicked pride of its possessor, Heaven's decree was: "Hew down the tree, cut off his branches, shake off his leaves, and scatter his fruit; * * nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, and let his portion be with the beasts, * * and let *seven times* pass over him."—Vs. 14-16, 20-25. This bitter experience was "to the intent that the living might know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Vs. 17, 25. The object of leaving the roots in the ground was to show that the kingdom would be restored when the lesson was learned.—Vs. 26.

"All this came upon the king." His foolish pride made him say: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" "Pride goeth before a fall." The kingdom was suspended for seven years; the king had the bitter experience; restoration followed, and the lesson was learned. Great blessings followed, and the man honored the King of heaven.—Vs. 28-37.

This was clearly a type of the History of Israel. A prophet said: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of

the earth; saving that I will not *utterly* destroy it, saith the Lord." Amos ix. 8. Here is the idea of saving the root, and restoration, as in the type. The figure in the next verse shows their peculiar condition while scattered: "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not a grain fall upon the earth."

The Lord has not forgotten them in their wanderings. Though scattered as by a sieve, they do not become settled land-owners. They are like pilgrims. They are vigilant business men, money-makers to a fault, and sharp enough (and, shall we say, moral enough) to keep out of the clutches of the law, out of prisons, and poor-houses. They are the money kings of the world. The governments of the world are largely under their influence. Their money will no doubt help to secure their restoration to independence as a nation. It is said that the Rothschilds have long had a mortgage on Palestine, which Turkey can never redeem. But the Jews are preparing to buy the land from the government of Turkey. Their old home will be theirs in due time, and it may be brought about by very natural means.

The Church of Christ will be the heavenly phase of the kingdom of God, into which flesh and blood cannot enter; but Israel restored will be the earthly phase of the same kingdom. But not only are they promised restoration to their land and kingdom, but spiritual blessings are to follow. Here is a prophecy where both are mentioned: "I will take you from among the heathen (the nations), and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water (truth—the water of life) upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, * * and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers."—Ezek. xxxvi. 24-28.

Many teachers attempt to spiritualize all such prophecies, and apply them to the Church of Christ. But the above prophecy cannot rightly be applied to the Church, because they have been gathered mainly from among the Gentiles, and they never had either possession or promise of the land of Canaan. And that both earthly and spiritual blessings are meant is evident, for they are mingled. If the passage should be spiritualized, and only spiritual things were meant, the spiritual things need not have been mentioned at all, because the natural things are the shadow of the spiritual. Men need to learn that the supreme object of the Lord in dealing with any people, either by earthly blessing or punishment, is their spiritual and endless good.

That there is mercy for Israel is implied in Jesus' dying prayer: "Father, forgive them, for they know not what they do." He never prayed in vain. He said: "I knew that thou hearest me always."—John xi. 42. In Zechariah xii. we learn that in the coming day the Lord will pour upon them the spirit of

grace and supplication, and that therefore they shall look penitently upon Him whom they pierced, and mourn. This will be an answer to Jesus' prayer. Paul's words in Romans xi. 25-32 are in harmony with this. He says that after the "fullness of the Gentiles (the gospel Church) be come in," the Deliverer will "turn away ungodliness from Jacob," and that "All Israel shall be saved." In Isaiah xlv. 17, we are told that "Israel shall be saved in the Lord with an everlasting salvation," and that they "shall not be ashamed nor confounded *world without end.*"

This implies the endless existence of Israel as a nation. The facts in their present condition prove that it has not been fulfilled in the past. But in spite of their past wickedness and blindness, they may yet be the first really Christian nation—the first to put the law of Christ in their constitution, which no nation has done as yet.

Look at God's covenant with David: "Thy seed will I establish forever, and build up thy throne to all generations."—Psalm lxxxix. 3, 4. "If he commit iniquity, I will chasten him with the rod of men, (the long Gentile rule), * * But my mercy shall not depart from him. * * And thy house, and thy kingdom, and thy throne, shall be established forever."—2. Sam. vii. 12-16. "His seed will I make to endure forever, and his throne *as the days of heaven.* If his children forsake my law, * * then will I visit their transgression with the rod, * * nevertheless, my loving kindness will I not *utterly* take from him, nor

(*Continued on page 281.*)

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EDITOR'S APPOINTMENTS.

Sept. 21, Open for special arrangements.

Sept. 28, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Oct. 4, & 5, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Oct. 12, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

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(*Continued from page 280.*)

suffer *my* faithfulness to fail. * * His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon."—Psalm lxxxix. 29-37. "Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem, and she shall be called a city of truth." Old men and old women shall dwell there, and boys and girls shall play in the streets. "And they shall be my people, and I will be their God, in truth and righteousness."—Zech. viii. 3-8.

In Ezekiel xxxix. 21-28, is a clear statement concerning their return to their own land, their conversion, and the good result on the other nations. In Jeremiah xxiv. 6, 7, the Lord says: "I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord." In chapter xxxii. 37-40, He says: "Behold, I will gather them out of all countries, * and will cause them to dwell safely; * and I will give them one heart, * I will not turn away from them, * * and they shall not depart from me." In chapter xxxi. 35-37, the perpetuity of the sun, moon and stars is used to show that Israel shall not cease to be a nation before the Lord.

These are samples of the many prophecies of the suspension, restoration, blessing and perpetuity of Israel. They were not fulfilled in the Captivity in Babylon and their return from it, because their greatest sin and their scattering among "all nations" occurred after that. Some claim that the promises of blessing and perpetuity were conditional, and were forfeited by their disobedience and rejection of the Messiah. To this we reply: (1) One of the promises is, that after their restoration, the Lord will give them a new heart, and that they will *not* depart from him any more; (2) At least three passages (Jer. xvi., Zech. xii., and Rom. xi.) take their sin and rejection of Christ into account, and show that their restoration and blessing follow. Some of these passages pledge the honor of the throne of God to prove that after their restoration Israel shall obey him. Then there can be no later failure. "Jerusalem shall be inhabited in her own place, even in Jerusalem. For another promise of the building up of Zion, and the wonderful blessings to result on the other nations, see Psalm cii. 13-22.

Israel restored and converted to Christ will be the handmaid of the Church, in the heavenly phase of the kingdom, in the gracious work of blessing mankind. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," and "all nations"—in due time—"shall flow unto" the mountain of the Lord's house, and shall live in peace—learning the art of war no more.—Isa. ii. 2-4. Then God's will shall be done in earth as it is done in heaven. As a means to that blessed result, who will not join in the prayer: "Thy kingdom come?"

(*To be continued.*)

☞ The "History of Israel,"—including the two articles already printed, and another yet to follow,—will be issued in pamphlet form. Price five cents each, or fifty cents a dozen. We are ready to receive orders now.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Death of Moses.—Deut. xxxiv. 1-12.

(Lesson for September 21.)

GOLDEN TEXT.—The Lord spake unto Moses face to face. Exod. xxxiii. 11.

INTRODUCTION.—The series of discourses which makes up the greater part of Deuteronomy closes with two wonderful poems—the Song of Moses (chap. xxxii.) and his Blessing of the Nation.—Chap. xxxiii. The Song sets forth God's vengeance and mercy. It has been spoken of as "among the finest specimens of Hebrew literary art," as "The Song of the Rock;" "The Magna Charta of Prophecy;" "The most remarkable of all Moses' productions." In sublime words he foretold the future sins of his people, their exile, and their restoration. The Blessing is Moses' final word to the several tribes of Israel. As Jacob had done before (Gen. xlix.) so this leader of the Nation, in his latest hours, pronounced admonition and blessing upon each of the tribes. Hope is the final note in both of these poems. Whatever punishment was to come, blessing was to follow. "Rejoice!" is the close of the Song; and "Happy art thou!" is the end of the Blessing. The Lord makes the wrath of man to praise Him, and even to work good to mankind. The subject of this lesson is "Lessons in Hope."

I. MOSES ON PISGAH.—Vs. 1-3. As the Lord had commanded him (xxxii. 48-50), Moses went up from the plains of Moab—an expansion of the Jordan valley north of the Dead Sea, about nine miles long and six miles wide—where the children of Israel were encamped, into Mount Nebo, the highest summit of Mount Pisgah, the chief mountain of the Abarim range. The spur, projecting westward, which is supposed to have been Moses' outlook, is 3,586 feet high. From this exalted point of view the Lord allowed Moses to see the land into which he was not permitted to enter. The description begins with the north and proceeds by the west to the south. There was nothing supernatural in the view, as from the same point any traveller may see what Moses then saw—a large portion of the land of Canaan.

II. MOSES' DEATH AND BURIAL.—Vs. 4-6. After giving Moses the view of Canaan, the Lord said: "This is the land which I sware unto Abraham, Isaac and Jacob, saying, I will give it unto thy seed."—Gen. xii. 7; Psalm cv. 9-11; Exod. xxxiii. 1. And the Lord added: "I have caused thee to see it, but thou shalt not go over thither." The reason for Moses' exclusion is given in chapter xxxii. 51: "Because ye sinned at the waters of Meribah; because ye sanctified me not among the children of Israel." See the account in Num. xx. 1-13. Moses' sin seems to have been that he took the rod and smote the rock, saying: "Hear now, ye rebels, shall *we* bring you water out of this rock?"

Was the punishment too severe? It is easy to sympathize with Moses. To some it seems unjust that he should be shut out of Canaan for just one offence, when perhaps many less noble went in. But we do not know this to be so. Defects of character bring their own punishment, however good the other qualities may be. As a leader, Moses had received special privileges of fellowship with God, and therefore sinned against great light. By this failure, he became a fruitful warning to all men, that the Lord will be served with a perfect loyalty. It shows that no one can be saved by trusting in himself. It is a special warning to leaders not to think too much of themselves. This incident being put on record removes the story as far as possible from the realm of myth. If this account had been of man's invention, it would have told us how the great leader was successful, and brought his people into the promised land, and reigned over them gloriously.

As it is, it shows that man is as nothing, but God is all. But after all, it was an honor for Moses to install his own successor, and to get such a glimpse of the land under the Lord's direction. And, if honor belongs to man at all, Moses is entitled to part of the honor of what Joshua afterward did. Moses made it possible for Joshua to succeed. It is interesting to know that Moses' failure in the wilderness did not exclude him from the eternal salvation of God. The transfiguration scene takes away all room for doubt on that subject. And if his failure in the wilderness did not shut him out from hope in the future kingdom of God, why should any who fell in the wilderness be hopelessly lost? Is not this one of the proper "Lessons of Hope?"

How simple and grand the record that "Moses the servant of the Lord died in the land of Moab," not because he had lost his natural powers, but "according to the word of the Lord." Literally, "at the mouth of the Lord," of which the Jewish commentators have said, "by a kiss of the Lord." And the Lord buried him, and as some one has said, "Buried also his grave," as no man knoweth the place. Had the place been known, it might have been the object of superstitious idolatry. Whatever some may think, this record makes it plain that Moses was not translated, as was Enoch and Elijah, but that he died and was buried.

"That was the grandest funeral
That ever passed on earth;
But no man heard the tramping,
Or heard the train go forth.

* * * * * * * *

"And had he not high honor?
The hill-side for his pall;
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock-pines, like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in the grave."

—*Mrs. Cecil F. Alexander.*

III. MOSES, THE MAN OF GOD.—Vs. 7, 8, 10-12. At the time of his death Moses was 120 years old. He was forty when he attempted to free his people and failed. He was eighty when he brought them out of Egypt. And they were forty years in the wilderness. God had kept him so that his "eye was not dim, nor his natural force abated." The people honored him by mourning for him thirty days—the usual time of mourning being seven days.

Of course, this last chapter was written by another hand after Moses' death. It tells us that no such prophet had risen since Moses' death—no one with whom the Lord held such intimate intercourse; no one by whom such mighty wonders were wrought in the sight of Israel. They were no longer needed as before.

ELEMENTS OF MOSES' GREATNESS. He was a God-sent man. He was great as a Writer of the early history of the earth and of man. He was great as a Poet. He was great in that he wrote an impartial biography of himself. He was great as a Teacher, regarding the unity of God and his relation to mankind. He was great as the Lawgiver of Israel, and of the world. He was great as a Prophet, giving to men the great sacrificial system that pointed to Christ and showed the way to God through Him. He was great as a Statesman, transforming a nation of slaves into a strong and self-reliant nation. He was great as a General, delivering his people from a strong nation, and led them successfully against a host of enemies in the wilderness journey. He was great as a man—courageous, yet patient and meek, resourceful, trustful, reverent. In all but his failure, he was a grand type of Jesus Christ—the Lord and Saviour and Teacher of the world.

IV. JOSHUA, THE NEW LEADER—Ver. 9. Joshua succeeded Moses. He was thirty-seven years younger than Moses. He was full of the spirit of

wisdom — practical, executive ability. "Moses had laid his hands on him," an act of ordination, in token of imparting his spirit to him. For the account of the ceremony see Numbers xxvii. 18-23. "Men die, but their work goes on." No man is indispensable. In his work, God always has Joshuas in reserve. Of this there are many illustrations. "God buries the worker, but carries on the work," is the inscription on the Wesley memorial in Westminster Abbey. In preaching a funeral sermon, of an eminent Wesleyan, the minister said: "When Jabez Bunting died, the sun of Methodism set." A man in the audience shouted: "Glory be to God, that's a lie." When Lincoln was assassinated, Garfield said: "God reigns, and the government at Washington still lives." The truth of God will live, and his work go on, whoever dies.

The people hearkened to Joshua, and did as the Lord commanded Moses. The influence of Moses' life was perpetuated in Joshua, and in many others. All who faithfully serve the Lord set in motion waves of influence producing results that will be their reward.

(We omit the Review Lesson for September 28.)

Joshua Encouraged.—Joshua i. 1-11.

(Lesson for Oct. 5.)

GOLDEN TEXT.—Be strong and of good courage.—Joshua i. 9.

INTRODUCTION.—The Book of Joshua is so named because it gives mainly the history of Israel during the period of the leadership of Joshua—the successor of Moses. It was probably written by Joshua himself. It naturally follows the Book of Deuteronomy. It covers thirty years, and describes the conquest of Canaan. It may be divided into three parts. 1. Historical—the conquest of Canaan.—Chapters i. to xii. 2. Geographical—Division of the Land.—Chapters xiii. to xxii. 3. Appendix, with Joshua's farewell addresses.—Chapters xxiii., xxiv.

I. JOSHUA—A CHARACTER SKETCH. Ver. 1. After Moses was dead, the Lord spake to Joshua and put the leadership into his hands. He had been Moses' minister—his close attendant and assistant.

He must have been born in Egypt, where his parents were in slavery. He was the son of Nun, of the tribe of Ephraim—the eleventh generation from Joseph.—1. Chron. vii. 22-27. He was forty-three years old at the deliverance from slavery, and at the time of our lesson, eighty-three. He died at the age of one hundred and ten.—Judges ii. 8. His original name was Hoshua, the same as the prophet, Hosea which means "help," or "salvation." It was changed to Jehoshua (shortened to Joshua) which signifies "Salvation from Jehovah." It was later modified to Jeshua (Neh. viii. 17), from which came its Greek form in the Septuagint Jesous—Jesus. It means Saviour.

All Joshua's past life was a preparation for the work to which he was now called. He had all the wilderness experience with Moses. His first appearance in the narrative is as commander of the army of Israel in a battle with the Amalekites between the Exodus and the arrival at Sinai.—Exod. xvii. 8-16. He was one of the two spies who brought a favorable report, and urged the people to go at once and possess the land. He, with Caleb, stood up bravely against public opinion when it was ready to stone them to death. These were the only two who were permitted to enter Canaan, who were over twenty years old at the time of the Exodus.

Joshua was ever distinguished for faith, piety and fearless courage. In anticipation of Moses' death, the Lord said to him: "Take thee Joshua, a man in whom is the spirit, and lay thine hands upon him, * * and give him a charge."—Num. xxvii. 18-23. Afterward Moses said to him: "Be strong and of good courage: for thou must go with this people * *. And the Lord * * will be with thee, he will not fail thee, neither forsake thee: fear not."—Deut. xxxi. 7, 8. And the Lord said to him: "Be strong and of good courage: * * I will be with thee."—Ver. 23.

Joshua in several respects was a type of Christ. 1. Their names are the same. 2. Their work was similar—to save the people. 3.

Joshua succeeded Moses, as the gospel of Christ succeeded the law. As Moses represented the law (though in many ways he was also a type of Christ) the fact that he died in the wilderness, and was succeeded by Joshua, illustrated the truth that the gospel alone (and not the law) can bring men into the heavenly Canaan. 4. Joshua conquered Canaan, as Christ conquered the world. 5. Both Joshua and Jesus bring their people into the Promised Land.

II. THE GREAT WORK TO BE DONE.—Vs. 2-4. The Lord said to Joshua: "Moses my servant is dead." There was a vacancy. A new leader was needed. And the Lord then appointed Joshua that leader. "Arise, and go over this Jordan," which, at high water, lay between the Israelites and the promised land. He was to lead over "all this people, into the land which I am giving them." He then describes the land. All upon which his feet should come was included. It reached from the wilderness on the south, to Mount Lebanon—with its snow-clad summit—on the north; to the Euphrates on the east, and to the Mediterranean on the west. These were practically the boundaries of the kingdom under David and Solomon. While this great land was God's gift to the people, still they had a great work to do, and great difficulties and enemies to overcome, in order to get possession.

III. THE ENCOURAGEMENTS.—Vs. 5,6. The difficulties were great, but the encouragements were also great. The chief one was the Lord's presence. He said: "There shall not any man be able to stand before thee (as an enemy in battle, successfully) all the days of thy life. As I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee." The promise God had given to the whole nation (Deut. xi. 25) he now gave to the leader, and it was literally fulfilled. They were not defeated. Under Christ we are called to fight, but not to be defeated.

Joshua was promised success, and his success was also the nation's. Again the Lord said: "Be strong and of good courage;" and the assurance was given him that he would succeed in dividing the promised land among his people. His courage was no doubt largely physical, as he had to face physical enemies; but we more especially need moral courage to stand by the right at all hazard, to overcome our own sins, to resist the influence of fashionable wrongs, and to carry on the work of the Lord. God's presence and help is the source of our courage as it was with Joshua.

IV. THE CONDITIONS—COURAGE, STUDY OF THE WORD, AND OBEDIENCE.—Vs. 7-9. How the Lord repeats and emphasizes the command to be strong and courageous! He would need these qualities to enable him to give constant heed to the God-given law. Attention to what the Lord had commanded was the only way of success. He was to make a constant study of the "Book of the law,"—the basis, at least, of the five books of Moses. He was to talk about it. It was to be a familiar book. He was to meditate upon its contents, that he might be able to obey its teaching. This was the way to "good success."

To be familiar with the word of the Lord, and to be ready to obey him in what he now requires, is the way of true success now, as it was of old. We may well take the words of ninth verse to ourselves: "Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou desmayed; for the Lord thy God is with thee whithersoever thou goest."

V. PREPARATIONS FOR THE MARCH.—Vs. 10, 11, and on to the end of the next chapter. Thus encouraged, Joshua at once issued orders to his officers to announce the plan to the people. They were to command them, saying: "Prepare you victuals; for within three days ye shall pass over Jordan to possess the land which the Lord giveth you." The Jordan being at flood-tide, it must have seemed a great barrier; but they seemed ready to obey the word of the Lord. And even the people said to Joshua: "Be strong and of good courage."

The second chapter gives an account of Joshua sending two spies into the land, whose report was an encouragement to all the people. Those who know the most of the Christian's life and hope always speak well of it.

New Testament light on these Old Testament themes.—It is right to use these histories as types and examples.—1. Cor. x. 1-11. Our promised land.—Heb. xi. 13-16; 1. Cor. ii. 9; 1. Tim. iv. 8; 1. Pet. i. 4; Rev. xxi. 7. A warning to us.—Heb. iv. 1-11.

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EXTRACTS FROM LETTERS.

A Word from New York.

IT is now (July 19) nearly a month since we had the grand gospel feast—not alone pleasure—which your brief presence among us brought. And I am sure that all who participated in the feast are longing, as I am, that in some way—the Lord's way—the feast may be continued.

I hear some of the up-town brethren regard the presence of some of their number at the meetings—especially the the Tuesday night meeting—as unseemly wandering. But no matter. There is none so blind as those who ought to see, but will not. (When people are blind, either physically or mentally, it means that they *cannot* see, whatever may be the cause of their blindness.—ED.) One of those brethren was much pleased with the subject as you presented it; and as he is a thinking and diligent student of the Word, I think he must come out into the larger hope soon.

True liberty in Christ is not in refusing light, but in receiving the bright light of clear truth as it is in him. I believe in heartily shaking hands with all who can bring me a manifestation of the Christ in them. All such are brethren in him; and we may learn something from them, if we have the hearing ear, by whatever name they may be called.

I am just in receipt of the HOPE for July 15, and I am impressed with the thought that it contains such a clear continuation of some of the things that were brought out at the Tuesday night meeting, that it might prove good seed in good ground if I had a few copies to distribute. The articles on "The Intermediate State," "Baptism for the Dead," the S. S. Lessons, and the "Open Letter," are all good, and well calculated to set earnest seekers after truth to thinking. So if you can spare me a few copies I will put them where I trust the seed will bear good fruit.

I have not since seen any who were with us at the meetings, but I hope and trust that soon there may be a regular gathering arranged, where we can be blessed with a special presence of the Spirit; for Jesus said: "Where (only) two or three are gathered together in my name, there am I in the midst." This is worth all it costs, and he will lead the way.

It seems, dear brother, that somehow I have been acquainted with you all my life, and I look forward to meeting with you again. Of course, we cannot expect to have such joy very often, but the Master can send you again if he has use for such a thing. But though it is possible that you and those of like faith here may never meet again in the flesh, yet in Christ we are one in Spirit, and are sure to meet in due time where limitations of space and money do not exist, and where there is no such thing as physical weakness, or infirmity of the flesh. Our relations seem different since meeting you face to face. I often think of what it will be when we meet the Lord for the first time face to face, and see him as he is. If such a pleasure is obtained by such a meeting as ours was, that will transcend it far, for we shall be "forever with the Lord." How glorious the prospect! Your brother,

NEW YORK. C. E. F.

The Dark Side.

A Suggestion for Millionaires.

MY wife reminds me that I ought to write, with the assurance that you are not forgotten, which is perfectly true. I suppose that there are sometimes discouragements, and I acknowledge myself prone to such, although I am fairly well and strong physically. I feel exceedingly the need of the new creation, and not least of all because the world is full of miseries, rains raging and waves roaring. I mourn for the misfortunes of others. Death is forever busy. Just one recent casualty illustrates the havoc. A young lady drowns, and the young

man who tries to save her, loses his life, and the girl's mother is threatened with insanity.

Nearly all my old acquaintances have died, though there is a handful left. It may be that such as are naturally deficient in the quality of *hope*—and there are marked differences—are likely to be mentally criticised by those who are naturally gifted with a hopeful spirit. For they will say that in a case of defective hopefulness (inherited), grace and faith should supply the need—though indeed hope itself embodies faith. But as natural or inherited differences are great, it may not be quite clear to what extent transmitted deficiencies are superseded or overcome by grace. This buoyant and indomitable hope is an immense good fortune, if that is the way to characterize it. Faith says that a word or look of the Lord Jesus *can* do inestimable good to body or mind, or both. While one is intellectually and morally confident of the goodness that determines to save the groaning creation, yet there remain still old plague spots of early education and of tradition that are not thoroughly gone. As sulphur is used to whiten or brighten figs, so the mind needs to have the discoloration of old ideas corrected by special assurance of conviction:—though this form of statement does not express exactly what I mean.

It is always the new creation for which we pray. Nothing else or less can begin to satisfy. And with every fashion of entreaty,—in every posture of humility—without what might be suggested as an excess of repetitions, one seeks this only sufficient remedy for ills, by night and day. In vain is all the clatter of noises and clamor of tongues,—in vain all the learning and zeal for learning—in vain philosophy, invention, enterprise or labor—in vain the dower of millionaires for libraries or colleges. How long can the world endure the immense heaping, mountain high, of gold, or its equivalent, in all the forms of worldly values,—the heaping high, and holding fast to the end, of enormous possessions? I am astounded at the claim of religious character, when the multi-millionaire is adding daily, yearly, and forever to this "*dent du midi*," (is that the name of a giddy Alp?) of his tremendous accretion.

But how long will be his *forever* in this Alpineism of gain? What of a million or more to a college? My! some man could give five hundred millions, and yet be enormously over-replete with wealth. And what would five hundred millions do? It would give five hundred thousand men a thousand dollars each. It would give each of them a small, cheap cottage, and ten acres of land, and a horse and cow and farming tools. It would provide for men of industry and integrity — selected from among the poor of all the cities and towns—a home, which, after five years of proved deserving, should be forever theirs; and, reckoning an average of six to a family, there would be three millions of people from among the poor, colonized and settled, and pledged to sobriety. And if there were five hundred people in a settlement or colony, then there would be six thousand settlements. The man who had gone from earth and home and friends and society and the nation, would thus leave behind him a monument of wise and practical benevolence that would be forever honorable, and all the more, seeing that safeguards to order and sobriety could be arrayed, fencing out the temptations to wickedness.

But who will do such a work of love and mercy? They are all or nearly all otherwise minded. They will continue to wax fat with totally unnecessary and enormously superfluous gains. Yesterday I said to myself, "Now, I must be careful not to judge, and especially to judge unjustly;" but the question comes, Who is the most wicked man on earth?

Is it, or is it not, the man who could with his heaps of useless gold, relieve and bless some millions of the plagued and suffering poor, and lead them by wise regulation and training in an upward trend,—but *will not do it*, or anything of the kind? I am only hinting at one particular sphere of enterprise, while of course missions and missionary work, and hospitals and institutions of charity might be helped and multiplied indefinitely.

But look at one thing, to wit: the astonishiug multiplication of books,—works of fiction in particular. The world is drowned with works of romance, many of doubtful and harmful tendency, and some even odious in deleterious qualities. Look at the columns of book notices in newspapers and magazines. Millions of minds are saturated with the productions of authors who write for fame or money, one or both, and not to glorify God. The books are sometimes still-born, and others barely pay for publication, and others spread like wild-fire or a contagion, and the readers are weakened in wisdom or judgment or moral principle, their standard of life and character lowered, and so are correspondingly harmed; whereas books that strengthen and inform the understanding are far to be preferred; books that tell of the countries and people of the world—that stimulate a love of geography,—and that are instructive and uplifting in a thousand ways of narrative or suggestion.

O, it is an age of many insane delusions—of superficial living, of foolishness of ambition, and vanity,—an age of pleasure-loving and pleasure-seeking;—an age of compromise of good with evil, of haste to be rich, of servile surrender to the dictates of fashion.

I have just seen an elaborate and astonishing exposition of the ways of living of the rich in New York City. The extravagance and luxury are astounding. The expenditures almost exceed the possibility of belief. The multi-millionaires live in palaces, with scores of servitors, and with horses and carriages far beyond all reasonable need. These people live in and for the *fleeting present*, for that alone, or supremely. What provision do they make for the life to come? They are dead in their superfluities of splendor and indulgence.

When was ever such gorgeousness and folly since the world was made? When was there ever such a multitude of the incredibly rich? I do not wonder at all that James, looking ahead to latter times, calls on these plutarchs to cry and howl. The howling time is ahead, and may be not far ahead. It will be a howling for which I fear there will be not much pity or sympathy.

There are many things to write, but I must close. Christ predicted great zeal of the builders, and it is true now; and he also predicted woes by famines and calamities, with waters uneasy and roaring, and that is true now also. These things are synchronous. Yours fraternally, C. COLEGROVE.

HOLLAND, N. Y.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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HISTORY OF ISRAEL.---No. 3.

Two Equal Dispensations.

WHEN did the History of Israel as a nation begin? To this some answer: "At the call of Abraham." But, while that was the date of the Covenant, and Abraham, Isaac and Jacob are called the "fathers," still it appears evident that at the date of Jacob's death, 232 years after the covenant was made with Abraham, was when Israel's History as a nation began. Just before his death, Jacob called together his twelve sons, gave each one his prophetic blessing, and said: "All these are the twelve tribes of Israel."—Gen. xlix. 1-28. Before that time they were not called "the tribes of Israel," but simply "the sons of Jacob," or "Joseph and his brethren." Jacob's death therefore marked the organization of Israel as a nation, and the beginning of their national history.

Some have dated the beginning of their national existence from the coming out of Egypt, or from the giving of the law at Sinai; but we regard these, rather, as important events in their national experience. In Deuteronomy xxvi. 5 we are told that they became a nation in Egypt. Here is given a part of the confession made before the priest when presenting the basket of firstfruits:—

"A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty and populous."

This answers the question definitely. They became a nation in Egypt: and the date of their organization evidently was at the death of Jacob—the last Patriarch. In the promise to Judah—the head of the royal tribe—the scepter—a symbol of nationality—was first mentioned. Then ended the Patriarchal age, in which one man—the head of the whole living family—represented the cause of God in the earth. Then began the age in which His cause was represented by the whole nation—"the twelve tribes of Israel." It is commonly called the Jewish age.

In some respects, Israel was a type of the Gospel Church—the spiritual Israel of God. For this reason Jacob was a type of Christ. As Jacob

had twelve sons on which the House of Israel was based, so Christ had twelve apostles on which the House of God—the Church of Christ—was based. And as the Gospel age began at the death of Christ, it is a harmonious idea that the Jewish age began at the death of Jacob. For reasons yet to be given, it is important to *know* that it began there.

How can we learn the date of Jacob's death? It is found by a "side-line" of Bible Chronology, reaching from the Covenant with Abraham to Jacob's death. As it goes no farther, it appears to have been given for the purpose of showing the date of Israel's organization.

From Genesis xii. 1-4 we learn that Abraham, at the time the Covenant was made, was seventy-five years old; and in Genesis xxi. 5 we are told that he was an hundred years old when Isaac was born. This gives us the beginning of the "side-line" of Chronology:—

From the Covenant to the birth of Isaac.....	25 years.
Isaac's age at Jacob's birth (Gen. xxv. 26)..	60 years.
Jacob's age at his death (xlvii. 28).....	147 years.
From the Covenant to Jacob's death.....	232 years.

In Galatians iii. 17 we learn that from the Covenant to the Law was 430 years. Exodus xii. 41 shows that the 430 years ended at the Exodus. By subtracting the above 232 years from the 430 years we have 198 years—the length of time from the death of Jacob to the Exodus—which is the first part of the Jewish age.

From the national organization of Israel, at the death of Jacob, until A. D. 1878, their career has had two distinct phases: (1) with covenant favor, and (2) without covenant favor. These two phases of their experience cover 3690 years, and the death of Christ in the Spring of A. D. 33, divides this long period into two periods (the "Two Equal Dispensations") of 1845 years each. Just before his death, Jesus left the house of Israel desolate (Matt. xxiii. 34-39), and their age of favor ended. From then until the year 1878 they were out of favor. The nations in power made it "hot" for them. They have suffered all manner of persecution, by Pagans, Mohammedans and "Christians." Their terrible experience is well represented by Jonah and the "Rich Man," in "hell."—Jonah ii. 1-6; Luke xvi. 19-31.

But there is a limit to their woeful experience. "Salvation is of the Lord."—Jonah ii. 9. They must be delivered. And it is an important fact that in 1878, a door of hope, and of *legal favor*, was opened to them, by an Anglo-Turkish Treaty, which was afterward ratified by the Berlin Congress. According to that Treaty they were to have full religious liberty in all of Turkey, which includes Palestine, under British protection.

No true Jew or Christian can believe that these things have happened by chance. We believe that God "worketh all things after the counsel of His own will."—Eph. i. 11. The History of Israel is a Prophetic History, and therefore these changes in their career, at stated times, are in fulfillment of Bible prophecies. The Lord has risen, so to speak, to "have mercy upon Zion: for the *time* to favor her, yea, the *set* time, is come."—Psalm cii. 13. Whatever may be true of other things, there *is* a "set time" to favor Israel.

This "double" History of Israel (the Two Equal Dispensations) is mentioned by three prophets—Isaiah, Jeremiah and Zechariah. Isaiah (xl. 1, 2) speaks of a comforting message of returning favor to Israel (which somebody must proclaim), which is based on the fact that "her warfare ('appointed time,' margin) is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand *double* for all her sins." Jeremiah (xvi. 13-18)

speaks of their being cast off from favor, and scattered among all nations, until they should receive "double" for their sins, and then restored. According to Young's Concordance, the word "double," in this case and the following, means a *repetition*, or the "second half." From Isaiah's point of view, both halves were in the past, and the comforting message was due. He stood in the spirit of prophecy in our day. Zechariah (ix. 9–12) locates the middle, or turning-point, of their double career. He (by the spirit of prophecy) saw Christ riding into Jerusalem, when he left Israel desolate, and heard him say: "Even today do I declare that I will render *double* (the second half) unto thee."

All this is in harmony with the facts. Israel, from the time of her organization, until the Spring of A. D. 33, had an age (1845 years) of favor. (Until they rejected the Messiah, they were subjects of covenant favor even when in the hands of their enemies.) And since He left them desolate, they have had an equal age without favor. And in 1878 the door was opened for the return of favor to them—such legal favor as they had never had since Christ left them desolate. Who, seeing these prophecies and facts, can help believing that this *is* the "set time to favor and build up Zion?"

The Chronology here used is known as "Bowen's Chronology," but we accept it on its claim of being a "Bible Chronology," from Adam to the first year of Cyrus—B. C. 536. We will not here discuss the merits of this Chronology (for this see DAY DAWN); but will say: This is the only Chronology which harmonizes with the requirements of prophecy that the History of Israel has two equal parts, with the turning-point at the death of Christ, as has been shown. Let this be tested by any other Chronology, which differs from this even one year, and the period of Israel's favor will be either too long or too short to agree with the facts of their "second half." Bishop Bowen knew nothing of this prophetic argument, therefore the Chronology was not made for the argument; but the argument is based on the Chronology, so far as time is concerned, and is in harmony with all known facts. As the only key that will open a safe is the right key, so the only Chronology that agrees with facts must be the right Chronology.

The following are the figures of the Chronology of Israel's History, the reason for the first number having been given above:—

From Jacob's death to the Exodus	198 years.
In the wilderness	40 years.
To the division of the land	6 years.
Under the Judges	450 years.
Under the Kings	513 years.
Desolation of Jerusalem.	70 years.
To the Christian era	536 years.
To the Spring of 1878	1877 years.
Total	3690 years.

We cannot believe that it is of chance that this long period is divided by the death of Christ into two equal dispensations—one with, and the other without, covenant favor—in the History of Israel. Faith that it is according to the plan of God is easier than unbelief. It seems to prove that the restoration of Israel is due in this generation. "We believe, and therefore speak."

It was when Christ rode into Jerusalem as King, in the Spring of A. D. 33, that he said; "Behold, your house is left unto you desolate," (Matt. xxi.–xxiii.); and it took thirty-seven years to accomplish their desolation—the destruction of Jerusalem by the Roman power being in A. D. 70. It appears reasonable that only He who had the executive power to leave Israel desolate, could restore them to favor. Hence we believe that Christ was again acting in the capacity of

King (and Restorer) in the year 1878, when the door was opened for their legal restoration; and also that it will be thirty-seven years from that time before they will be fully free from Gentile rule—thus becoming an Independent State—the "Times of the Gentiles" not being complete until the Spring of A. D. 1915. Christ was sent to accomplish both the fall and the rising again of Israel (Luke ii. 34); and the facts and figures we have been considering show that the Lord works on time.

Let it be observed that in all the history of Israel, from their suspension until the close of the eighteenth century, whenever the nations came against them, they were the losers in the conflict. But since A. D. 1798—where the Papal dominion ended, and "The time of the end" began (See "Times and Seasons," in DAY DAWN.)—things have been turning in their favor. There has been a gradual improvement in their condition. They have been increasing in influence with the Eastern nations—especially England—which made it possible for a Jew (Disraeli—"Lord Beaconsfield") to become Prime Minister of England, and to secure legal favor for his people in Palestine by the Anglo-Turkish treaty of 1878, above mentioned. And in spite of all hindrances, no doubt their influence will continue to increase.

An objection to our claim concerning the impending restoration of Israel, has been based on the fact that since 1878 the Jewish people have been subjected to terrible persecutions in the Eastern Continent—and for years, especially in Russia; but that persecution seems, rather, to be in harmony with our view. In Jeremiah xvi. 16, the Lord speaks of sending first "fishers," and then "hunters," to accomplish the gathering of his scattered people to their own land. The open door, secured by the Anglo-Turkish treaty, was a drawing power ("fishers") to many, and a movement toward Palestine began immediately. But many, being prosperous in business where they were living, desired to remain; and the cruel persecutors were like "hunters," to drive them to Palestine, where they had the promise of freedom and protection. The result was that in a few years many thousands of Jews were gathered in Palestine and Jerusalem.

We see, of course, that there has been a great check to the movement; and this is now being urged as against our claim; and we admit that this objection has more weight than the other. But our faith remains unshaken. Though the Anglo-Turkish treaty made a legal beginning of Israel's restoration, in the natural order we should not expect them to have uninterrupted success, nor that the Gentile powers will give up their hold on the holy land until they are compelled to do so, or until their appointed "times" expire.

There are many difficulties to be overcome, some of which have reference to the condition of the Jews themselves, and others to the Eastern nations. The "Eastern Question" has long been a perplexing one. Turkey—the great Mohammedan power which has possession of Palestine—has long been the bone of contention among the nations of Europe and Asia. For various reasons the eyes of the world are looking that way. The Mohammedan power is a marvel of audacity. It makes many fair promises, and then treats the promises, and the nations that required them, with open contempt. According to the Anglo-Turkish and Berlin treaties (of 1878), all classes were to be allowed full religious liberty in all parts of Turkey, and in no part of the empire was difference of religion to be motive for unfitness in anything pertaining to civil and political rights. The late persecution of the Christian missionaries, the atrocious murder of the Armenians, and the cruel

treatment of the Jews, are therefore all in direct violation of these treaties; and they may yet lead all the civilized nations to unite against Turkey. It is not reasonable to suppose that she will always be permitted to do as she pleases with either Jews or Christians.

By virtue of the Anglo-Turkish treaty, England has the legal Protectorate of Turkey, and holds the island of Cyprus, which gives her control of the Strait at Constantinople (the Dardanelles), and helps her to check the ambition of Russia.

Some may wonder why England has not interfered to prevent the continual and atrocious violations of the treaties. This may not be easily answered. Two reasons are suggested: (1) England has had her hands full in other directions; (2) the jealousy of other great powers. No doubt England, like the other nations, has selfish interests in view; but evidently she is far in advance of Russia in the spirit of altruism, or whatever tends to the elevation of mankind. One thing is clear; she is thoroughly friendly to the Jews, as scarcely any other nation is. Because of this, and in the light of prophecy, it seems probable that the Lord will use England in the impending crisis. According to late developments, the Anglo-Saxons in the Western Continent may yet be involved in the settlement of the "Eastern Question." But whoever the Lord may see fit to use as his instrument, we may reasonably expect the overthrow of all the powers that are against Israel.

The question is raised: "Will Israel's trouble be over when she has obtained a foothold as an independent nation in Palestine?" To this our answer is: Probably not. We expect they will be restored as a nation while they are yet in darkness concerning the Messiah. They will not yet be a Christian nation, but the Jewish people restored to their own land. Hence they, not being in the light of their own Scriptures, will think that their deliverance is complete, and will make no provision to protect themselves or to prevent invasion. They will dwell in "unwalled villages," with a sense of safety, and be abundantly prospered.—Ezek. xxxviii. 8, 11, 14. Their wealth of "cattle and goods," and their unprotected condition—"having neither bars nor gates"—will be an incentive to "the chief prince of Meshech and Tubal" to make them a prey.—Vs. 2-13. This great power may be Russia, as he comes upon Palestine from the north (ver. 15), but for the present, this may not be a vital matter. Some students of prophecy expected this to be fulfilled in the war between Russia and Turkey, which ended in 1878; but they did not believe in the restoration of Israel. This invader does not come against the Turks, but "Against my people Israel."—Ver. 16. And it cannot be fulfilled until they have been restored and have gained a good degree of prosperity in their own land. To this invader the Lord says: "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and a prey, to turn thine hand upon the desolate places, that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."—Vs. 10-12.

The warrior Turk has no description here. It clearly refers to Israel restored to their own land, and who think their trouble is over. Why will some people use this prophecy as having an important bearing on the "Eastern Question," and yet deny that the Jews will ever be restored to Palestine?

But, let it be observed, that while the Lord permits restored Israel to get into this deep trouble, still he is against their enemies (ver. 3), and though severely tried, Israel will be

victorious. This invading power will have several "bands," and "many people," with him in the invasion.—Vs. 5-9. And verse 13 speaks of another army which shall say to the invaders: "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" This second army no doubt will be composed of the friends of Israel; and the record shows that their enemies will be completely overwhelmed.— Read chapters xxxviii. and xxxix. This will be one phase of "the battle of the great day." It will be "the time of Jacob's trouble: but he shall be saved out of it."—Jer. xxx. 7.

It may be of the same thing that another prophet says: "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will bring all nations against Jerusalem to battle, and the city shall be taken, * * and half of the city shall go into captivity. * * Then shall the *Lord* go forth and fight against those nations, as when he fought in the day of battle."—Zech. xiv. 1-3.

The enemies of Israel will have at that time what will appear to them as a great success; but it will be of short duration, and the armies will be utterly destroyed. The manner of the Lord's fighting at that time may be as when he destroyed the host of Sennacherib (2. Kings xix. 35), or as when he fought with the Prince of Persia.—Dan. x. 20. Ezekiel xxxviii. 21 suggests that some cause of confusion makes the soldiers turn upon each other, and allow their prey to escape. One cause of confusion is suggested by Joel iii. 1-3—drunkenness and licentiousness. But whatever may be the cause, or the Lord's method of fighting, Jerusalem is to be victorious. The Lord will make "Jerusalem a cup of trembling,"—"a burdensome stone,"—"a hearth,"—"a torch of fire," to her enemies. He will "destroy all nations (their armies) that come against Jerusalem:" and she "shall be inhabited again, in her own place, even in Jerusalem."—Zech. xii. 1-9.

If at that time Israel should by any means learn who their Deliverer is—that Jesus, whom they have rejected, is their Living Friend—how readily and naturally the tenth verse would be fulfilled—their looking upon Him whom they had pierced (with earnest and intelligent attention), and mourning in true penitence, because of the "spirit of grace and of supplication," which the Lord will pour upon them. What a mingling of joy and bitter sorrow there will then be in their experience! It will be with them as it was with Joseph's brothers, when they discovered that he whom they thought of as dead, was alive and in the seat of power: they will be ashamed and confounded, when they know that "the Lord is pacified toward them (or has forgiven them) for all that they have done."—Ezek. xvi. 63, R. V. Then, and evermore, "Jerusalem shall be a praise in all the earth."—Isa. lxii. 7. The context of some of these Scriptures, and many others, show that the nations are to be enlightened and blessed in consequence of the Lord's dealing with Israel.

The time measurements we have here used have direct reference to the History of Israel, but they also have a bearing on the duration of the Gospel age and the dawn of the Millennium because the dispensation when Israel is suspended from covenant favor is the dispensation of the Spirit for the election and development of the Church—the people for the name of Christ, taken from among the Gentiles.—See Acts xv. 14 and Rom. xi. 25. In view of the Scriptures and facts we have been considering, we infer that the Jewish age of covenant favor and the age of gospel election are equal in length; and that as the former began at the death of Jacob and ended

at the death of Christ, but had an extension (or lapping over) of thirty-seven years into the Gospel age (to the destruction of Jerusalem); so the Gospel age began at the death of Christ and reached to the year 1878, and also has an extension (or lapping-over) of thirty-seven years into the new age of Israel, or to the year 1915—the end of the "Times of the Gentiles." These facts and inferences are commended for consideration on their own merits. Harmony is not of chance.

Not only are the Jewish and Gospel ages equal in length, but there is a wonderful parallelism between them. They are related as shadow and substance, the natural and the spiritual. Some of the parallels are as follows:—Jacob and Christ; the twelve sons of Jacob and the twelve apostles of Christ; (These are the twelve gates and the twelve foundations of the New Jerusalem. —Rev. xxi. 12, 14); the typical house of Israel and its antitype, the Church of Christ; servants and sons; the Mosaic law and Christ's new commandment — respectively adapted to the servants and sons; the natural kingdom of priests, with earthly, bloody sacrifices, and the antitypical kingdom of priests, with spiritual sacrifices; circumcision of the flesh and circumcision of the heart; the earthly and the spiritual sabbaths; the land of Canaan and its heavenly antitype; the two Babylons, literal and mystic—both the oppressors of God's people. (As the literal Babylon sat upon literal waters—the literal Euphrates — and fell by its being turned in another channel; so the mystic Babylon sits upon "waters,"—the mystic Euphrates—the "Christian" nations of Europe,—and she will fall when they turn away from supporting her.—Rev. xvii. 12-18.

In harmony with the parallelism of the two equal dispensations, there are two advents of Christ; the first in the flesh, on the natural, Jewish plane; and the second in a spiritual body, the Christian ideal. (Each age ends with a harvest, in which there is a separation, gathering and burning, to prepare for the work that is to follow.) It would be a great benefit to many if they could see that the second coming of Christ is, and must be, on the higher and spiritual plane, in harmony with the spiritual dispensation of which it is the end, even as His first coming was on the plane of the flesh, in harmony with the natural dispensation of which it was the end. Should he come again in the flesh, it would be a subversion of the divine order —"First the natural, and afterward the spiritual." According to this law, the natural body was visible to the natural eye; but the spiritual body—though real and substantial—is visible only to the spiritual eye. We need not expect the closing experiences of the dispensation of faith to be of natural sight. We shall see Christ as he is when we are made like him.—1. John iii. 2.

We have seen that the day of wrath on Israel (from A. D. 33 to A. D. 70) and the period of their restoration (from A. D. 1878 to A. D. 1915) are equal. The first was for the fall of Israel and the rise of the Church; and it appears that the second is for the fall of the Babylon Church and the restoration of Israel.

(For a further development of this subject of the parallelism, see "Leah and Rachel," in MOSES AND CHRIST.)

The two Cherubim in the Holiest in the ancient Temple appear to *illustrate* the equality of the Jewish and Gospel dispensations.—See 1. Kings vi. 23-27. They were made of Olive-wood—the source of oil for bread, light, heat and medicine. They were made with their wings extended from wall to wall, and meeting in the center over the mercy-seat. "The Shepherd of Israel * * dwellest between the cherubim."—Psalm lxxx. 1. The Cherubim both looked inward to the center. The Cross of Christ is the real

(antitypical) mercy-seat, the meeting-place, the point of reconciliation between God and man. The one Cherub appears to represent Israel, with her typical sacrifices, looking forward to the Cross, at the center of the ages. And the other Cherub appears to represent the Church of Christ looking back to the Cross, their faith being assisted by the ordinance of the Lord's supper. And "Both the cherubim were of one measure and one size."

This illustration is not weakened by the fact that when the high priest entered the Holiest with the blood of the slain beast (the shed blood being the evidence of its death, or the completeness of the sacrifice), he sprinkled it, in the form of a cross, "upon the mercy-seat eastward, and before the mercy-seat."—Lev. xvi. 14. At the altar the sacrifice was made, but at the mercy-seat the sacrifice was accepted—the basis of the full atonement, or the reconciliation of all—both Israel and the Gentiles.—Eph. ii. 13–18.

Concerning the equality of these two dispensations, we have the time prophecies, the parallels, and the illustration—a threefold cord of evidence which holds our faith. It speaks to us louder than could any literal trumpet, proclaiming Christ's presence as King, and that His millennial reign has begun. The shaking of the old order of things, and the present day movement in reference to the restoration of Israel, confirm our faith. The immediate results may be terrible, but they will be far-reaching, and later they will be glorious—not only for Israel and the Church, but for the whole world.

"He comes to make his blessings flow
Far as the curse is found."

In the seventy-second Psalm we find a grand prophecy of the coming of the Lord and its results. He shall judge the people righteously, and the poor with equity. "The mountains (governments) shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor."

Every form of oppression must be broken as a result of the presence and reign of the King of kings, whether it be from misapplied power of others, or the slavery of evil habits. Selfishness must be destroyed, and the law of Christ applied. This is the only cure for the ills of human life. Religious, political and social affairs must be revolutionized. The Coming One is not against *men*, but against every business and practice and habit that are a curse to men. His presence shall be as refreshing as "rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." "All kings shall fall down before him: all nations shall serve him." "His name shall endure * * as long as the sun: and men shall be blessed in him; all nations shall call him blessed. And the whole earth shall be filled with his glory. Who would not join in the Psalmist's "Amen, and Amen?" It

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EDITOR'S APPOINTMENTS.

Oct. 4, & 5, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Oct. 9. Austin, Ill., at 5939 Erie St. 7:30 p. m.

Oct. 10, Chicago, Ill., At Masonic Temple, Room 510. Doors open at 7:30 p. m.

Oct. 12, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Oct. 19, Open for special arrangements.

Oct. 26, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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is a good thing to know that "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him: for the kingdom is the Lord's: and he is the Governor among the nations."—Psalm xxii. 27, 28. The kingdoms of this world become the Lord's at the sounding of the seventh trumpet (Rev. xi. 15), and in view of all the evidence, we believe that

"The seventh trump is sounding: and He'll never call retreat,
Till He's sifted out the hearts of men before His judgment seat.
Be swift, my soul, to welcome Him, be jubilant, my feet;
Our God is marching on."

NOTES ON SUNDAY-SCHOOL LESSONS.

Crossing the Jordan.—Joshua iii. 9-17.

(Lesson for October 12.)

GOLDEN TEXT.—When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee.—Isaiah xliii. 2.

INTRODUCTION.—The children of Israel were encamped on a fertile plain—from five to seven miles wide—on the east side of the Jordan, about an hundred and fifty feet above its usual level, with the mountains of Moab behind them, the flooded river before them, and with Jericho six or seven miles from the river on the other side.

According to the last census (Num. xxvi. 51) there were 601,730 men from twenty years old and upward, implying a total population of over two million. Their great numbers awakened the fears of the inhabitants of Canaan.

The promised land had great attractions for Israel. It had a lovely climate, and exuberant fertility. It was described to them as "a land flowing with milk and honey,"—"an exceedingly good land."

It was so located as to be valuable as a training-school for the nation. It was small, so that unity might readily be preserved. It was well defended geographically, and was on a highway between the two great nations of the world, neither of which would want the other to possess it. It was so located as to make it a good missionary center. (This will be important in the future history of Israel as it has been in the past.)

There were two great obstacles in their way: (1) the Jordan River, rapid and deep, with overflowing banks—which must have seemed impassable; (2) the inhabitants in their walled cities, before whom (to the spies) they seemed as grasshoppers.—Num. xiii. 32, 33.

I. PREPARING TO CROSS THE RIVER. Vs. 1-8. Under Joshua's leadership, they moved from Shittim to Jordan; and after three days, the officers went through the camp and notified the people to prepare to follow the Ark of the Lord across the Jordan. Joshua told the people to sanctify themselves—set themselves apart for a special divine work, by being clean in body and devout in heart; for the Lord was on the morrow to work for them a great miracle. To be right in heart is necessary in order to obtain the real benefit of miracles. Joshua instructed the priests to take up the Ark and carry it before the people, and they did it. It was the symbol of the Lord's presence. The people were simply to follow the Lord, which is always safe.

Again the Lord speaks words of encouragement to Joshua. He would honor him in the presence of all Israel, by proving that He was with him, even as He had been with Moses. Perhaps the people had trusted too much in Moses; if so, the Lord would now show that He could do His work by another instrument.

Joshua was to command the priests to carry the Ark up to the brink of the river, and then stand still. The overflowing river must have seemed to the natural sense like an insurmountable obstacle. Thus, forty years before, their fathers had come to the Red Sea, and the Lord had wrought a great miracle. (It would be no less a miracle if the Lord used what men call "natural" means.) He would now prove to this younger generation that He was the same God, and that Joshua was His representative.

II. THE PEOPLE ENCOURAGED.—Vs. 9-13. The Lord had given Joshua good courage, and the people needed to be inspired by the same spirit. Joshua therefore called them to "hear the words of the Lord." This is always the best kind of encouragement. The object then was to prove to the people that their God—not an idol, nor a mere Principle of Nature, but "the living God,"—was with them as their Leader,

and that having promised it, He would not fail to drive out all their enemies—which are here named—and give them possession of the land of Canaan. (These enemies are types of the various elements of the "body of sin," which must be destroyed in order to the full salvation of each individual.) It was "the Lord of all the earth" who had made the promise, and would lead them through the Jordan. Such a God the nations did not know. All the land was (and is) his, and he had a right to give it to them. Mere possession does not prove ownership. All the earth, sooner or later, must come under the control of those nations that will stand for the principles of righteousness, and work for the well-being of the human race.

The twelve men (verse 12), chosen one from each tribe, were to carry twelve stones from the bed of the river, to build a memorial of this great miracle.—Chapter iv.

In verse 13 is the promise of what is described (in verse 16) as fulfilled. As soon as the feet of those who carried the Ark should touch the water of the river, the water from above would be cut off, and stand in a heap. Humanly speaking, this was an impossible thing, but being done, it would prove the presence and power of Him who has ways and means beyond all human knowledge. To deny the miraculous is to limit God to the finite capacity of man.

III. THE RIVER CROSSED.—Vs. 14–17. What the Lord had promised, are, in these verses, said to have been fulfilled. In the procession the priests came first, bearing the Ark, which was to guide the people instead of the pillar of cloud and fire. The twelve men went with the priests. Then the people followed, at the distance of about three-fourths of a mile—this space being left vacant so that the Ark could be seen and followed more easily; and perhaps also to show the sacredness of the symbol of God's presence.

The Jordan is a very rapid stream—one of the swiftest in the world—the descent being forty feet to a mile near to the Lake of Galilee. At this time—the Spring harvest—it overflowed its banks. This time for crossing was wisely chosen. At any time of low water the enemies would have been on hand to hinder them. But they had no fear of any army crossing at high water. Hence the miracle would more fully impress them. Then, its being the harvest time, there was an abundance of food for the people.

As soon as the feet of the priests touched the water in the river, the water stood up in a heap away back at the city of Adam, while the waters below flowed away toward the Dead Sea. Then the priests stood in the midst of the Jordan, and the people passed over on dry ground. Thus the Lord took them over, but he made no provision for their retreat.

How often difficulties that appear insurmountable disappear when met in the name of the Lord! If it be proper to let Jordan represent death, how often what is spoken of as "a deep, dark river," becomes to the dying Christian, "Only a little brook." Well did the Psalmist say: "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."—Psalm xxiii. 4.

The fact that Canaan is a type of the heavenly land has enthused many a heart, and no doubt suggested the words of the hymn:

"On Jordan's rugged banks I stand,
And cast a wishful eye
To Canan's fair and happy land,
Where my possessions lie, etc. etc."

It may not be that all the history of Israel should be applied as a series of types, and even when there are types, we may not always know where to apply them. Let us not overlook the fact that it *was* history. And let us also remember that as surely as Joshua led Israel into Canaan, so surely shall *our* Joshua bring his waiting people into the Promised Land—the "Heavenly Country," for which the "Father of the faithful" looked.—Heb. xi. 16.

The Fall of Jericho.—Joshua vi. 12-20.

(Lesson for Oct. 19.)

GOLDEN TEXT.—By faith the walls of Jericho fell down.—Heb. xi. 30.

INTRODUCTION.—In chapter iv., we learn that the twelve men, previously prepared, carried twelve stones from the bed of the river, from the place where the priests stood firm, and Joshua set them up at Gilgal as a memorial of the great miracle. When future generations would ask: "What mean ye by these stones?" they were to be told that the Lord had cut off the waters of

the river, and brought Israel over on dry land. Joshua also set up twelve stones in the bed of the river, where the feet of the priests had stood.

The children of Reuben and Gad and half the tribe of Manasseh (forty thousand strong) armed for war, passed over before the children of Israel, as Moses had told them. The priests, bearing the Ark, were the first to enter the Jordan and the last to leave it. As soon as they left it, the waters returned to their place and overflowed the banks, as before.

In chapter v., we learn that when the kings of the Amorites and the Canaanites heard that the Lord had dried the river so that Israel had passed over, they lost courage, which is not surprising. It also tells us of the recircumcision of Israel,—as the ordinance had not been observed during the wilderness journey. This rolled away the reproach of Egypt from Israel—God's son. They "came out of Jordan on the tenth day of the first month," (iv. 19), "kept the passover on the fourteenth day of the month," ate "the old corn of the land on the morrow after the passover," "and the manna ceased on the morrow after they had eaten of the old corn," after which they ate "the fruit of the land of Canaan that year."—Vs. 10-12. God gives special care only when there are special needs, and expects his people to make use of means when they are available.

In verses 13-15 we learn that the real Leader of Israel—"the Prince of the host of the Lord,"—was One usually invisible, but here manifested as a man with a drawn sword — whom Joshua worshiped—the God of Israel.

Jericho was about to be taken. It was "straitly shut up" because of Israel. And the Angel of the Lord had come to show Joshua how to capture the city; and Joshua repeated the instruction to the people.—Chapter vi. 1-11. Jericho is thought to have been the "Key of Western Palestine."

I. THE CONQUERING ARMY.—Vs. 8-15. This included the priests, the men of war, and all the people. They were to march around the city, in the following order:—(1) a division of armed men; (2) seven priests with rams' horns, blowing the marching music; (3) the Ark borne by priests; (4) the rest of Israel, marching in solemn and reverent silence. They were not to shout, nor make any noise with the mouth, until a certain "long blast with the ram's horn" should be made. They were to compass the city once a day for six days, and on the seventh day they were to compass it seven times—an all day's sabbath work. They followed the directions every day, and lodged in camp at night.

This army and method of warfare must have appeared strange to the people of Jericho. Perhaps they may have been inclined to ridicule the whole affair; but possibly they may have been full of fear, knowing that Israel had some strange Power working for them.

This daily march must have been a test of faith to Israel—the method of warfare being as strange to them as to their besieged enemies. It might have seemed like child's play. But the secret of power was in the fact that they believed and obeyed God. It was neither faith alone, nor works alone. By faith they obeyed. And however useless the requirement of God may appear, it is always safe, and only safe, to obey. That method of warfare seems to be an illustration of the fact that "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2. Cor. x. 4.

II. THE DOOMED CITY.—Vs. 16-20. When on the seventh day Israel had compassed the city the seventh time, and in obedience to Joshua, when the "long blast" was given, had shouted aloud, the walls fell flat, and they took the city. And it, with all it contained, was accursed, or devoted to the Lord. All that was destructible was destroyed, and all else—the silver, gold, brass and iron—went into the Lord's treasury.

In the light of Genesis xv. 16, we may say that the iniquity of these people was now full; and He who gave them their life now saw fit to take it back. Some affirm that the Bible God is a cruel Monster; but He is certainly not more so than the infidel's "God of Nature," who is constantly killing thousands—the innocent as well as the guilty—by disease, famine, storms, volcanic eruptions, etc. But if it is cruel to destroy the innocent and helpless with the guilty, would it not be *more* cruel to save the helpless alive when their supporters were all dead? The Bible doctrine of the right of God to take away the life that he gives, is just

and reasonable; and the "restitution of all things," based on the gospel of Christ, is the best solution offered, to prove that God loves all.

Rahab and her family were saved out of the wreck, as a reward of her faith in God and kindness to His messengers. Heb. xi. 31. Faith in God is an uplifting power, and the Lord honors it even in those who are far from perfect. However bad her previous conduct may have been, she probably repented and lived a good life. She married an Israelite (Salmon), and became the mother of Boaz, a prominent ancestor of Jesus.

Have we not, in the destruction of Jericho, a picture of the final destruction of the world—that is, of the old, low order of things? And may not Rahab and her family represent the woman of Revelation xvii. and her family who are yet, notwithstanding their faults, honored of God because of their faith in Him? The old institutions must go down, but the Lord will save out of the wreck all that is worth saving.—Rev. xviii. 4. All the good—represented by gold and silver, and other things that are indestructible—the Lord will gather into his treasury. And inasmuch as Jesus gave himself a ransom for all, we may be sure there is something good—something that is worth saving—in every member of our race.

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THE THIRD ANGEL'S MESSAGE.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."—Ezek. xxxiii. 7, 8.

"And another, a third angel, followed them, crying with a loud voice, If any one worship the beast and his image, and receive a mark on his forehead, or on his hand, even he shall drink of that wine of the wrath of God, which is mingled undiluted in the cup of his indignation; and he shall be tormented with fire and sulphur in the presence of the Lamb. And the smoke of their torment rises up for ages of ages; and they have no rest day and night, who worship the beast and his image, and if anyone receive the mark of his name." Rev. xiv. 9-11.

This is the most awful message ever sent from God to man. It contains the most fearful threatening of his wrath to be found in his word. The crime he here warns us against is *beastly* idolatry, and *image*-worship. In Rev. xiii. 15, we read if we do not worship the *image of* the beast, we shall be killed by the beast: and here in the third angel's message, God says if we *do* worship the beast and his image, we shall drink the wine of his wrath, and be tormented with fire and sulphur. Fearful alternative! And there is no middle ground for Christians to occupy. Thus at once, he brings into the valley of decision all who have entered into covenant relations with him. It is reasonable to believe that God would, on his part, make this horrid crime of beast and image worship so clearly understood by all, that the wise and the unwise, the great ones and the little ones, might not err therein.

What beast, what image, is here meant? Does it mean the Roman Empire, or the Roman Church, or any of Earth's great or small Monarchies? Does it refer to the United States, or any other Republic, or to organized orthodox Protestantism? Does the "Image," or "Mark," refer to any day of the week, or any church creed, or federation of creeds, like that which was formed by the Protestant Evangelic Alliance in 1846, where 920 delegates met in the city of London, and after a month's deliberation, formed the great Orthodox Creed of Nine Articles, for which the Pope of Rome afterwards sent in his congratulations? Yes, it may mean any or all of these, for all these things, and many others, have been, and are being worshiped by multitudes of people; and to worship anything in heaven or on earth, except the Infinite Deity, is idolatry.

But in this symbol something more is meant, than any or all of those surface views, or meanings—something deeper, and more dangerous. There is in this crime against God and his Christ, something so repulsive to his holy nature, as to call forth the deepest emotions of his righteous wrath and indignation.

Well may the guilty criminals quake and tremble, when they think of that burning lake of fire and brimstone, into which all beast worshippers and idolaters, in any and every branch of the nominal, so-called, Christian church, will very soon be cast. For, mark you, God is not dealing with the poor, old, sin-sick world in this age, or dispensation: for their judgment day is the Millennial age, just dawning upon us, and it will be a "Judgment unto victory," for "all nations, all kindreds, and all the families of the earth shall be blessed."—Gen. xxii. 16-18.

With the present light the Lord is pleased to give on this subject, the first application of this deep symbol comes directly home to ourselves, to our own sinful, wild beast natures. The covenant every one entered into with God, when starting in a religious life, when begotten of the Holy Spirit, the "incorruptible seed," (1. Peter i. 23), and baptized into the Holy Name, was first to consecrate this, our lower, sinful, old Adam nature, to death. When God gives to us his Holy Spirit, he commands us, saying, "Put off the old man, which is corrupt, and be renewed in the spirit of your mind, and put on the new man, which after God, is created in righteousness and true holiness."—Eph. iv. 22. Again, "Put off the old man with his deeds, and put on the new man, which is renewed in knowledge, after the *image* of him that created him." If we are faithful to God, he will do all this for us, and in us, by his Holy Spirit implanted in our hearts, and "If any (professing) man have not the Spirit of Christ, he is none of his," but is a self-deceived hypocrite; and if a hypocrite, he will be cast into the lake of fire.

Thus the covenant every Spirit-begotten soul has made with God is to give himself entirely into His hand: first, for the destruction and death of the "old man," the depraved wild beast, unclean, sinful nature, which, above all things, the animal man loves, respects, and worships. Thousands, yea millions, of Spirit-begotten souls do not keep their covenant vows with God, but draw back, when the sword of the Spirit, in the hand of the great High Priest, cuts deep into the old carnal nature, and thus the old man which is corrupt, is not "put off" and killed, but kept alive, worshipped. "The flesh (the 'unclean' wild beast nature,) lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." This we have all experienced in times past. Paul personifies these millions of covenant-breakers in Rom. vii: "Oh wretched man that I am, who shall deliver me from the body of this death?" (the carnal mind.) In verse 25, he tells us how to get deliverance, "I thank God through Jesus Christ our Lord. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Jesus Christ, hath made me free from the law of sin and death." Thus by

faith we are justified and sanctified through the truth, and are "dead indeed unto sin, but alive unto God."

This then is the First Death. Amen. The believer is now the "New Man." "Old things are passed away, and all things have become new;" and in type (Lev. xvi.) a "clean beast," a proper sin-offering, standing at the door of the inner "Court," near the great brazen altar. He is now God's Lamb for voluntary sacrifice, as a "sin-offering." Before this we had nothing to offer in sacrifice to God but unclean, sinful flesh, which would be an abomination and pollution, in the Sanctuary of God. Zeph. iii. 4.

It should be clearly understood by every Christian running the race for a crown of life, that it is Jesus, our "Head," and the overcoming church, his "Body," that forms "the Christ," the great "High Priest" of Jehovah, the *voluntary* Sin-atoning Sacrifice for the reconciliation of the world to God: and that every "Follower," must follow in the footsteps of their "Forerunner, even Jesus," in every respect, unto death, even the death of the cross, in its deepest sense, including literal crucifixion if called to it: and in type, offering our cleansed, sanctified lamb-like flesh a whole burnt-sacrifice to God, not on the golden altar of incense, in the Holy, where in spirit, by faith, we constantly worship, but on the great brazen, or copper altar, where the fat of the unblemished sin-offering was sacrificed, its body being burnt with fire outside the camp, and nothing but its blood (life) was preserved, and carried "within the vail."

In antitype, the apostle says, "Wherefore Jesus also * * suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach."—Heb. xiii. 12.

"For thy sake are we killed all the day long: we are accounted as sheep for the slaughter." He who preserves his life (from this sacrificial offering) shall lose it (in the lake of fire), but he who loses his life on my account, (lays it down as a voluntary sacrifice, (as Jesus did in the garden) shall preserve it. "And they loved not their life, even unto death." Counted dead. This, then, appears to be "the second death."

It is a bitter experience even when voluntary, as every one who has experienced it will testify, but secures the highest prize. Praise God! Amen. "Can you drink the cup which I drink, or undergo the immersion with which I am being overwhelmed? And they said to him, We can. And Jesus said to them, You will drink the cup which I drink, and undergo the immersion with which I am being overwhelmed."—Mark x. 38, 39. "I have an immersion to undergo, and how am I *pained* till it be accomplished." "For indeed by one Spirit we were all immersed into one body."—1. Cor. xii. 13. "Are you ignorant, that as many as have been immersed into Christ, have been immersed into his death?"—Rom. vi. 3.

Oh! beloved, this baptism of suffering into death is the *voluntary* sin-offering sacrifice of the Christ, and secures the resurrection and salvation of the race. "Otherwise what will those do who are being immersed on behalf of the dead (race), if the dead are not raised at all? why then are they immersed on their behalf?"

The first death, then, is the destruction of the old Adam sinful flesh, which is "Enmity against God," (Rom. viii. 7.), and the "Second death" is the voluntary sin-offering sacrifice which Jesus our Head made in the garden. "I lay down my life for the sheep (the Church, his Body.) No man taketh it from me." The Head dies for the body, the Head and Body die for the world. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." No, thank God, they can stand the fire!

The sinners in Zion, (covenant-breakers) are afraid: fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? (The lake of fire and sulphur.) Who among us shall dwell with agelasting burnings? He that walketh righteously, and speaketh uprightly." "Thine eyes shall see the King in his beauty."—Isa. xxxiii. 14-17. This is the overcoming church.

Now, beloved, can we not see why the Lord says, "If any one draw back (from this solemn covenant to death.) my soul shall have no pleasure in him?"—Heb. x. 38. But Paul adds, "We (the overcomers) are not of them who draw back unto perdition." The "perdition" here spoken of is undoubtedly the lake of fire and sulphur, into which all these millions of covenant breakers will be cast, including tens of thousands of hireling priests and preachers, who for generations have been sending the sinful world of mankind, whom God loves, into this very hell, prepared for themselves, and the false system, called "The devil and his angels," (the Antichrist and his followers.) And they may thank God, it is not "eternal torment," as they have preached it. This fiery ordeal is for the "Destruction of the flesh, that the spirit may be *saved* in the day of the Lord."—1. Cor. v. 5. Praise God!

The destruction of 142,000 clean beasts [out of the 144,000,] at the dedication of King Solomon's temple, may be a type of the awful destruction of these "clean" sacrificed human "beasts," at the dedication of the spiritual temple, which is near. As the great brazen altar in the typical temple was not large enough for all these sacrifices, King Solomon and the priests built a great fire in the inner court of the temple, for this burning. The antitype of the "brazen altar," and inner "court," and "temple" itself, is God's people in the gospel church. "Ye [individually and collectively,] are the temple of God. If any one defile the temple of God, him shall God destroy." That literal fire, and its consuming work, is a type of the consuming work of the symbolic "lake of fire," at the dedication of the spiritual temple, and both are explained in Malachi iii. 4. "The Lord, whom ye seek, shall suddenly come to his temple." [Amen. "Come, Lord Jesus, and come quickly."] But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." This fire is also explained in 1. Cor. iii. 11-15, which is to try every man's work.

The Pharisees were the professed holiness people in the harvest of the Jewish church. They were very zealous for the letter of the law, held sacred many "traditions of the eld-

ers," which prevented them from accepting the new dispensational gospel truth. Thousands of the modern professed "holiness people," are the Pharisees in this harvest of the gospel church. They are very zealous for the gospel, as they understand it, hold many false doctrinal traditions of the elders, which prevents them from accepting the new, dispensational, milleanial, restitution truths; and nearly every one of them are [like ancient Israel, who worshiped Baal, the sun-god] idolaters, for they worship [respect] their own clean, sacrificial beast natures, not consecrating their sanctified flesh to absolute crucifixion and death. They have "Put off" the "old man," and have put on the "new man," which is the *image* of God, [Col. iii. 10.] and holding back this, their Lamb, from being slain with the knife, in the hand of the great High Priest, they have not the faith of father Abraham, have not yet been immersed into Christ's death, have not yet drank of his agonizing "cup," and thus they "worship the [lamb] beast and his image," and will be "hurt of the second death." They have not yet learned that there is no other way to enter the Holiest except we follow in the footsteps of our Forerunner, even Jesus, and drink the same cup he drank, when in the agony of his heart he cried out,—"My soul is exceeding sorrowful even unto death!"

Abraham, the father of the faithful, passed through this immersion unto death, in type, and it is for our admonition.—1. Cor. x. 11. He was *justified* by faith, when he accepted the gospel covenant of promise, while yet in Ur, [light, fire,] starts for Canaan with his wife, and his father, the old, idolatrous Terah.—Josh. xxiv. 2. He was sanctified after tarrying twenty years in Haran, when the old man, [type of the carnal nature] was dead. In Gen. xv. 9-12, is recorded the deeper consecration to death, in the sin-offering sacrifice, which God consumed by fire. "And when the sun was going down, a deep sleep fell upon Abram, and lo, a horror of great darkness fell upon him." Without this typical immersion into death, he never could have offered up his only son in sacrifice, and thus become heir of the world, through faith!

When God's ancient people in the Jewish church were in captivity in Babylon, he said by the prophet Jeremiah, [li. 6, 7.]: "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance: he will render unto her a recompense. Babylon holds a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine [false doctrines]; therefore the nations are mad; Babylon is suddenly fallen and destroyed." Thus the Lord's people in the Jewish church in Babylon are called a golden cup in the Lord's hand. Again in Rev. xvii. we find the Lord's people in the Gospel church are called a golden cup, and although it is still in the Lord's hand, yet we read that mystery, Babylon the great, holds it as a golden cup in her hand, full of abominations, and filthiness of her fornication. * * and the inhabitants of the earth have been made drunk with the wine [false doctrines,] of her fornication. She has today a mental grasp, or grip, upon all the Lord's dear people, except the overcoming saints. If anyone worship the beast and his image, and receive a mark in his forehead, or in his hand, even he shall drink of that wine of the wrath of God which is mingled undiluted [pure burning truth unmixed with error,] in the cup of his indignation. [The Lord's people in the Gospel church is the cup of his indignation.] And he shall be tormented with fire and sulphur [judgments in the great time of trouble,] in the presence of the holy angels, and in the presence of the Lamb. And the smoke [remembrance] of their torment rises up for ages of ages: and they have no rest day and night who worship [respect] the beast and his image, and if anyone receive the mark of his name.—Rev. xiv. 9-11.

Why have these covenant-breaking Christians no rest day and night? Because the fire of God's truth is purifying their hearts, and burning the false doctrines out of their minds. Here is the patient endurance of the saints, [so called,] for God has never broken *his* covenant with them. Where? In patiently submitting to the work of the Refiner's fire.

Those who keep the commandments of God, and the faith of Jesus, quickly submit to this killing process, thus dying in the Lord: being thus immersed into his death, they are terribly hurt of the second death, in this bitter experience in the symbolic lake of fire and sulphur. They are not overcomers in the highest sense.—Rev. ii. 11. They have lost the crown, and the throne, by their unfaithfulness, and thus the prize of our high calling is forever beyond their reach. Through pride, they have kept back part of the price, and lost the birthright blessing. And yet, God is good, God is love, and has pronounced a blessing, upon this very class who are hurt of the second death, as clearly shown in verse 13: And I heard a voice from heaven saying, Write—From this time blessed are those dead ones, dying in the Lord; yes, says the Spirit, so that they may rest from their labors: but their *works follow with them.* Works of righteousness? No, no,—works of the flesh, largely, hence these spirit-begotten sons, forced into the fire, have robbed themselves of the crown and throne. Strange, indeed that every preacher, and writer, literalizes this symbolic death, applying it to the natural, physical death of Christians. As the angels, beast, image, mark, wine, cup, fire, sulphur, and smoke, are all symbolic, so also is the death they die, symbolic; is it not? And, mark you, while the refiner's fire was separating the dross, and purifying the silver, "They had no rest," but when purified, and made white, when dead with Christ, they find rest. For he that is entered into *his* rest, he also hath ceased from his own works, as God did from his.—Heb. iv. 10.

These tribulation saints are spoken of, in Rev. vii. 9, as "a great company which no one could number, out of every nation, and of all tribes and peoples and languages, standing before the throne, with white robes, and palm branches in their hands," but no crowns on their heads. Also in verse 14, 15, "These are those coming out of the *great* tribulation, (the symbolic lake of fire and sulphur, the *second death,*) and they washed their robes and whitened them in the [symbolic] blood of the Lamb,"--purified by fire and sulphur! Praise God! How much more Godlike is this, than

to plunge these millions into eternal fire and pain!

Nearly every writer, preacher, and teacher, however much they may disagree, and strive about words to no profit, appear to unite in perfect harmony in pronouncing an everlasting *curse* upon those who will experience the pains of the covenant-breakers in the lake of fire, while being immersed into his death. An old favorite hymn of the Methodists, often used by the Salvationists, and told with telling effect by all of the holiness people, is thus expressed:

"Oh what eternal horror hangs
Around the second death."

In thus pronouncing judgment and an eternal curse upon their unfaithful, unconsecrated brethren, they are less merciful, and much less scriptural than Balaam of old, who said, "How shall I curse whom God hath not cursed?" It has been painful to witness the lack of Christian love manifest in articles from the Editorial pens of several leaders who claim to be in the advanced light of present truth, who charge us with believing the devil's lie, because we can see final restitution for all, and a blessing for *their* incorrigibles, in the symbolic lake of fire. They seem to forget that "He shall have judgment without mercy, that hath shewed no mercy."

We are told to count the number of the beast, [we must not worship,] for it is a man's number, [name, or character,] and his number is 666. The common version, and many modern Greek texts, are very misleading, being spelled out six hundred and sixty-six. But all the most ancient MSS. have only the three symbolic numerals of six each, making eighteen letters describe the beast's name, nature or character. A brother in Lynn, Mass., has given the above explanation of the three symbolic numerals, and its real wisdom appears in its gospel simplicity, and directness of application to the subject before us. He further adds in substance: While the sum of the numerals of the Latin church applies directly to that system, and would be easily understood by the educated clergy, very few of the common people would be likely to understand it. The Lord knew that most of the saints in the end of this age, would be found among the English-speaking people, and it seems reasonable to think all these symbols, when rightly explained, would be made so plain that all the Lord's little ones could easily understand their meaning. The above explanation appears to be reasonable and scriptural.

If anyone worship the beast. What beast?

Old Adam Sinful Flesh.
123 456, 1 23456, 1 23456, =666.

In other words.

My Own Beastly Nature.
1 2 3 4 5 6, 123456, 1 23456, = 666.

Put off the old man, which is corrupt. That the body of sin may be destroyed. Thus the first direct application of this beast worship is made to our own unsanctified wild beast natures, and his image, holding back, [worshiping] our renewed, sanctified, lamb-like flesh from absolute crucifixion,—immersion into *his* death, to obtain a spiritual body, like unto his glorious body, and become a life-giving, spiritual, son of God.

Mark in his forehead.—pride, the *mind* refusing to carry out this covenant to death, like Peter of old. Or in his hand.—literally failing in our business affairs to count all things loss, and to reckon ourselves dead indeed unto sin, and to worldly hopes and honors. Is this made plain?

Oh, beloved saints, how unfaithful we have been. From the Bible point of view, a church building is the court of sacrifice, where beasts are slain! And you do not see many fashionable people in, nor around a slaughter-house. For thy sake are we killed all the [gospel] day long; we are accounted as sheep for the slaughter. From the lukewarm, Laodicean church's view, it is a place for intellectual and social entertainment, where the beast nature is respected, admired, and worshipped; where the pride of life reigns supreme. "I know thy works, that thou art neither cold nor hot. * * Thus because thou art lukewarm, and neither hot nor cold, I am about to vomit thee out of my mouth. Because thou sayest I am rich, and have become wealthy, and have need of nothing; and knowest not that thou art the wretched and the pitiable one,—even poor, and blind, and naked." JAMES THE LEAST.

REMARKS.—I will not closely review this long article, and yet I do not wish to be understood as endorsing it all. I find good in it, and I hope others will do the same. It seems to have been written partly for the purpose of encouraging Christians to faithfulness in following Christ, and I hope that this end may be gained. I will say that though not standing in the attitude of the professed holiness people, I hold that the only thing that is needed in a *sin*-offering is the sinful nature, called the old man, or the body of sin, which is to be destroyed; and that the new man, which is to be put on, is not to be sacrificed to death, but used in service and perfected, because it is the image of God. There seems to be a clear difference between the sacrifice unto death and the living sacrifice, which is a life of reasonable service.—Rom. xii. 1. So there is a distinction between the sin-offering, whose body was consumed without the camp, and the burnt-offering, whose body was consumed on the holy altar, as a sweet savor unto the Lord.—Compare Lev. i. 1-9 and xvi. 3, 24-27. It should also be remembered that the beast, the low nature to be destroyed, and not the priest, was the atoning sacrifice. Let each one read carefully and prayerfully, and, proving all things, hold fast that which is good.

—EDITOR.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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LIFE ONLY IN CHRIST.

An apostle of Christ said: "He that hath the Son hath life; and he that hath not the Son of God hath not life." In the preceding verse he calls it "eternal life," and says: "this life is in his Son."—1. John v. 11, 12.

According to this teaching there are two kinds of life (because the unbeliever has natural life as well as the believer) as there are two kinds of bodies—natural (or animal) and spiritual.—1. Cor. xv. 44. The nature of anything is closely allied to its life-principle; and as animal nature produces animal bodies, may we not reasonably infer that spiritual nature produces spiritual bodies? The body of anything is the manifestation of its nature. In our present state we can only know persons or things by the body, or outward expression, but God knows all things from within: that is, he knows all things by the invisible causes, while we only know things by the outward effects.

That the life of which John speaks is not animal life is evident from the words of our Lord recorded in John vi. 53. He was speaking to the unbelieving Jews, who had the animal life, and yet he said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life." Of this eating to sustain the Christ life, eating the Lord's Supper is the symbol.

In the preceding verses Jesus calls himself "the bread of life,"—"the living bread which came down from heaven," and says: "If any man eat of this bread, he shall ("not die,"—ver. 50—but) live forever: and the bread that I will give is my flesh, which I will give for the life of the world."—Vs. 48–51. "For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: * * he that eateth of this bread shall live forever."—Vs. 55–58.

They must be hard pushed for evidence to sustain a very materialistic theory who can read these words of our Lord and maintain that he referred to his *literal* "flesh and blood." That never came from heaven, and no one ever ate and drank his literal flesh and blood, and it could have done no good if he had. The idea is too gross to be reasonably entertained, and yet for denying such an interpretation of our Lord's words, we have been charged with denying the Lord, and having left the Rock of salvation. But the Lord is Judge himself.

To be consistent, whose who claim that Jesus meant his literal flesh and blood, should have the eating and drinking literal too. This was how the unbelieving Jews understood him, and they asked in wonder: "How can this man give us his flesh to eat?"—Ver. 52. And even some of his disciples were on this low plane of thought and said: "This is a hard saying; who can hear it?"—Ver. 60. After this Jesus explained: "It is the Spirit that quickeneth; the flesh (the natural flesh which they had in mind) profiteth nothing: the words that I speak unto you are spirit and life."—Ver. 63.

Why cannot his disciples now apply this rule and see that his natural body was not the subject of his teaching at all? He was speaking of himself as the food by which the inner, the spiritual life is sustained. Put together the two passages: "I am the bread," and "I am the truth," and his meaning may be discerned. Christ in his divinity is the Living Bread—the Living Word—that came down from heaven. "His name is called the Word of God."—Rev. xix. 13. The apostle Peter says believers are "begotten again, not of corruptible seed, but of incorruptible, the word of God, which liveth and abideth forever."—1. Pet. i. 23. Then the Word of God, the Truth, is Christ's flesh, which giveth life—that kind of life which unbelievers do not have.

Our Lord clearly recognized and mentioned the two natures and the two kinds of food adapted to them when he said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 4. The animal being is sustained by the natural bread, but the spiritual being is sustained by the spiritual bread.

In view of these facts and Scriptures, it does not seem out of harmony with the word to call the life that is begotten by the Spirit and sustained by the truth "spiritual life." That it is "eternal life" has been shown; and it is eternal because it is of the nature of the eternal God as revealed in Christ. God is Spirit (John iv. 24), and Christ is a life-giving Spirit (1. Cor. xv. 45), and therefore whatever partakes of the divine nature (2. Pet. i. 4), must be spiritual. What the Father gives the Son, the Son gives his followers. There is no grander truth taught in the Word than the unity of the Father and the Son and all in whom they dwell.—John xiv. 15-23; xvii. 20-23.

Let it be emphasized that "He that hath the Son *hath* life." Therefore those who have not the Son are

dead. Both the life and the death are present conditions. It will not do to say that it means that the believers will have eternal life by and by: and that "He that hath not the Son *hath not* life," means that they will not have life by and by. The "hath" and the "hath not" are both present. The believer is alive and the unbeliever is dead. Each of these statements has two haths. If the one hath belongs in the future, so does the other. It is true that all who ever *will have* the Son *will have* life; but it is true only because "He that *hath* the Son *hath* life." As the son is God's life manifested, the entrance of the Son (by the quickening of the Spirit) gives life, and the absence of the Son is death.

Many Scriptures speak of the believer as having eternal life now. Jesus said: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but *is passed* from death unto life."—John v. 24. The next verse is in harmony with this: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Hearing is an evidence of life both in the natural and the spiritual. So being able to eat is an evidence of life. Men that are spiritually dead cannot eat the word of truth—they neither know nor care for these things. "To be carnally minded is death," and "the carnal mind is enmity against God," and cannot obey and please God.—Rom. viii. 6-8. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1. Cor. ii. 14. Spiritual discernment is one of the evidences of spiritual life, even as hearing and eating are.

To see this truth concerning the new, inner, and eternal life must certainly overthrow the idea of many that the eternal life is the physical life restored and perpetuated. The same idea of the present relation of believing and living is given in John iii. 36. The believer now lives,—"hath everlasting life,"—but the unbeliever is dead,—"shall not (cannot) see life,"—the wrath abides on him. Why will many put this into the future?—Some to make it mean a restored physical life to the believer, and others, to make it mean endless death to the unbeliever. Both Jesus and the apostles speak of both the death and the life—the lost and the found—as present realities. All are lost until they are found. All are dead until they are made alive. The unbeliever remains dead as long as he remains in unbelief. The darkness of death remains until the life and light of Christ enters, and then it is gone. This is the experience of every true convert. "You hath he quickened who were dead." Eph. ii. 1. The same idea of present death and life is expressed in Ephesians v. 14: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

To make all these passages apply to a healed and restored bodily life leads to the conclusion that all the apostles and other professed believers in Christ either were not believers, or that the promise of Christ failed; for he said: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall

never perish."—John x. 27, 28. I have at hand a publication that affirms that according to the promise of Christ all the believers in the apostle's time must have been translated without death, and that Christ's promise of life has no meaning to any this side of that generation. And I have another that affirms that all who have died have failed. Now we are plainly told that "whosoever killeth you will think that he doeth God's service," (John xvi. 2), and that Stephen and James were both killed. And we are reasonably sure that Peter and Paul and many other believers were martyred; that at least some of Christ's witnesses had "fallen asleep" in Paul's day.—1. Cor. xv. 6. There is no tangible evidence that any of the saints from then till now have escaped bodily death. If the promise of Christ indeed referred to the perpetuation of the physical life, what a miserable failure all professed believers in Christ have had! But it is not so. The confusion has come only in the minds of those who have failed to see that the life which Jesus promised, and of which the apostles speak, is of another kind than the animal; that it is the basis of the "inward man," of which Paul speaks. "For this cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen (the outward man and the earthly things pertaining to him), but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—2.Cor. iv. 16-18. See also several of the following verses, in which the apostle speaks of the dissolution of the earthly house, (not that the inner man should remain naked, but be clothed with the new house from heaven) in order that being absent from the (old) body, we may in due time (in the new body) "be present with the Lord."

The idea for which we plead is not a mere theory, but one that is eminently practical. If a man does not realize that he is in Christ now, and that Christ is in him,—that he has the life and relationship of the Son of God, but only thinks that he will obtain the life by and by—the tendency is to think that he *must* now live after the flesh. If the Spirit of life has not been given us, there can be neither desire nor power to overcome. But the apostles speak to believers as those who have power to overcome. The sixth chapter of Romans is clear upon this subject. In it Paul not only speaks of baptism as a symbol of our faith and hope, but also of the practical Christian life, He not only speaks of it as a thing in the past of our experience, but in verse v. he speaks of it as a thing in progress, as though we were now being baptized, as though we had already been planted, but not yet raised. "For if we *have been* planted in the likeness of his death, we *shall be* also in the likeness of his resurrection." The idea he gives us of the Christian life is that of an overcoming life—a continual dying to sin and rising to righteousness. When this process is begun the Lord reck-

ons the believers complete in Christ; and Paul exhorts them to reckon themselves dead indeed unto sin, and alive unto God.—Ver. 11. Evidently only those who have been quickened by the Spirit can thus die to sin and live to righteousness. Only the indwelling Spirit can control these mortal bodies, mortify their deeds, and use them in the Lord's service.—Rom. viii. 6-13.

The life and light and love of Christ are inseparably related. John clearly teaches this, and it accords with Christian experience. The presence of these three things makes a condition of fellowship with God, and is the basis of all true unity and purity.—See 1. John i. 3-7. "He that says he is in the light and hates his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him."—Vs. 9, 10.

Those who are in darkness are dead. As wheat in the granary cannot grow until the light and heat of the sun, and heaven's moisture come upon it, so until the light and love of God, revealed in Christ the Sun of righteousness, come upon the dormant spirit of man, it remains in the natural dormant state. No man can regenerate himself. There is life only in and by Christ. The unregenerate man is spoken of as being in the kingdom of darkness; but when the light enters, he is brought "out of darkness into light, and translated into the kingdom of the Son of God's love."

Though no man can regenerate himself, or do anything to produce life in himself, when God's love and light shine in and quicken the spirit of man, they produce a responsive action. We are not saved by works, but by grace to works, which God hath ordained that we should do.—Eph. ii. 8-10. As God is love, he that has the life of God, loves. He loves because of the new nature given him. He loves God and men—his Father and his brethren. God's message of love speaks love—"that we should love one another." 1. John iii. 11.

Look carefully at verse 14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth (not always shall abide) in death." Here is assurance of the presence of both life and love. It is not "We know that we *shall pass*," but "*have passed* from death unto life." The love is the evidence of the life. The next verse emphasizes this truth by stating the negative: "He that hateth his brother is a murderer; and we know that no murderer (hater) hath eternal life *abiding in him.*" This as much as says that "He that loves his brother has eternal life *abiding in him.*" Death and hate are inseparable; and love and life are inseparable. We may all rejoice that it does not say that no murderer *ever shall have* eternal life. If this were true, what hope would there be for any of us? According to the apostle's definition, have we not all been murderers (haters)? Can any of us plead "not guilty?" But if we have learned to love we are no longer murderers; and therefore "have passed from death unto life." So may all other murderers in due time.

To all who appreciate these truths,

it will be evident that the life which the unbeliever has not, but which the Lord gives to believers, is not existence, but a new *state* of existence. Those now quickened were dead; but they existed then as much as they do now. Nothing could be quickened, if it did not exist. It is a blessed fact that all men have an affinity for Christ, and he for them; otherwise he could not draw all men unto himself, as he said he would. John xii. 32. It is glorious gospel that all the dead shall hear the voice of Christ and live—"every man in his own order. Inspired men do not teach that "all who are in Christ shall be made alive." All who are in Christ *are* alive. Paul teaches that as all die in Adam, even so all shall be made alive in Christ.—1. Cor. xv. 22. That there is no life out of or apart from Christ is not against the fact that all shall have eternal life in due time.—Rom. v. 18-21. "Where sin abounded, grace did much more abound; that as sin reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." It is true that "the wages of sin is death;" but it is also true as a succeeding fact that "the gift of God is eternal life.

Eternal life—which is the Christ-life—once given never can be lost. All mankind are lost until it is given. But a life that can be lost is not eternal life. The life that Christ gives has the undying nature of God. While man has not immortality in and of himself, when Christ quickens him, he is "begotten by the incorruptible seed that liveth and abideth forever."—1. Pet. i. 23. Men cannot get eternal life in winter and lose it it in summer. The faculties of the mind may not always be equally active; but the Lord does not lose his redeemed ones. He is able to keep us. Those alive in Christ may sleep, but the new life cannot be destroyed. It cannot perish. Death cannot separate us from the love of God. Though the outward man perish, the inward man is renewed day by day. Praise God for Christ and his eternal life.

NOTES ON SUNDAY-SCHOOL LESSONS.

Joshua and Caleb.—Joshua xiv. 5-15.

(Lesson for October 26.)

GOLDEN TEXT.—He wholly followed the Lord.—Joshua xiv. 14.

INTRODUCTION.—About six years lie between last lesson and this one. These were years of conquest, preceding the division of the land. The first prominent incident of the interval was the defeat of Israel at Ai, on account of the sin of Achan, who had taken some of the things that were "accursed" at Jerico, and hidden them in his tent. He was arrested and made a confession, and he and all his were destroyed in the valley of Achor. This was followed by the defeat and destruction of Ai. In Hosea ii. 15, the valley of Achor is spoken of as "a door of hope." Putting away Achan's sin led to victory. Through this valley the Jews returned from the Captivity in Babylon, when they had put away their idols. All true hope is based on the destruction of sin.

The next incident was the building of an alter on which they offered burnt-offerings and peace-offerings unto the Lord. Here Joshua wrote the law of Moses on stones, and then gathered all the nation—half of them over against mount Gerizim and the other half over against mount Ebal—and read all the law to them.

Then followed a combination of many kings against Israel. The Gibeonites by fraud secured favor from the leaders of Israel, but though their lives were spared, they were condemned to be "hewers of wood and drawers of water" for all the congregation. Then five kings came against the Gibeonites, and were discomfited before Israel with the sword and with hailstones. Then follows the account of the sun and the moon standing still at the command of Joshua. We do not know how the Lord accomplished this matter; but when the facts and laws of nature are urged against this or any other miracle, we simply confess that we do not believe there *is* any Nature over which God has not full control. He is the Master, not the Slave, of nature. His will is supreme. Many other petty kings were conquered by Israel.

Then followed the division of the land.—Joshua xiii. and xiv. 1-5. Here is given a description of the land not yet conquered. But after the six years war the land was so far subdued that it could be divided among the nine and and one half tribes that settled west of the Jordan, the other two and one half tribes having previously received their portion on the east side of Jordan. The land was divided unto the tribes by lot. The children of Joseph—Manasseh and Ephraim—were counted two of the tribes, and the Levites received no inheritance in the land—the Lord being their inheritance. Their work was such that they had no time to cultivate the land, yet they had homes and cattle and substance. All was done as the Lord commanded Moses. Each family had an absolute title to their land. The use of it might be alienated for a time, but it must be restored at the jubilee. This prevented perpetual poverty, but it allowed suffering for neglect and idleness, and reward for diligence.

I. THE LORD'S FAITHFUL FOLLOWER.—Vs. 6-12. Before those appointed to divide the land (Numbers xxxiv. 16-29) had begun the work, Caleb—supported by his tribe (Judah, into which he was a proselyte)—came to Joshua at Gilgal, and mentioned what seems to have been generally known, that when he and Joshua, the returning spies, reported favorably of the land, Moses had made him a promise. He mentioned the fact that he was forty years old when Moses sent him from Kadesh-Barnea to spy out the land, and that in the face of all opposition he had followed the Lord fully, and given the good report as it was in his heart, and that the Lord had preserved him in vigor of body and mind for forty-five years, and he was now eighty-five years old. And he asked for Hebron according to the promise, and expressed full faith that by the Lord's help he should be able to conquer the still present foe and possess the land.

II. THE REWARD OF FAITHFULNESS. Vs. 13-15. In answer to Caleb's request, Joshua blessed him, and gave him Hebron for his inheritance, because he had "wholly followed the Lord."

Those who are faithful to the Lord and his people deserve a rich reward. In the spiritual life. faithfulness naturally produces its own reward; hence every man shall be rewarded according to his works; but in the type the reward had to be arbitrary. There was no direct connection between Caleb's faithfulness and the land of Hebron, but as it was promised, Caleb, after waiting forty-five years, stood before Joshua to receive his inheritance. Under the covenant that God made with Israel, bodily health, which Caleb now enjoyed, was an evidence of the divine favor—all its blessings being earthly. It is not the same under the new covenant. Often saints are sick, and are always healed. Conscious of his condition, and of the strength of his claim, Caleb asked that the promise be fulfilled, and it was done.

(*Continued on page 313.*)

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EDITOR'S APPOINTMENTS.

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(*Continued from page 311.*)

Let it be observed that Caleb's success resulted from the fact that he did not consent to the opinion of the majority, but, standing with even a small minority, followed the Lord fully. While majorities may rule, minorities are often right. The pioneers in any reform or advance movement often for a time have to stand alone, but later the people see that the few were right, and change sides. Majorities (like the ten spies against two) may rule for a time, and keep the people in the wilderness; but in the final issue things turn, and it is seen that the minority has been ruling in the highest and best sense.

It appears clearly true that in the spiritual realm the real condition creates its own reward. Hence to *be* an overcomer is the only necessary asking for the overcomer's reward. The overcoming life creates power. "Each victory will help you some other to win." The successful discipline of life fits people for the natural and necessary (not arbitrary) power over the nations—power to bless them. Evidently this power is the antitype of the best place in the land of Canaan. The Lord has made the promise, and it shall surely be fulfilled.

The Cities of Refuge.—Joshua xx. 1-9.

(Lesson for Nov. 2.)

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble.—Psalm xlvi. 1.

INTRODUCTION.—The chapters between last lesson and this one describe the territory given to each of the tribes, and mention a few details concerning the expulsion of the inhabitants of some districts. According to the prophecy of the dying Jacob, nearly two hundred and fifty years before, the tribe of Levi was "divided in Jacob and scattered in Israel." They had no inheritance in the land, but forty-eight cities were given them out of the shares of the other tribes.—See chapter xxi. Six of these cities were set apart as the Cities of Refuge, the subject of our present lesson.

I. REFUGE NEEDED.—Vs. 1-6. The Lord here spoke to the children of Israel through Joshua, calling upon them to assign the six Cities of Refuge, according to the plan formerly given to Moses.—See Num. xxxv. 9-34. The design of these cities was to provide a refuge and protection from the "Avenger of Blood," for anyone who, without malice or intention, killed another. In early times, it was the custom for the nearest kinsman of a murdered person to execute vengence on the murderer. It was regarded as being not only the right, but the bounden duty, of the Avenger to punish the offender, whether his act was intentional or accidental, and it was a great disgrace if he failed in this revenge. This primitive plan of punishment—similar to what we call mob law—was very natural. It is not uncommon now among the American Indians, in some African countries, and even in some of the settlements of people known as civilized. It may have had some advantages, by bringing certain punishment on the guilty, but it has always been attended with serious evils. There was danger of making it the instrument of private revenge. It naturally gave rise to lasting family and tribal quarrels, and long-continued enmity and revenge. And there was danger of great injustice by not discriminating between deliberate murder and accidental homicide.

By the plan of providing Cities of Refuge, the God of Israel did not entirely set aside the more primitive method of punishment, but corrected its worst features. The design was not to screen the guilty, but, by giving opportunity for a fair trial, to protect the innocent offender. He was to flee to the City of Refuge, and standing at the gate, he was to declare his cause in the ears of the elders of the city; and after this primary hearing, they were to take

him into the city, protect him from the Avenger of Blood, and give him a place among them, until he should stand before the congregation for final trial.

II. THE REFUGE PROVIDED.—Vs. 7-9. Six cities were set apart for the refuge of the man-slayer. Three of them—Kedesh, Shechem and Hebron—were on the west side of the Jordan, and three—Bezer, Ramoth and Golan—on the east side. They were all so located that a fugitive from any part of the country might reach one of them by a half day's journey. This plan was certainly a great improvement over the old method of punishment. It secured for all a fair trial. Nothing is here said concerning the fate of the man proved guilty, but it is implied, what is stated in Num. xxxv., that "the murderer shall surely be put to death." The one proved innocent of hatred or intentional killing was protected until the death of the high priest, and then he might return to his own home. What the year of jubilee was to the debtor who had lost his property, the death of the high priest was to the innocent offender. But if he left the City of Refuge before the death of the high priest, he at once became subject to the Avenger.

It is said that all the Cities of Refuge were situated on high ground, that they might be easily seen—surely not to make them easily reached. According to the Rabbins, the roads leading to them had to be of good width and well kept—every obstacle being removed that might hinder the flight of the fugitive. At every turn of the road a guide-post was raised, bearing the word "Refuge." And two students of the law were appointed to accompany the fugitive, that, if the Avenger should overtake him before he reached the city, they might attempt to pacify him till the legal trial might be had. Our lesson tells us that the foreigner was received and sheltered on the same conditions as the Israelites.

These Cities of Refuge seem to foreshadow a phase of the gospel of Christ. The apostle evidently refers to this subject when he speaks of believers in Christ having fled for refuge to lay hold on the hope set before them.—See Heb. vi. 18. The believer finds refuge as long as our High Priest lives—and he ever dies.

It is a peculiar fact that the Cities of Refuge were not for the protection of wilful sinners. Why is this? It reminds us of several things: (1) that it is said that the Lord "will by no means clear the guilty;" (2) of the prayer of Jesus on the cross, "Father, forgive them, for they *know not* what they do;" (3) of Paul's statement that he, though a bitter persecutor, "obtained mercy because he did it *ignorantly*, in unbelief. and (4) of his other statement that there is no more sacrifice for those who sin *wilfully* after coming to the knowledge of the truth. Do not all these imply that all *wilful* sin must be punished?

It appears evident that this subject does not illustrate or foreshadow the whole plan of salvation, but only that part which pertains to this age—or, in other words, that our Saviour is here typified only in his relation to those who now receive him by faith, or flee to him for refuge. All such find shelter from the Avenger—the Law which demands their death. Jesus himself said of believers: "They shall never perish." If the Avenger overtakes a man before he finds refuge in Christ, he perishes. Most people think there is no hope for such an one; and this lesson does not touch such a case; but the gospel of resurrection or restitution includes him, for it is the gospel of redemption. And while it is true that God (through Christ) is *specially* the Saviour of them that believe, we are also plainly told that he is "the Saviour of all men."—1. Tim. iv. 10. No one type teaches the whole truth. This is emphatically the age of faith, and the

future will be an age of sight. Of that order, Paul, who was converted by sight, was as one born before the time. 1. Cor. xv. 8.

BEING BORN AGAIN.

JESUS said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3. What did he mean by being born again? Nicodemus thought that he meant that he would have to be born of the flesh again; but the Saviour said that he would have to be born of the Spirit.

Now let us look at this subject from a Bible standpoint; let Jesus himself settle the question, and then no Christian can take exceptions. He was the first-fruit from the dead. Then he became a Spirit, and not until then; for he was born of a woman, with flesh, blood and bones; and we have no account of his having two bodies—a spiritual body and an earthly body—at the same time, which he would have had to do had he been a Spirit, because all spirits have bodies. No birth can take place without a body.

Jesus makes the second birth very plain in John iii. 6-8. He says: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. * * The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit." Now, if we can go through the second birth while in the flesh, we can do more than Jesus did while he was in the flesh, for we have no account of him passing in and out, being both visible and invisible, while in the flesh, or before his resurrection.

Whatever was wrought out in Christ will be wrought out in us through him; and when he said we must be born again, he did not say in this mortal state. In applying the statements of Jesus, people are too apt to confine them to this age, instead of rightly dividing the word, and applying them in the age where they belong; and this gives rise to so much confusion in understanding the Bible.

The first Adam was the generator of the race on the fleshly plane, consequently all that are of him are flesh, blood and bones; and Christ, the Second Adam, is the Regenerator of the same race on the spiritual plane, consequently all that are of him are spirit with a spiritual body. As we said before, a birth cannot be without a body; and a spiritual body and a natural body cannot exist in the same person at the same time; and a spiritual birth cannot take place until the resurrection, because we do not come into the spiritual state until we have left this mortal body.

Our God is a God of law and order, and the Author of our salvation does not make statements in a haphazard way, without reference to time and place, which have much to do in giving us a right understanding of the Bible. The human race through Adam is born into this world. Now they cannot be born into this world twice. If they are to have another birth, they must be born into another world; for, as I understand it, when we are raised from the dead, our eyes are opened into another world, a spiritual world, a world without end; and to be born into that world means joy everlasting. Let us be thankful that we are begotten of the Spirit, and are on the road to eternal bliss: that we belong to Christ, and that we have the assurance that in due time we shall be born again, which will be in the glorious resurrection morning. May it please the Father to have it come quickly. W. M. GOLDIE.

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AIONIOS—AGELASTING.

IT is well for people to learn that the Scriptures cannot be properly applied without a knowledge of the Bible Plan of the Ages, or *Aiones*. Aion is singular, and means an age; aiones is plural, and means ages. The adjective form of this word, aionios, age-lasting, is translated "forever," "everlasting," and "eternal," in the authorized version of the New Testament. Like the English word age-lasting, its duration depends entirely on the nature of that to which it is applied. It may refer to the duration of any creature—either animal or man. In Philemon 15, Paul applies it to the life- service of Onesimus. It may refer to a dispensation, or in the plural form, to more than one, as when Paul says: "In the *ages* to come."—Eph. ii. 7. If "forever and ever" is a proper form of expression, it shows a succession of ages. In and of itself it never means endless. But when associated with immortality, which according to the Bible is only possible in a state of righteousness, it means an endless age, because it takes hold on the nature of God.

RELIGION IN LIFE.

The Christian religion has a keeping power. This is one of its special peculiarities. It keeps those who keep it. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." But religion has its proper place in the life, and must be kept there. Prof. Henry Drummond wrote: "Keep religion in its place, and it will keep you straight through life and straight to your Father in heaven, when life is over. Religion out of its place in a human life is the most miserable thing in the world. There is nothing that requires so much to be kept in its place as religion, and its place is what? Second? Third? First! First the kingdom of God! Make it so that it will be natural to you to think about that the very first thing."

—*Selected.*

GUARDING THE TONGUE.

If each of us, as we pass through life,
Would bridle and curb the tongue,
And speak of only the pleasant things
To be said of every one,
What a wonderful difference there would be
Between this world of ours
And the paradise it might become
With all pathways strewn with flowers.

Now surely a little reflection
Will show us as plain as the day,
The mistakes we made when we hastily
Allowed our tongue full sway.
When the day is done and we think it o'er,
Ah me, that it should be true!
There are few of us who can honestly say
There is nothing we would undo.

Too often the faults we clearly see
In others are faults of our own,—
And those who dwell in houses of glass
Should be wary in casting a stone.
So, have charity, much charity,
The loveliest virtue of all,
And look well to the member unruly,
For it's prone to slip and fall.—*Selected.*

THE ALPHABET OF SUCCESS.

Attend carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battle bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drinks.
Use your leisure for improvement.
Watch carefully over your passions.
Extend to every one a kindly greeting.
Yield not to discouragement.
Zealously labor for the right, and success is certain.—*Selected.*

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EXTRACTS FROM LETTERS.

"Eternal Punishment."

IF not asking too much I would like to have you give me personally your view of Matthew xxv. 46. My reason is that a minister and I had a hitch on the subject of eternal torment. He used the above-named passage (in Greek and the Revised Version) for his proof-text—urging the fact that the same word—eternal—is used in the same verse to express the duration of both the life of the righteous and the punishment of the wicked. He said that no exegesis can make one endless and not the other. I took the position that when the word eternal alludes to God, Christ, or spiritual things, it is endless, but when it alludes to some other things, it is limited. In the case of punishment, it is limited—age-lasting—because the Lord said he would destroy sin, death and hell, and I believed that what God said, he meant, and would do.

The minister started out condemning Restoration: and I said that without Restoration, or the larger hope for mankind, there are so many Scriptures that I cannot harmonize: and I asked him to tell me what construction he would put upon certain Scriptures—such as "the restitution of all things," "As in Adam all die, even so in Christ shall all be made alive," all things to be reconciled, both in heaven and earth, "Judgment unto victory," etc. He said: "They are all very simple when once you understand the dispensations of the Bible;" but said he would not answer me until I give him a satisfactory explanation of Matt. xxv. 46. If you can give me anything more definite and clear, I will be much obliged.

FRANKLIN GROVE, ILL. J. D. L.

REPLY.—Yours of late date is before me. It was waiting for me when I came home yesterday. I am glad to hear from you, and will be glad to help you if I can. But I think it doubtful if you can at present do that minister any good. Judging from what you say, I think he is not dealing with you with due candor. It is very easy to say that the passages you ask him to explain "are very simple when once you understand the dispensations of the Bible," and then refuse to answer you about them until you have given him a satisfactory explanation of Matt. xxv. 46. On the other hand, I am sure that if he could see the Bible plan of the Ages, or Dispensations, he would not make Matt. xxv. 46 teach the fearful and horrible doctrine of endless suffering. But he is in a very old and deep rut of thought, and it is not easy for him to get out of it; and if he is satisfied with that doctrine, he will not get out of it by anything you will say to him. The Lord may sometime have him in a place, in this life of many sorrows, where he will feel the need of light on that subject, where it will involve in his mind the destiny of some of his own loved ones, and then perhaps he will be willing to examine the evidences that to those who see the plan of God are very clear, that Christ shall indeed draw all unto himself. Good men sometimes argue for the doctrine of eternal torment as glibly and lightly as if it were a mere question for sharp debate, never seeming to think of the terribleness of the idea. I am confident that very few, if any, really believe the fearful doctrine. If they did, it would destroy all their peace and happiness in life. If kind and loving people, as Christlike people must be, really believed that their own loved ones and all others who have died without being converted, are even now being tormented in a hell that is even worse than a literal fire would be to the bodies of men, and that it will last through endless ages, and instead of getting any better will always be getting worse, it would drive them crazy, as it has done a few.

But they have been taught a theory, and they think it must be defended at

all hazard. And almost all other passages which they use as proof-texts derive their coloring from their misinterpretation of Matt. xxv. 46. They have to assume several things that are not at all probable by Scripture, (1) They assume that the coming of the Lord here brought to view occurs at the final consummation of all earthly things—whereas the Bible plainly teaches that he comes at the beginning of the millennium during which the saints, saved by faith in Christ, are to reign with him. (2) They assume that the "sheep" of this judgment scene are the righteous of all the ages—whereas the Bible plainly teaches that when he comes in his glory to judge the world (the nations here mentioned)the saints (having been already saved and caught away to be with the Lord) come with him in glory to reign with him and also judge the world.—Compare Matt. xxv. 31, Col. iii. 4 and 1. Cor. vi. 2, 3. They assume that the "goats" of this judgment scene are the wicked of all ages, including the rejecters of Christ, when the Bible (even the scene itself) plainly show that they are naturally selfish people left in the world with the naturally kind people after the saints have been taken away. (4) They assume, without a particle of evidence, that the "sheep" had believed in Christ and were his willing servants; and that the "goats" had rejected Christ, when the passage itself plainly shows that both classes were surprised to learn from the lips of the Judge himself that they had been doing, or not doing, kind things in reference to Christ. Both classes said to him; "When saw we thee, etc?" There never was an intelligent believer in Christ who did not know that he was serving Him. (5) They assume that the Christians of this age then receive eternal life, when (Do they not know it?) the Bible plainly teaches that all believers have eternal life now.—John iii. 36; v. 24; 1. John iii. 14; v 12.

That this judgment scene does not include all mankind is evident from the order of events in Matthew xxv. There are three judgment scenes in this chapter: (1) the ten virgins—two classes looking for the Lord, which has nothing to do with the world at all, and does not even include all Christians; (2) the judgment of all the Lord's servants and their reward by placing the faithful in power according to their several ability; and then (3) the following judgment of the nations, which as already shown, is not due until after the reward of the saints and their coming with the Lord to do this work of judging the nations. Both the "sheep" and the "goats" of this scene belong to the "nations," and there is nothing in the whole passage to show that either of them had ever either accepted or rejected Christ, or even that they had ever known anything about him before this judgment began. It will not do to read into this Scripture more than it says in order to make it the great proof-text for such a fearful doctrine as endless torment.

The minister which you mention probably knows that the Greek word *aionios*, rendered "everlasting" and "eternal" in Matt. xxv. 46, does not always mean endless duration. I judge that he knows this because he makes the point (often made by others) that it must mean endless here because the same word is used in the same verse referring to both life and punishment. By the same method of reasoning, knowing, as we all may know, that the word *aionios* has sometimes a limited application, we have as good a right to say that it is not endless in either case. According to the Concordance of Dr. Young (whose orthodoxy I think is not questioned) the definition of the word aionios is "age-lasting," and the definition of kolasis (here rendered punishment) is "restraint." Some of the lexicons render it "pruning," "cutting off," "correction." The Emphatic Diaglott in its literal rendering says: "And

these shall go away into a cutting-off age-lasting, and the just ones into life age-lasting." And Rotherham renders it: "And these shall go away into age-abiding correction, but the righteous into age-abiding life." It is quite probable that the Lord when he used this language had reference to the conditions of these two classes in the coming or millennial age, and that he was not referring to the immortal and glorious condition of the saints at all; and knowing that God's plan, so clearly revealed in the Bible, is to make an end of sin and bring in everlasting righteousness, draw all unto himself, and finally as a result of the reign of Christ and his saints, to have a clean universe in which God will dwell in all,—I say, in view of this, we may know that Jesus had no thought of endless and hopeless suffering in mind at all, but an age of purifying fire, preparitory to the final state of purity and perfection.

But even if it be claimed that the aionian life here mentioned means the endless life, the Christ life, it by no means necessarily follows that the aionian (age-lasting) kolasin (correction) means endless punishment. We know that the Greek word aion and the Hebrew word olam have the same signification —age. It is an age, whether it is long or short, limited or unlimited. It may refer to the age or life-time of a person, as in Exodus xxi. 6, Deuteronomy xv. 17 and Philemon 15. (In these the words are in the adjective form and are rendered "forever.") It may refer to the duration of an era (age) or dispensation, or to the age or duration of God, Christ or the saints. When it is applied to martals, or to anything that is to come to an end, it is of course limited, and when it is applied to the immortal life, or to anything that is not to end, it is of necessity unlimited. It ought to be known by all intelligent students of the Word that aionios does not of itself indicate either the limited or the unlimited duration of anything, but that (like our English word age-lasting) its duration depends entirely upon the nature of the thing to which it is applied. Then because the same word is applied to the experience of the "goats" and the life of God and the saved, there is no good reason for saying that if the punishment (correction) ends that the life of God and his saved ones must also end.

If it be claimed that the "goats" are immortal sinners, and that therefore, according to our own rule, their age of punishment must be endless, our answer is that the immortality of sinners cannot be proved by the Bible. In no case does it associate the idea of immortality with sin. It never speaks of the saints of God as being immortal until they put on Christ by the resurrection. Immortality and righteousness are inseparable.

That the object of the "age-lasting fire" into which the "goats" are said to depart, is to restrain and purify, is clearly Scriptural, and in harmony with the character and purpose of our Heavenly Father, as revealed in Christ. Isa. iv. 4 shows that the object of the "spirit of judgment" and the "spirit of burning" is to purge away filth. "Our God is a consuming fire,"—not to destroy man—his own crowning Work—but to burn up all the evil conditions—like the selfishness of the "goats"—by which man is kept back from his true destiny. We find the same idea in Malach iiii. 1-3. No evil can stand before the Lord when he appears. Why? Because he is like a refiner's fire, and fuller's soap (both purifiers), and he sits as a refiner and purifier of silver, burning away the dross, that righteousness may result.

Hebrews xii. 5-11 shows that the Lord's object in punishment is correction. "Whom the Lord loveth he chasteneth." To chasten is to punish for the purpose of whitening or purifying. Unlike our earthly fathers, the Lord

chastens for our profit, that we may be partakers of his holiness." It seems severe at the time, but "afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."

See 1. Cor. iii. 11–15, where the bad works—represented by wood, hay and stubble—are burned away that the man himself may be saved; and also 1. Cor. v. 1–5, where a great sinner is said to be given over to Satan (not to be hopelessly destroyed, nor tormented through all ages, but) for the destruction of the flesh (the low nature), that "the spirit may be saved in the day of the Lord Jesus. All these Scriptures are in harmony with the idea that the "goats" are to be sents away into the "fire" for the purpose of burning away their selfishness; and when that condition is destroyed, their age (aion) of punishment—"correction"—must cease.

With this view of punishment it is easy indeed to harmonize all the Scriptures which you mentioned to the minister, and which he did not try to explain.

We may well rejoice to know that the Lord "will not fail nor be discouraged, until he shall send forth judgment unto victory."—EDITOR.

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I am well, and out on another preaching tour. God is with me. Praise his dear name! O, what a mighty Saviour is Jesus my Lord! Praise God for salvation! I am so glad there is enough for all; that Jesus died for all, and that in due time all will be drawn, and the whole creation will be delivered, the devil and his works destroyed, and the kingdom of God will become a great mountain and fill the whole earth, and all dominions serve and obey him, and every created thing be heard praising God, with no more curse. Amen.

God sent his Son to save the world and to give life to the dead. Oh, what a good gospel we have to preach, what a good book the Bible is, and what a loving Saviour, and what a blessed hope we have of seeing Jesus and being made like him, and seeing all the dear ones and living with them in glory, where we shall never need to part, and never say goodbye! "Glory to God in the highest, peace on earth and goodwill toward men!" Amen! Hallelujah!

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 20., No. 21. ALMONT, MICH., NOVEMBER 1, 1902. $1.00 a year.

WHY THE JEWS REJECTED JESUS.

MANY believers in Jesus as the promised Messiah have wondered why his own nation rejected and crucified him. An easy answer is to say, "It was foretold;" but foreseeing and foretelling a thing do not make it happen. No doubt they rejected him because they failed to recognize him; but why did they fail? Certainly "they knew him not."—1. John iii. 1. Speaking of the persecution of his disciples, Jesus said: "These things will they do unto you, because they have not known the Father, nor me."—John xvi. 3. "He was in the world, and the world was made by him, and the world knew him not."—John i. 10. Paul said: "Had they known, they would not have crucified the Lord of glory."—1. Cor. ii. 8. In harmony with this, when Jesus was on the cross, he prayed: "Father, forgive them; for they know not what they do."—Luke xxiii. 34. Afterward, Peter said: "Brethren, I know that through ignorance ye did it, as did also your rulers." Acts iii. 17.

There were no doubt several reasons why they failed to recognize him as the Messiah. One of these we might call a superficial reason, and probably they thought it was the real one. It was the one that the Lord allowed to be a stumbling-stone—the fact that though he was born in Bethlehem, as the prophet had foretold, it was providentially arranged that, after the return from Egypt, when he probably was over two years of age, he should be brought up in Nazareth of Galilee. There was no prophecy of the Messiah coming from Galilee, and as Jesus came from Nazareth, in Galilee, to begin his public ministry, the Jewish leaders, knowing that the Messiah was to be born in Bethlehem, and not knowing that Jesus was born there, naturally rejected him, and derided him as the Galilean and the Nazarene. They were confident that no good thing could come out of Nazareth. On account of what he really was, and what he taught, they would have rejected him anyway, but the fact that they thought he was born in Nazareth, gave them an excuse for rejecting

him. Had they really wanted such a Messiah, they might have learned that he was born in Bethlehem; but as he did not suit them, they took no pains to learn the facts. But the sincere and good had the same prejudice against Nazareth. When Philip said to Nathanael: "We have found him of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph," he answered: "Can any good come out of Nazareth?" To this Philip said: "Come and see."—John i. 45, 46. At another time, when many were favorably impressed with Jesus' teaching, some said: "Of a truth this is the Prophet. Others said: This is the Christ. But some said: Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"—John vii. 40-43. When the officers who were sent to arrest him returned without him, the Pharisees said: "Why have ye not brought him?" and they answered: "Never man spake like this man." Then the Pharisees said: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" And then they suggested that the officers were ignorant of the revealed truth. Then Nicodemus (one of the rulers, but in favor of Jesus) ventured to say: "Doth our law condemn any man before it hear him, and know what he doeth?" To this the Pharisees retorted: "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet."—Vs. 45-52.

This shows that the Jewish leaders made the fact of Jesus being from Galilee their reason for rejecting his claim; but it also suggests that there was another, a deeper reason for their attitude toward him, because others as intelligent as themselves accepted him as the Messiah. Being amazed at his power, the rejecters attributed it to the devil,—using against him the two facts, that the Messiah was to come from Bethlehem, and that no prophet said he was to come from Galilee. The idea that "Jesus of Nazareth" was to be "the King of the Jews" was thoroughly obnoxious to them. John xix. 19-22. But enough, perhaps, has been said to show that this reason for rejecting Jesus, while it was natural, was only superficial. It was only an excuse which appeared plausible to themselves. If it had been a genuine reason for rejecting Jesus, then no one had any good reason for accepting him without having that objection cleared away.

It appears evident that the real reason why the Jewish leaders rejected Jesus was in their own condition—their unspirituality and ignorance of the Scriptures and the true nature of the Christ and his kingdom. They wanted another kind of a Teacher and King—one who would be like themselves, who would not condemn their manner of living (Matt. xxiii.), one whose ideals would be like their own, and who would establish an earthly kingdom (not only earthly as to location, but also in kind), and gratify their pride and ambition by conquering the Romans and making the Jewish nation the ruling power in the world, while they were yet in a low state morally, and unworthy of such honor and power. They

had not learned the truth that to "save his people from their sins" was the mission of the Christ. They may not have thought that to conquer selfishness and sin is a greater victory than to conquer the Roman power. The righteous ideal of Isaiah xi. 1-5 was too high for them, and therefore Isaiah liii. was fulfilled when the Messiah came. To them he was "as a root out of a dry ground." To them he had "no form nor comeliness." He had "no beauty that they should desire him." They "despised and rejected" him because, instead of appearing as a mighty conqueror, he was "a man of sorrows, and acquainted with grief." They had no conception of his divinity, and hence when he claimed to be "the only begotten Son of God," they regarded him as a blasphemer, and hid their faces from him, and consoled themselves with the idea that he was dishonored and smitten of God because of his blasphemous assumption. They knew nothing of his method of reaching glory and honor and dominion, by having "laid on him the iniquity of us all," and making "his soul an offering for sin." They did not know that only thus should he "see his seed, prolong his days, and have the pleasure of the Lord prosper in his hand." It was entirely foreign to their conception of the Messiah's method that in order to have his "portion with the great," he must "pour out his soul unto death," and thus "see of the travail of his soul and be satisfied."

It seems very evident that his claim to divinity, his unheard-of method of reaching glory, and the fact that his high ethical teaching and his life were a continual reproof of their condition and conduct, were far stronger reasons for their rejection of Jesus than the other fact, of which they made so much, that he came from Nazareth. They despised him for what he was, rather than because of his supposed birth-place. Men in their condition were not likely to put the real reason to the front.

Jesus gives us the true ground of their opposition to him. They claimed to be the children of God, and to know him. But Jesus said to them: "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." Again: "Ye are from beneath; I am from above; ye are of this world; I am not of this world." They claimed to be Abraham's seed. But Jesus said: "If ye were the children of Abraham, ye would do the works of Abraham." Again he said: "If God were your Father, ye would love me. * * Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, (why?) because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And (here is the reason they rejected him) because I tell you the truth, ye believe me not. * * Why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John viii. 19, 23, 33, 39, 47.

Jesus emphasizes the fact that it was their own condition—what they really were—that determined their choice and action. And what

was true then of the Jews, is now true of all others. In the parable of himself as the "Shepherd of the sheep," he said: "The sheep hear his voice: * * * and the sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers." Again he said: "I am the good Shepherd, and know my sheep, and am known of mine. * * The works that I do in my Father's name, they bear witness of me. But (mark this) ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John x. 1-28.

When people have a reason that they do not like to admit for doing or not doing a thing, they always have another reason which appears plausible to themselves. The Lord permits this for some wise purpose; and he gave the Jews such a reason for rejecting the Messiah by having him in early life removed from Judea to Galilee. No doubt all the excuses of Luke xiv. 18-20 seemed reasonable and good to those who made them, but they were not the real reasons for their not accepting the invitation to the supper. Something of less importance absorbed their interest. A very small object close to the eye shuts out the light of the sun. All such excuses show the real condition of those who make them. They were "blinded (or hardened) in part."—Rom. xi. 25. But we have great reason for joy that it is only to last "until the fullness of the Gentiles be come in," and that then "All Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Well may we say as said the apostle: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! * * * For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—Rom. xi. 25-36.

BAPTIZED FOR THE DEAD.

I HAVE given my view of 1. Cor. xv. 29 several times—the last time in the HOPE of July 15—and it seems clear in the light of the larger hope. It is that the overcomers of this age are baptized—caused to die to sin and to rise into righteousness, (as symbolized by the ordinance of baptism)—not merely for themselves, but for the future benefit of the dead—mankind. But even some believers in the larger hope do not see this subject in the same light. I have received the following, which I publish that all may get the benefit of it.

"I will state my view as briefly as I can. I think the trouble has arisen through isolating the passage. I think the whole chapter to verse 33, is an argument to prove to the Corinthians the foolishness of their position. He begins by declaring (1) that Christ died and was buried; (2) that He rose from the dead. 'This,' he says, 'is certain.' Many witnesses saw Him, and I myself saw Him. This is what I taught, and this is what you professed to

believe. This being the case, how can you say that there is *no* resurrection of the dead? If there is no resurrection, then Christ is not raised, (for He certainly died), and therefore *He is dead.*

Now, (taking their position), he shows them the absurdity of it; for 'If the dead (any who have died) are not raised, or if resurrection is impossible, if this life is all, then Christ is not raised (is dead), and if Christ is not raised, then, (a) our preaching is vain, (b) your faith is vain, (c) you are yet in your sins, (d) we have been false witnesses, (e) and your friends that have fallen asleep in Christ have perished. Most pitiable is our case if this life is all.'

He then reaffirms the certainty of *Christ's* resurrection, and cannot forbear dwelling on this and what it means for all—that He will reign, and make all alive in Himself, till death—the last enemy—is abolished, and God shall be all in all.

Then he challenges them with this question: If this be not so, what shall they do who are baptized for the dead?—(plainly, I think, meaning Christ, who, if there is no resurrection of the dead, is certainly dead.) If the dead (Christ included, verse 13) rise not at all, why are they (any of you) baptized for the dead (Christ)? He confronts them with their contradiction of belief and practice. More, he says: 'Why should we jeopardize our lives (to preach the gospel) if Christ is *dead?* If those at Ephesus, with whom I fought, were only *beasts*, after the manner of men, what doth it profit me? If this life is all, by all means let us enjoy it.'" * *

I think I understand the view taken by this correspondent, and I admit the plausibility of the argument. I have no doubt that Paul meant to show the inconsistency of the position of the Corinthians in accepting the resurrection of Christ as a fact, and denying the resurrection of all others. Well, indeed, he argues that "If *the dead* rise not, then is not *Christ* raised."

But I have long been convinced that the expression, "the dead," is all-comprehensive, (meaning *all* the dead) and that it is never used in reference to Christ alone, as it must be if our correspondent's view of 1. Cor. xv. 29 be correct. According to Rotherham, verse 12 teaches that Christ rose "from among the dead," which would not have been possible had there been "no resurrection of the dead"—all the dead. That it refers to all, and not to Christ alone, seems clear from verses 12, 13, 15, 16, 20, 21, 32, 35, 42 and 52. I omitted verse 29. Let us now look at that. If our correspondent's view be correct, it could properly be read thus: "What shall they do who are baptized for the dead Christ, if the dead (world?) rise not at all? why are they then baptized for the dead Christ?"

With the view I hold it might properly be read thus: "What shall they do who are baptized for the dead world, if they rise not at all? why are they then baptized for them?"

In the revised version, the last clause reads thus: "Why then are they baptized for *them?*"—not Christ. The Emphatic Diaglott gives it thus: "Why then are they immersed on *their* behalf?" Rother-

ham gives it thus: "Why are they even being immersed in their behalf?" I have two other versions which read "them."

I have stated these facts, and will leave all to judge for themselves.

—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Joshua's Parting Advice.—Joshua xxiv. 14-25. (Lesson for Nov. 9.)

GOLDEN TEXT.—Choose you this day whom ye will serve. Joshua xxiv. 15.

INTRODUCTION. — About eighteen years have passed since the division of the land. In that time some important things happened. In chapter xxii. we learn that Joshua called together the two and a half tribes whose inheritance was on the east side of the Jordan, and who came to assist their brethren to conquer their enemies, gave them words of commendation, and with a blessing, sent them home. Their mission was fulfilled. On arriving home they built an altar. Hearing of this, the other tribes were offended, thinking they were planning another religious center, and the congregation of Israel gathered at Shiloh with the intention of going up to war against them and prevent the apparent secession. They were not only indignant, but afraid that the wrath of their God would again descend upon them all. Finally a delegation was sent over the river, and at first harsh words were spoken, charging them with the daring rebellion. But they showed that their rash zeal was not wholly selfish by offering to divide their inheritance with them, and have them come on their side of the river, rather than to have the nation divided. Then the two and a half tribes explained that they had no thought of setting up a rival nation, but only built the great altar to be a witness between them, or as an altar of testimony. With this the whole nation was pleased, and peace was established.

Even the modern nations might learn a good lesson from this concerning the settlement of difficulties that come up between them. "A soft answer turneth away wrath, but grievous words stir up anger."

At the time of our lesson Joshua had ruled Israel about twenty-five years, was now about one hundred and ten years old, and he felt that he must soon die. Knowing the weakness and instability of the people, and something of the dangers to which they would be exposed, and as the Lord had said nothing about appointing a successor to lead them, Joshua was naturally anxious about their future. He therefore gathered the nation together at Shechem, rehearsed the good things the Lord had done for them, and urged them to renew their covenant with Him. He reviewed the past dealings of the Lord with them as a motive for their present obedience. He began with the call of Abraham out of the life of idolatry, and spoke of the dealing of God with the patriarchs, the discipline in Egypt, the wonders wrought for their deliverance, their being brought safely through the Red Sea, the victory over the Amorites, Balaam's curse changed into a blessing, the crossing of the Jordan, the capture of Jericho, and the many later victories, in order to give them a land they had not earned, cities they had not built, and vineyards and olive-yards they had not planted.—Vs. 1-13.

I. JOSHUA'S APPEAL.—Vs. 14-15. In view of the Lord's wonderful dealings with them, Joshua made an earnest appeal to them to make a deliberate choice to fear (reverence) the Lord and serve him in sincerity and truth. He knew something of the power the old idea of idolatrous worship had upon them, and therefore urged them to take a decided stand against the gods their fathers had worshiped in the olden time and in Egypt. He gave them a good reason for such a course, and made an intelligent appeal.

It seems like irony when he said: "If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve." It was as if he would say: "Consider all that the heathen gods have done for you, and if you think they deserve your honor, then serve them;" "but as for me and my house, (household), we will serve the Lord."

This decision to be out and out for the Lord was worthy of the grand old man. Such a course was the only safety for the nation, and the only honorable way. And it is no less so now. It is important to consider what the Lord has done for us, and the justice and reasonableness of his claims upon us, and decide intelligently and at once that we, even if we must stand alone, will leave even the traditions of *our* fathers, and serve the Lord according to his revealed requirements. When we decide to serve the Lord, we should let it be known, that others may be encouraged by our example. Jesus promised to confess before the Father those who confess him before men.

II. THE PEOPLE'S DECISION.—Vs. 16–25. The people at once decided for God. They said: "God forbid that we should forsake the Lord, to serve other gods." Instead of "God forbid," they meant, "A profane thing be it to us." To forsake the Lord they regarded as "horrible, profane and shocking." They felt the force of Joshua's appeal, knowing that it was based on the truth. They rehearsed the facts, that the Lord had delivered, led and blessed them, and said, "We also (with you, Joshua) will serve the Lord."

Then Joshua spoke what seems like a discouragement: "Ye cannot serve the Lord, for he is a holy and a jealous God." They no doubt were self-confident, and he wanted to humble them by presenting the difficulties, and making them feel their weakness. In their own strength they could not serve the Lord. And Joshua wanted them to know that if they disobeyed, they must suffer the bitter consequences. He succeeded in arousing them to an earnest enthusiasm, and in the face of all the obstacles, they answered: "Nay; but we *will* serve the Lord."

Then Joshua, to impress the people with the importance of their pledge, said: "Ye are witnesses against yourselves, that ye have chosen the Lord, to serve him." And they accepted the situation, saying: "We are witnesses." This was like recognizing the justice of their punishment in case of the violation of their obligation.

Then Joshua called on the people to begin their obedience by putting away the gods (idols) which were still among them—thus putting away the temptation to sin. And again they said: "The Lord our God will we serve, and his voice will we obey." Then Joshua made a covenant with the people—like a renewal of the covenant of Mt. Sinai. He made a record of it, and set up a stone monument as a continual reminder of it. And in verse 31 we are told that Israel obeyed the Lord all the days of Joshua, and all the days of the elders that outlived Joshua.

But how the nation later failed, history shows. Oh! the weakness of the natural man, or the weakness of the law because of the flesh. The failure of man under law makes the gospel a necessity. Paul tells us that what the law could not do, on account of the weakness of the flesh, God sent his Son in our sinful nature to do in our behalf, to condemn sin in the flesh, that by the law of the Spirit, the righteousness of the law might be fulfilled in us.—Rom. viii. 2–4. This is gospel indeed.

The Time of the Judges.—Judges ii. 6–16.

(Lesson for Nov. 16.)

GOLDEN TEXT.—They cry unto the Lord in their trouble, and he saveth them out of their distresses.—Psalm cvii. 19.

INTRODUCTION. — "The Book of Judges" is so named because it is the record of the doings of those who

(*Continued on page 329.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

Nov. 2, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Nov. 6. Austin, Ill., at 5939 Erie St. 7:30 p. m.

Nov. 7, Chicago, Ill., At Masonic Temple, Room 510. Doors open at 7:30 p. m.

Nov. 9, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Nov. 16, Open for special arrangements.

Nov. 22, & 23, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 327.*)

judged or ruled Israel during a marked period of their history, extending from the division of the land to the period of the kings. According to the record in the Book of Judges and the first Book of Samuel, this long period was made up of nineteen short periods which sum up 450 years.—See DAY DAWN, page 108. The rule of the judges did not cover all this period. There was a break at the beginning, covered by the statement of Judges ii. 7, and another by the fact that Samson's twenty years lapped on the forty years of the Philistines. Paul says they had judges "*about* the space of four hundred and fifty years," after the division of the land.—Acts xiii. 19, 20. The *space* was 450 years, and they were ruled by judges *about* all that time.

The word here rendered "judge" means more than the English word "judge." The judges of Israel were not only punishers, but defenders, deliverers, rulers. They ruled with an authority which was personal and not hereditary. They seemed to gain their authority by their personal qualities and executive powers.

The nation had no fixed political capital, and the judge chose his (or her) own place of residence.—Judges iv. 5; x. 1, 2. It is said: "They received no salary, imposed no tributes, made no laws, but merely exercised, for the deliverance of Israel, the personal ascendency conferred upon them by 'the Spirit of God.'"—*Ellicott.* The government was a Theocracy—that is, God was their Ruler. He was invisible. They had no visible head. "Every man did what was right in his own eyes," (Judges xxi. 25), a foregleam of the time when all will be good. God's laws were given them through Moses, and no human laws were added. The priests and judges settled difficulties that appeared. There was no standing army, and no provision was made for war. Shiloh was the center of worship for the whole nation. (Shiloh is one of the prophetic names of Christ, who is the only proper Center of gathering.)

After the death of Joshua, the people greatly missed him, and they asked the Lord who should lead them in battle; and he said, "Judah." By Judah's invitation, Simeon joined him, and they helped each other in conquering their foes. But many of the children of Israel, instead of driving out the inhabitants of the land, conquered and made them tributary. This was a compromise, and contrary to their instruction. To rebuke them for this, "An Angel of the Lord came up from Gilgal to Bochim," and speaking in His name, reminded them of the deliverance from Egypt, of his covenant with them, and of his command that they should make no league with the inhabitants of the land, and charged them with disobedience. They had done what they were forbidden to do, and left undone what they were commanded to do.

As a penalty for this compromise, the Lord said he would not drive out their enemies, but that they should be thorns in their sides, and the heathen gods would be a snare to them. "Evil communications corrupt good manners." These enemies of Israel were types of our enemies within and without. We cannot disobey the Lord, or compromise with wicked men or institutions, or evil principles or habits, without suffering from them as thorns in our sides. When men compromise with the wrong, it is for policy; but it is only safe to obey the Lord and act upon principle rather than policy.

This message from the Angel of the Lord made Israel sorrowful, and they wept bitterly, and they called the name of the place Bochim—that is, Weepers. Doing wrong always brings sorrow, but right-doing causes joy and gladness.

I. AN IDOLATROUS GENERATION.—Vs. 6-16. In verses 6-9 we have a re-

hearsal of the facts before stated concerning the obedience of the people under Joshua and the elders that succeeded him, and the death and burial of Joshua. After their death, a new generation arose who knew not the Lord nor what he had done for the nation. They lacked the experience of their fathers, and evidently had not been properly taught. And being subjected to the evil influence of the idolatrous nations left in the land through the disobedience of their fathers, they forsook the worship of the Lord and served Baalim and Ashtaroth—the gods of their heathen neighbors. Baalim were worshiped in the use of images of all sorts —by kissing the images, enthusiastic dances, cutting of the person, and other rites, by incense and sacrifices—the choicest sacrifice being an only son. The favorite form of sacrifice to Baal's consort—Ashtaroth—was prostitution.

The true worship of the invisible and eternal God was and is without images. Exod. xx. 4, 5. He too was to be worshiped with sacrifices, but they were full of spiritual meaning, revealing the terrible evil of sin, and teaching holiness and fellowship with God.

Though the fall of that younger generation was very natural, it brought wrath—the legitimate effect of sin—weakness and slavery upon Israel. They were delivered into the hands of their enemies who spoiled them, and they could not stand before them. They were allowed to suffer the bitter consequences of their sins; and yet it was all for their good. The supreme mercy of the Lord is revealed in verse 16, for in spite of all their sins and distress, "The Lord raised up judges, who delivered them out of the hand of them that spoiled them." This indicates the purpose of God in dealing even severely with those that sin, and that mercy is sure to triumph.

WILL your subscription expire with December? If so, please renew now.

LARGER HOPE SOCIETY.

BROTHERS and sisters of the Larger Hope Society, Christian greeting: If there is no such thing in existence as an *organized* Larger Hope Society, there is such a thing as a society with the Largest Hope,—mutually, earnestly, patiently and zealously working together for the promulgation of God's hope, love, light and truth for "the whole creation, subjected to vanity in hope." And that they "shall be delivered from the bondage of corruption," was the hope of the ages past, and is the world's hope today. And it is growing brighter. O Father of lights! let it shine with thy radiance.

The true Society of Jesus is composed of those to whom has been given the very good and large hope of the Gospel Age Harvest time. This Society is composed of all the members of the one Church of God. The Church may have thousands of local congregations.

There have been many personal appeals to the editor of THE WORLD'S HOPE for the organization of a Church, which act, if carried out, would make it one of the sects of mystic Babylon. I am glad that all such appeals have met with a just and righteous objection. But a mutual organization of a *society* of Christian Church members, for the purpose of letting their light shine, is right. And so I am in favor of local congregations of Christians, holding the Bible doctrine voiced in THE WORLD'S HOPE publications, meeting not only for the purpose of concentrating all their efforts for the spread of these truths, but, for the reception and elucidation of anything new from our Heavenly Father's bountiful store-house of knowledge. Where two or three are gathered together in the name of Christ is a Heavenly, not a worldly organization. Can the Church not have such an organized Larger Hope Society?—just congregations composed of the members of the

one baptized Church with its harmonious doctrine of election and free grace; —just sheep and lambs of the one fold of the one Shepherd;—just students of the one Bible, depicting in words clear and plain the one hope of God, for the Church and the world.

R. H. LIST.

REMARKS.—I have for many years believed, and still believe, in the one universal Church of Christ, which is a spiritual organization composed of all who are begotten of the Spirit of God, wherever they may be or worship, and also in the organization of local, independent Churches, with officers—Bishops and Deacons—as suggested in 1. Tim. iii. and elsewhere in the apostles' writings, each one of which local families, churches, or societies, being "the pillar and ground of the truth" in its own locality. Such simple and Scriptural organizations are in no sense "sects of mystic Babylon," because the Babylon idea—exemplified in the "Mother" and her offspring of Revelation xvii.—is that of a great visible, universal Church—a great hierarchy ruling over all the local parts of that great system.

It is to *such* organization that I object —just as I am opposed to human monarchies. The local churches of such great systems lack individuality, are subject to the control of human overrulers, and cannot even own their own meeting-house—it belongs to the body, or denomination.

I think Bro. List has in mind substantially the same idea that I have tried to express. I am satisfied that there has been with many a tendency to go from the extreme of hierarchal church-organization to the other extreme of no organization, or what some have called "stand-alone-ism." I think this extreme is one of the weaknesses of many believers in the Larger Hope. Not finding fellowship in the ordinary churches, they stand alone, and in many respects are losers thereby. I believe that the twos and threes in many localities are justified in gathering together, for prayer, praise, the breaking of bread, and the study of the Word of Life. By such fellowship and systematic cooperation they would be surprised to learn how much good work they could do that is now left undone.

As a brief expression of my abiding conviction on this subject, I quote the following from DAY DAWN (third edition) page 338: "The New Testament clearly recognizes a local, family, church organization, which, in its simplicity and unity, represents the body of Christ. Such a company of believers, so far as the management of its affairs is concerned, is entirely independent of all other similar companies, and owns no authority but that of Christ. (Such, we believe, were all the local churches organized by the apostles—the seven churches in Asia Minor, and the churches in Rome, Corinth, Galatia, and others to whom the apostles wrote—and when practicable or necessary, elders and deacons were appointed in every city, and they seem to have been chosen by the churches.—Acts vi. 3-5; 1. Tim. iii; Titus i. 5-7.) Perhaps the first step in the falling away from the simplicity of the gospel was the organizing of two or more such local churches under one head. It might, at first, have been for counsel, but it soon resulted in legislation; and the assumption of authority of one over many readily developed into Popedom. To avoid such results, either on a large or small scale, all that is required is obedience to the law of Christ: 'Call no man Master, for one is your Master, even Christ.'"

I know of one "Larger Hope Church" which has adopted the following

COVENANT:

"WE, whose names are subjoined, acknowledging Jesus Christ as our Saviour and Lord, and accepting the Scriptures of the Old and New Testaments as our rule of faith, practice, church-order

and discipline, and recognizing the privilege and duty of uniting ourselves for Christian fellowship, the enjoyment of the Christian ordinances, the maintenance of the public worship of God, and for the advancement of his cause in the world, do solemnly covenant with each other to walk together as a Church of Christ; that we will obey him as far as we have light, and do what we can to maintain his cause, and to help one another in every needed way."

One of its bylaws reads about as follows: "The government of this church is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body whatever. It recognizes no authority over it but Christ and the civil rulers; but it has Christian fellowship with all churches or persons who acknowledge Jesus Christ to be their Divine Redeemer and Lord."

A few small companies working systematically together might be able to secure the services of, and help to maintain, one who might help to build them up, and speak for them to the public. The success of any cause requires the cooperation of those who are interested in it. Jesus said: "The children of this world are in their generation wiser than the children of light." But shall this always be so? May not the children of light *become* as wise as the children of this world?—EDITOR.

RELATIONS OF RUSSIA AND ENGLAND.

IN a leading article on Russian relations with Great Britain, the "Novosti" says:—In view of the difficulties which England and Japan have placed in the way of Russian attempts to secure a base of action on the shores of the Pacific, Russia must endeavor to open up her way to the Indian Ocean by way of Afghanistan and Beluchistan, even if it should be necessary to destroy the independence of these two countries. It cannot be expected that Russia shall remain forever in bonds between the Arctic Ocean and hostile States. She ought, instead, to be as free as the other Powers to fulfil her civilizing mission. A nest of brigands, such as Afghanistan, ought not to be suffered to prevent Russia from penetrating to the Indian Ocean, and from becoming India's immediate neighbor. At any rate, the Afghans are not to be feared, for if the English have been able on several occasions to take Cabul, only a few regiments of Cossacks would be needed to conquer Afghanistan and Beluchistan. Russia, indeed, has already done much to live at peace with Great Britain, and English publicists have also been known to advocate an understanding between the two Governments, but the historic prejudices, jealousies, and traditional hatreds have always ended by overriding the counsels of reason, and, instead of trying to reconcile their interests, and to carry out in common accord their work of civilization in Asia, England and Russia have unceasingly manifested one towards the other their sentiments of mistrust, rivalry, and hostility. Even in Europe, Russia sees the exit by the Black Sea closed to her ships of war by England, a matter which is at once inconvenient and humiliating to her. Now, therefore, that she has protected herself by her agreement with France from all possible action on the part of England and Japan in the Far East, Russia ought to consider the question of an outlet in the Indian Ocean for the products of Central Asia, and to convert it into a civilized region. This will be impossible as long as the shores of the Indian Ocean are closed to Russia by savage Afghans, for the Siberian Railway and the Chinese ports held by her are not sufficient for the attainment of this end, since it would always be possible for others to close those ports.—*Liverpool Daily Post.*

CORRECTION:—On page 311, second column, fourth line from bottom, read "*not* always healed." On page 314, second column, ninth line, read "*never* dies." On page 318, first column, sixth line, read "*provable*" not "probable."

EXTRACTS FROM LETTERS.

Giving out the Truth.

I NOW send you a dollar, for which please send me one hundred copies of the HOPE for missionary work. I am led to open up a meeting for the giving out of the truth as found in the Larger Hope,—free salvation for all in due time. I have been shrinking from it for some time, feeling my inability to do such a thing; but the command is to go forward, and so I must move, though I have practically to start alone; but realizing that my Saviour has promised to be with me even to the end.

I hope and trust that the Lord will ever bless you in the giving out of the truth, and that the time may come when he will send you to Chester, that the joyful news may be heard through you, and that the few that see the truth may be encouraged and strengthened to give it out. Pray that the Lord may do the work, and open the hearts of the people to receive the truth; that some difficulties may be removed, and that the word of the Lord may have free course and be glorified. M. A. SPENCE.

Rejoicing in New Light.

(The following letter was sent to Sister Stubbs, of Chicago, who spent some months in Florida in the early part of this year.—ED.)

DEAR SISTER:—I was glad to get your letter, and to learn that you reached home safely. * * I told Mrs. L. that I was going to write to you, and she said: "Tell her that I send her my love, and best wishes and prayers; and tell her that through this great light on the gospel that she helped me to see, I know I am growing in grace every day."

We study together three or four afternoons every week. We take the copies of the HOPE you left us, and we prove everything by the Word. We are taking Paul's exhortation to Timothy to ourselves: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the truth."—2. Tim. ii. 15.

Oh! dear sister, I cannot find words to thank you for the great help you gave me in rightly dividing the word. I am trusting in "the living God, who is the Saviour of *all* men, especially of them that believe." While salvation is for all, the promises of glory—the crown, the throne, and power over the nations—are to the overcomers, the faithful few.

You see I have not forgotten what you explained to me. Now I want to ask you about the 144,000 sealed ones of Revelation vii. This speaks of a little flock; but, besides these, John was shown "a great multitude that no man could number." Now the explanation of the angel was that the great multitude were those who had "washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne, and serve God day and night in his temple."

Now, do these inherit a crown and throne? We think not. Is this right or wrong? (Probably right.—ED.) I know when the Lord forgives a sinner, he gives him a new, clean robe of righteousness, and he is to keep it unspotted from the world. Now, if the robe becomes spotted, they are sin-stains; are they not? That is why they are before the throne, and serve God day and night in his temple. Are not the overcomers the ones that have a crown and sit in the throne? I think so. (Rev. ii. 26 and iii. 21 seem so to teach.—ED.)

According to this there must be two classes in the heavenly city, and not merely one class in it that is called "the bride, the Lamb's wife." (The city itself—which must include all its classes—is what is called "the bride, the Lamb's wife."—See Rev. xxi. 9, 10.—ED.)

You will remember I always liked to hear you tell about the "little flock." I never understood what that meant until

you told me; and I want you to refresh my memory.

I have had a little trouble on account of my new belief—this new faith in the larger hope. * * I may have to lose my place as a teacher in the S. S., but I will never give up this new light—concerning salvation for all. God bless you, dear sister, for bringing me this light.

I find THE WORLD'S HOPE such a comfort to me now. I read one of Bro. Paton's sermons every day; and I am going to write him now, and subscribe for the paper. I need it to help me in my Sunday-School work. And I shall teach as it is made plain to me. I feel bolder now, for I think I am right; and right wrongs nobody. * * With kindest love from all to you, I remain,

Your sister in the Lord,

CLEARWATER, FLA. E. M. P.

Bread or Poison—Which?

SOMEONE (I do not know whom, as he failed to sign his name) received one of our little tracts, entitled "That Servant," and returned it, with the following penciled on its margin:—

"It is high time for you to awake out of sleep, and do not try to put your darkness for light. I am awake and do not want your darkness so will return your stone and your scorpion. I want bread. You were once able to give bread but now you are handing poison out."

If the brother had sent me his name, I might have asked him how he knew the little tract was poison, seeing he did not swallow it. The object of circulating that tract is to guard some against the idea that the "faithful and wise servant," mentioned in Matt. xxiv. 45–47, means *one man* who has laid claim to the honor, and to suggest, what seems most reasonable, that Jesus uses one person to represent a class of people, as he evidently does in Matt. xxv. 14–30. Or shall we take the position that Jesus meant just three persons when he said, "And unto one he gave five talents, to another two, and to another one?" Do not these three represent three classes of servants? If not, perhaps someone will tell us who the three are, as it has been told us who "That Servant," of Matt. xxiv. 46, is. According to this small method of interpretation, will someone tell us who the "man" without the wedding garment is, mentioned in Matt. xxii. 11–13. We would also like to know who "that evil servant" is, of Matt. xxiv. 48–51. If the "faithful servant" is only one person, and the "evil servant" only one person, then all others who are feeding the household, and all the smiting opposers, are left out of the count. If it is "poison" to teach that Jesus uses one to represent a class—all who are in the position of the one named—I know a good many people who are badly poisoned; and I am not alarmed at the thought of having poisoned them. Our sincere prayer is that many who are carried away with the "one man" idea, may get a more comprehensive view of the Lord's plan of work. This kind of "poison" enlarges the heart. I still believe that "Him that overcometh" means *all* overcomers.—EDITOR.

CULTS AND ISMS.

No sooner does one new religion begin to lose its marvelous hold upon the people, than another one takes its place, and sweeps its followers on with the resistless force of an avalanche. The nineteenth century was particularly productive of new Cults and Isms. We have "Christian Science," "Faith Cure," and Hypnotic and Mesmeric Cults of various names. We have the "Only True Faith" in nearly every city, and each one is a little different from the others.

In the third decade of the nineteenth century, about the year 1826, one of the most audacious claims was sprung upon the public, and set up as the Only True

Gospel the world had ever known. An illiterate young man had a vision in which he was shown that "all churches were wrong, and their creeds an abomination in the sight of the Lord." He was also shown where the true creed was to be found, a new Bible unearthed, and a new sect to be organized. The result was the finding of the golden plates in Ontario County, New York, which were hidden in the earth in the year 420, and discovered by Joseph Smith, Jr., September 22, 1827, if my authority is correct. The Mormon Church was organized April 6, 1830, in Manchester, N. Y., and in 1831 established itself in Kirtland, Ohio, and later moved to Nauvoo, Ill., and Salt Lake City, Utah. Its membership is, however, scattered over the United States and Europe.

The Book of Mormon, or the "Sealed Book," tells us that about six hundred years before the birth of Christ, a Colony of Jews left Jerusalem, and were miraculously guided to the Western Continent, where they finally became a great nation and empire in the new world. But "jealousy, division, and discords precipitated war and conflict," and after having been in existence about one thousand years, they were, at the close of the fourth century, of the Christian era, "laid low in the dust."

Mormon was a noted prophet of this people, and in his honor was the "sealed book" found on the golden plates, and read and translated through golden glasses, named. It had and has its followers.

In 1843, there was a movement in Occult Science, called Spiritism, which swept over the nation, and held many people, because wonders and marvels always appeal to the excitable nature of man.

William Miller and his faithful followers, also, looked for the end of the world in 1843.

Then there is modern Theosophy, whose exponent, High Priestess of Isis, was known to the world as Madame Blowatsky—the Russian Theosophist; and this Cult numbers its adherents by the thousands. The word Theosophy—Theosophia, Divine Knowledge—was used by the Gnostics of Alexandria, about the third century. The great principles of its doctrine, however, were taught hundreds of years before, and in some instances is an outgrowth of Buddhism. This high priestess did not claim to be the founder of the new faith, but the reviver of a creed that had slept in the Orient for centuries. But it has its followers.

Now here comes another mysteriously written Bible, which is called Oahspe, and which is another new creed, or—as its followers call it—"The Great Truth." The doctrines of Oahspe consist in a belief that all creeds, all denominations, will fall in the development of this new faith, and that there will be but one Church, which they call "The Church of Jehovah." While the Christian Bible gives the teaching of the Son of God, the Oahspe Bible gives the teaching of God himself. They believe in the development of the spiritual nature, and the complete curbing of the animal nature, and oppose the eating of meat because it develops the physical man. They believe in messages from disembodied spirits. They believe themselves to be free and independent of conditions, and that they can force conditions to suit themselves.

Well may we repeat, "There is nothing new under the sun." Dissect anyone of the many faiths extant, and you will find they have been drawn out of other ages, other conditions, and other faiths, and patched up and puttied together, to make a new religion, until its followers grow weary, and wonder where the long-promised rest is to be found.

There is nothing plainer, simpler or more beautiful than the Christian relig-

ion; and if the Christian Bible tells of the teaching of the Son of God, what more can any Bible or any man do? for was not the Saviour sent to the world as a direct revelation from and of God? Here is an illustration, which may seem a good way off, but is right to the point: After several years of new ways of teaching spelling in the public schools, some teachers, of some of our city schools, are anxiously inquiring how to teach spelling so that the pupils may learn how to spell. A certain editor remarks: "Go back to the *old* way; the proof of its wisdom is that they *learned how* to spell in the old way."

So I say: Stick to the old religion, or go back to it—the faith which Jesus taught his followers nearly nineteen centuries ago, and which was a revelation of God the Father—a faith which no amount of doctoring has ever bettered, and which it is perfectly safe to assume never can be bettered.

ERMINA C. STRAY.

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THE POET'S THEME.

"What is the cause of the strange silence of American poets concerning America's triumphs on sea and land?"—*Literary Digest.*

Why should the poet of these pregnant times
Be asked to sing of war's unholy crimes?

To laud and eulogize the trade which thrives
On horrid holocausts of human lives?

Man was a fighting beast when earth was young,
And war the only theme when Homer sung.

'Twixt might and might the equal contest lay—
Not so the battles of our modern day.

Too often now the conquering hero struts,
A Gulliver among the Lilliputs.

Of old, men fought and deemed it right and just;
Today the warrior fights because he must,

And in his secret soul feels shame because
He desecrates the higher manhood's laws.

Oh, there are worthier themes for poet's pen
In this great hour, than bloody deeds of men,

Or triumphs of one hero (though he be
Deserving song for his humility).

The right of many—not the worth of one—
The coming issues, not the battle done,

The awful opulence and awful need—
The rise of brotherhood—the fall of greed,

The soul of man replete with God's own force,
The call "to heights" and not the cry, "To horse!"

Are there not better themes in this great age
For pen of poet or for voice of sage

Than those old tales of killing? Song is dumb
Only that greater song in time may come,

When comes the bard, he whom the world waits for,
He will not sing of war.

—*Ella Wheeler Wilcox.*

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 20., No. 22. ALMONT, MICH., NOVEMBER 15, 1902. $1.00 a year.

GOD AND MAN IN CHRIST.

THE idea I have in mind is the Unity of God and Mankind in the Person of Christ. This idea has come to me by what seems the harmony of many New Testament Scriptures. Just now I see it in 2. Cor. v. 19, where the apostle says the word of reconciliation is "That God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." To me this virtually says that both God and the world of mankind were in the Person of Christ, that in him the sin or enmity of mankind was destroyed, mankind reconciled to God, and thus God and mankind were made one. This was the at-one-ment fully wrought out, finished, in Christ. This gospel fact is the foundation of all possible salvation; and practical salvation is to apply or carry out *in* us what was wrought *for* us in him. He who was not himself a sinner took our nature, and was thus made sin for us, that we might be made the righteousness of God in Christ. Ver. 21. The whole plan of salvation was accomplished in Christ, and the work of the Holy Spirit, which came into the world as the fruit and proof of Christ's victory, is to apply it to each individual, until all are personally reconciled to God. It seems important that each one should see that the essential, fundamental unity of Christ and mankind is that which makes what he did the gospel for mankind, and that what makes it possible for one to be saved makes it equally possible for all to be saved.

Let us look at Rev. i. 17, 18, where we are told that the risen and glorified One laid his right hand upon John and said: "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Here we see the same great truth—the essential unity of God and Christ — and get a glimpse of the supreme purpose of God in Christ concerning mankind, which includes the complete destruction of death and hell, and therefore the victory of life for all mankind. The risen, glorified Christ is the divine Ideal of life and vic-

tory, and the gospel of victory for mankind is expressed in Acts xvii. 31, where we are told that God will judge the world in righteousness by the risen One, and that he has given assurance (of victory) unto all men "in that he has raised him from the dead." Jesus himself expressed this truth when he said: "Because I live, ye shall live also." In that he died, all died, (2. Cor. v. 14, R. V.), and therefore when he rose, all rose. His victory over death is the assurance of our victory. This is a necessary consequence of the great truth concerning the essential unity of God and Christ, and the unity of the race of man in Christ. And this involves not only their oneness with him, but also their oneness with each other through him.

There are many who talk of the unity of the race—the Fatherhood of God and the brotherhood of man—who think and speak of Christ only as one of the race—a specially good man, but still only a man, and, like all others, an evolution from the lower orders of creation. (They do not all think alike about evolution.) I too believe in the Fatherhood of God and the brotherhood of man, but that this is true because of the essential unity of God and man *in Christ.* I do not believe that man is an evolution from the lower forms of animal life, but an emanation from God *through Christ.* I believe that the true Theology (the Science of God) is Christology. He said to his disciples: "Ye believe in God; believe also in me." I believe in God and in Christ; and that no man knows anything about God only as he is revealed in and through Christ. I believe the words of Jesus: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." Christ is not only our way to God, but also God's way to us—his way down, as well as our way up. I am confident that those who believe in God and not in Christ, are far more dependent upon Christ than they are aware. I am not condemning those who do not see things as I do. (Believing the truth is very important, but it is not nearly as important as the truth itself. Only the truth produces faith in due time.) I am condemning nobody; but I want to be understood: I believe in the Headship and Mediatorship of Christ in Creation, Revelation, and Regeneration. Many admit the second and the third, who do not see the first; I therefore call special attention to the first.

Understand, I believe that our present earthly existence is dependent on Christ—that is, on God *through* Christ. He was God's Word, or Manifestation, in Creation. Look again at Rev. i. Three times in that chapter he that liveth and was dead is called "the first and the last, the beginning and the ending, the Alpha and the Omega." Alpha is the first letter of the Greek alphabet, and Omega is the last letter. They are all-inclusive. From this teaching we learn that Christ is the all-inclusive One—the Manifestation of the Infinite One Himself. In Rev. iii. 14 he is called "The faithful and true witness, the beginning of the creation of God." On the strength of these and other Scriptures, it is evident that he was the beginning and the ending, the first and the last, the all-comprehensive and *only* creation of God. Yes, I

believe that He was the only direct creation of God, the Infinite One, and that from Him, and not from the cell of some lower form of life, all other things came forth or were created. This seems clearly taught in the New Testament, and I know of no better guide.

Again I call attention to Paul's statement in Col. i. 15-21. Speaking of Christ, he says: "Who is the image (the manifestation) of the invisible God, the firstborn of every creature." This clearly teaches that he was of God, and was therefore a revelation of him who is invisible. Had God been visible, such a manifestation would not have been needed. Then follows the statement of his all-comprehensiveness: "For *in* him (the common version has obscured the truth by saying "*by* him," but the Revised Version, the Diaglott and Rotherham all say "*in* him.") were *all* things created, that are in heaven, and that are in earth, visible and invisible." This is clear and unequivocal: *all* things were created in Christ. Believing Paul, we are free to say that Christ was indeed the whole creation of God—the Unit of the whole, the whole creation in Seed form. With this in view, it is easy to understand the following statement of the apostle: "All things were created *by* (or through) him, and *for* him: and he is before all things, and by him all things consist." As all things were created *in* him, it is easy to see that he was the Creator of all things except himself. This agrees with John's teaching. He speaks of him as God's Word who was in the beginning with God, and says: "All things were made by him; and without him was not anything made that was made." Both Paul and John make it clear that he was the Creator of the natural order—the first phase of creation; and in Heb. i. 10, the quotation from the psalm is applied to the Son of God: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands."

But his work is not limited to the creation and sustenance of the old creation. The apostle goes on to say: "And he is also the Head of the body, the church: who is the beginning, the firstborn from the dead; that in *all* things (the new creation as well as the old) he might have the preeminence. For it pleased the Father that in him should all fullness dwell." The same idea of his fullness is given in chapter ii. 9: "For in him dwelleth all the fullness of the Godhead bodily."

Further, the apostle not only shows Christ to be the Head of the old creation and the new, but he also shows that the new will include all that is in the old, because the divine purpose is, "having made peace through the blood of his cross, by him to reconcile all things unto himself, whether they be things in earth, or things in heaven."

If we can accept the apostle's statement without hesitation or modification, we will have a very comprehensive view of the purpose of God in creation and redemption—all through His only begotten Son. To repeat briefly: first, all things were created *in* him; second, all things were then created *by* or through him and *for* him; third, all things are sustained by him, and with reference to his purpose; and fourth,

all things shall be reconciled to God by him—brought into harmony with Himself and each other through Jesus Christ. We are not left to guess at what is meant by being reconciled, for in the next verse he says: "And you, that were sometime alienated and enemies in your mind by wicked works, now hath he reconciled." They had been enemies; now they were friends. And what he had done for those he had reconciled is the key to what he has promised to do for those who are yet to be reconciled. When all are reconciled there will be no enemies, but all will be friends. This is in harmony with the statement in 1. Cor. xv. 22–28, that Christ shall reign until all enemies shall be subdued and death, the last enemy, shall be destroyed, and God shall be all in all. The only way that death can be destroyed is by giving life to the dead; and the only way that living enemies can be destroyed, in harmony with the fact that there shall be no more death, is to reconcile them and so make them friends. He destroys his enemies by bringing them from darkness to light, and so from the kingdom of Satan into the kingdom of the Son of his love.

In Philippians ii. 7–11 we are told that as the result of the humiliation and final exaltation of Christ, every knee shall bow to him, and every tongue confess him Lord, to the glory of God the Father. Some people say: "Of course, he will subdue all his enemies; they will be compelled to bow before him in abject fear and utter despair." But we know that is not the way the Lord is going to subdue all things unto himself, because he is to *reconcile* all things unto himself, and we know by what he has done on that line already, that reconciliation makes friends, and not forcibly subdued enemies. In Philippians iii. 21 we are told that the Lord's method of subduing all things unto himself is the same process by which he changes believers to make them like Christ's glorious body. Such a victory will prove the Fatherhood of God and the brotherhood of man. Such a reconciliation will bring in a state of perfect harmony and happiness. That is what is foretold by all the holy prophets, by the Lord Jesus himself, and by the apostles John, Peter and Paul. They declare the restitution of all things and the ultimate triumph of Christ and righteousness and life. To them it was a matter of certainty that all intelligent beings will be reconciled and brought into harmony with God and each other.

I think my readers will surely understand me when I say that I not only believe in God, but also in Christ; that I believe the true Theology is Christology; that Christ is the Mediator between God and men in Creation, Revelation and Regeneration, and that he is so by Nature; that by his divine nature he is the embodiment and revelation of the Father; that for this reason he could truly say: "He that hath seen me hath seen the Father." Some may think that I am stating or defending the old doctrine of the Trinity; but I am not; neither am I teaching the doctrine known as Unitarianism. I believe they are both extremes, and that the truth lies between them. The New Testament speaks of Christ as being the Son of

the Highest—the only begotten Son of God, and as such he is the highest possible manifestation of the nature and character and work of the Father. He is not just like any other man. No other can ever occupy the same place—no other such one is needed. He will always be the first in all phases of life and being. He will always be the Way, the Truth and the Life. He will always be the Mediator between God and men. Men can partake of his fullness, and become partakers of the divine nature. They can receive from God only through him, and only by him as the way of life and light can they come to God. He is not merely a Teacher and good Example; He is these and more; He is the Lifegiver and only and all-sufficient Saviour. Probably the truth cannot be more clearly or concisely stated than in the text with which we began: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." And in view of what he is, and all he has done for us, there is every good reason to receive him as our Lord and Saviour, and be reconciled to God.

LOVE AND DUTY.

«For some years past I have been interested in the Sunday Lectures of Rabbis Krusekorph (perhaps Krauskopf) and Tevy, reformed Jews, standing in relation to Judaism as we do toward the sects—not in opposition, but seeking truth rather than the letter, the spirit rather than form.

In reading a late lecture by Rabbi Tevy, on "Love and Duty," I thought perhaps an extract, comparing Judaism and Christianity, would interest readers of the Hope, as it seems to me that love as the incentive to action is the basis of the Largest Hope.

THE EXTRACT.

It has been pointed out that this religion of duty is peculiarly Jewish. Our non-Jewish friends are never tired of telling us that Judaism is a stern, cold, formal religion, while Christianity is a religion of love. Judaism, they say, with its two tablets of law, signifies duty; and they point out to us this peculiar difference between the great master of humanity and the great teacher of Christianity—that Moses is a slave of duty, while Jesus is the embodiment of love. In reply let me say that Judaism is essentially a religion based upon love, which flowers into duty. "Thou shalt love the Lord thy God with all thy heart and soul," is not the command of Jesus, but of Moses. "Thou shalt love thy neighbor as thyself," is the command of Moses, not of Jesus. When the question is put to Jesus, "Which is the first command?" he does not answer, "Accept me as the Messiah;" nor does he answer, "Accept me as the incarnate Son of God." He does not reply, "Accept me and my Father as one;" nor does he say, "I charge you to turn aside the Old Testament, and accept the New Covenant." He does not answer anything about the atonement, anything about the immaculate conception, anything about heaven and hell. But he does answer in Moses' words, "Thou shalt love the Lord thy God with all thy heart and soul." And when he is asked the second, he willingly and cheer-

fully says, "Thou shalt love thy neighbor as thyself; this is the second command," again using the words of Moses, and not employing a phrase of his own invention. And this he did, because it was thoroughly understood in Israel that the law of love preceded the law of duty.

Moses stood for the law, but he stood for the law of love. He goes to Pharaoh and demands the release of Israel because love compels him, not law. He goes to the Egyptian Monarch and says, "Send away my people, that they may serve a God of love," not gods of hate, as were the gods of the ancient world. And this man, placed in charge of a slave people, casting his lot with men of impoverished minds and poor souls, builds them into a nation and puts before the world, not a pyramid of stone; but a pyamid of a living, loving people, that will endure as long as the law of love is in ope ration. The sphinx will be reduced to powder, by the action of the wind and sands upon them; the pyramid will become mere sand-grains, such as those that cover the bosom of the desert; the graceful palms on the banks of the Nile will wither away; yea, the Nile will cease to flow between its sand-covered banks; yet, that man, whose name is bound up with the revelation of a God of love, the name of Jehovah, is the eternal possession of man. In similar terms may we speak of his younger brother, of Nazareth. I would not contrast the two. I do not attempt to set the one over the other. But there would have been no Jesus had there been no Moses. There had been no man to cry, "Father, forgive them, for they know not what they do," had there been no man who said, "If thou wilt only forgive them their sin; and if not, blot me, I pray thee, out of the book which thou hast written."

Judaism is essentially a religion of love, conceived, born and developed in a spirit of love; and the expression this love must take is found in the fulfillment of duty. "Love God,"—this is the first law of Judaism. The Israelite on his deathbed repeats these words: "The Lord our God is one, and thou shalt love the Lord thy God;" and the Jewish child, when first taught to lisp a prayer at its mother's knee, says even as does the dying Jew: "Hear, O Israel, the Lord our God is one, and thou shalt love the Lord thy God."

Love is a heart force, independent of will. Love recognizes no sense of obligations. Love is a free gift. Love is voluntary. Love cannot be compelled. Love means complete, willing self-surrender. Love is a free-will offering of the heart to the object beloved. Love God, and you will do your duty by man; this must follow as the night the day. Love must be manifested in the home. Let the members of the family talk about the higher themes. Let God be the subject of conversation—thereat a place be found for him.

It is not a religion of the head for which we plead today. It is a religion of the head and heart. It is a religion of love, that seeks its highest expression in doing duty. It is a religion of duty, which finds its highest expression in the fulfillment of love's demands.

In reading or hearing these lec-

tures, I remember that the standpoint is Jewish, but often Romans ii. 28, 29 comes to my mind, concerning the true Jew; also Romans viii. 6, about the Spirit of Christ, and I think that while the veil is still on their eyes, they often show more of the Spirit of Christ than many of his professed followers.

What comfort we have in the assurance given in Romans iii. 29, 30, that the one God not only creates, but saves, not the Jew or Gentile only, but all men. I often think that I have great reason to be thankful that God has brought me to be able to hail as brother all who love Him, however much we may differ on many points. In another lecture the speaker said: "If the teachings of Jesus were carried out, there would be no Catholics, Protestants, nor Jews. All would be one, and the Messiah would have come."

ALEX. R. SHAW, M. D.

REMARKS.—If non-Jewish teachers have been inclined to under-estimate the value of the dispensation of truth that came by Moses, evidently the very opposite is true of this Jewish Rabbi. He does not seem to realize how much he is dependent on the teachings of the New Testament for his ideal of the relation between love and duty. We all know that the law of Moses *commands* love to God and the neighbor. It is therefore man's *duty* to love God with all his heart and soul, and to love his neighbor as himself; but the question is concerning the practical *effect* of these commands. Does law, or even admitted obligation, ever produce love either to God or man? If so, then certainly the Jews must be a very loving people, always ready, loyally and happily, to do their full duty toward both God and man. Are they so in fact? Have they always been so since the law was given? Was Jesus right or wrong when he said: "Now they have both seen and hated both me and my Father;" and, "They hated me without a cause?"—John xv. 24, 25.

We may admit the truth expressed by this Rabbi, that love is a heart force, independent of will; that it recognizes no sense of obligation; that it is a free gift; that it cannot be compelled; that it is a freewill offering of the heart to the object beloved. In making such a statement, does he not virtually admit the weakness of the law to produce that love toward either God or man? We believe Paul was right when he said that the law was not given to make men righteous, but to show the exceeding sinfulness of sin, and to lead men to the Saviour; and that what the law could not do, on account of the weakness of the flesh, God sent his Son to accomplish for man.—Rom. viii. 3, 4; Gal. iii. 19-24. We can hardly expect the Rabbi to accept this testimony, but no doubt Paul said it because he knew it was true. We freely admit that Moses commanded love to God and man; but it seems equally clear that not until Jesus came, and the dispensation of the Spirit through him, was the truth revealed and emphasized that God loved the world, and that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." We are glad that this love of God, and this saving plan, are

for the Jews as well as others. The goodnews believed produces a response of love. "Faith works by love." "We love him," not because he commanded us to love him, but, "because he first loved us." "God is love." "God so loved the world that he gave his Son." "God commended his love toward us in that, while we were yet sinners, Christ died for us." "He loved me, and gave himself for me." And Jesus showed the power of love as a motive, when he said; "If ye love me, ye will keep my commands." And while Jesus recognized Moses as the giver of the law of mutual love—"love thy neighbor *as* thyself,"—he gave his disciples "a new commandment," to so love others as to be willing to *sacrifice* self for their good—"as I have loved you." We do not object to any man getting all the love power he can out of the law of Moses, but we are sure that love as a revelation of God, and the power of love as a motive of doing one's duty toward both God and man, are emphasized in the New Testament, and are realized in the world more than before as a result of the coming of Jesus.—EDITOR.

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EDITOR'S APPOINTMENTS.

Nov. 16, Detroit, Mich., 1354 Woodward Ave. at 3:00 p. m.

Nov. 22, & 23, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Nov. 30, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Dec. 5, Chicago, Ill., at Masonic Temple, Room 510. Doors open at 7:30 p. m.

Dec. 7, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

World's Temperance Lesson.—Isa. xxviii. 1-7.

(Lesson for Nov. 23.)

GOLDEN TEXT.—They also have erred through wine.—Isa. xxviii. 7.

INTRODUCTION.—The English Sunday-school leaders have set apart the fourth Sunday in November as a world's temperance Sunday, preferring this to a lesson every quarter. We join with them, over the whole world, in studying this lesson.

Isaiah prophesied about sixty-two years, covering the reign of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. The temple had been repaired in the reign of Joash, who ruled well under the influence of his uncle Jehoiada, who was priest.—2. Chron. xxiv. 1, 2. Amaziah followed his father and reigned twenty-nine years. It is said he did right, "but not with a perfect heart."—xxv. 1, 2. Uzziah followed his father and reigned fifty-two years. He did well in the days of Zechariah, and was prospered; but afterward he became proud, invaded the priest's office, and was smitten with leprosy.—xxvi. Jotham reigned sixteen years and did well, but still the people did corruptly.—xxvii. Ahaz followed Jotham, reigned sixteen years, and did wickedly. He was idolatrous, burnt incense and his children in the Valley of Hinnom—hell fire—and grew worse till his death.—xxviii. He was followed by Hezekiah, who reigned twenty-nine years, and did well. He restored religion, had the temple cleansed and idolatry largely done away.—xxix.-xxxi.

The prophecy of our lesson was spoken about three years before the fall of Samaria. The northern kingdom—Israel—was hastening to its desolation. The Assyrian power was coming to the front in great strength. The warning of our lesson was spoken by Isaiah to the rulers at Jerusalem (ver. 14) in view of the character of the northern kingdom of Israel, and the punishment for their sins which was soon coming. This was like a mirror in which they (the southern kingdom—Judah) could see themselves and their own doom, if they did not heed the warning. The Assyrian army was devastating the land of the northern kingdom, for the very sins of which they themselves were guilty, and they could not expect to escape the same doom if they kept on in the evil course. It was much like pointing a young man, tempted to the use of strong drink, to a drunkard and to the evils that are wrecking him. Why do so many heed not the warning? "The truths are relevant to every day in which luxury and intemperence abound, in which there are eyes too fevered by sin to see beauty in simple purity, and minds so surfeited with knowledge or intoxicated with their own cleverness, that they call the maxims of moral reason commonplace, and scorn religious instruction as food for babes."—*George Adam Smith.*

I. OVERCOME WITH WINE.—Vs. 1–7. "Woe." This was not a prayer or a wish for the offenders, but a statement of fact—a warning that woe—trouble, sorrow, overthrow—was coming. "To the crown of pride,"—Samaria, the capital of the northern kingdom, so called because it crowned the hill, or because its walls of defense resembled a crown. "To (or *of*) the drunkards of Ephraim." Ephraim was put for the whole kingdom, because it was the leading tribe. "Whose glorious beauty is a fading flower." The magnificent luxuriance of Samaria was fading away, and the reason is given; they were "overcome with wine," and, of course, with the evils that naturally go with drunkenness. The kingdom of which Samaria was the capital was fading away under the power of Assyria, as a flower fades under the scorching rays of the sun. Palestine was a land of grapes. Wine flowed like water, and the people were drunkards. This, sensuality and idolatry were their prevailing sins.

"The mighty and strong one," which was to come "as a tempest of hail, and a destroying storm," (ver. 2) no doubt was king Sennacherib and the Assyrian army. A people stupefied with wine, and debauched with horrible idolatries, could not withstand such a strong and crafty foe.

"The crown of pride" was to be trodden down: and the "glorious beauty" would utterly fade away—that is, the kingdom of Israel would be utterly destroyed, and the people carried into Assyrian captivity. But "in that day shall the Lord of hosts (armies) be for a crown of glory, and a diadem of beauty, unto the residue of his people, etc." (vs. 5, 6) which probably refers primarily to the fact that when the northern kingdom was overthrown, Judah was spared for the time because under the influence of king Hezekiah, she so humbled herself that in answer to the king's prayer, the Assyrian army was miraculously slain.—xxxvii. 21-36.

But about eighteen years later the kingdom of Judah failed too, and the prophet here (vs. 7, 8) gives the reason: "They also have erred through wine, and by strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that no place is clean."

We may well wish it were not true, what someone said of this passage: "The prophet might have been describing one of our congressional debauches at the close of a session." If Israel and Judah fell because of intemperance, what reason to expect that our modern nations shall escape the overwhelming judgment of God? The scourge, the tempest, the storm that the Assyrian army brought upon Israel and Judah are but faint symbols of the curse that follows intemperance and rests upon our modern liquor traffic. God's ancient people lost their kingdom and their liberty; and the modern victims of intemperance lose property, home, comfort, prosperity, usefulness—indeed every blessing that makes life desirable.. And what can be said bad enough of the traffic that creates the multitudes of such victims in order to make money? And what of the governments that support the infernal business? They may make a "covenant with death," and an "agreement with hell," as Judah did with Egypt, but they shall be annulled. The oppression must cease; the right must prevail. The Lord will lay judgment to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.—Ver. 17.

The use of strong drink has many woes. It debauches the morals.—Prov. xxiii. 33. It makes the man a slave.—Vs. 34, 35; Isa. v. 11-13. It perverts the judgment.—Isa. xxviii. 7; v. 20. It debases nations.—Isa. xxviii. 1. It defiles its victims.—Dan. i. 8. It brings poverty.—Prov. xxiii. 2; Isa. v. 15. It causes sorrow, strife and disease.—Prov. xxiii. 29, 30. It causes remorse.—Prov. xx. 1; xxiii. 31, 32. It is a companion of vices.—Hab. ii. 5; Tit. i. 7; 1. Pet. iv. 3. It leads into bad company.—Prov. xxiii. 20. Surely there are woes enough to make it desirable to avoid the cause of them. Total abstinence is the only safe way, and it is a power. It can destroy the saloon without any law. Surely no one can say that it destroys happiness, or that the use of intoxicating drink is necessary to holy living. (Num. vi. 2-4; Eph. v. 18.)

Gideon and the Three Hundred.—Judges vii. 1-8.

(Lesson for Nov. 30.)

GOLDEN TEXT.—It is better to trust in the Lord than to put confidence in man.—Psalm cxviii. 8.

INTRODUCTION.—In the record between our lesson for November 16 and this one we see that the inhabitants of the land who were spared through dis-

obedience really became as "thorns in the sides" of Israel; that when they repented and called on the Lord, he raised judges to deliver them; and yet that they were very prone to fall into sin. The effect of the suffering and deliverance, the mingled severity and goodness of God, preserved them in a good degree of peace and prosperity for considerable time. so that in the two hundred years before Gideon there were only fifty-three years of oppression, including that from which Gideon delivered them. But there was a lack of unity. Even under Deborah only six tribes united. Ehud, Jael, Jephthah and Samson show the rude ideas of justice and morals that some of the people had; but Deborah, Ruth, Gideon and others, show deep religious devotion and noble aims, however mistaken they might sometimes be.

After the rest of forty years on account of the good administration of Deborah, the people again did evil in the sight of the Lord, and he caused them to suffer seven years under the Midianites, Amalekites and others.—vi. 1–6. When their suffering led them to pray to the Lord, he first reproved them for their disobedience (vi. 7–10), and then sent his Angel to prepare Gideon to deliver them. The Angel appeared to him when he was threshing wheat in a hidden place, and commissioned him to go forth in his might as the sent of the Lord and deliver Israel from the Midianites. Gideon first expressed doubt that the Lord was with his people, and then pleaded his poverty and being the least in his father's family as an obstacle; but the Lord set all his objections aside by saying: "Surely I will be with thee, and thou shalt smite the Midianites as one man." He asked for and obtained three miraculous signs that his commission was from the Lord. Before the last two signs were given, the Angel commanded him to destroy the altar of Baal at which his father, Joash, had been worshiping, cut down the grove that was by it, and build an altar for the worship of the living God, before going out against Israel's enemies. When the people saw what Gideon had done, they wanted to kill him, but his father took his part, saying: "Will ye plead for Baal? will ye save him? * * if he be a god, let him plead for himself, because one hath cast down his altar." From that time Joash called his son Jerubbaal, which means "Let Baal plead against him."—Vs. 11–32.

Then all the enemies of Israel gathered together and camped in the valley of Jezreel—an extensive and very rich plain—where the enemies of Israel came for plunder. But the Spirit of the Lord came upon Gideon, and in answer to his call thirty-two thousand men gathered ready to fight with him.—Vs. 33–35.

I. GIDEON'S ARMY SELECTED.—Vs. 1–8. Gideon and the thirty-two thousand who had answered to his call were up early in the morning to go out to battle against one hundred and thirty-five thousand of their enemies.—viii. 10. They were less than one to four. But the Lord, to show that He—not their numbers—would deliver them, said to Gideon: "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."

People are always inclined to depend upon great numbers, and even the merit of any cause is estimated by the number of its adherents. People do not properly consider that minorities are very often right, and that right must prevail.

The Lord determined to thin out this army, and said to Gideon: "Proclaim in the ears of the people, saying, Whosoever is fearful, let him return;" and twenty-two thousand went back—more than two-thirds of the army. It is not surprising that many were afraid to go out and meet such a host.

"And the Lord said to Gideon, The people are yet too many;" and by a peculiar test concerning the manner of their drinking water, all were sent back but three hundred. Without knowing what the test would be the three hundred lapped the water, putting their hands to their mouth, and all the rest knelt down to drink. And the Lord said; "By the three hundred men that lapped will I save you."

We naturally ask: How did this test show their fitness? The ten thousand were brave men, but the Lord wanted men of ability as well as bravery. It is suggested that those who knelt down in the face of the enemy were off their guard, while the three hundred were alert, experienced and strong. And each of the three hundred was well supplied with victuals, and had a trumpet. As it was the

custom for leaders only to carry trumpets, they might appear to their enemies as a band of leaders, backed by a great army.

II. GIDEON ENCOURAGED.—Vs. 13-15. The same night the Lord said to Gideon: "Arise, get thee down unto the host; for I have delivered it into thine hand." But after all the evidence, the Lord, anticipating Gideon's fear, gave him permission to go down near the enemies and hear what they were saying, as a final means of encouragement. When he came near the enemies' camp, he heard a man tell a dream to his fellow:—"A cake of barley tumbled into the camp of the Midians, struck a tent, and demolished it." "His fellow" interpreted this dream to mean the success of Gideon. When he heard this dream and its interpretation, he worshiped God, and returned to the camp of Israel, fully encouraged for his work of conquest. He was so sure of success that he spoke of it as already obtained: "Arise: for the Lord *hath delivered* into your hand the host of Midian."

It is the privilege of the believer in Christ thus to anticipate his victory. What Christ has secured for us we have a right to reckon ours now. "Ye are complete in him." "We are saved by hope."

Tho the result was made sure by the Lord's promise to Gideon, it was, nevertheless, to be brought about by the use of means. So are all God's purposes to be accomplished. Gideon divided his three hundred into three companies, and put a pitcher with a lamp in it in every man's hand. They were all to do as did their leader. The pitchers served as dark lanterns till they had almost surrounded the camp of the enemy. At a signal from their leader, they all blew their trumpets and broke their pitchers, and cried out, "The sword of the Lord, and of Gideon."

The effect on the enemy was overwhelming. Awaking out of sleep with such a noise of trumpets, breaking of pitchers, the shouts, and the shining of the lights, they would naturally think that they were surrounded by a great army. In their confusion every man's hand was turned against his fellow. And they fled; and then the men of Israel gathered with the three hundred and pursued the enemies.

This lesson illustrates the truth that God's work is not so dependent on numbers as on faith and obedience. "It is not by might, nor by power, but by my Spirit, saith the Lord." "This is the victory that overcometh the world, even our faith." It is necessary that we should follow the example of our Leader, when we go up to the battle of the Lord against the mighty. Then we may see that "The foolishness of God is wiser than the wisdom of men, and the weakness of God, stronger than the strength of men." "If God be for us, who can be against us?"

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, all paper cover, for $1.00.

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OFFER NO. 3.—Four copies of MOSES AND CHRIST in paper cover, for $1.00.

OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

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OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

☞ It seems strange to think that the end of the year is so near. How time flies! Only two more numbers of the HOPE will complete the present volume. Its continued publication is anticipated by our readers as well as ourselves, as they are renewing their subscription. It is quite important that we hear soon from all who want it another year. If any do not want it any longer, they too should let us know it. Where they are able, they ought to pay up what is due. This the law requires, but we never enforce the law. Such action on their part will be not only just but merciful. We need in our work what is due. But we still expect, by the Lord's help in the voluntary offerings of those interested, to send the paper free to the hungry and needy ones—to those who want it but cannot pay. We also want to hear from them. When anyone is renewing his own subscription, let him enclose an extra dollar, and have the HOPE sent for a year to two new readers.

How many want the present volume bound in cloth for preservation and future reference? Price, postage paid, $1.15.—EDITOR.

EXTRACTS FROM LETTERS.

Love to Read the Hope.

IT affords me great pleasure to be able to tell you that I am still among the living, and rejoicing in the Lord. My mother and I have been greatly afflicted the last two years, and have had hard hills to climb. I have often wished that I could send you something for the HOPE; for we both love to read it, as it does us so much good.

Bro. Paton, did you stop the HOPE on us? We have not received it since Sept. 1. I asked the letter-carrier, and he said there was none in the post office for me. And I would have loved to read them, especially after finding out the topic of them, from some who had received them, and who told me how good they were. Will you please let me know if you will send it to me, including the back numbers, and as soon as the Lord prospers me, I will not forget you; for it often grieves me that I could not send you something for the HOPE. I am one of the Lord's poor, but I feel rich when I read his word: for he says: "All things are yours," and that makes me happy. Please write soon to me. Your brother in Christ, H. R.

READING, PA.

(The Reading Post Master wrote us that you had moved, and ordered us to discontinue the paper. Your name has been re-entered. Let all take warning from this to notify us whenever their address is changed.—EDITOR.)

Another Kind of Tract.

I VISITED THE WORLD'S HOPE office this morning (Oct. 16) and had the pleasure of meeting your son. We had a pleasant chat together. I was sorry you were not at home, as I wanted to have a talk with you.

Your son gave me one of the new pamphlets on the "History of Israel." I have read it carefully, and I consider it a valuable addition to your other literature. Your article on "Eternal Punishment," in the current issue of the HOPE is very good—in my judgment an unanswerable argument in favor of the position you take concerning the world's salvation.

Will you allow me to offer a suggestion on the subject of tracts? In all your writings which I have studied, I find your main hold is as teacher of great truths. In my judgment it would do much good if you should get out a small tract dealing with the Evangelistic methods to be employed by WORLD'S HOPE missionaries, or, in other words, giving some of the reasons for our brothers and sisters who are orthodox Christians being, and those who are without Christ—worldly people—becoming Christians under the beautiful light of God's plan of the ages, as revealed in Type and Prophecy.

Another thing, I find that preachers who have studied your literature infer that your teachings overrule the necessity for the good old protracted revival meetings. By issuing a tract of the nature mentioned, it seems to me that those who have authority in the different churches of today would be silenced from producing a seemingly plausible argument in favor of their various "isms."

I do not know that I have made myself plain, but the object must be plain—that of constraining people, through Christ, from being married to man-made creeds and the Theologies they represent. "Christ is all in all," and if we know the truth, it will make us free indeed. A. H. SWANK.

REPLY.—I was quite disappointed that I did not see you when you were here; but I am glad you saw my son. I hope that you will soon come to Almont again, and that we may have a visit in our home here. It is so much easier to talk what we want to say, than to write.

Concerning your suggestion about

getting out another *kind* of a tract, I hardly know what to say. I am glad to have your suggestion, and if I knew just what was best, I would gladly publish such a tract. I am not sure that I know the best Evangelistic methods for the believers in the larger hope to use. I would be glad to hear from others on this subject. I think you are right that my "main hold" is that of a teacher of what I believe to be "great truths." I have been led to believe that to be my mission. I seem to be adapted to it, my readers being the judges.

But one thing I would say: I am not opposing those who are led to do other phases of religious work. I believe that the Lord has a great variety of work to do, and that he has an equal variety of workers. See 1. Cor. xii. for the unity and variety of the work and the workers. They all belong to the same body, and are all controlled by the same Spirit, and no one can rightly say to the other, "I have no need of you." And it is God, not man, who has set the members in the body as it hath pleased him. See also Eph. iv. 11-13 for the same variety. If God has given me a work to do, it clearly is that of a "teacher."—Ver. 11. And my constant effort is to "rightly divide the word of truth." 2. Tim. ii. 15. But I do not say that other phases of work are not equally important.

In view of the fact that the truth concerning the supreme purpose of God in the salvation of the race is not generally seen, it seems necessary that those who see it should give it their special attention—that the light God has given them may not be "under a bushel." "Let your light shine" is imperative, whatever the nature of the light may be.

I will say that I cannot see any good reason why those who see what you so fitly call "the beautiful light of God's plan of the ages," should not be Christians. I am sometimes led to think that only Christians -- those in whom the spiritual life is begun—can really understand it. (See 1. Cor. ii. 14.) A few days ago I received a communication from a Methodist minister in which he expressed a wish that he might be at our meeting in Detroit, and said: "I believe you have an important message for the Lord's people." That agrees with my own conviction. But I have no objection to preaching the gospel of the grace of God to the unconverted, believing that it is the power of God unto salvation to every one that believeth.—Rom. i. 16. And I have no opposition to "protracted meetings," if they can be used to win men to Christ.

I am not sure at present that I could issue a tract on the line you suggest that would be a help to people. If you are further impressed on the subject, do not hesitate to write to me about it.

—EDITOR.

Did Its Work and Died.

FIND enclosed four dollars, one to renew my subscription for the HOPE, two for two new subscribers, and one for books—"Offer No. 2."

The HOPE is always full of good, honest Bible teaching. May the Lord bless in carrying on his work.

Now, while I am in the way with you, I want to tell you about a little circumstance that occurred here under my notice. Not very long ago, I lent the book MOSES AND CHRIST to a friend, and both he and his wife looked through it and caught a little here and there; and both came to the conclusion that it was a dangerous book to have lying around. There was nothing more said about it for some time, until one said to the other she believed that eventually every one would be saved; and the other answered: "I have thought the same way for a long time, but I did not like to say anything about it for fear I would get a scolding." So there they were, for in reading their Bibles together (for they were Bible readers) they kept getting the same and more of what

they had seen in MOSES AND CHRIST. But when they wanted to find the book to have another look through it, it could not be found; but she told me that it might have found its way into the fire. But it had done its work, even though it did cost its life. May the Lord bless you in your work.

WHATCOM, WASH. J. T. B.

Sowing the Good Seed.

WE like the "History of Israel" very much, and wish to get a few more copies. I think they will be interesting to the public. If by that means we can raise some interest in searching the Scriptures, some good may be effected. We are well aware that if seed is not sown, we cannot expect the Lord to water it, and give us the increase. So I think to get them and distribute them round the town. Our little town has about 500 inhabitants, and is a very busy place all the year round—with milling in the summer and bush work in the winter. So you may send me another dollar's worth.

The hope of the salvation of the world complete was shown to me eight or nine years ago, while I was at a friend's house to dinner. I had been brought to that question in dead earnest, you may depend. I went through much pain. I felt as if I had fallen from the sight of every one who had known me before. I walked about as though not fit for the company of any class of people on earth. Devils seemed to taunt me day and night; and for a time dense darkness clouded my faith. But I held on till that dinner hour. Then and there the light of the Holy Spirit came upon me. Then came the sweetness of rest. Thank God for such a grand vision; for it was that which convinced me—gave me the assurance. It was a person at the uttermost part of the earth, standing alone, and all at once a great long arm was placed around him, and in that moment the man was changed and made as white as snow. I was so affected by the blessed sight that I shouted "Glory to God," and ever since then the holy word of my Saviour has been clearer—blessed be his name! The light of the truth grows brighter. Wisdom and strength are gained; and for sweetness, there is no comparison. In fact tongue cannot express it. It seems so like Elijah's oil that helped the widow in her need. Glory to God who gives us rest in this assurance. G. W.

KEEWATIN, ONT.

Agreement on Perfect Day.

I RECEIVED from you some days ago two copies of THE WORLD'S HOPE, and "God's Triumph." I suppose I must thank Mr. C. P., of Nottingham, for sending you my name and address. I have done so. I now write to thank you also.

I have read the greater part of PERFECT DAY. I never met with a book before that was so much to my thinking, so much in accord with my own convictions, arrived at from God's own word. I have read much of late years to find, if possible, if any other man taught on the same lines, but have not found one till I read PERFECT DAY. Commentators are all helpless on many beautiful, suggestive and comprehensive Scriptures, because they do not see into these cheering parts of God's blessed revelation.

Chapters IV. and V.—"The Seed of God," and "Endless Priesthood," I much enjoyed. I thank God, and I thank you, for having such a book to read. For the past six years I have taught on these lines, and I seemed alone in the world.

Nearly two years ago I had placed in my hands the writings of Mr. Russell, of America. I have read the five volumes of M. DAWN; but there is something in them I cannot see—the Second Death, etc. I cannot conceive of *divine failure*.

I inclose a list of your books that I should be glad to read, and have as my own, and be able to lend or sell them to members of my church. I am placed in a poor church. I am the first pastor they have ever had. My special teaching won a place in their hearts, and they invited me to become their pastor, that they might not hear the old theology. My salary is not large, but they

do their best for me. In your reply, I should like to know how much money I must send, when able, (for the books and paper) for I intend, the Lord willing, to subscribe for THE WORLD'S HOPE next year. I will do all I can to cause the books to be read by searchers after the truth. For thirty-three years I have been a close reader and lover of my Bible. I have spent a little fortune for books, many of which have been worthless as I have gone on toward perfection.

Trusting to hear from you at your convenience, I remain yours faithfully in Christ Jesus, B. S.

DERBYSHIRE, ENGLAND.

THE EIGHT WOES.

WE are interested in the articles on the "History of Israel." What a terrible time of persecution the Jewish people are undergoing! The prophecies concerning them appear to be rapidly fulfilling, and we hope and earnestly pray that "The time of Jacob's trouble" may soon end. Only one ray of light (The Berlin Congress, 1878.) across their dark and gloomy pathway thus far, since they rejected their own Messiah, and were by him cast off for an age!

From that time until the present they have been enduring the eight "woes" officially pronounced upon them by the Son of God, just before his crucifixion. (Matt. xxiii.) We call this the chapter of the eight woes. "Woe unto you, scribes, Pharisees, hypocrites!" is repeated over and over.—(See Emphatic Diaglott and Authorized version.)

As seven is a number expressing completeness, and they are still unbelieving and rebellious, perhaps they are now suffering the eighth "woe," which will break down their stubborn wills into penitence and lead them to "Desire" and accept their great Deliverer. It is under the eighth, that the Saviour said, "Fill ye up then the measure of your fathers, (the *measure* is not quite full yet) ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—the "Judgment of Gehenna."—(Diaglott.)

Is there any hope or mercy for such "Blind guides?" Any love in the heart of our Infinite Father for such a class, who are "Full of hypocrisy and iniquity?" Listen to the words of our dear Redeemer in verses 38 and 39. "Behold your house is left unto you desolate. (Is it not still "A desert?") 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."

A wonderful statement, for "Every eye shall see him, and they that pierced him." "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king whom I will raise up unto them."—Jer. xxx. 7-9. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, ("The Christ") and shall turn away ungodliness from Jacob: for this is my covenant unto them, when? I shall take away their sins."—Rom. xi. 26, 27. Praise the Lord!

When God has thus grandly saved that wicked nation and "blessed" them, will he not also fulfil his great gospel covenant made with Abraham and "Bless all the nations of the earth," and "All the families of the earth?" "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name, for thou art great and doest wondrous things: thou art God alone." "All nations shall come and worship before thee, for thy judgments are made manifest." "For as in Adam all die, even so in the Christ shall all be made alive." The Christ life is the incorruptible, immortal life. J. E. FITCH.

WATERVILLE, WASH.

THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE MYSTERY OF EVIL.

In considering the nature and work of God, many have been greatly troubled over the existence of evil and sin. The questions arise: Why is there any need of reconciliation? why is there enmity? why have we this great struggle in the world? if God is love, why did he not create everything good and right at first, and keep them so? why did he permit evil and sin, with the terrible train of calamities, sickness, pain, sorrow, and death?

In the effort to solve the mystery, a certain philosophy has come into the world, and a class of people has arisen who say they believe in God, and him alone. They teach that nothing really exists but God, and that the idea of anything else is only a delusion. They reason something like this: God (Spirit, Immortal Mind) is. God is Absolute Being. God is everywhere, therefore there is no room for anything else in the Universe. God is good; he is Infinite Goodness, therefore there can be no evil in the Universe. There can be no sin, sickness, pain nor death. All that seems contrary to this philosophy (or "Science") is but a "Delusion of mortal mind." When asked if they believe there is any such thing as "mortal mind," they say: "No; not really." Then, of course, we would like to know what it is that holds the delusion. If a delusion exists, it seems to contradict the premises.

There are many very good people who believe (or think they believe) in this "Science." And if they are satisfied with it, they are not prepared at present to take anything else. They say the way to get rid of sin and sickness is to deny them — to affirm our oneness with Pure and Immortal Spirit, which can neither sin nor be sick. But this being true there can be nothing of which to get rid; and the fact that they consider it necessary to get rid of evil and sin, implies that they do not really believe their own theory. I do not question the power of the "Immortal Mind" to save from sickness. I have no doubt that even "mortal mind" has some degree of power to control the conditions of the mortal body. I therefore am

free to admit that some kinds of disease are removed under the influence of the so-called "healers;" but because they need healing at all, and because they often fail to heal, I must be excused for thinking (until I am convinced to the contrary) that their "Science" is very unscientific. What they call a "delusion" seems to be a dreadful reality. People still keep thinking they are sick and have pain, and they sometimes think their friends die—so much so that they bury them (or think they bury them) out of their sight. And it is a remarkable fact that even the "Scientists" themselves, in spite of their theory, are all under the power of the same "delusion." The destroying power is at work, and from it no one can wholly escape. In spite of the theories, the facts are here, and they are fearfully stubborn. And we all have sickness, and pain and sorrow and all manner of troubles, and we are often terribly overwhelmed by the results. Death enters our homes, and we have coffins, and hearses, and funerals, and vacant chairs: and it does no good to deny the facts. They are still here in spite of the idea—which so many regard as self-evident—that a God of infinite goodness and love could not have created evil. And it is well known that others, feeling the force of the facts, and reasoning from the same premise, that a God of love could not create evil, have been led to the other extreme, that God is not good, or that there is no God.

What shall we do with this question? How did evil come? Much has been said and written on "The Origin of Evil," and "Why the Lord Permitted Evil." It has been called "The Conflict of the Ages," and I will not claim to have reached the end of the controversy. But with me the question is: Why did the Lord *create* evil? The Bible does not say that the Lord *permitted* evil, but Isaiah xlv. 7 says he *creates* it: "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things."

Some are astonished at this statement, and when it is mentioned, are inclined to deny that it is in the Bible; and others are inclined to explain it away. Some try to get comfort out of it as an excuse for their sin. But the Bible does not say that the Lord created sin. Many regard sin and evil as one and the same thing; but there is a clear difference. They may sometimes be used interchangeably. All sin may properly be called evil; but if so, it does not follow that all evil is sin. "Sin is the transgression of the law." Evil may be regarded as the low condition or principle which tempts men to sin; but where it is resisted and not acted out, there is no sin. The terrible consequences of sin are also evils. It seems to be of this that Amos iii. 6 speaks: "Shall evil befall a city, and the Lord hath not done it?"—See R. V. The punishments of sin are of the Lord and under his control.

Of evil as a principle, it appears evident that the Lord created it as the primary element of the low or animal order of existence. He created the low as well as the high, the earth as well as the heavens, the animal as well as the spiritual, and in this sense of order and gradation, the evil as well as the good.

All the low orders of being are on the plane of evil; and as an earthly, animal being, so is man. And the distance between the high and the low, the good and the evil, is so great that no thoughtful person will call evil good and good evil.—Isa. v. 20. He would as readily confound heat and cold, or light and darkness. And yet we must admit that in some sense the darkness, and the low forms of life related thereto, are good. All that the Lord created was "very good,"—just right for the purpose intended,—but as compared with the higher, spiritual forms of life, they were and are far from good.

The tendency of the animal nature is opposed to the spiritual, and when left to itself, it works out into sin, confusion, pain and death. This was seen in the case of the first Adam—the animal man. We can not deny that this result is according to the purpose of him who saw the end from the beginning. It was necessary to show that the animal man could not of himself, or without spiritual control, live in harmony with God and grow up into his glory. Only by the existence of sin and pain could the knowledge of God's love, forgiving grace, and saving power become known.

But while the Lord created the low, or evil, he did not create sin—that is, "the transgression of the law." (He does not create character.) This distinction between evil and sin is more important than it might at first appear. It is not safe to infer that because the Lord created evil, that he is therefore the Author of sin. The natural inference from such a premise is that it is unjust to punish man for sin. By such reasoning, sin ceases to be sin, and men run riot, ignoring guilt and the need of forgiveness and salvation.

According to the Bible, we need not believe in absolute or uncontrollable evil. It does not teach that there is an infinite devil, but one under divine limitation, one to whom the Lord virtually says: "Thus far you may go, but no farther." He was permitted to tempt and torment Job for a purpose, but not to destroy him.—Job i. 6–12. And Job in his experience seems to be a type of the human race. In reply to the question: "Why has the Lord created evil, and why is man made to pass through such a severe experience?" I assume to be true what the Bible in general teaches, that trouble and sorrow and suffering are used of God in the process of bringing man to perfection. Of course, we do not believe there is any such thing as infinite evil. There cannot be two opposite infinite powers. As God alone is infinite, and He is love, Satan must be limited, and what he is permitted to do must have reference to some good result of which he is ignorant. The limited is temporal, but the plan of the Infinite is eternal. People are liable to exaggerate the value of the lower and temporal things, and to belittle the value of the higher and eternal things. And they often assume that love and severity are against each other. If it could be proved that no good can result from evil and suffering;—if they cannot be overruled for sombody's good, there is no reason for their existence in the universe

of a God of love. But God's object in dealing with man is the development of good character, which will be eternal in duration, and the terrible experiences of life have a close relation to that process. When people cannot see this truth, it is well if they can rest in the assurance that the Lord doeth all things well —that "he is too wise to err, and too good to be unkind"—and trust him where they cannot trace him. But it is our privilege to learn as much of his ways as possible.

In our own lives do we not all know that we learn to appreciate the higher and better things by contrast with the lower things? Do we not know that sad experiences, and even our mistakes in life, have resulted in good? If this is true on a small scale, within the limit of our knowledge, why can we not believe that it must be true on the largest scale? Paul said: "We know that *all* things (which must include the evil and terrible things) work together for good to them that love God, to them who are the called according to his purpose." And also that the temporal afflictions of life "work for us a far more exceeding and eternal weight of glory." And when we know that the purpose of God includes the final reconciliation of all, and that the glory to which the elect shall attain is to fit them for the work of blessing all mankind, then we can see that what is for the good of the elect must ultimately be for the good of all. To appreciate this, it is necessary to see the plan of the ages—that it is God's plan to save and exalt the elect first, and through them as a royal priesthood to bless the non-elect afterward.

Several things are suggested as practically good resulting from sufferings, afflictions, and terrible calamities. 1. They make man feel his own littleness, compared with the power that rules and overrules. In his primary state man is inclined to be proud and selfconceited. This is not consistent with his spiritual and eternal good; and it is necessary for things to happen to humble him, and make him feel his dependence on God and his fellow-beings.

2. They make men feel the great uncertainty and the brevity of human life in this world, and therefore the folly of the great strife for the mere accumulation of property, or any mere earthly good. Men are so suddenly taken away, or their goods are swept away by fire or storm in a few minutes. By the calamity, whatever it may be, the voice of the Lord is reminding us of the folly of living for this world alone, and laying up no treasures in the heavens. No affliction or calamity can destroy good character.

3. They tend to the development of the spirit of sympathy and helpfulness. They touch the heart-strings of the people, and play the tune of human brotherhood. When all seems to go well and easy with us we are liable to forget our dependence on one another. How often people have owned that they never knew how good neighbors they had until affliction came upon them. As human needs call forth the divine mercy, so affliction awakens the best sympathies of the human heart. The spirit of Christlike benevolence, developed by great calamities, tends to build the noblest character, which is not only

good in this world, but it shall hereafter shine forth in the Father's kingdom for the good of mankind. And in view of what we know of the plan of God, we can believe that the time will come when the sufferers themselves will be glad for their share in the work and the great results.

4. People not only learn to know and sympathize with their fellow-beings by their sufferings, but they learn to know and love God by the same means. Without being made to feel that he is a poor, weak, empty, helpless and sinful mortal, man could never know God's forgiving mercy, his helpful and life-giving power, nor his ability and willingness to satisfy all cravings, and fill all vacancies. "Man's necessity is God's opportunity" to reveal Himself, and man's highest good results from such knowledge. Evidently the ministry of suffering, which grows out of evil, works out, not only for the church, but also for the world, an eternal weight of glory.

It is not our intention to bring a railing accusation against the "Christian Scientists." We only think they are ahead of the time and order of God's plan. They are claiming as true in experience now, what will be true when the "Mystery of Evil" will have done its work, and Christ will have conquered all his and our enemies. Then there shall be no more sin, sickness, pain nor death. Then God shall be all and in all. This cheering hope has an uplifting power now. "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. viii. 24, 25. We still have need of patience and courage.

NATURE OF THE RESURRECTION.

An Open Letter.

DEAR BROTHER:—Your letter, asking for an explanation of some points in 1. Corinthians xv., is at hand. I am not sure that I can help you much in your present experience; but I am quite sure that by a calm and prayerful waiting on the Lord, you will be able to meet the gross view of ——— Scripturally and successfully. I am not as sure that *he* will be able to see the truth at present, as his ministerial environments are against him; and yet one of the strangest things is, that men of intelligence, and even spirituality, as ——— is, should cling so tenaciously to such an earthly idea of the resurrection.

He is right when he says that 1. Cor. xv. treats principally of the resurrection, and that Christ is "the firstfruits." But if his resurrection was merely physical, He was *not* the firstfruits, or "the first-born from the dead." Elijah and Elisha each raised one, and Jesus himself raised three before his death. The fact that he appeared after his resurrection in the form of "flesh and bones," for the purpose of convincing the disciples of his personality (Acts x. 40, 41), does not prove that he was "restored to the physical condition of Adam." Why is it so difficult for men to see that to be brought back to Adam's condition would be to be "made alive in Adam," and not to be "made alive

in Christ," at all. The apostle makes a distinct *contrast* between Adam and Christ, and he puts all the sin and death on the Adamic side, and makes it all life on the Christ side. He plainly teaches that as all die in Adam, even so all shall be made alive in Christ. To be alive in Adam is to have a share in his nature and all its conditions. These brought death upon all. But to be made alive in Christ can mean no less than to have a share in His nature and all its conditions.

Whatever may have been the purpose of Christ's appearing as "flesh and bones," the apostle assures us that in that particular we shall *not* be like him. He says: "Thou sowest *not* the body which shall be, * * but God giveth it (the seed or entity) a body as it hath pleased him, and to every seed its own (new) body." And then (concerning the nature of the change) he goes on to tell us the difference between the old (Adamic) body and the new (Christlike) body. On the side of Adam (where it is sown) he names four qualities—corruption, weakness, dishonor, and animal; and on the side of Christ (to which it is raised) he names four contrasted conditions — incorruption, power, glory, and spiritual. Then he describes the first as "earthly," and the second as "heavenly," and plainly declares that those who have borne the image of the earthly shall also bear the image of the heavenly. This truth he then emphasized by the statement that "flesh and blood (which are the prime elements of the Adamic body) shall not inherit the kingdom of God."

It is useless to equivocate by saying: "Flesh and *blood* cannot enter the kingdom, but flesh and *bones* can and will." Intelligent people ought to know that blood is the basis for bones as well as flesh. And it is worthy of notice that the promise is that we shall be made like Christ's *glorious* body, and we never read of him having either flesh or bones after his ascension, or when he was glorified.

1. Cor. xv. is an orderly development. It opens with the *key* truth ("the gospel") that Christ died and rose. The apostle then applies that truth as the security of the resurrection of all mankind. By man (Adam) came death upon all; so by the Man Christ Jesus comes "the resurrection of *the dead*,"—an expression which in the Bible always means all the dead. And, as if he were anticipating and answering the limited view, he immediately adds: "*For* as in Adam *all* die, even so in Christ shall *all* be made alive, *every man* in his own order."

Then, having shown the universality of the resurrection, he goes on to show its *nature*—its spirituality, as we have already seen. And at the last he sums his argument up by calling the resurrection a victory. And a victory indeed it is; for as sin and death, in Adam and all who bear his image, are inseparable, so righteousness and life (eternal life) are inseparable in all who are made alive in Christ. And the apostle did not think of this glorious victory as dangerous, or as detrimental to Christian activity, for he urges it as a motive to faithfulness: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord: forasmuch as ye know that your labor is not in vain in the Lord."

—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Ruth and Naomi.—Ruth i. 16-22.

(Lesson for Oct. 7.)

GOLDEN TEXT.—Be kindly affectioned one to another.—Rom. xii. 10.

INTRODUCTION.—The Book of Ruth is like a supplement to the Book of Judges. It is named for the woman of Moab whose romantic story it tells. It is well to read the whole book in connection with this lesson.

Some time in the period of the Judges, under Gideon or later, there was a famine in Judea, which caused Elimelech, a man of Bethlehem, to move with his wife, Naomi, and two sons, Mahlon and Chilion (whose names indicate feeble health), from the land of Israel into the land of Moab. It was evidently wrong for him to take his family away from the people of God and their religious privileges, to live among idolaters. Under the Law Covenant, God had promised to provide for the obedient, and to bring all manner of trouble and sorrow on the disobedient. This accounts for the desolation of the family in the ten years that followed. Naomi was soon left a widow, and her sons, being under the influence of idolaters, contrary to God's law married Moabitish women, Orpah and Ruth, and died childless.

Then Naomi, after hearing that the Lord had put an end to the famine, returned to Judea, and Orpah and Ruth started to go with her. After a time, Naomi urged them to return to their old homes, to enjoy its opportunities, with the hope that they might become wives of other men; and she prayed that the Lord might bless them for their kindness to the dead and to her. At first they both refused to go back, and said: "Surely we will return with thee to thy people." But Naomi strongly urged them to return. Orpah yielded to her persuasion, and kissed her mother-in-law farewell; but Ruth could not be persuaded to go back.

I. RUTH'S CHOICE.—Vs. 16-18. In reply to Naomi's urgent persuasion that Ruth should follow Orpah to the old home and life, Ruth said: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

This was a grand expression of Ruth's faith and love. No doubt both of these daughters loved Naomi. They both wept as she urged them to leave her. But their love had to be tested. The ties of youth, home associations, and the attractions of idolatry were drawing back; and on the side of the life in Judea, were probable poverty and continued widowhood, a home among strange people, and what they had learned of the religion of the invisible God of Israel. These young women had to choose between the old and the new, and the choice was a revelation of their condition. Orpah (a fawn) cared more for the old life and its prospects, and was persuaded to go back; but Ruth (the friend) was attracted forward and clave to her mother-in-law. Against all discouragements of prospective poverty and continued widowhood (which was then regarded as a very great calamity) Ruth was stedfast. Her decision was not only an expression of love for Naomi, but also a renunciation of idolatry and its customs, and the acceptance of the living God and his people.

The choice of Orpah and Ruth is like what must be made by all to whom the gospel invitation comes—between the pleasures of sin and the world on the one hand, and the service of God and what it involves on the other. At that point the tendency of the natural mind.

(*Continued on page 361.*)

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EDITOR'S APPOINTMENTS.

Dec. 5, Chicago, Ill., at Masonic Temple, Room 510. Doors open at 7:30 p. m.

Dec. 7, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Dec. 14, Open for special arrangements.

Dec. 21, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Dec. 27, & 28, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

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(*Continued from page 359.*)

or the suggestion of the tempter, is to magnify the old pleasures and the new difficulties. That is to say: the pleasure of sin is never as good as the tempter suggests, but the pleasure of the Lord's service is greater than has been anticipated. And the Lord wants us to choose him in such conditions.

The faith, love and consecration of Ruth are needed in the Christian life. It seems strange that Naomi did not persuade her to go forward; but are not all God's elect tested in some such way? Does the Lord want any in the royal priesthood who can be drawn back? When Naomi saw that Ruth could not be persuaded to go back, but was "stedfastly minded to go with her," she ceased presenting obstacles. She was probably very glad for Ruth's decision. Older Christians are always happy when they see younger people fearlessly accepting the Lord and his service.

II. THE WELCOME HOME.—Vs. 19-22. When Naomi and Ruth arrived in Bethlehem, the people were greatly interested. Naomi had probably lived in good circumstances and been well known, and the change in her appearance was very noticeable. "The women said, Is this Naomi?"—as much as to say: "Is this the same woman that left us ten years ago?" She felt the situation keenly, and said: "Call me not Naomi (pleasant); call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty."

Whether in humility or bitterness, Naomi counted her afflictions as from the Lord, and according to the terms of the covenant, they were sent as the result of disobedience. Such temporal calamities are no doubt types of the spiritual leanness resulting from running away from God's people and duty. Such experience and action are illustrated in the parable of the prodigal son. His suffering was the result of his leaving home and duty, but it finally brought him back, and he was made welcome. Such conduct is not likely to be repeated. God's punishment (discipline) of his people is intended to humble and cure them. (Heb. xii. 10, 11.)

III. CONCLUSION OF RUTH'S STORY. The rest of the Book of Ruth gives a beautiful picture of the natural simplicity and peculiar customs of those early days. For the support of herself and Naomi, Ruth went to the barley-fields as a gleaner. She suggested this, but Naomi said: "Go, my daughter." She was providentially led to the fields of Boaz; a wealthy kinsman of Elimelech. She found favor in his sight, he having heard the report of her kindness to Naomi, and of her choice of the Lord and his people. He said to her: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." The result of her choice was to be much better than she expected. Having found favor in this man's sight, she, according to the custom of that day, followed up her advantage, and won his affections. After honorably giving a nearer kinsman the opportunity, Boaz by this man was given the privilege of redeeming the inheritance of Elimelech, and then he took Ruth to be his wife. Their first-born child was Obed, and he became the father of Jesse, the father of David—the conquering king of Israel. In this lesson we see the overruling providence of God in bringing Ruth, a foreigner, into the ancestral line of the coming Christ.

The Boy Samuel.—1 Samuel iii. 6-14.

(Lesson for Dec. 14.)

GOLDEN TEXT.—Speak, Lord; for thy servant heareth.—1. Sam. iii. 9.

INTRODUCTION.—The two Books of Samuel were originally but one, and with the two Books of the Kings were regarded as a complete history of the two kingdoms of Israel and Judah. They

are named for Samuel—not that he wrote them all, but—because he is the leading man—the hero—in them. It is probable that they are a compilation from several sources, including the writings of Samuel himself (1. Sam. x. 25) and Nathan and Gad.—1. Chron. xxix. 29; 2. Chron. ix. 29. They record the close of the Theocracy in Israel, and the establishment of the Monarchy. In the time of the Judges God himself was their King, and the throne was invisible; but they rejected the invisible King, and wanted one like the other nations, and the Lord gave them the desire of their hearts in the person of Saul (with all the bitter results) who was succeeded by David—the type of Christ as the conquering King. These books have a special value because they are on the line of the Coming One.

Our Lesson is about Samuel—the development of a boy into a godly man. His father's name was Elkanah, who had two wives. Samuel's mother (Hannah) was one of them, and she was specially loved, but for a time she was childless. They worshiped in Shiloh yearly. Samuel was given her in answer to her prayer. His name means "asked of God." He was dedicated to the Lord before his birth, and as soon as he was weaned, was taken to the priest at Shiloh, to be trained for the Lord's service. See 1. Sam. i. and ii. This is an illustration of the great influence of a mother's prenatal thoughts on the nature and life of her child. All mothers have thus a tremendous power. Hannah's prayer or song (ii. 1–10) at the time of Samuel's presentation before the Lord, is worthy of a careful reading. It contains some very important judgment and restitution truths, and a prophecy of the Messiah—the Lord's Anointed.

I. SAMUEL'S CALL.—Vs. 1-9. The Boy Samuel had a good heredity and a good early training. From his early childhood he was with Eli the high priest in the service of the Lord. Eli was a good man, but he was more successful in the training of Samuel than of his own sons, who were very bad. In this early service of the Lord, Samuel was simply a faithful boy, doing what he was told to do. He was not yet a prophet, and did not know the Lord.—Ver. 7. It is generally thought he was twelve years old when he was "called." "The word of the Lord was precious in those days—no open vision." It is quite a common mistake to think that the people of those days had a much better opportunity of knowing the Lord than we of modern times. They had nothing like what we call "books" to read. A few memorial tablets and what was called the "Book of the law," preserved the messages of God that came through Moses and Joshua. During the centuries of the Theocracy there were very few messages from the Lord. An Angel appeared to Gibeon (Judges vi.) and another to Eli (1. Sam. ii. 27). Perhaps these and the songs of Deborah and Hannah were the only "word of the Lord" in that long period. Samuel was the first eminent prophet after Moses. It would do men good now to count their blessings.

At the time of our lesson Eli was old and his eyes were dim. Before the lamp had gone out in the place of the ark of the Lord, both Eli and Samuel had lain down to rest, and the Lord called Samuel. It was either an audible voice, or an impression made on his mind so clear and definite that he took it for an audible voice. He thought it was Eli that called him, and he promptly answered: "Here am I;" and ran to him. Eli said he had not called him, and sent him back to his bed.—Vs. 1-5.

Our lesson text begins with the sixth verse. It tells us of the second call of Samuel. Again he rose and went to Eli, sure that he had called him; and again the priest said he had not called him, and sent him to lie down again.

The Lord called him a third time, and when he again came to Eli, he perceived that the Lord had called the child, and told him, if he were called again, to say: "Speak, Lord; for thy servant heareth." This was good advice then, and it is good now. This is our "Golden Text." To use it cheerfully and earnestly implies a willingness to do the Lord's bidding.

II. THE LORD'S MESSAGE.—Vs. 10-14. The Lord came and, as before, called: "Samuel, Samuel," and he answered as he was instructed. This time he saw a vision, as well as heard a voice. The Lord may have been, as on other occasions, represented by an Angel in human form. His message at this time was a terrible one to deliver to so young a lad; but evidently he was well developed as well as reliable. What the Lord was about to tell would (when done) make the ears of all who should hear of it tingle. It was a message of wrath against Eli and his very wicked sons. The sons were vile, and he had not sufficiently restrained them. The Lord had mentioned before that Eli's house would be judged for its iniquity, but it was delayed, and this may have hardened the wicked sons. But now the Lord said: "When I begin, I will also make an end;" "and I have sworn unto the house of Eli, that its iniquity shall not be purged with sacrifice nor offering forever,"—(*olam*, an age.) For the record of the fulfillment of that message see chapter iv. 10-18.

Samuel lay until the morning, and then attended to his usual duties. He was afraid to tell Eli the message the Lord had given him. It was a hard message to deliver, as he probably loved Eli. But when the aged priest called Samuel, and demanded that he hide nothing from him, he told him the whole truth. And instead of being angry with the lad, he said: "It is the Lord: let him do what seemeth him good." This answer showed Eli's faith and piety, in spite of his weakness. Samuel grew, and the Lord was with him, and let none of his words fail. And it soon became well known that Samuel was a faithful prophet of the Lord; and the Lord revealed himself to Samuel in Shiloh.

It is important to know that even a child can serve the Lord, and that too in some ways before he knows Him. Paul speaking of children, says: "Bring them up in the nurture and admonition of the Lord."—Eph. vi. 4. See 2. Tim. i. 5 and iii. 14, 15. To all it may well be said that faithfulness in the use of the light and opportunities we have is the basis for election to receive more light and greater opportunities.

BAPTIZED FOR THE DEAD.

REFERRING to your interesting article in the HOPE of November 1, permit me to draw attention to the fact that Newberry's Bible shews that "dead" in the fourteen instances you mention is plural in every case, and the article "the" only occurs in verses 29, 35, 42 and 52. This proves that Christ is not the "dead" persons (plural) referred to in verse 29: "Else, what will they do who are being immersed in behalf of the dead (people), if dead (people) are not to be raised at all? why are they even immersed in their behalf?" V.

PRECIOUS.

"PRECIOUS" appears to be the keyword of the Apostle Peter. Mark the following in your Bible and in your heart: 1. Pet. i. 7—Testing of your faith, much more precious; verse 19—Precious blood of Christ; ii. 4—Christ a Living Stone * * precious; verse 6—Christ a Chief Corner Stone * * precious; verse 7—Christ is precious; 2. Pet. i. 1—Precious faith; verse 4—Precious promises. V.

WILL your subscription expire with December? If so, please renew now.

CHILDREN AND SONS.

LET me, by the grace of God, urge every believer to notice the Scriptural difference between a child of God and a son of God.

Teknon means one born, a child, and is translated: correctly child five times; correctly children seventy-one times; incorrectly son twenty times; and incorrectly daughter once (1. Pet. iii. 6). Total: ninety-seven times.

Teknion, a little or young child, occurs nine times. It is used in John xiii. 33, seven times in John's first epistle, and only once by Paul, in Gal. iv. 19. It is always correctly translated "Little children."

Huios, a son, occurs three hundred and sixty-six times. It is correctly translated son three hundred and nineteen times, incorrectly child three times, and incorrectly children forty-six times.

Let it be remembered that the child of God is not adopted, but begotten of God, the Father, by the Holy Spirit.—John i. 13, R. V. margin; iii. 3, 5; Jas. i. 17; 1. Pet. i. 23, R. V; 1. John v. 1, R. V.* Please underline these Scriptures in your Bibles. We are made "partakers of the divine nature."—2. Pet. i. 4. We do not adopt our begotten children; neither does an adopted child ever share our nature. "Adoption" in the New Testament, should be "sonship," (Greek, *huiothesia*, from *huios*, a son,) condition of sons.

Every begotten and developed or born person (Luke viii. 15) is a child. John i. 12, 13: "As many as received him, to them gave he the right (power or authority) to become *children* of God, (not sons) * * who were begotten * * of God."—R. V., margin. 1. John iii. 1, 2: " * * * we should be called *children* of God: and (such) we are." "Beloved, now are we *children* of God." R. V.

* If any reader of the HOPE cannot get a Revised Version of the New Testament, I will send one for ten one-cent stamps, and will pay the postage. Address H. Veysey, 794 Hamilton St., Toledo, O.

But sonship is an obtainment, a growth, of the Holy Spirit's operation in the child. Matt. v. 9, 45: "Blessed are the peacemakers, for they shall be called the *sons* of God."—R. V. "Love your enemies, and pray for them that persecute you; that ye (who are the salt of the earth and the light of the world, vs. 13, 14) may be *sons* of your Father," perfect in love, matured, ripe, full grown.—Ver. 46.

"New born babes" use the sincere milk of the word that they may grow thereby into sonship; but they are without experience in the word of righteousness; * * but solid food is for full-grown (perfect, mature) men, ("sons,") those who by reason of use have their senses exercised to discern good and evil," (peacemakers, lovers of enemies, perfect in love.—Matt. v. 9, 45, 48; 1. Pet. ii. 1, 2;) Heb. v. 11-14.

May God grant us to grow into sonship, when we shall know the joy of being led by the Spirit and bringing forth fruit unto God.—Gal. v. 18-22.

H. VEYSEY.

(It seems that "children of God" is more comprehensive than "sons of God;"—the former including both "sons and daughters of the Lord Almighty." Every young son is a child, but every child is not a son. Prove all; hold fast what is good and true.—EDITOR.)

DAY DAWN FUND.

A BROTHER has started what we here call a "DAY DAWN FUND." As long as it lasts, any person wishing to obtain a copy of the book DAY DAWN, (either in paper cover or cloth-bound) and is not able to pay the full price, may deduct therefrom twenty-five cents. Thus reduced, the price is twenty-five cents in paper cover, and seventy-five cents in cloth—postage paid by us.

The brother who starts this fund says: "I do this because I esteem DAY DAWN so highly; and knowing its precious truth and spiritual value, I wish others to know how good and helpful the book is."

EXTRACT FROM A LETTER.

Two Points of View.

I GREATLY enjoy the semi-monthly visits of the HOPE. I will soon remit for the coming year. When the HOPE of Nov. 1st. came, "Why the Jews Rejected Jesus" was read with interest, and since, I have had it much on my mind. I have thought of writing, but have been suffering for some time with extreme prostration, so that though able to think, I was not able to write.

It struck me that in the explanation of Jesus's of some occurrences in his life—such as, "Because it is written," "That prophecy might be fulfilled," etc.—we have a guide to help us in judging, in the sense of forming an opinion, not of condemning. In other cases we have, it seems to me, two points of view from which to choose—God's and man's. God plans, but uses men as his instruments in carrying out. God chooses and prepares his instruments. Do we not often in judging man's action lose sight of God's control? Job in his trouble does not stop at Satan, the agent, but ascribes it all to God, while we stop at man, ascribing his wrong, as we think it, to his own evil nature, overlooking the fact that "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

We have a good view of the two standpoints in the case of Joseph (Gen. xlv. 5), "For God did send me before you to preserve life," while in Genesis xxxvii. we see that they were moved with envy. It seems to me that what God foresees and plans he brings to pass; but when man foresees and predicts he often fails.

For over 1800 years the Jewish race has borne the reproach of rejecting Christ. Was it not the act of a few who happened to be in office at the time? They alone could act, and, it seems to me, were raised and trained for that purpose, as we are told concerning other Bible characters. When reading the article, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged," came to my mind. Is not human nature in Jew and non-Jew the same? Can any, until God quickens and works in us, be obedient to the law of God? The farther I advance in years, I am led more and more to separate the sin and the sinner—following the divine leading, ascribing to ignorance, the natural carnal mind, instead of malice. Should not we of the Largest Hope imbibe more of the spirit of charity, that covers a multitude of sins, than those who have an angry God to fear and serve to keep them from terrible punishment here and hereafter?

In my article in the HOPE of Nov. 15, my idea is not a defense of Judaism, but rather on the line of thought that all that happened to the Jews was "for our admonition, upon whom the ends of the ages are come."—1. Cor. x. 11. As the time of their restoration is nigh, it seems to me we can learn much from the changes that are coming upon them. Can we not see a partial lifting of the vail from their eyes? This year Rabbi Krauskoph's synagogue was renovated, Scripture scenes, figures of the prophets and texts of Scripture being used in decorating. In the vestibule is "Blessed is he that cometh in the name of the Lord." Taking this in connection with Matthew xxiii. 39, does it not look as if it were an unconscious fulfillment—a strong sign of what is coming?

I do not see anything in the lectures to which I alluded indicating that the Rabbi claims that the law produces love, but that God through Moses tells what man should do. By referring to the HOPE of August 15, in the first extract from the lecture by Rabbi Levy, it will be seen that he distinguishes between the Jew after the flesh and the true Jew. In his "Jewish View of Jesus," how he shows his admiration. In

another lecture one of the Rabbis says: "If the teaching of Jesus had been carried out, he would have been the Messiah." If we place the blame on man, what a responsibility is here laid on the Christian. Our unfaithfulness has apparently kept them from seeing. I rejoice that the time is fast coming when (as the two sticks, Ezek. xxxvii. 16, 17) Judaism and Christianity shall be one revelation of God, not only pure, but good—the gospel preached to Abraham.—Gal. iii. 8.

At present the Bible not only reveals but also conceals much that will be future light. May God lead us all to see truth as it becomes due. And while much remains mysterious, let us remember that "He worketh all things after the counsel of his own will," and that all his power, wisdom, etc., are united in his love. Yours in hope,

ALEX. R. SHAW, M. D.

PHILA. PA.

OUR HIGH PRIEST.

(Suggested by Hebrews iv. 11.)

MAN is a dependent creature, notwithstanding his proud boast of independence and self-sustaining powers. To a large extent he is gregarious. It is the exception where he leads a life of loneliness, or in a monastery or hermitage. We are all dependent one upon the other. The multi-millionaire is dependent, as we all are, on the industry of the masses. Those who toil in the field, the factory, the office or the mine, are all producers for the universal welfare of the race.

And we are not only dependent upon the work and care and thoughtfulness of all the sons and daughters of toil, but are further and more completely dependent upon God, who reigns supreme over the lives of men, who made heaven and earth, and giveth us the sunshine and the rain, and sendeth the dews from heaven, that we may procure from the earth the fruition of our labors.

We may all know that labor is the heritage of man according to the decree of the Almighty Ruler of the Universe. If we try to shirk the responsibility of this edict, we are dishonest toward God, our fellow-beings and ourselves, and in many cases we forfeit health and happiness.

There is no happier spot on earth than an humble home, the home of the laborers, with no guilded halls nor marble floors nor costly adornments, but surrounded with the modest and productive garden, yielding to some extent the necessities of the family, whose life is made bright and cheerful by mutual kindness and the interchange of homely services, and the modest fruits and flowers that have been cared for according to natural laws, and where the love of God obtains, as exhibited in in their love for each other and their fellow-creatures.

In the divine economy concerning Abraham and his descendents, God dealt very kindly with them in their nomadic life. In Genesis xii. 1, 2, we read: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

The career of these people during the early life of Abraham was full of adventure, both in peace and war. After he returned from a war with a number of kings, being victorious in his efforts, in Genesis xiv, 18 we read: "And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God." This is the first instance of any priestly office.

After a series of events, not the least of which was the bondage in Egypt, Moses was made a leader of his breth-

ren, "the children of Abraham," and brought them out of their Egyptian bondage to Mount Sinai. In Exodus xii. 1 and following verses we learn that the Lord spake unto Moses and Aaron while they were still in the land of Egypt, and appointed the institution of the passover. The slaying of an unblemished lamb and the sprinkling of blood upon the doorposts and lintels were parts of the significant ceremony—a sign of protection from death during one of the several visitations of God upon the Egyptians, tending toward the freedom of the Israelites from bondage.

After the arrival at Sinai, with the history of which you are all familiar, there were the giving of the law, the building of the ark of the covenant and the tabernacle, and the forms of worship, the office and duties of the priests, the setting apart of Aaron and his sons for the priesthood, their vows and anointing, and the high priest, and so on through the history of that peculiar people, chosen of God among the nations, and whose rites and ceremonies were typical of the brighter and freer era in which we live: not now being controlled by a priesthood who laid heavy burdens upon the people, not designed to relieve in any sense from the galling yoke and thralldom. These were the inventions, the corruptions of men's minds, and had no attachment of "Thus saith the Lord."

The legitimate rites and services of the tabernacle were all typical of the era when Christ should come into the world, heralded by the words: "Peace on earth, goodwill toward men;" and "Unto you a child is born; and his name shall be Immanuel—God with us;" and "Thou shalt call his name Jesus: for he shall save his people from their sins." He was born King of the Jews, and was appointed High Priest after the order of Melchizedek—distinct from the priesthood of Aaron and his sons, they being appointed, with all the other rites and ceremonies, as a peculiar and fixed law unto them as a people.

Christ came to establish a new era, an era of love and freedom—passing through a life of humiliation and suffering, and being put to death that you and I might live, with all who will receive him as their Saviour, High Priest and King, worthy of all adoration.

In Hebrews iv. 14 we read: "For we have not an High Priest who cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." Hypothetically, we might think that the Jewish Priests were living such pure, secluded, ascetic lives that they were beyond the power of sin; but according to the gospels, they were accessories to the fact of the crucifixion of Christ, and also to the raids made by Saul of Tarsus upon the Christians both in Jerusalem and Damascus. But our High Priest was tried in all points like as we are, yet without sin. He understood all our weaknesses. His purity of life, his forbearance under provocation and trial, and his supreme love for the race of man, stand out boldly as object-lessons for our acceptance, and the government of our life.

He is now both Lord and Christ, our great High Priest, not entering the Holiest once a year, but his incessant pleading is in our behalf.

"Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me."

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entered into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world."—Heb. ix. 24–

26. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."—Heb. x. 12. He is our Great High Priest.

"And will this glorious Lord descend
To be my Saviour and my Friend?
Then let my songs with angels join;
Heaven is secure, if Christ is mine."

DETROIT, MICH. SAMUEL BROOKS.

DEAD AND YET ALIVE.

ALL that God is doing in the world he is doing by dead people. He uses us in proportion as we are dead—dead to the world, dead to human praise or blame, dead to personal interest, dead to everything but God, so dead that there are only two persons in the world alive—God and myself. And as for me, to live in Christ Jesus. Blessed deadness! Glorious living! Happy freedom! "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom (or whereby) the world is crucified unto me, and I unto the world." I do not care for the world. Its pleasures have no power to entice me. Its riches I count but dross. Its applause is hollow mockery. Its society, its ease, its praise, I have not the faintest desire to enjoy. Its persecutions have no power to move me from my purpose. The world is crucified unto me. It has no use for me. It had no use for my Christ. It despised and killed him. It despises and will kill me. Hence there is no love lost between us. Dead to everything but God, to be used by him as he may wish, through Jesus Christ my blessed Lord. Amen.

Let no man think this death of self is easily secured. It is the most difficult part of a satisfactory religious experience. Self dies hard. Crucifixion means rough handling, humiliation hard to endure. It means agony, and solitude, the assaults of devils and man. It means the piercing spike and darkening heavens: but, thank God! it also means resurrection, triumph and God's glory.

God's saints or people are not sanctimonious, starched, stiff, uppish people. They are simple, hearty, loving, busy people—a people whose God is the Lord—lowly in heart, in look, in word, and in deed. No airs, no fringes or flounces, no lording it over God's heritage, but servants of all are his dear people. Pharisees are not his, and anything that tends to Phariseeism in word, or deed, or look, is distasteful to him. He loves to dwell in lowly, contrite hearts; and he knows them that are his. Glory to God that I am the child of a King, Jesus my blessed Lord! God is pure love, and all goodness. Praise his most holy name! Hallelujah to God and the Lamb!

BELLEVUE, MICH. C. B. WOOD.

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THE WORLD'S HOPE.



The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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ALL ONE IN CHRIST.

Our view of the universal Fatherhood of God and the universal sonship and brotherhood of mankind has been criticised. Our attention is called to John i. 12, one of our favorite passages: "As many as received him, to them gave he power (the right, or privilege) to become the sons (children) of God, even to them that believe on his name." The point made is this: "If the believers *become* the sons of God, then those who do not believe on his name are *not* the sons of God." I think this point is well taken, and I believe it is right, and yet I have not changed my view of the matter. I think both views are correct and harmonious, if properly understood. To some this seems like a contradiction, but perhaps it can be explained.

An important truth is expressed in Ecclesiastes i. 9: "The thing that hath been, it is that which shall be: and that which is done is that which shall be done: and there is no new thing under the sun." I do not claim that Solomon had our present subject in mind, but that he stated a principle that is applicable to it.

To express the idea in my own words, I would say: Nothing can ever *become* anything unless it *is* that thing in essence. On this principle an acorn becomes an oak, a seed becomes a plant, a tree, or an animal, an egg becomes a chicken, and a grub becomes a butterfly. We know that an egg can not be hatched and thus become a chicken unless it is a chicken in essence. It can only become what it essentially is. We have seen the grub wallowing in the dirt, and from its appearance then we would not think of its wonderful possibilities. After a little it passes into the chrysalis form (which is like a coffin) and in due time it leaves its shell and flies away into the air. It was a child of earth, and has become a child of heaven. It was a loathesome thing, but it has become a thing of beauty. And the point is, that the grub *was* a butterfly in its nature, or it could not have *become* a butterfly.

On this principle men can become sons of God (in the developed sense) only because they are sons of God in their essential spiritual (though

undeveloped) nature. Were it not for the hidden possibilities, no one could become a son of God and an heir of heaven. If anyone does not see the analogy of our illustrations, and still thinks we are believing a contradiction, let it be seen that Paul teaches the same thing. When he was teaching at Mars' hill (in the Court of the Areopagites) he quoted their own poets, who said: "For we are also his offspring." This he endorsed by saying: "Forasmuch then as we are the offspring of God," and made the fact of their high relationship the reason why they should not worship idols—things so far below themselves even.

(Someone has made the point that "offspring" means "children" but not "sons." Of course, the words are not the same, but offspring or children is more comprehensive than sons, because it includes the daughters as well as the sons. But as in Christ Jesus the sex distinction is ignored (Gal. iii. 26-29), the "children" are all one in him.)

It is not in the lower, psychical, or fleshly nature that we are the children of God, but in the spirit. Man is the father of our flesh, but God is the "Father of spirits"—Heb. xii. 9. Jesus referred to this duality in man when he said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. In this connection he speaks of the two births—by generation and regeneration—as necessary to bring a man to the exalted state of the kingdom of God. The flesh is the subject of generation, and the spirit of man is the subject of the regeneration. Only that which is flesh can be born of the flesh, and only that which is spirit can be born of the Spirit. In the first birth man has a natural body adopted to the needs of the earthly life, and in the second birth he will have a spiritual body, adapted to the needs of the heavenly life.—1. Cor. xv. 44. Notwithstanding the teaching of Jesus and Paul on this subject, why do people go on believing that the natural body is to be born again, or made alive in Christ?

We fully agree with those who have criticised our position that the sonship of Romans viii. 14-19; John i. 12; 1. John iii. 2, and indeed in nearly all Scriptures, pertains to those who have been developed through faith and obedience; and we are not in any way seeking to belittle the importance of such faith and obedience. But it still remains true that the truth is in no sense dependent on being believed. As it is not right to say "Christ died for you if you will believe it," so it is not right to teach that "God will be your Father if you will believe that." The only good reason for believing anything is that it is true whether it is believed or not. What man needs is to know that God is his Father, that Christ is his Saviour, and that all men are his brothers, and to learn to act accordingly. And the work of the Spirit of God is to quicken man's spiritual nature and bring him to the knowledge of the truth which the natural man cannot receive.—1. Cor. ii. 14. And when all is done for man that need be done, it is only the full development of what he was in essence away back at the root of things, when all things were created in

Christ—the firstborn of every creature.—Col. i. 15, 16.

It seems very evident that the essential oneness of Christ with the race of man is the foundation of all possible salvation—all possible sonship and development into the image of God. It is this relationship of Christ to mankind that makes the affinity between him and them. This is the reason for his statement: "I will draw all unto myself." All are his by creation and redemption, and therefore will be his by regeneration. "Of him, and through him, and to him are all things."—Rom. xi. 36. All shall come to him because they are or will be drawn by him. It is because of his affinity for them, and theirs for him, that he can draw them successfully. He is the Divine Magnet for all mankind. As the magnet to the steel, so is Christ to human hearts. When he has overcome the obstacles, and come near enough to men, they come to him. They come by the attraction of love. "We love him because he first loved us," and awakened us out of our latent state of darkness and unbelief, and shed abroad his love in our hearts.

Many things have obscured the truth that Christ has an affinity for all mankind, and they for him. Natural conditions, teaching and habits of thought have done it. These are the rocks and mountains over which he must climb to find the lost ones. But he is fully competent to overcome all obstacles, and is untiring in his perseverance. He will not fail nor be discouraged until he shall send forth judgment unto victory.

The relationship of Christ to mankind is a fundamental fact. It is not dependent upon faith, but faith is dependent upon it. As before said, believing makes nothing true, but truth is the only good ground for believing. No one could believe in Christ and turn to him if the affinity were not a fact, and brought to bear upon him as the Divine Magnet.

As the magnet has no affinity for wood or brass, and therefore never draws them, so if Christ had no affinity for man no one could ever be drawn or come to him. But as the mysterious relationship between the magnet and the steel, though long unobserved, is apparent when the magnet comes near the steel, so it is with Christ and men. It is like the affinity between the natural sun and the hidden germ in the kernel of wheat in the granary; but when the wheat is sown, the sun soon brings out its latent possibilities. So it is with man and the Sun of Righteousness. If the natural man had no latent possibilities of life, God's Sun could have no quickening power over him. But he has all needed power because of his essential relationship to the race of man.

God is the universal Father. He is revealed in Christ, who is the only begotten Son, and the universal Brother. We are all sons and brothers in him. Many do not realize this truth. Faith does not make it so; but unbelief cannot destroy it. Unbelief is only the inability for the time being to realize the truth. God is my Father and your Father. Christ is my Brother and Saviour and your Brother and Saviour. We are all one family

whether we believe it or not. I believe it, and therefore proclaim it, even though not always understood. God help us to know these truths and to feel their power. They are the basis of the grandest unity and the highest possible developments of sonship and brotherhood, and they bless men now as far as they are believed and acted upon.

STRANGE PERFECTION.

IN an article in a cotemporary publication (Z. W. T. of Nov. 1) referring to the rebellion of Korah, Dathan, and Abiram, while the children of Israel were still in the wilderness, we find the following:—

"There is a lesson here for spiritual Israelites: It teaches us not to become heady or highminded or boastful or proud of spiritual attainments and godliness. It teaches us that in God's estimation there is no holiness that does not include humility and full submission to the divine arrangement. It reminds us also of the prophesied rebellion that will take place in the close of the Millennial age, amongst those who will have reached perfection under the Millennial Kingdom, some of whom will manifest their unfitness for eternal life by their lack of full submission to the divine arrangement."

We heartily endorse the first half of the quoted paragraph—what our brother says about the importance of humility and submission to the divine arrangement. But we do not endorse the second half of the paragraph. A rebellion against God by those who have reached "perfection" is an idea we cannot entertain; and we do not believe that such a rebellion is prophesied anywhere in the Bible. It savors of an invention to suit an incorrect theory of the plan of God. It is indeed a "Strange Perfection" that would lead to rebellion. It would be the very perfection of enmity against God. Rebellion against God is a very bad fruit, which only a very bad tree would bear. When men have reached perfection under the reign of Christ, the tree will have been made good, and will bear only good fruit. Perfection can never be reached until people are reconciled to God, and being reconciled they will no longer be enemies, and will have no desire to rebel.

In the same article, we find another application of the rebellion mentioned. We quote as follows:—

"This same spirit of pride, rebellion, and its consequences may be noted in our day; how many there are who, because not right at heart, are in more or less sympathy with those with whom the Lord has no sympathy! They have seen 'heady' ones rise up in the congregation of the Lord, seeking to draw away disciples after themselves, and afterward have seen these rejected of the Lord, instead of becoming great leaders as they expected; they have seen how, in the Lord's providence, the earth (worldliness or various false ideas) swallowed them up, buried them in oblivion so far as leadership is concerned; yet after witnessing the Lord's dealings with these, in putting them out of the light of present truth, etc., they are still sympathetic with them and complain that their fall into the darkness and oblivion was not of the Lord, but the fault of his faith-

ful. These resemble the Israelites who blamed the loss of these 'renowned' would-be leaders upon the Lord's truly appointed servants, Moses and Aaron."

To us this appears to be a very carefully written and guarded "private interpretation." Those who know the facts of the case and the man who wrote or published it, do not need even to read "between the lines" to see that it was written in defense of himself and his claim to be the God-appointed leader—the "faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season."—Matt. xxiv. 45. It would not be very difficult to name quite a number who have rebelled against his high claim, and who from his standpoint are called "heady," because they dared to think for themselves, and were cast out from his bond of fellowship. But he not only consigns all such "would-be leaders" to hopeless destruction, but he is warning all who even have "sympathy" with any of these who left his "little flock," that they are also likely to lose their spiritual life as the 14,700 in the type lost their natural life. He wants them all to understand that it is dangerous for any of his followers to even think that he—the "faithful" one—was in anyway to blame because others went out from his fold, which he calls the "household of faith." Of course, all who honor his high claim will take his warning. We are glad that the Lord knoweth his own, and that their eternal life is in no way dependent on accepting any man's leadership. It is the gift of God, through our Lord Jesus Christ—our only Leader—the Antitype of both Moses and Aaron.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Birth of Christ.—Luke ii. 8-20.

(Lesson for Dec. 21.)

GOLDEN TEXT.—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke ii. 11.

INTRODUCTION.—This is intended for a Christmas Lesson. Although it is familiar to many, yet the truth in it is so important that it is well to have it brought frequently to mind.

It is commonly believed that Jesus was born December 25. We think this is a mistake. The Scriptures show that he was crucified at the time of the passover about the middle of the first month of the Jewish year, which began at the first new moon after the Spring equinox. We agree with many others that he was baptized at the age of thirty according to the law in Numbers iv., and that his ministry lasted three and a half years, ending with his death, in April. According to this, he was probably born early in October; and this date seems to harmonize with the account of the shepherds being in the fields watching their flock by night at the time of his birth.

It is also generally accepted that Jesus was born in B. C. 5, because of the historical claim that Herod, who caused the death of the babes in Bethlehem in order to kill Jesus, died in April B. C. 4. If this were true, we think Jesus must have been born as early as B. C. 7; for Herod's decree to kill the children of "two years old and under," was based on his information from the wise men concerning the time of Jesus' birth. But really we think he was born in the Autumn of B. C. 2—thirty-three and a half years back from the time of his death in the Spring of A. D. 33.—See "Anderson's General History," page 106. See also head of reference columns in the four Gospels.

But we celebrate the fact and not the date. Right or wrong about the date, we have reason to rejoice that Jesus—the Friend of sinners, the Saviour of the world—was born.

I. THE BIRTH OF JESUS.—Vs. 1-7. In these verses we have an account of the decree of the Roman Emperor which providentially brought Joseph and Mary to Bethlehem in time to have Jesus born there. In Micah v. 2, it was foretold that he should be born in Bethlehem. It was fitting that the City of David should be the birthplace of the Great King. The fulfillment was of the Lord, and not of human planning. Jesus came into the world in humble circumstances, and was brought up in humble life and honest toil, that he might be the Friend of all. The rich—of which there are but a few—can, by humbling themselves, come to the common level, but had Jesus come to the level of the rich of this world, the masses would have been hopelessly excluded.

II. THE ANGEL'S ANNOUNCEMENT.—Vs. 8-12. In the same country—in the fields near Bethlehem—the shepherds were in the fields keeping watch over their flocks by night. Here, long before, David, the shepherd king, had watched his father's flock. Not far from here Ruth had gleaned in the fields of Boaz. There were many shepherds on the Christ line. The Lord himself is the Great Shepherd. While the shepherds were about their business, an angel (messenger) of the Lord came upon them, or, as in the revised version, "stood by them," and "the glory of the Lord shone round about them." This was probably a bright light to indicate the presence of the Lord, as on former occasions. The shepherds were afraid, and not much wonder. Such a manifestation would naturally be startling. It must have been sudden, unexpected and awe-inspiring.

But what did the angel say? It is the message that gives value to the messenger. First: "Fear not," or "Be not afraid." This would tend to calm them in that trying hour. How often such words fall from the lips of a divine messenger! At the transfiguration, on the

stormy sea, at the resurrection, it was substantially the same. The Lord does not want people to be afraid of him. In this case the reason given for not being afraid is the "good tidings of great joy, which shall be unto all people." It is not denunciation—as sin deserves. It is not merely "tidings," as the message of vengeance might be. This is a new and good message. "Good tidings" is the word from which our word "gospel" comes. The angel announced the best news that had ever been given to man—the news of the Saviour of all, who would fill the universe with the glory of God, which was typified by the great light then shining on the plains of Bethlehem. It was a message of joy for "all people." It was "great joy." The angel was glad. He came to tell of the gladness of heaven, because of the gladness for those on the earth, and under the earth. The "good tidings" and the "great joy" are not merely for *some* people; not only for *good* people; not only for those alive and who might hear it before they die; but for "all people,"—all who have lived and died, and who ever will live. It reaches back and forward—like the out-reach of the Saviour on the cross, it is all-inclusive.

"Christ the Lord" is born today! He is both divine and human. His humanity brings him in touch with all mankind; and his divinity is the security that the salvation and its joy shall reach all. The Divine Seed is planted in the race, and it has vitality enough to give life—eternal life—to all. Saviour means Lifegiver. He is also to take away the sin of the world.—John i. 29. In carrying out the supreme purpose of creation, he was made sin for us, that we might be made the righteousness of God in him.—2. Cor. v. 21.

What a "sign" was given to the shepherds! What a treasure—what a fountain of life and the grandest possibilities they were to find that day in an humble place! A stable! In a manger! There was no room for him in the inn, and we have reason to be glad. He was thus linked to the poorest and lowliest. Had he been rich, as the world sees it, the poor would have been shut out from hope. The masses of mankind have always been poor, and they could not rise to the standard of the rich. The rich must come to the level of the poor. Only the man—none of the worldly attachments—can enter the kingdom of God. And in this sense all are alike in the Lord's sight. Christmas is properly poor people's day.

III. THE ANGEL CHOIR.—Vs. 13, 14. Suddenly the angel had with him a great multitude of the heavenly host praising God, and saying: "Glory to God in the highest, peace on earth, goodwill toward men." The gladness of heaven was grandly expressed. Their song has been the keynote of all the true gospel songs of earth. The angels knew that God would be glorified by the work of the Coming One. And they knew that mankind would have peace, goodwill and richest blessings by him. Only thus could the loving Father be glorified. To this end Paul says all shall own Christ to be Lord.—Philip. ii. 10, 11. Why may we not catch the spirit of the glad song of the angels, and with them rejoice in the assurance that, in spite of all obstacles, the Christmas joy shall yet fill all hearts?

IV. THE SHEPHERDS SEEK AND FIND.—Vs. 15–20. As soon as the angels had gone away, the shepherds said to each other: "Let us go immediately to Bethlehem, and see this that the Lord hath made known to us." They made no delay, but went, and found all as it had been told them. When they told their story, the hearers wondered. Mary did not tell them all she knew about the matter, but with a precious joy she pondered on what she heard. What a night of rich experience that

(*Continued on page 377.*)

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EDITOR'S APPOINTMENTS.

Dec. 14, Detroit, Mich., 1354 Woodward Ave. at 3:00 p. m.

Dec. 21, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Dec. 27, & 28, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Jan. 4, Open for special arrangements.

Jan. 9, Chicago, Ill., at Masonic Temple, Room 510. Doors open at 7:30 p. m.

Jan. 11, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

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(*Continued from page 375.*)

had been to the shepherds; but they had to return to their work, and they went back praising the Lord for all they had heard and seen. We too must still work and wait; but may we ever be cheered in our work by the bright hope of the coming victory. It is the privilege of those who know the good tidings for all to join the angel in speaking it out. And may the spirit of love and benevolence which suggested God's gift inspire many hearts to give to the needy.

Personally and practically, Christ is just such a Saviour as we need. We need forgiveness. We need a new heart, to love the pure, the good and the true. We need an example and guide, to show us how to live. We need the good Spirit to inspire us to follow him. We need a divine Saviour to give us life eternal and to save us from our sins. We need a human Saviour to sympathize with us in all our trials and sorrows, and who can be touched with the feeling of our infirmities. We have no needs which Christ cannot supply. To meet all human needs Christ came into our world. When we celebrate his birth, may we realize what he is to us, and rejoice in his fullness.

(We omit the Review Lesson for Dec. 28.)

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HELL, WHAT AND WHERE IS IT?

A FEW weeks ago, I was invited to go and hear the pastor of one of the churches in a neighboring city preach a sermon on the above subject, and having no appointment for the evening, I decided to go. The sermon was one of a series, and the subject had been advertised. It was a stormy night, and the audience was small. The minister was young, a rather easy and pleasant speaker, and, I am told, quite popular with his people. He did not read his sermon, but had it quite well studied. He had but a few notes in his hand, and stood out on an open platform and earnestly talked on what he evidently felt was an important, but not a very inviting subject. His text was Matthew xxv. 41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." I took a few notes, from which, and from memory, I write the following

BRIEF OF THE SERMON.

MANY may be inclined to think that Jesus uttered these words in a harsh and vindictive spirit, but I think he spoke with a great tenderness. It is important to consider both the "goodness and severity of God." It is easy to preach the gospel of mercy and love, but not so easy to present the other side of the truth.

Our subject tonight is: "Hell, What and Where is it?" In answering this question, I would say:

1. Hell is a place—"prepared for the devil and his angels." The devil was once an angel of light in heaven, but he rebelled against the authority of God, and was cast out of heaven, that God might reign supreme. The angels of the devil are wicked men. I am glad to know that many are waiting for the Lord's "Well done, thou good and faithful servant, * * enter thou into the joy of thy Lord."—xxv. 21, 23. But it is sad to think that many neglect their precious opportunities, and must hear that terrible word: "Depart."

In the Bible four words are translated hell: (a) Sheol—the grave; (b) Hades—the underworld; (c) Gehenna—the Valley of Hinnom—where many abominable sacrifices had been made to the gods. It is used by our Lord to emphasize the sufferings of the lost; (d) Tartarus—Greek, below the earth—meaning future punishment.

2. Hell is a place separate from God. This is indicated by the word "Depart." Eternal life means union with God. Eternal death means separation from God. It is not annihilation, but is conscious and unending suffering.

3. Hell is a place of fire. Heaven is a glorious city. Hell is a "lake of fire." You may ask: "Is it a literal fire?" It probably is not. Wickedness is a fire. That fire is not to purify the gold. It will be a matter of memory. To the rich man in hell, Abraham said: "Son, remember." The conscience and imagination will be like a fire continually burning. Hell is a place of no law, no justice, no order. Its inhabitants will be everlastingly consuming, and yet never be consumed. Hell is hatred.

4. Hell is a place of punishment. It implies that each one shall have justice—that is, what he deserves. Each one must then stand for himself. The wicked have no desire for heaven. In that condition, the young man prefers to be in the saloon, in the Bowery, or in "Hell's Half-Acre."

5. Hell is a place of perpetual degeneration. It is a "bottomless pit," in which they will be forever sinking, and never reach the bottom. It is a place of unrestrained sin—the endless abiding-place of "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. xxii. 15.

Many say they would join the church, if there were not so many hypocrites there. To such I would say: "Then you must shun hell—all the hypocrites will be there."

6. Hell is a place of *everlasting* fire—suffering, punishment. The same word, "everlasting," is applied to both heaven and hell. I know there are some who are "Willing to rob us of heaven to get rid of hell." There is hell here, and there is hell hereafter—a hell from which to be saved, and a heaven to win. The latter is the gift of God. I pray that you may all be led to serve him, and to enjoy the reward of the faithful.

WHEN the young man expressed his thought that Jesus spoke the words of his text, not in a harsh and vindictive spirit, but in great tenderness, I could not help feeling a large degree of sympathy for him. His own heart was not in touch with the very common idea of the Lord's vengeance. It would be a pleasure for him to "preach the gospel of mercy and love." But he preached the "severity" of God from a sense of duty. Such loyalty and courage are commendable.

We have learned to believe that the goodness and the severity of God are not against each other. Hence Jesus could speak the severest phases of truth with the utmost tenderness. This truth would be better appreciated if all could see that the object of punishment under God's covenant of grace is to bring men to their senses, and to obedience. With this in mind we do not need to make any apology for the severity of the Lord's punishments, but can proclaim the truth on that subject with a clear and full consciousness of the infinite love. "Whom the Lord loveth he chasteneth (punishes to whiten), and scourgeth every one whom he receiveth."

The preacher seemed anxious to emphasize the idea that hell is a place. This does not appear to be of vital importance. It may rather be a condition, which in Scripture is sometimes represented by place, as when the heavenlies are typified by the three places in the tabernacle. It would not, however, weaken our view of the object of future

punishment, even if hell be a place. It seems that the preacher weakened his own argument for its being a place, when he admitted that the fire is probably not literal, said "Wickedness is a fire," and admitted that men can have hell here as well as hereafter. It is evident that men can be either happy or miserable in the same place, and therefore that they both depend on the state of the mind, rather than the place. We believe that hell is wherever the Lord is burning up moral corruption.

The idea that the devil was once a holy angel in heaven, and was cast out on account of getting up a rebellion, has more of Milton than of Scripture to support it. The "heaven" of Revelation xii. is not the heaven of God and the angels, but the field of operation of the "woman" (the church) and the "beast" (the Roman Empire, with its seven heads and ten horns, which is called "the devil and Satan."—Vs. 3,9). This is the heaven where there was war, and in which the Empire was cast out of power, when the Church got the upper hand and ruled the nations. It seems that all preachers should know that this is a prophecy of what was to occur, and has occurred, in the gospel age, and has nothing to do with the origin of the devil who tempted our first parents. If a perfect and holy being could sin and fall, there would be no security for us at any time.

When the preacher spoke of the "Well done," from the Lord to the faithful servant, I could not help wishing that he knew that the faithful of this age are to be "rulers," to reign with Christ, and to have power over the nations, to bless them; and that their exaltation to the throne with Christ precedes the coming of the Lord in his glory, and therefore before the judgment of Matt. xxv. 31–46, from which he took his text. Could he see this, he would then know that the "sheep" and the "goats" of that judgment scene are not the righteous and the wicked of all ages, nor even of this age, but are the two classes of the "nations" to be judged by Christ and the saints after he comes in his glory, and all the saints with him. According to the Lord's own teaching, neither the "sheep" nor the "goats" knew him when they were doing or not doing for the needy. These "nations" are to be judged and blessed by the saints during the coming reign.—Col. iii. 4; 1. Cor. vi. 2; Gal. iii, 8, 16, 29; Rev. iii. 21; v. 10; xx. 4.

Our brother was right when he said that four different words are translated hell in the common version of the Bible. But why should words of different signification be translated by the same word? Sheol in the Hebrew and Hades in the Greek (according to Dr. Young) both mean "the unseen state," whether translated hell or grave, and without reference to either good or bad character. This is the "hell" into which Jesus went, concerning which it is said: "Thou wilt not leave my soul in hell." In the Hebrew Scriptures the proper word for a grave is Keber. 2. Peter ii. 4 is the only place where the word Tartaroo (often called Tartarus) is used, and it has reference to the condition of "the angels that sinned," and not to men at all. Wherever "hell-fire" is mentioned, it is from the word Gehenna—the fire of the Valley of Hinnom. It is true that anciently many atrocious and abominable sacrifices were made in this valley (near Jerusalem) when the people were worshiping the false gods. But no one of them ever required that the unfortunate victims should be kept alive and tormented through endless ages. Is the true God worse than the false gods? In the days of our Lord's earthly life, the Valley of Hinnom was used for a much better purpose than formerly. It was the dumping place for all manner of rubbish from the city of Jerusalem. The bodies of beasts that died, and the bodies of malefactors, were put there, and all to be consumed by fire and worms.

No living thing was placed there. It is true that our Lord used the word Gehenna to represent something. What was it? This brother preacher, like many others, says Jesus used this to represent or emphasize the sufferings—yes, the hopeless and endless sufferings—of the wicked. He is careful to say it is not annihilation, and yet it is certain that all the things put in the literal Gehenna were annihilated. We know that a large class claims that the annihilation of the wicked is what Jesus here taught; and there is certainly a better reason for claiming that Jesus here taught that the wicked would be utterly destroyed, than that this figure of destruction meant endless life in suffering. But to me it is evident that, as only corruption was destroyed, Gehenna must represent the destruction of sin or moral corruption, (either here or hereafter) and not the destruction of life at all. All readers must decide for themselves which is the more reasonable view, and in harmony with God's love and revealed plan. All three views agree that it refers to punishment, (either present or future) but the question is concerning the object of the punishment. I believe that it is to destroy the sin, and thus to purify and save the sinner, so that there shall be no more enemies, no more pain, no more death.

I am glad the brother admitted that the fire is not literal. He says "Hell is a lake of fire." Then he refers to the rich man in hell. He speaks as if the word hell always means the same thing. If this is so, we have John saying that hell and death are to be cast into hell to be destroyed. The rich man's hell and the hell to be cast into the lake of fire are the same—Hades. It only refers to the state of death, or the intermediate state. Even though the story of the rich man and Lazarus were not a parable of the change that came to both Jews and Gentiles, but a literal record of facts, still it can not refer to an endless state, nor to anything after the resurrection, by which the death state is to be destroyed. Hades (hell) will not exist after it is cast into the lake of fire.

The idea that hell is a place of "no law, no order, no justice," seems to contradict the other idea that "each one shall have justice." It surely cannot be outside of God's universe; and God is, and always will be, both just and merciful. The idea that hell is a place (or state) of endless degeneration, always consuming and never being consumed, always sinking and never getting to the bottom, always getting worse, a condition of unrestrained sin—well, to say the least, it is a fearfully dark and hopeless picture. I do not think the brother invented that woeful idea. He probably learned it from those who had more of the theology of the dark ages, than of the love and tenderness of Christ. I am sure it is not Scriptural. We all ought to know that the word for "bottomless pit" is simply "abussos," (abyss) or the "deep," into which our Lord himself descended. Surely no one really thinks that the bad characters of Rev. xxii. 15 will go on eternally doing their kinds of sin unrestrained. Oh! how glad we may be who see the blessed truth that all these classes that are outside the city, are simply the unsaved at that time, and the very ones to whom the message from "the Spirit and the bride" goes forth, that they are invited to come, and wash, and eat of the tree of life, and enter in through the open gates into the city. For whom, if not for those outside, could such an invitation be?

If the brother will take his Greek lexicon and look it up, he will probably find that "aionios," the Greek word translated "everlasting," means "age-lasting," or pertaining to the age. Whether it means endless or limited duration depends on the nature of that

to which it is applied. He probably knows already that the word is sometimes applied to things of limited duration. And the word translated "punishment," in Matt. xxv. 45, is "kolasin," and sometimes means "pruning" or "correction." Rotherham, whose scholarship I think will not be denied, renders the passage thus: "These shall go away into age-abiding correction." This agrees with the statement of the apostle that the Lord chastens in love, that those exercised thereby may be partakers of his holiness; and both of these statements agree with John's teaching that the time is coming when pain and death and curse shall be no more.

I am not seeking to rob anyone of heaven, but if it were necessary to give up heaven in order to get rid of an endless and hopeless hell, I think that every one imbued with the self-sacrificing spirit of Jesus would be willing to have it so. But it is by no means necessary to give up the blessed hope of eternal life and of being with the Lord, because sin and death and hell are to be utterly done away. I am sure that the knowledge of that truth will make the blessed hope all the brighter, and its attainment more glorious, because all will be there. And there is no less reason to serve the Lord with this view than with any other. While salvation is God's free gift, it is none the less true that faithful labor for the glory of God and the good of man shall be well rewarded.

EXTRACTS FROM LETTERS.

Thankful for the Favor.

THROUGH your kindness I have been receiving the HOPE for two years or more. It has been a gratuitous favor to me from you, and I heartily thank you for it. My wife and I are both nearing our fourscore years, and are alone, trying to keep house and take care of ourselves, which at times we are not able to do. And our financial ability has so run down that we are not able to pay for reading matter for which we would desire to pay. Now if you can still send me the HOPE (yes, THE WORLD'S HOPE), I shall be much pleased. Though receiving, reading and propagating its teaching has brought considerable reproach against me as an "Orthodox" Christian, I have learned some Bible truths from the HOPE for which I shall ever be thankful. The grand thought which I see in your teaching is that the world's hope is in the return of our Lord. I am surprised that I did not understand this Bible truth until I read your paper. And now I am more surprised at the opposition many good people have to your writings in reference to the hope of the world. My eyes are open to the fact that the present gospel favor in Christ is in order to the *world's* redemption. This much, dear brother, you have enabled me to see is the teaching of the Bible.

SMITHFIELD, KY. R. A. O.

Renewing in Good Time.

I AM so well pleased with THE WORLD'S HOPE, and especially your article, "God and Man in Christ," that I enclose a dollar for 1903 in good time. I want to be sure that we will have it for another year anyway, should God spare you, which I pray he may. With kindest regards to yourself and all the HOPE family, I am yours in the blessed hope of a soon-coming Lord—the result, a clean Universe, and every creature in harmony with God.

PARRY SOUND, ONT. W. F. G. A.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

☞ Do you want a bound volume for 1902? If so, please send in your order.

ANOTHER YEAR CLOSING.

THIS number of the HOPE closes its twentieth volume. This year has seemed to pass very quickly. It is assumed by all concerned that the publication of the HOPE will be continued, and we are preparing to enter our twenty-first year of editorial work. We still think that THE WORLD'S HOPE has a distinct mission, that we are doing what the Lord wants us to do, and we therefore desire and expect his continued blessing, and the cooperation of those who are in sympathy with this work. Early renewals of subscription are needed and will be encouraging. We hope that all our readers will do what they can to increase the number of our subscribers. For an extra dollar we send the HOPE to two new readers for a year.

The year now closing has had its difficulties, its sorrows, its shadows; but it also has had its blessings, its joys, and its encouragements. We have had some severe criticisms, but we have had many assurances that the HOPE was welcome in many homes, and that it brought light, hope, and comfort to many hearts. No doubt we have made mistakes, even when we acted according to our best judgment. We are but human. "To err is human; to forgive is divine." We cannot publish everything—not even all that is good; and therefore we publish what we think is best for all concerned. And yet we do not endorse all that we publish. In replying to others, as it has sometimes seemed necessary, we have earnestly desired to be governed by the law of love.

In many experiences, we have been brought in touch with the poor, the sad, and the afflicted. We have rejoiced with the rejoicing, and wept with the weeping. Much joy has come to us by the knowledge of Christ and his infinite mercy. In all circumstances, "The best Friend to have is Jesus."

Financially, we know what it is to be prospered and to be in close circumstances. Several times our way has seemed almost hedged up, but at such times someone has been moved to send us help. All that comes from preaching, from the sale of books, from the HOPE, and by voluntary contribution, goes into the work. But for these contributions, we could not have carried on the work, and supplied the Lord's poor. Some who have aided in this work have passed on, and others, whose hearts are with us, are not as able to help as formerly. But our hope is in the Lord, and our expection is from him. All that we ask of our readers is that they will faithfully pray: "Lord, what wilt *thou* have *me* to do?" Then what he sends our way will be voluntary, and will be a blessing to givers and receivers. We still expect to send free to those who are hungry for this kind of bread and are not able to pay.

Our mission is still the same—to emphasize the fullness of God's love and saving power as revealed in Christ. We still believe that the fullness of God and the need of mankind have met in Christ; and that all that man really needs he will have in due time. For this reason the "Larger Hope" pervades all our writings; and yet we purpose to deal broadly with all the elements of Christianity, doctrinal, practical, and experimental. And we entertain the spirit of fellowship for those who believe in Christ and are engaged in the various parts of his work. We do not "forbid" them, though they "follow not with us." But we earnestly invite the cooperation of all who see with us the fullness of God's love and saving power. Those who have the advanced light—ought they not to use their time, talent and means to cause it to shine forth? Our mission work, for the circulation of our larger hope books, pamphlets and paper, has been growing during the year. Shall we make a special effort in the coming year to put these writings in the hands of many more—ministers of the gospel and others? May it be truly said of us: "They have done what they could."

The truth concerning the victory of Christ is spreading. As some express it: "It is *in the air*." The number of preachers and periodicals proclaiming it is on the increase. We are thankful to have even an humble place in so grand a work, and take courage for the future. Work with us all who can.

All our workers here join in wishing all our readers another happy Christmas and New Year.—EDITOR.

☞ THE JOYFUL MESSAGE, a statement of the Gospel of Christ, is a 16-page tract. Price, 15 cents a doz.

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