

Living Truths

VOL. III.

SEPTEMBER, 1903

No. 3

Greater than all the power of Herod and mightier than all the malignity of the Jews was this little rampart which God set up around

His imprisoned apostle. There is a tacit grandeur in the simple sentence, "Peter*therefore was kept in prison, but prayer —." The

sequel of the story completes the lesson, Peter free, Herod dead, and the Gospel gloriously vindicated and established. Over against all our dangers, difficulties, doubts and fears let us set up the same old banner. The shadows may be dark, the enemies may be strong, the obstacles may seem insurmountable, our resources and our abilities may appear utterly inadequate—BUT PRAYER, BUT GOD, that will solve every problem and turn every hour of darkness into light.

Dr. Lyman Abbot has come out again in one of his periodical outbreaks of liberalism. The sensational religious press is almost as bad as the sensational pulpit. The only way to

keep the public from falling asleep and induce them to keep on buying and reading religious books would seem to be some new and bolder attack on the ancient faith of the Bible and the Church. Dr. Abbot has followed his denial of the resurrection of Christ with its logical sequel, the denial of the resurrection altogether. There is no literal and physical reconstruction of the bodies that were dissolved at death. The soul takes on some sort of immortal shape at death—and this is all. Spiritualism teaches us about as much as Lyman Abbot's liberal theology. Thank God for the Christ of the forty days with the marks of the nails and the actual body that could eat and drink. Thank God for the blessed hope which has robbed the grace of its terrors and which all the fine-spun webs of modern prophets of higher culture and higher criticism cannot sweep away.

This is the premillennial number of LIVING TRUTHS. The subject is timely. The clouds that hang heavy on the world's horizon, the mutterings of coming "distress of nations with perplexity," the marked fulfilments of prophecy, especially concerning Israel, and the strong and concentrated light which is being thrown upon prophetic study and reflected in the deep and earnest longing of the Lord's people for the Church's hope and the world's only remedy—all these are pointing to the crisis hour which must be drawing nigh. In the Hebrew calendar the autumn was marked by the Feast of Tabernacles, and the Feast of Tabernacles was a special type of the world's Harvest Home and the Lord's Coming. As the autumn leaves are falling and the fruits of earth are ripening around us let us hear the whispered message of the Advent and be ready to answer, "Even so, Lord Jesus, come quickly."

It is one of the hopeful signs of a pleasure-loving Church and age that so much is being done by the earnest souls in the various churches and in the large circle of consecrated men and women who are working more or less independently of the churches to turn to account the opportunities of the summer for the salvation of the lost. In all our cities there are vigorous and multiplied centers of evangelistic work through Gospel tents and out-door services, and in almost all our seaside and mountain resorts the Christian convention and the evangelistic meetings have a prominent place. May God's richest blessing rest upon these various enterprises. God is doing His best work to-day, probably, through unconventional and irregular agencies. But every true heart will, like Paul, rejoice if by any means the Gospel is preached.

Millions are being spent on a contest of sportsmen for a silver cup and the supremacy of the summer sea, and the gravest questions are put into the shade by this little piece of international play. One metropolitan paper went so far as to say that even the death of Lord Salisbury was entirely overshadowed by the importance of the yacht race. There is no reason why we should severely criticise a wholesome, manly sport in itself, but the extravagant waste of such enormous amounts of

PAROUSIA

THE YACHT RACE

money for the pastime of a day and the pittance the people of God have to give to wait the story of salvation over this lost world stand in very sad and shameful contrast, and there is one world at least that must look down with shame and sorrow upon the spectacle.

The patriarch of Venice has succeeded to the throne of St. Peter and adopted the title of Pius X. He seems to be a man of modest character, distinguished ability and sober judgment. As was anticipated by many, the more prominent candidates became impossible through the strength of their respective partisans and the dark horse of such situations came to the front. The occasion has been made the most of by this wise mistress of diplomacy to make Rome for a time the center of the stage and attract the attention of the curious crowd who are always ready to worship the passing idol. Nevertheless Rome remains the same, whether men come or go, the mystery of iniquity and the masterpiece of Satan's deepest subtlety and opposition to Jesus Christ and the Gospel of His grace.

THE NEW POPE

ZIONISM

The sixth Council of the Zionist movement is now in session in the city of Basel, Switzerland, under the presidency of Dr. Hertz, and with the presence of representative Hebrews of influence and eminence from all lands. The movement is the most remarkable uprising of the Hebrew people during the Christian era. It carries with it the clearest promise of ultimate restoration for Israel. The best feature of it is that it is a spontaneous, national movement, having in it all the elements of permanency and racial unity. Back of it is the still mightier element of a Divine purpose and prophecy. Not the least striking fact connected with it is that it originated in the year 1897, exactly 1,260 years after the capture of Jerusalem by the Mohammedans in the year 637, the precise time given in the last chapter of Daniel for the treading down of Jerusalem and the beginning of the deliverance of the chosen people. The student of prophecy and the watcher upon the mountains of hope and vision may well keep his eye on Israel and Zionism.

Parousia and Epiphany

BY THE EDITOR

THE Greek language was constructed by clear thinkers and for definite and accurate expression. It gives us the finest shades of thought, and its exquisite distinctions are often almost untranslatable into the ruder phraseology of our Saxon tongue. Hence the New Testament statements of truth are explicit and definite, and language is never used at random or distinctive terms employed interchangeably or carelessly.

This throws much light on the subject of eschatology and the different phases and successive stages of the Lord's coming.

There are three nouns employed respecting this theme. They have all been Anglicized and are more or less familiar to the English reader. *Parousia*, *Epiphany*, and *Apocalypse*—they denote distinctive aspects of the return of the Lord Jesus to the world. The first literally means "presence." It does not so much refer to the act of coming as to the fact that He has come and is now present. It also suggests the idea of His continued presence. It is not a sudden visitation, but a prolonged stay. The Greek word is used in several passages in the New Testament in an ordinary and human sense, where this meaning becomes most apparent. Speaking of himself, Paul says (Phil. ii. 12), "Ye have always obeyed, not as in my presence only, but now much more in my absence." Again, in II. Corinthians x. 10, he refers to his critics, speaking of him and saying that "his presence was weak and his speech contemptible." This word is used nearly a score of times in the New Testament with reference to Christ's coming. One of the most important references is II. Peter iii. 12, "Looking for and hasting unto the *Parousia* of the day of God." The word *day*, as well as the term *Parousia*, suggests the idea of a continued period during which the Lord will be "present."

The close of this period is described by another word, or rather by two terms which, while slightly differing, are substantially synonymous. They are *Epiphany* and *Apocalypse*. The presence indicated by *Parousia* is not necessarily public and visible. But there comes a time when it is made manifest in a most striking and impressive manner before the

eyes of the universe. It is this which is indicated by these two Greek nouns. *Epiphany* means the manifestation, literally the *outshining* of the presence and glory of the Lord. *Apocalypse* signifies *unveiling* and *revealing*, the taking away of the disguise which has obscured the glory and majesty of the Lord. Both of them refer to that stage of the advent in which the Lord Jesus "shall be revealed from heaven with His mighty angels in flaming fire." The popular phraseology of the two aspects of His coming is "for His saints" and "with His saints." The first is *Parousia*, the second is *Epiphany* and *Apocalypse*. The first is the private and exclusive visitation of the Bridegroom to call His Bride to the Marriage of the Lamb. The second is the manifestation of His glory and hers before an assembled world and the setting up of the kingdom which she shall share with Him for a thousand years.

Now, there is a remarkable combination of these two words in one passage in II. Thessalonians ii. 8 which throws much light upon the two stages of the Advent, "whom the Lord shall consume with the Spirit of His mouth and destroy with the Epiphany of His *Parousia*." The construction makes it plain that the Epiphany follows the *Parousia* and brings it to a close. The latter had run its course and now reaches its climax in a glorious and awful revelation of the Lord in His majesty and power for the destruction of His enemies and the recompense of His people.

Now, if we look back to the first coming of Christ, we shall find precisely the same two stages. For the first thirty years of His earthly life He was present in the world, but in obscurity and disguise. This was His *Parousia*. But at thirty years of age He was publicly manifested to the world by a glorious revelation from heaven and the voice of His Father proclaiming, "This is My beloved Son, in whom I am well pleased." This was His *Epiphany*. May it not be that in this respect His first coming was the pattern and parallel of His second, as it was in so many others, and that when He returns to this world His presence will only be known to those who look for Him, and after He has received His hidden ones and made all things ready for His kingdom and His reign, that He will come forth with them before the world, and the promise be fulfilled, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

It is not a little singular that in the last chapter of Daniel a distinct interval of thirty years is marked between the two stages of the Advent.

The first point of time is 1,260 days (that is, prophetic days, equivalent to years), but immediately afterwards the figures are changed to 1,290, showing that a generation was to elapse before the process of events indicated by the prophecy shall be wholly completed.

A glance at these two stages of the Advent and the events that group respectively around them will make the conception of the Lord's coming more clear and convincing.

THE PAROUSIA

1. He will come "as a thief." This plainly implies the secrecy of His first approach. The thief does not advertise his arrival, but steals in in the silence and darkness and all the trace he leaves behind him is the withdrawal of the treasures of the house. The Lord's coming will be a surprise to the world, and perhaps its first intimation will be the disappearance of "the missing ones," who shall have been "caught up to meet Him, the Lord, in air."

2. "Them that sleep in Jesus will God bring with Him," and "the dead in Christ shall rise first." It will bring the resurrection of the sleeping saints, and restore to us our lost ones, transformed from corruption to incorruption, from weakness to power, from frailty and mortality to immortality and glory.

3. "Then we which are alive and remain shall be caught up together with them to meet the Lord in the air." "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye." The Parousia will bring the translation and rapture of the saints of God.

4. The Marriage of the Lamb will follow. This glorious consummation of the fellowship and love between Christ and His Bride will be the first great transaction to follow the meeting in the air. All that it will mean no thought or imagination can tell, but all the figures of human love and Old Testament types, and all that the Holy Ghost brings in foretaste now to the hearts that have felt His love, will be realized and transcended as far as heaven is above the earth.

5. The Judgment of the Saints will be another of the important transactions of the meeting in the air. "We must all appear before the judgment seat of Christ that every one may receive according to the deeds done in the body." "Behold I came quickly and My reward is with Me to give to every one according as his work shall be." This is not the judgment of condemnation but of reward. "Then shall every man have praise with God." This is foreshadowed in the parable of

the Pounds, where the faithful administrator of one pound is made ruler over ten cities. This doubtless is also signified in the solemn picture of that day when "every man's work shall be tried by fire. And if any man's work remain, he shall receive a reward. But if his work shall be destroyed he shall suffer loss." This mighty Assize will doubtless be accomplished with infinite care and minute detail. Speaking of it, the apostle says, "Therefore judge nothing before the time come, who shall bring to light the hidden things of darkness and make manifest the counsels of the heart." There will be no hurry. There will be no deception, and there can be no disguise. Every act and every motive will be weighed in the inexorable balances of God, and every life and character will receive its just reward and find its true place in future service and recompense.

One object of this thorough inquisition will doubtless be to determine the places of Christ's servants during the millennial reign which is to follow. Just as the President of the United States spends the months that intervene between his election and inauguration in selecting his cabinet and officers for the next four years of his administration, so the Lord will carefully select the men and women who are with him to administer the government of His millennial kingdom. There will be no misfits and no mistakes then. Every one will find himself in the very place for which he is best qualified, and many a subordinate shall change places with his superior and many an earthly leader will find himself in the ranks.

These great transactions may occupy not days but years, and it would not seem strange if a whole generation, as we count time, should elapse before the preparations are all complete for the great Epiphany which is to follow His Parousia.

6. Meanwhile, on earth it will be "a time of trouble such as was not from the beginning of the world, no, nor ever shall be." This is the Great Tribulation which forms so prominent a feature in the prophetic vista. How long that shall continue is not more surely revealed than the Parousia already described. They will probably, however, be synchronous. There will be two Parousias, one the Lord in the air, the other the Dragon and his counterpart, the Antichrist on earth. What an age that will be when the good and holy shall be withdrawn from human society, when the devil shall be let loose and organized iniquity both in Church and State shall control the world; and, added to all this,

the wrath of God shall be poured out in judgment on ungodly men to bring them, if possible, to repentance. Happy they who shall escape that dreadful hour. This is the promise of the Master to him that overcometh "I will keep thee from the hour of temptation that cometh upon the earth to try them that dwell upon the earth." And this is the solemn admonition of the Master to us, "Watch ye, therefore, and pray always that ye may escape all these things that shall come to pass, and stand before the Son of Man.

7. We will only add that as already intimated, this shall cover a period of some duration. The expression already quoted, "The Parousia of the day of God" strongly implies this. God's days are not counted by the hours of our calendar. Like the great days of creation, one day with the Lord is as a thousand years, and a thousand years as one day. And even the scheduled time will be shortened, for the Lord has told us that in mercy and "for the elect's sake, those days shall be shortened."

THE EPIPHANY.

The incidents that group themselves around the second stage of the advent are also clearly differentiated in the Scriptures.

1. It will be public, visible and glorious. "Behold, He cometh with clouds, and every eye shall see Him." "Then shall they see the Son of Man coming in the clouds of heaven with power and great glory." In the nineteenth chapter of Revelation, John gives us the vision of Christ's triumphal march to His kingdom. Seated upon a white horse, followed by the armies of heaven, clothed with a vesture dipped in blood, and bearing the glorious name, King of kings and Lord of lords, wearing on His head the many crowns of all His conquered foes, and striking down with the Epiphany of His Parousia all His foes, the vision is one of unspeakable majesty and glory.

Christ is coming back again,
Just the same, but not as then,
He is coming to a throne,
Heaven and earth His sway shall own.
We shall share His second reign,
Christ is coming back again.

2. His Epiphany will bring the overthrow of Antichrist and all the confederated powers of evil. All that is meant by that portentous word, all that has been fulfilled in early apostasies, in the persecutions of the Papacy and in the developments of iniquity to which these have

led, and all the evil that is yet to head up in that threatening figure, the Beast, and his twin and ally, the False Prophet—all this is to receive its death blow by the lightning's stroke of the coming Lord. "Whom the Lord shall consume with the breath of His mouth, and destroy with the Epiphany of His Parousia."

3. It will bring the overthrow of Satan and his imprisonment for a thousand years in the dungeons of the pit, and for a whole millenium we shall have a world without the devil, and human nature will be on trial as it never has been before, without the tempter's presence and with the Master's loving oversight and blessing.

4. It will bring the resurrection of the tribulation saints and all that during the tribulation were true to God under the fiery trials of that day, and all who heeded the warnings and judgments of God and turned to Him in true repentance shall be added to the number of His glorified Church and take part with them in the rewards of the coming kingdom.

5. It will bring the restoration of the physical world from the curse of the Fall, and "the times of restitution of all things which have been spoken of by all the prophets since the world began." Nature will be delivered from the burden under which she has groaned so long, and "instead of the thorn shall come up the fir tree, instead of the brier the myrtle," instead of the devouring lion and the poisonous asp, "they shall not hurt nor destroy in all My holy mountain," and "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

6. But the supreme consummation will be the reign of Christ and His saints for a thousand years over a world of righteousness and peace. It is important that we should have a clear conception of human life on earth during this period. There will be three races. First, there will be the nations of the earth, living as they are today in their social, civil and domestic relations with Christ as their supreme Ruler. Men will be born and die as they do now, but the term of human life will be greatly prolonged, for it is said, "the child shall die a hundred years old." There will also be the Jewish race, who will then realize all their national hopes and ambitions and be the Queen of nations under Christ their Lord, and David their King. But above these will be the glorified saints in their resurrection bodies and their regal ministries. They shall reign with Christ over the nations and the world. We know that the angels exercise a certain ministry now in connection with the

material universe and the children of God. Just as the angels were sent to eat and drink with Abraham in his tent, and then to administer the judgment of God upon Sodom and Gomorrah, so in a higher sense shall we associate with the people of earth and carry out the decrees of heaven. The life of our Lord Himself during the forty days is a perfect pattern of the risen and glorified saints. He could eat and drink with His disciples, but He did not need earthly nourishment. He could rise superior to the law of gravitation and transport Himself through closed doors and to distant places without an effort. In such glorified bodies and such lofty ministries we shall be employed with Him. Their ministries shall be assigned to each of them according to his previous training and his present fitness. We are apprentices now for the higher work of the age to come. God is not seeking for citizens for His future kingdom. They will come in myriads by and by, when "a nation shall be born in a day." He is calling princes and rulers for His cabinet and His throne, and we little realize the high honor conferred upon us that we should be permitted to share His humiliation now and His glory by and by.

Just as David gathered to his person the outcasts of Israel and trained them to be the princes of his kingdom, so Jesus Christ is calling sinful men to share His exile today and to wear His crown tomorrow. Shall we be worthy of the great trust offered to us and "go forth to Him without the camp bearing His reproach" and waiting for His kingdom?

It is probable that during the millennium the New Jerusalem, that city from the skies of which we catch a glimpse in a later vision in the Apocalypse, shall be suspended above the earth and shall be the home of Christ and His saints, from which they shall visit the earth on their ministries of love, but dwell with Him in that city of glory.

7. The judgment of the nations will immediately precede the setting up of Christ's kingdom. Then shall earth's long ages of misrule end forever and the promise be fulfilled, "He shall hear the poor and needy when he crieth, and shall break in pieces the oppressor." Then shall it be true at last, "The kingdoms of this world have become the kingdom of our Lord and his Christ." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

The Three Threes of Christ's Coming

W. C. STEVENS, NYACK, N. Y.

THE object of this paper is to present the subject of Christ's second coming in an elementary way, so simply and clearly that any mind may gain a conclusive and practical view of the truth. Accordingly, the return of Christ to this earth will be presented under a series of three beautiful Scripture-triplets running exactly parallel to one another, each triplet necessitating the second coming of our Saviour for its terminal member.

I. The Three Appearings.

We have a group of three related appearings of Christ presented in one brief passage of Scripture, namely, Heb. ix. 24-28: "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 entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world *hath He appeared* to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, and after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for Him *shall He appear* the second time without sin unto salvation."

Notice these three appearings in their relations of time and place. The first is a present appearing; the place being heaven. The second is a past appearing, the place being this "world." The third is a future appearing. Being designated as an appearing "the second time" classifies it with the appearing "once," which was the appearing in this world. Hence this future appearing is for "the second time" in this world. It is necessarily a literal and visible appearing, or it would be inconsistent to classify it with the former by the words "once" and "the second time." Indeed, the word "appear" denotes always bodily appearance. It is an expression designating the Son of God in incarnate form in distinction from His invisible spiritual presence.

Still, as many even deny the present bodily condition of Christ in

heaven, it may be well to cite Col. ii. 9, "For in Him dwelleth all the fulness of the Godhead bodily." This proves conclusively that the present and everlasting condition of Jesus Christ is in a bodily state.

And that He is to be as literally seen again in the earth as when He was here before is proven by the words from Acts i. 11, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The descent is to be as visible as the ascent.

Before taking up the next triplet we will digress to remove from any mind certain false explanations of Christ's coming again.

It is claimed that His coming was fulfilled in the event of Pentecost. It should be enough to say that this event was characterized, indeed, by a personal coming, but not of "this same Jesus;" it was the coming of "another Comforter," the third Person of the Trinity.

It is claimed that His coming was fulfilled in the event of Pentecost in the year 70 A.D. A careless reader stumbles into this error through the fact that the coming is associated in Matt. xxiv. 29 with what is assumed to be the destruction of Jerusalem in 70 A.D. But a careful comparison between the account of Luke xxi. 20-24, and Matt. xxiv. 15-22, reveals the fact that the former only refers to Jerusalem's fall under Titus, while the latter refers to a calamity which is yet to come. Hence, in the account in Luke, the coming of Christ, with its antecedent signs, is represented as succeeding an indefinite interval after the destruction of Jerusalem, during which the city is "trodden under foot of the Gentiles," just as has been the case. But, in the account of Matthew the coming of Christ and the attending signs are represented as "immediately" succeeding "the tribulation of those days." This is fully confirmed by the statement of Matt. xxiv. 21, to the effect that this "tribulation" is to be that supreme and unparalleled "trouble of Jacob," which is everywhere placed in Old Testament prophecy in "the last days."

No more can conversion be Christ's coming. It is the sinner's coming to Him. Sanctification involves, not the coming of Christ, but the incoming of the Spirit. And as to the believer's death, so far from its being the coming of Christ, Christ's coming will mean escape from dying to the saints of that day.

There yet remain three passages over which beginners stumble very frequently. First, Matt. xvi. 28, "Verily I say unto you, there be some

standing here which shall not taste of death till they see the Son of man coming in His kingdom." This clearly means that some of that company should witness His appearing in kingdom before they died. This was fulfilled "after six days" in His transfiguration, when Peter, James and John witnessed a rehearsal of the second coming of Christ, as described in the opening of the next chapter. Peter himself, in II. Peter i. 16-18, indicates plainly that the transfiguration, which he had witnessed, was both the rehearsal and the guaranty of a still future coming of Christ.

Again, Luke xvii. 21, "The kingdom of God is within you." This seems to indicate that the kingdom of God is inward and spiritual. Especially when taken with the words of the previous verse, "The kingdom of God cometh not with observation." But Jesus was speaking to the hostile Pharisees, who certainly did not have the kingdom of God within them spiritually. Hence the words "within you" simply mean, in your midst. Jesus meant to challenge them to accept Him as the Messiah, the King, while the other saying explains that for the time being the kingdom was not in outward appearance. A few verses later He gives to His disciples the strongest possible statement, that He should in due season be revealed in kingly aspects as vividly to earthly view as the flashing lightning.

Finally, Luke xxi. 32, "This generation shall not pass away till all be fulfilled." The word "all" refers to the various signs of Christ's coming and the coming itself. What is the meaning of "generation"? It could not mean the generation then living, for these things did not then occur. But it seems to be a case of the rhetorical "vivid present." The scenes depicted are so vivid before the Saviour's mind that He speaks of the generation which is to witness them as "this generation." And He means to say that the generation living when these signs begin to occur will live to see them end in His coming.

II. The Three Offices.

It is well known that Christ has three offices, those of prophet, priest and king. These are eternal in Him as Son of God. But they are revealed through His incarnation. In three stages of time He enters successively into these three offices. And it is now to be noticed that the three appearances constitute His induction successively into these three offices.

I. Prophet. The prophetic office is a public office. Hence Christ

had to come forth from God among the people on earth to be their prophet. And in His first earthly appearance He is commonly spoken of as a prophet, or as "the prophet," the long-expected one, the one with whom no other stands comparison. See Acts iii. 22, John vii. 40, Matt. xxi. 11, Luke xxiv. 19.

2. Priest. The priestly office, on the other hand, is a secret office, before the hidden presence of God and out of human sight. Hence Jesus must needs withdraw from appearance in the earth and appear before God in heaven in behalf of the people. Accordingly the Scriptures, which speak of Him in heaven, representing Him as appearing there as our High Priest. See Heb. iv. 14, vii. 26-28, ix, 11, 12. And notice that He is represented as seated on high in a waiting attitude, expecting a further development in His career (Heb. x. 12, xiii. 37).

3. King. The office of king, again, is a public office. It is as necessary for Jesus to be personally and visibly present again in the earth to fulfil His office as King as it was to fulfil His office as Prophet. This is of the greatest importance. How can we have a kingdom without the person of the king? The king must be known of his people and publicly rule over them. Accordingly, Jesus Christ is always represented in His coming again as the King, and that of the Jews. His third appearing, or the second in the earth, is His induction into His kingly office. Thus the third appearing and the third office both terminate in His coming again as a necessity.

Jesus was brought to trial before two tribunals, the ecclesiastical and the civil; before the Jewish Sanhedrin and before Pilate, the Roman governor. Before each tribunal He answered all false charges with silence. But the true, though fatal charge, that He made Himself to be the Son of God, He frankly admitted before the Sanhedrin, and His doom was sealed. Before Pilate the true accusation was that He claimed to be the King of the Jews. This He acknowledged and sealed His doom (John xviii. 33-37). It is pathetic that He hung upon the cross under the accusation, "King of the Jews" (John xix. 19-22). This is according to the promise given to Mary, Luke i. 30-33, where it is as literally promised that He shall occupy the throne of David in Jerusalem as that He shall be called Jesus.

III. The Three Feasts.

There were three great annual feasts of the Jews, Passover, Pentecost and Tabernacles. These were all types to be fulfilled in Christ,

And it will now be interesting to note that the fulfilment of these three feasts tallies exactly with the three appearances and the three offices of Christ. We are all familiar from childhood with the fact that Passover and Pentecost have had definite fulfilment in Christ. But not only have we never been taught that Tabernacles has been fulfilled in Christ, but probably we never heard that it must yet be fulfilled and how it is to be fulfilled. Let us see.

1. Passover. This we know was fulfilled in Christ in His first appearing on earth as Prophet. See I. Cor. v. 7.

2. Pentecost. This was fulfilled by His appearing before God in heaven and becoming our High Priest. See John xvi. 7. On the day of Pentecost the Holy Spirit was sent forth by our High Priest upon His Church in the earth in a new dispensation.

3. Tabernacles. We remark, first, that no fulfilment of this typical feast is recorded. And yet can it go without fulfilment in Christ as definite as the others? Certainly not. Moreover, it is to be remarked that the feast of Tabernacles is always represented in both Old and New Testament to be the crowning, the supreme feast, frequently called "the feast," as if, comparatively speaking, there were only the one. Hence we would expect rightly that the fulfilment in Christ would greatly surpass the great events of Calvary and Pentecost. But what is to be its fulfilment?

It so happens that an important and extended passage in the Old Testament plainly answers this interesting question. Turn to Zech. xiv. In verses 1 and 2, that coming calamity of Jerusalem, to which reference has already been made, is described. Verse 3 states that the city shall be rescued from imminent annihilation by the Lord's intervention. Verse 4 declares that "His feet shall stand in that day upon the Mount of Olives," upon the very spot where He last stood before ascending. The physical convulsions attending His descent upon Olivet are then described, and verse 5 closes with the words, "and the Lord my God shall come, and all the saints with Thee." "And the Lord shall be King over all the earth" (verse 9). The manner in which He shall destroy in large part the great host under the Antichrist before Jerusalem is then described. Now read from verse 16 the description of the fulfilment of the feast of Tabernacles. All nations and families of the earth shall come up in delegations every September to worship Jesus, the Lord and King, in Jerusalem, and receive, as we read in Isa. ii. 2-4,

the law from His mouth. This world-wide Alliance Convention will be the millennial "Feast of Tabernacles." Imagination is allowed to roam at large in picturing those interesting days and scenes.

Thus we complete our "Three Threes of Christ's Second Coming." These triplets form a perfect triad, and show the place and the necessity of our Saviour's return in personal, visible form as the long-promised King. Come quickly, Lord Jesus!

We might close with five appropriate lessons of an immediate practical nature. 1. Look for His coming (Heb. ix. 28). 2. Love His appearing (II. Tim. iv. 8). 3. Profess the coming of Christ (I Tim. vi. 12, 13). Here the "good profession" of Timothy and the "good confession" of Christ are identified. Christ's "good confession" was that before Pontius Pilate, namely, the confession of His coming as King of the Jews. Hence, Timothy's "good profession" was the profession before "many witnesses" of Christ as the coming King of the Jews. It shows that it is but a part, and rather the lesser part, of our profession in this world of Jesus Christ, to profess Him as Son of God our Saviour only, without also professing His coming as King. He met His death upon the two confessions, and we do not stretch ourselves out upon both arms of His cross unless we stand with Him in both testimonies. 4. Prepare for His coming (I. John iii. 3). 5. Hasten His appearing (II. Pet. iii. 12), namely, by occupying till He come.



In every man's character there is latent every experience through which he has passed. Your memory may not be strong enough to take you back to the hours when God was chiselling and fashioning you for the mood of this moment, but no matter how weak your memory is, the experience is there; and however much you may wish it you cannot undo it without undoing what you are. Latent in us all there are these experiences, which in God's providence succeed each other, and leave us the same no more. Appropriate this thought. It brings great comfort with it. We are not alone; we are not ignored; we are not left to ourselves. We are led from room to room. God calls us to the kingdom; and when we have passed inside the door the keys of the rooms through which we pass are given to us one by one, and "Christ leads us through no darker rooms than He went through before."—Campbell.

The Great Day of The Resurrection

BY REV. W. B. RILEY, D.D., PASTOR FIRST BAPTIST CHURCH
MINNEAPOLIS

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I. Thess. iv. 16-18).

GOD'S calendar has its great days. It was a great day when, by His word, He framed the worlds, making "the things which do appear" to come into existence at His command—the great Day of Creation! It was a great day when Jesus of Nazareth, expiring on the cross, said, "It is finished," referring to the plan of redemption. The day of His resurrection was a great day; as was the day of His ascension. The day when the Holy Spirit was poured out upon the disciples, and the Church was born, was a great day.

But the great days do not all belong to the past; in fact it would seem that the greatest of them all was yet to come! What a day that will be when the sixth seal is opened and "the earth is shaken, and the sun becomes as black as sackcloth of hair, and the moon as blood, and the stars fall, and the heavens themselves depart as a scroll when it is rolled together; and every mountain and island is moved out of its place. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man and every free man, hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne." It is a day of awful terror! But there is one equally great with that, and far more attractive, and of infinitely deeper interest to the believer—namely, the great day of Christ's descent from heaven, that day of which the prophets of the Old Testament so often spoke. The day to which Christ Himself gave so much attention in His teaching; and the day about which His apostles wrote, and His disciples often spake one to another—the great day of the saint's resurrection. It is doubtful, indeed, if in the entire New Testament, there is another passage which compasses as fully the salient events of that day, as do the verses selected for our morning's discourse: "For the Lord Himself shall descend from heaven with a shout, with the voice

of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

The purpose of the Apostle in penning these words becomes evident upon their earnest study. The people, with whom the Thessalonian Christians walked and talked, knew nothing of resurrection from the dead. A few philosophers, like Socrates and Plato, divining the aspirations of their own hearts, came to believe in and insist upon future existence. But the most of the pagan people of that past time would have agreed with Achilles in the Odyssey, "Do not make light of death to me. Rather would I on earth be a serf to another, a man of little land and little substance, than be prince over all the dead that have come to nought."

Some years ago two urns were excavated at Thessalonica, on one of which was inscribed, "There is no hope," and on the other was written, "Christ is my hope." They had contained the ashes of a pagan and a Christian respectively, and expressed, in the first instance, the pagan philosophy of death; and in the second, the Christian's clear faith in a future life of blessed relation to his Lord. Swayed by this pagan philosophy some of the Christians of Thessalonica, looking constantly for the return of the Lord, found that while He tarried, their brethren were dying, and they were filled with sorrow at the thought that these, going to their graves before Christ descended from heaven, would miss the privilege of seeing and becoming His immortal associates when once He should descend. And Paul writes to correct this impression, and assure them that the only advantage the living would have over those dead in Christ would be the escape from the touch of the last enemy. In all other respects the Christians—going to their graves—would be equally favored with those who should abide until His coming.

Now, having seen the purpose of this Scripture, let us search it for its suggestions. Three things are so definite and well-defined that they compel attention. First:

THE REAPPEARANCE

"For the Lord Himself shall descend from heaven." That is no Pauline theology, in the sense that this apostle originated the notion, or even, under inspiration, was the first to declare it. It was one of the oldest doctrines of this young Church. Christ, the founder, had formulated it and fondly repeated it over and over, for the comfort of His

believing auditors. It was He who had said to them that they should see "the Son of man coming in the clouds of heaven, with power and great glory." It was Jesus Himself who had affirmed, "As in the days of Noah, so shall be the coming of the Son of man. There shall two men be in the field, one is taken, the other left; two women shall be grinding at the mill, one is taken, the other left. Watch, therefore, for ye know not what day your Lord cometh." And then, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." And yet again, "Blessed is that servant when his Lord cometh shall find him so doing." It was He who likened His coming to the return of the bridegroom; to a man going into another country and leaving talents with his servants to be used until he come again. It was He who pictured that time when "the Son of man shall come in His glory, and all the angels with Him, and shall sit on the throne of His glory, and before Him shall be gathered all the nations, and He shall separate them one from another." Yes, it was Christ who said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto Myself; that where I am, there ye may be also."

Notice three remarks concerning this reappearing:

The day of it is definitely fixed. It is settled in the counsels of heaven. The Father knows the day and the hour. It belongs to those times and seasons "which the Father hath set within His own authority."

But that day is known to no living creature. Whenever I meet a man who tells me that he is looking for the appearing of the Lord, I feel at once a kinship with him, for he is obedient to the repeated injunction of his Master, "Watch therefore." But whenever I meet or hear of one who has set the day and has started to work on his ascension robes, I feel instantly his unscripturalness, and am led to question his sanity; for the same Christ who informed us that such a day was destined to come, said "That day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son." It had been hid from the eyes of angels; and, while in the flesh at least, from the eyes of Jesus Christ.

There is one service which post-millennarians render gratuitously

that gives me delight; and that is their merciless criticism of those individuals who have seen so deeply into the mysteries of Daniel that they can make out the very day and hour in which the Son of man will appear—for it is such unwarranted work that has taken the eyes of the Church of Christ from the upward gaze and turned them earthward, and put into the lips of scoffers the question, "Where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning of creation." It is only a few years since that almost every Methodist Church looked for the reappearing of the Lord. But Miller fixed the day for the coming of the Son of man, and led multitudes of his followers to make ready for ascension, and now they deny His coming altogether, illustrating at once the mischief of going beyond what God has said and the fickleness of faith begotten by human leaders, but unwarranted by the Divine Word. There are some phases of this subject of the second coming of Jesus concerning which no man should dare to speak with certainty. But on one point all students of the Bible ought to be agreed, and that is that "no man knoweth the day nor the hour."

And yet its occurrence will be according to promise. Peter, in his second epistle, in answer to the scoffer's question, "Where is the promise of His coming?" says, "The Lord is not slack concerning His promise. . . . The day of the Lord will come as a thief in the night." That is what Jesus said. But that is not all that Jesus said. He said, "The Gospel shall be preached in all the world for a witness unto the Gentiles before His appearing." He promised awful wars, devastating famines, pestilence, and earthquakes, before His appearance. He prophesied a period of intense persecution for His followers, associated with the rise of many false prophets, and the apostasy of many professed believers, before His appearance, while His prophets and apostles linked the return of the twelve tribes to Jerusalem and their fresh occupation of the old land, with the seeing again of His face. I am among those who believe that not one jot or tittle of all that He spake shall fail.

Did you ever think of Simeon's expectation of the first appearance of Jesus? He was an old man almost ready to depart this life, and yet his friends met him daily as he went to the temple to inquire concerning the children presented there. Many of them must have counted him queer, must have reminded him that his expectation was not in keeping

with that of the scholars of his time—the learned Scribes and Pharisees. Morning after morning as he turned away, having found no child in the temple that answered to his expectation of the Christ, multitudes might have mocked him and said, "You are deluded, old man; you have let your imagination run away with the better part of your mind. You will go to the grave long before this child ever comes." But lo, one morning, the aged man, looking intently into the faces of the people as they passed, saw the virgin appear, bearing the Holy Babe in her arms—and the Spirit said, "Your Saviour!" Oh, the joy of that hour when he gathered this Babe in his own arms and, pressing Him to his heart, said, "Lord, now let thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel."

Beloved, He will come according to His promise. To grow discouraged because He delays, or to let men scoff us out of faith in what the Scriptures say, is to be cheated of the glorious hope of the Church and deprived of the precious prayer which John, the apostle, often made, "Come, Lord Jesus, come quickly;" and which Horatius Bonar expressed in verse:

Come, Lord, and tarry not;
Bring the long-looked-for day;
O, why these years of waiting here,
These ages of delay?

Come, for Thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say, Come!
Dost thou not hear the cry?

Come, and make all things new;
Build up this ruined earth,
Restore our faded Paradise,
Creation's second birth.

Come, and begin Thy reign
Of everlasting peace;
Come, take the kingdom to Thyself,
Great King of righteousness!

THE RESURRECTION

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first." Here is the theme for this day. Throughout the length and breadth of this land, on this Easter morning men are talking of the resurrection; many of them are speaking of the risen Saviour; but I want to call your attention to the resurrection of the saints, instead.

Permit three remarks suggested by this short sentence, "the dead in Christ shall rise first."

The resurrection of the saints is concurrent with the reappearing of the Saviour. Here again Paul is in perfect accord with his Master. Jesus, speaking of "the Son of man coming in a cloud of heaven with power and great glory," said, "And He shall send His angels with a great sound of the trumpet, and they shall gather together His elect, with the four winds, from one end of heaven to the other."

That those sleeping in their graves are included in this "out-gathering" was taught also by the Saviour who associated his appearance with "the grave giving up its dead." Paul in that marvelous fifteenth chapter of first Corinthians, links the resurrection of the righteous dead with the last trump, and with that marvelous change which shall be compassed in believers. Dr. Gordon says: "Any doctrine of the resurrection dissociated from the advent must be false—false because eccentric and without relation to the axis of redemption, the parousia. No atonement apart from the cross, no resurrection apart from the coming! The morning star of the Church is the glorious appearing; but this star, at least, has satellites—the resurrection, the rapture, the glory—and not one of these will be visible 'until the day dawn, and the day star arise.'"

I think, in all my reading, I have never come upon a saner view of the association of the appearing of the Saviour with the resurrection of the saints than that voiced by an old colored man who lived in a little country town in northern Georgia, when, in 1833, that great meteoric display known as "the falling of the stars" occurred. This old man was famed for his piety and his knowledge of the Word. When, on that night he was awakened out of sleep by the confusion in the streets, and arising to look out of his window, saw this strange phenomenon of burning meteors flying like snowflakes, he thought, with

others, that the end had come. Quickly awaking his wife and children, he hurried them to the streets, where they stopped in a group and gazed for a moment upon the beautiful and yet awe-inspiring scene. Then, turning to his wife, he said: "Old 'oman, de Lord am a comin', and jis' you take the chil'en along up to de public squar, and stop dar till I come. I'se gwine down in the gardin an' see old Massa git up (his master had been buried in the garden), and jis as soon as he do we will come along up to de squar." I say, in no literature have I found a clearer conception of Scripture than in the sentences of that ebony-skinned saint. For again and again, and yet again, the Book declares the occurrence of the reappearing and the resurrection.

This resurrection is to be accomplished by the Saviour's voice. "The Lord Himself shall descend from heaven with a shout, and with the voice of an archangel (mark you, it is not an archangel's voice, it is the voice of Jesus, which is as the voice of an archangel) and with the trump of God, and the dead in Christ shall rise first." Did you ever think of it?—The resurrections imputed to Christ in the Bible are brought about by the sound of His voice. Do you remember how, when He met that procession bearing the son of the Nain widow to burial, He came and touched the bier and said: "Young man, I say unto thee, arise. And he that was dead sat up" (Luke vii. 14, 15). In the house of Jarius, the ruler of the synagogue, he put them all out and took her by the hand and called, saying: "Maid, arise. And her spirit came again, and she arose straightway" (Luke viii. 54, 55). At the grave of Lazarus He "cried with a loud voice, Lazarus, come forth. And he that was dead came forth." Beloved, the expression "The word of His power" has never fully appeared as yet. It is, perhaps, best interpreted as "The power of His word." A few years since so-called science laughed to scorn the idea that even a voice Divine could ever be heard the world around. Distance, it declared, was deadly to Paul's theory of how the dead would be awakened. Lo, already we talk to men, in ordinary tones, thousands of miles away and are heard as if we were face to face. And wireless telegraphy is illustrating for us the fact that even the mediums of communication, which but yesterday were regarded as absolutely essential, may be dispensed with; and yet the words spoken on Mount Olivet go flashing its way around the world to be caught by every ear which God has quickened for that sound; as surely as Marconi's receiver would record the same.

They tell that Randolph, as he passed through Washington in 1833, suffering with consumption, to die in Philadelphia, begged to be borne to the Senate chamber, saying, "That voice! That voice! I want to hear Clay's voice once more before I die!" But a better experience awaits every saint—wasted by death—a privilege infinitely sweeter, namely, that of hearing the voice of the Son of man, saying, "Come forth," and realizing that its eloquence empowers even the dead, and its invitation is to the sharing in the Saviour's crown and throne.

Yet this resurrection concerns only the "dead in Christ." "The dead in Christ shall rise first." I will not take the time now to argue the two resurrections taught in Scripture: The resurrection of the righteous at the time of the reappearing of the Son of man, and the resurrection of the wicked at the end of the millennial age, and on the great day of the white-throned judgment. Suffice it to say that Paul had his reasons for referring here to "the dead in Christ," since we know from another passage that "the rest of the dead live not until the thousand years shall be finished." "This is the first resurrection." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. xx. 6).

Several times in the New Testament, referring to this resurrection, the phrase, "The out-resurrection from the dead," is employed (Luke xx. 35; Philippians iii. 11; Romans iv. 2, etc.), indicating clearly that when "the dead in Christ" shall come up, multitudes who have perished without Him, shall remain in their graves awaiting that other great day. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall quicken your mortal bodies by His Spirit that dwelleth in you."

THE RAPTURE

"Then we that are alive shall, together with them, be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Beloved, to me this promise is one of the most beautiful and most precious in all the Word of God.

I delight to anticipate the day when there shall be a *rewedding of the divorced body and spirit*. There is a passage in the context here which used to trouble me, namely this, "For we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." I could not understand how the saints were to be "brought

with Jesus," if they were to be raised from the dead. But now I know. What we have buried was only the body, and we sowed it in corruption, in dishonor, in weakness, in nature. When it is raised and wedded to the Spirit which God shall bring with Jesus, it will be worthy Paul's description, "incorruptible, glorious, powerful and spiritual." He will bring the spirits with Him. He will bring the bodies from their graves. He will join them together, and eternity itself will never put them asunder.

I believe there have been many tears shed in the world, and many sorrows felt, which might have been saved to the bereft had they been Biblically taught touching the bodily resurrection, and brought to believe with Paul, when he speaks of "waiting for the Saviour—the Lord Jesus Christ—who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory." That Swedenborgian notion which tells a broken-hearted mother that she will meet the spirit of her babe "sometime, somewhere" does not suffice to end her sorrow. She loved that child-body, soul and spirit; and God, in His grace, has made provision for her to have the little one back again; not alone some intangible and immortal spirit, but the very being which she pressed to her own bosom and loved; rocked to sleep at night with her lullaby, and awakened in the morning with her kisses. And the teachers who have taken this faith of the primitive church from the saints of modern times, have accomplished an irreparable wrong not only to God's Word, but to God's believing children as well. I counsel, therefore, every bereft father or mother, brother, sister and friend, to turn from blind leaders to the blessed Book and, when you have referred to its sentences again, let the Great Spirit Himself teach the precious truths of the bodily resurrection, and paint for you the rapture of the saints in this great day. You will be able to say with one who wrote:

One look sufficed to tell me they were mine,
My babes, my blossoms, my long parted ones;
The same in feature and in form as when
I bent above their dying pillow last,
Yet beaming with the likeness of their Lord.

It will be also, Beloved, *the glorification of believers*. "Then they that are left shall, together with them, be caught up in the clouds to meet the Lord in the air." Oh, blessed prospect! Paul tells us also that it will be done in "a moment, in the twinkling of an eye, at the last trump. For the trump shall sound and the dead shall be raised incor-

ruptible." And we shall be changed, "for this corruptible must put on incorruption, and this mortal shall put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying, 'Death is swallowed up in victory.' 'Oh, death, where is thy victory?' " People who will defy this last enemy will be those who at the coming of Christ will be changed—mortality to immortality. Is it any wonder, then, that we which have the first fruits of the Spirit, groan within ourselves waiting for our adoption, to wit, the redemption of our bodies?

It will be the great gathering of the house of faith. That day living saints, and saints fresh from their long resting places, shall together be "caught up in the clouds to meet the Lord in the air. And so shall we ever be with the Lord." What a beautiful picture of the household of faith! I can put with that the phrase, "They also that are fallen asleep in Jesus will God bring with Him," indicating that the Father Himself will be there. The blessed Holy Spirit who has quickened us will surely be there, and Jesus, the Lord of Life, will be there, and from the East and from the West, and from the North and from the South, His own will come to join in the celebration of the reappearing and the resurrection. Oh, what rapture!

A few days since, Dr. Parry, of Wales, was telling me of a single Welch family who landed in this country a little more than two hundred years ago. A while ago this family held a reunion in Philadelphia and there were five hundred descendants present, and thirty-five hundred other descendants sent their regrets. There were four thousand living descendants of this original house scattered in all America.

It is blessed to know that when this day comes no child of the KING will be kept from the assembly. There are some students of this text who read it, "Then we that are alive and that are left shall, together be caught up in the clouds," conveying the idea that the company will be so great as to be worthy the figure "clouds of saints," who shall meet the Lord in the air. I do not believe the original text so reads, but we all consent that the meaning is correct. They will come in clouds, indeed.

I can think of no sorrow such as would sweep over my soul should I by unbelief or indifference, or sin, lose my place and part in that assembly. And in all the eternity that is to come I can imagine no joy which could surpass the sweetness of finding oneself a member of that assembly of the saints. "Watch, therefore!"

Veins of Truth in The Mines of God

BY REV. HENRY WILSON, D.D.

A Group of Greek Pearls.

"He lies where pearls lie deep."

So Mrs. Hemans sang of the best beloved of all the family. So, in a sense—but not so mournfully—we may sing of some of the family of words and of ideas behind, and in them, of which the Greek of our New Testament gives us so many examples.

MARGARET

And why not begin with the very word itself, rendered "pearl" in our English tongue. But Margaret—more literally *eight times*, the Gospel number of perfection—it is found in the Greek of our New Testament, and in very varied senses. Each of them is worth looking at, if only for a moment, in the light of the face of Jesus Christ.

PEARLS BEFORE SWINE

How suggestively He hints to us the need of wisdom from on high in presenting truth to the ungodly and the unclean. "Give not that which is holy unto the dogs, neither cast ye your pearls (*margaritas*) before swine (I. St. Matt. vii. 6). Some have seen in the very shape and color of the pearl a likeness to the grain commonly fed to swine, and hence the disgust and rage of the disappointed animal when he finds we are giving him something better and more precious than the mere satisfaction of his lowest nature. Swine cannot digest the pearls of truth. Keep them for human souls, who can.

WOMAN, THE PEARL OF HUMANITY

Is there a hint here, too, of the awful perversion and misuse of God's best in the case of the woman Margaret; in name, perhaps, but not in nature (Rev. xvii. 4), and the city, her larger expression in Revelation xviii. 12 and 16, "Arrayed in purple and scarlet and gilded (see note in Revised Version) with gold and precious stones and pearls—*margaritas*."

IN COUNTERFEIT

Is it again the priceless pearl of womanhood befouled in the sty of

sin? the problem of our great cities. The *corruptio optimi pessimum est*, as the old moralists put it. The gilded, but not godly-garnished, but only the more tarnished, because the very adornment of the outward means the "price of sin," defiling the inward sanctuary of the soul.

MARGUERITE IN "FAUST"

Is the great drama of Goethe's "Faust," with its sweet Marguerite, the interpolation of this tragedy of human life by a master mind? After all, only the echo of a Greater Mind than even Goethe, who said, in the face of the shame and sin of the befouled soul, "Go and sin no more" (St. John viii. 11).

THE PEARL OF GREAT PRICE

What a suggestive picture that is in St. Matthew xiii. 45 and 46 of the eastern merchant scouring the bazaars and paying the divers large money for the precious things of the deep sea, till at last some Koh-i-noor of surpassing beauty meets his eye, the long held treasure of some old trader.

KOH-I-NOOR

Instantly, with the instinct of real value, he sells all that he has and buys that one thing. Because it means to him more in actuality and possibility than all the many things he has gathered during his life. He has found the *polutinos margarites*, the pearl of great price, and all others were only useful as a means of acquiring this.

And the heart of the spiritual meaning of the parable is not hard to see for those who know by personal experience the preciousness. (See I. Pet. ii. 7.) The two interpretations commonly given are easily reconciled, and blend together. Whether we take the merchantman seeking goodly pearls to be Christ Himself looking for and losing all, even heaven and life itself to find and save the precious pearl of a human soul, or the human soul crying out for God and unsatisfied with anything and everything but God, till at last it finds Him in the Person of Jesus Christ, the core of the meaning is one, or rather it is the two interpretations made one (1) in Christ, and (2) in the soul He has found and who has found him.

CHRIST IN MAN THE PEARL OF PEARLS

Of course, in the highest sense, Christ Himself is the Pearl of Great Price. But its preciousness is only perfected when it is imbedded in a

human soul. Sought; found; saved; indwelt by Him. And, in turn, becoming a pearl of greater price than ever by shewing forth the praises of Him who hath called it "out of darkness into God's marvelous light." It is, in fact, in this two-fold setting, *the pearl from Jesus in the man*, and *the man in the pearl*, that we have the rich meaning and beauty of II. Thessalonians i. 11, 12, where the apostle prays "that God would count and make you worthy of His calling and fill you with all the good pleasure of His goodness and the work of faith with power that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

"Glorified in you and you in Him." Here is the essence of it all. The pearl of man, filled with God, the Pearl of Pearls, the Divine glorified in the human and the human in the Divine, each shining through the other, and every glint one of glory and beauty to the praise of our God and the Lord Jesus Christ.

A TRINITY OF PEARLS

But there is a trinity of pearls, so beautiful in themselves and so exquisite in their setting in the Greek of the New Testament that we would like some of their glory to adorn the rest of this paper. They are the three words which form the preface of so many of the epistles:

GRACE, MERCY AND PEACE

from God our Father and the Lord Jesus Christ. (See Rom. i. 7; I. Cor. i. 3; II. Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; I. and II. Thess. i. 1 and i. 2, and I. and II. Tim. i. 2 and i. 2.)

The first of these three pearls is "grace," *Chares*. It is one of those transformed and transfigured words which the Holy Ghost has lifted up into a new atmosphere and infused with a distinctly Christian meaning of it. One of the masters, Trench, says: "It is hardly too much to say that the Greek mind has in no word uttered itself and all that was at its heart more distinctly than in this so that it will abundantly repay our pains to trace briefly the steps by which it came to its highest honors." Without staying to quote the many examples given in the authorities of its classical sense, "Something in a thing which makes it give joy to the hearers or beholders of it." Let us note briefly how in the Bible it passes into something much more than this:

1. The grace and beauty of the thing.
2. The beautiful thing, act, thought, speech or person itself.

3. The sense of joy and thanksgiving for the beauty or "favors" of what we see, hear or receive. Then by an easy transition and ascent.

4. A heavenly favor. God's beautiful thing; His grace and goodness to man or earth; the favor of the holy to the unholy, the worthy to the unworthy, the pure to the impure.

THE PEARL IN THE DUST

The Pearl of Great Price coming down into the dust and mire of earth to pick up, cleanse and glorify the most precious thing of earth—a human soul.

This is the "grace" of God in its Bible sense, a sense never known to the Greek word before the Holy Spirit gave it new birth and personified it in the Son of God and freely, unearned and unmerited, as Augustine has it, "*Gratia, nisi gratis sit, non est gratia.*" "Grace, unless free, is not grace at all."

GRACE IS FREE, GRATIS, FOR NOTHING

"Having favor" (*charin*) with all the people (Acts ii. 47). Chosen of the Churches to travel with this grace (*chariti*). Margin, "gift." The free will offering of the Macedonian Churches for the poor saints (II. Cor. viii. 19). "Thanks be to God (*Charis to Theo*) who put the same earnest care into the heart of Titus for you" (II. Cor. viii. 16). These are examples of the New Testament use of the word in its sense of (1) favor, freely shown, and (2) thanksgiving for it.

MERCY

And now comes the distinction between *charis*, grace, free, unmerited. "Justified freely by His grace," *doreantē autōv chariti* (Rom. iii. 24), and "mercy," *eleos*, the second of our three pearls of great price.

GRACE FOR THE SINS

Again the masters of Greek, both classical and scriptural, tell us *charis* (grace) refers to the sins of men, which God so freely forgives.

MERCY FOR THE MISERY OF THEM

Eleos (mercy) has special reference to the misery which these sins bring upon us.

In a word, God trying in His own tender, strong way, to heal the wounds that sin has made and shame would hide. As Bergel so plainly puts it, "Grace takes away the fault, mercy the misery of it." A God of pity and compassion for the sinner in all the misery of his sin; and

yet in Christ holy, harmless, undefiled and separate from sinners (Heb. vii. 26), as far as being touched or tainted by sin in His own pure being is concerned. *Charis* (grace) for the guilty. *Eleos* (mercy) for the miserable. Both guilt and misery the outcome of sin, and both taken away in the blood of the Son of God.

MERCY AND PITY FOR THE LOWER CREATION

And as has been said, "The lower creation may be and is the object of God's *eleos* (mercy or pity) as bearing the curse of man's sin. (Also much cattle (Jonah iv. 2) and the whole creation groaneth, etc. (Rom. viii. 20, etc), but man only can know, as he alone needs and is capable of receiving the grace (*charis*), the free, full favor of God, who in Christ "taketh away the sin of the world" (St. John i. 29). And how

BUT GRACE FOR MAN ONLY

well the same clear, strong thinker and theologian reminds us, in the order of our salvation, mercy goes before grace. God so loved (with a pitying love, *eleos*) that He gave His only begotten Son. Here is *charis* (grace) my every debt to pay and blood to wash my every stain away. But in showing and working out this wonderful salvation, the free grace goes before the tender mercy.

PARDON ALWAYS BEFORE PEACE

God must pardon before He can heal. Men must be justified before they can be sanctified (Trench, "Synonyms of the New Testament"). Hence in these salutations of the epistles, grace comes first and mercy second, and both prepare the way for our third pearl of great price, the Pearl of God, which passeth all understanding.

Let us hang it as a graceful pendant to the other two. Twin pearls, making a trinity of precious things from the deep sea of God's eternal love.

PEACE

Peace (*eirene*). Another Greek word. Chosen, called and sanctified for the highest use by the Holy Ghost, and filled with a meaning, a life, a power, never known to the heathen or non-Christian mind.

We have hung it as a pendant to grace and mercy. But it has a living connection with them, and is indeed the outcome of both.

Bible peace, Christian peace, is peace through grace and mercy, not without them.

No peace, saith my God to the wicked (Isa. lviii. 21). No peace because no pardon. No pardon because no sense of sin. No cry for mercy. No craving for the grace of God that bringeth salvation. (See Titus ii. 11, etc.) The *eirene* of the Gospel is the calm of the soul, after, not before, the storm. It is the peace of the river as it nears the sea, deepening, widening and bearing on its bosom precious freight of human souls for the eternal city in the calm land beyond the sea.

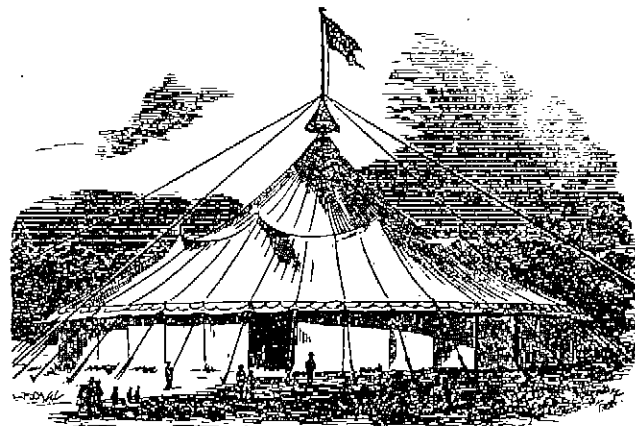
Bible peace is peace through war and conflict, not without these things. It is peace through blood and tears, and pain and death, and yet not my tears and blood, but His who bought it for me and brought me to it and it to me. "Just because He loved me so." By Christ on the cross peace was made. By dying, my debt He has paid, no other foundation is laid. For peace, the gift of God, is love. Christian peace is (1) peace with God, through Jesus Christ our Lord (Rom. v. 1). (2) The peace of God, flowing from His heart into ours, like the river of Ezekiel's vision and of John (Rev. xxii.) (3) The God of peace—Himself (I. Thess. v. 23 and Heb. xiii. 20). Beyond even the unspeakable gift. Beyond even the unfathomable river. Himself coming down out of heaven above. In Christ our peace (Eph. ii. 14). At once the Giver and the Gift of peace; present, future, eternal, through Jesus Christ our Lord. Amen.

"Go Ye Into the Highways"

A Glimpse at the Gospel Tent Work of the Summer.

BY J. G. H. SIMPSON

NEW YORK CITY has not been entirely at a loss for spiritual refreshment this summer despite the fact that so many Protestant churches close their doors or, at least, discontinue regular services during the heated term. The work of endeavoring to reach the masses who must remain in the city, and



THE GOSPEL TENT "GLAD TIDINGS"

who, at least, are churchless and Christless as well, is being efficiently carried on through the instrumentality of Gospel tent work.

The services are carried on in a large tent erected upon some vacant lot; good singing is always a feature, and the addresses are given by different preachers as opportunity provides.

The Presbytery of New York has in operation two of these tents, one located at 110th street and Eighth avenue, under the superintendence of Rev. C. T. Schaeffer, and the other at 104th street and Fifth avenue, also under the care of Rev. C. T. Schaeffer.

In the Borough of Brooklyn there are six of these tents under the auspices of the City Mission and Tract Society.

Rev. George W. McPherson has under his control the tent "Evangel," at Fifty-sixth street and Broadway, where much real good is being accomplished. These tent services are held nightly at 8 p.m., and at 4 p.m. on Sabbath; thus not interfering with the regular Sabbath church services.

The programs provided thus far have presented some of the foremost evangelistic and spiritual preachers, such as G. Campbell Morgan, George Hanson, of London; Francis Perry, of Chicago; S. B. Rossiter, D. Asa Blackburn, S. H. Hadley, George W. Knox, of Union Theological Seminary; D. W. McLaurin, of Rochester; Dr. Ross, of Northfield; Mrs. E. M. Whittmore, Mrs. Isabella Bird Davis, of the King's Daughters, and many others.

To this feast of spiritual and mental refreshment large numbers of Christian people come night after night, and appear to enjoy the opportunity afforded. The true purpose of the work, the salvation of sinners, has its result in an occasional hand uplifted for prayer. Though the Gospel is preached in all its attractive fulness and by the most capable men, the fact still remains that the sinner cometh not even to hear. The great problem remains unsolved, and the Master's injunction, "Go ye into the highways and hedges," is more and more being demonstrated as the only way to reach the heedless sinner.

Rev. G. W. McPherson, who is so earnestly and efficiently conducting the tent "Evangel," holds services upon two prominent street corners for a half hour before the regular tent service. These street meetings are most extraordinary in the fact that from one to two hundred people, largely men, stop in passing and, hearing the Gospel message, are held to its close, some even raising their hands on the public corner and confessing their need of Christ. Yet these same men will never enter a church nor even a tent. The question confronts the Christian people of our great cities with no uncertain sound—they will not come! Will you go?

To the interested onlooker the spirit of real earnestness and attention on the part of the motley assemblage to the speaker is most striking, and the short address and appeal receives a hearing that would flatter the ordinary pulpit orator. The spirit of the people is receptive. The responsibility is with the Church.



REV. G. W. MCPHERSON

The Rev. George W. McPherson, whose picture accompanies this article, is a Canadian, with the true evangelistic spirit, and on fire for souls. Much of his ministry has been in evangelistic lines throughout the country, and for the past three years he has had a charge in Brooklyn. Although a Baptist minister the tent services are entirely denominational; the pure, full Gospel of Jesus Christ being alone preached. The opportunity presenting he has, without backing from any source and in humble dependence upon God, undertaken to carry on the tent "Evangel" for this summer. Christian people would do well to visit this tent and become inspired with the spirit of the superintendent.

The tent "Glad Tidings," under the leadership of Rev. C. T. Schaeffer, has a large population of flat-house dwellers to draw upon, and is nightly crowded by a well-dressed and attentive audience, who listen to the best preachers in the city and the delightful singing of Mr. and Mrs. George, of Indianapolis.

There has appealed to the writer's mind the fact that the Christian people of our cities, whose hearts are on fire for souls, should be brought to realize that it is upon the very streets that the Gospel must be preached. This Gospel of the meek and lowly Jesus, who Himself always preached to the people in the open air, when and where He found them in His ministry on earth.

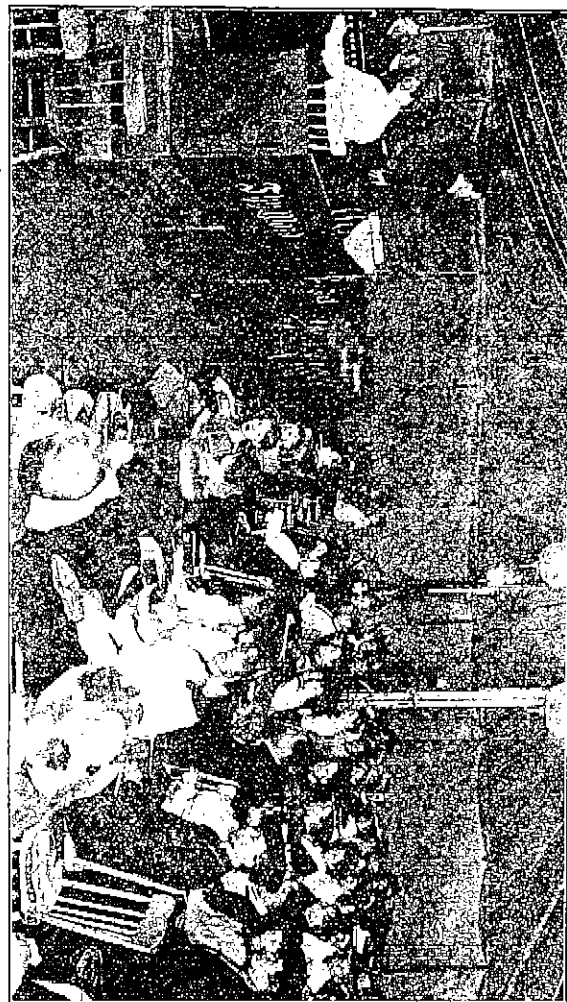
Could a movement of clerical and lay members be organized to obtain permits and hold street services upon a thousand corners, for six consecutive nights, such a spiritual revival as this city has never seen would be inspired, and the regular church population be largely increased. What is required is organized effort, consecrated and capable men, and a spirit of true welcome upon the part of Christian churches, and "strenuous" application.

The workingman of today is a weary mortal after his day of labor, and as collarless, and perhaps grimy, he halts at the corner and hears the Word of Christ the seed is sown—such a man will never be reached by either church or tent effort.

The tent work is accomplishing much good and saving souls, but the leaders themselves hope the result of the summer's work will be a great spiritual uplift to the layman, and that from out of the Church body shall come a force of consecrated men and women who will "go into the highways and hedges and compel them to come in."

J. G. H. SIMPSON.

INTERIOR VIEW OF TENT "EVANGEL"



A Prince in the Cannibal Islands

BY REV. W. H. DANIELLS D.D.

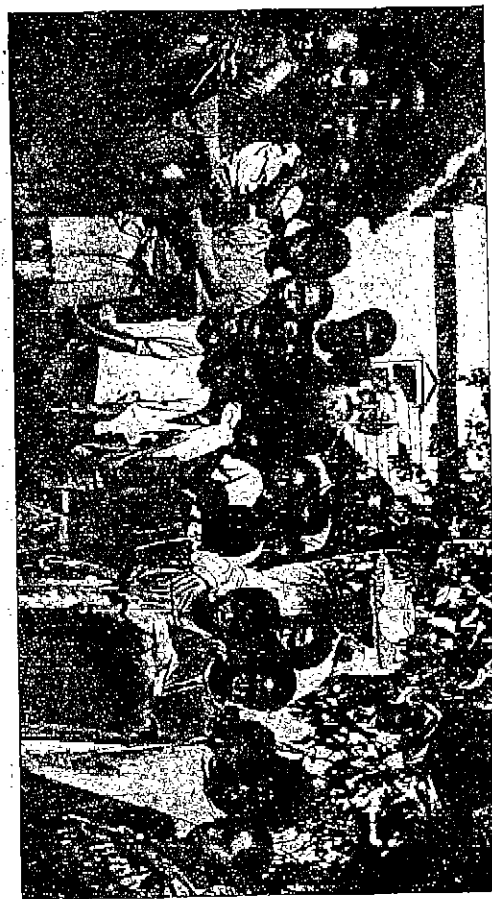
This volume is a sequel to the thrilling narrative of trials and triumphs among the very worst of the human species, by the now venerable missionary, Rev. John G. Paton. His son, who is its author, may be said to have missionary blood in his veins, for he was born in Aniwa during his father's ministry on that island, and this record of his own life and labor proves him to be worthy of his honorable and heroic descent. He was duly sent home to Scotland for his education in arts and theology, and this being finished he returned to the island world of Australasia, to which he appears to have been most deeply attached; for, when he finally broke down in health the narrative shows his deep distress at leaving the wild region of his birth as well as at his compulsory surrender of the task he had so well begun.

The island of Tanna is about a day's sail from Aniwa, where the senior Paton still resides, and, at the time of our author's arrival, was inhabited by a population of about fifteen hundred of the worst barbarians to be found on the face of the globe. But this very degradation appears to have been rather an attraction. There was the inspiration of difficulty about the attempt to lift this load, and this man may be put in the same list with St. Paul, of whom it has been said, "Here is a man who was having a hard time, *and who enjoyed it.*"

The natives of Tanna, among whom, for Christ's sake, our missionary and his devoted wife were deliberately purposing to spend their lives, are divided into a number of small tribes who are almost continually at war with each other. They were even too low down to have a religion. They do have a kind of devil-worship, but their lack of devotion to it may appear from the last request of a dying native, that he might be buried with his loaded gun in his hand so that he might shoot the Devil when he came to take him off to "the big fire."

*"Lomai of Lenakel. A Hero of the New Hebrides. A Fresh Chapter in the Triumphs of the Gospel." By Frank H. L. Paton, B.D., for six years missionary on the West Coast of Tanna. Illustrated. Fleming H. Revel Co. New York, Chicago, Toronto, London, Edinburgh. pp. 336, \$1.50.

DR. J. G. PATON AND CHILDREN IN ANIWA
from "Lomai of Lenakel." Copyright, 1903, Fleming H. Revel Company.



This "big fire" doctrine seems to be commonly believed among them, but even on this scant creed they manage to divide into different sects as well as more civilized people. There are also witch doctors among them, who hold them in constant terror, and keep them in continual suspicion of one another. If a man dies from an unknown cause the presumption is that an enemy has paid one of these sorcerers to kill him, and from this cause personal quarrels often arise which bring on man-hunting and war.

There is a modified form of the slave trade carried on in these southern seas by French and English "recruiting vessels," and many of the natives, some of whom are physically magnificent, are carried off to work at digging canals, building railways, etc., in Queensland, Noumea and other neighboring provinces.

A RECRUIT.

At the end of their terms of service they are brought back in case the vices of civilization have left anything of them, and it is often among these returned recruits that the most dangerous villains are found. To this class, Lomai, "The Hero of the New Hebrides," belonged. He had been taken to Australia when a boy, in which country he remained for thirteen years, learning different kinds of labor, acquiring the evil habits of the worst people in Queensland, and becoming an "educated native," as the phrase goes in India; that is to say, he learned to speak "pigeon English." On his return, though not of royal blood, he at once became a prince among his people, his splendid physique and his amazing talents being the stepping-stones to power, so that, next to the war chief, he became the most influential personage among them. It was also greatly to his advantage that on his return he divested himself of his troublesome civilized costume and went back to the naked savagery in which he felt the most at home.

MAN HUNTING.

It is painful to know that this terrible crime, which is quite a common custom among the savages of the New Hebrides, is carried on with trade guns made in Birmingham. An instance is mentioned in these pages of a barbarian being armed with a breech-loading rifle and having the usual belt of cartridges hanging over his shoulder.

When some one had received or suspected an injury from a member of another tribe and a war was about to begin, the usual way of



LOMAI OF LENAKEL

From "Lomai of Lenakel."
Copyright, 1903, Fleming H. Revell Company.

declaring it was for the first belligerent to send a man to sneak up to the chief village of the intended victims, conceal himself in the tall grass—always so abundant in the islands—and shoot down the first man, woman or child that might chance to come within range. If this challenge was taken up a battle would speedily follow, and then, of course, a grand feast in honor of the victory, the prisoners furnishing the chief viands for the occasion.

Let no one be shocked at this. War and cannibalism are natural allies. "Civilized warfare" is merely a phrase which we use to conceal the barbarism of wholesale murder. If in Christian warfare (?) the victors are more polite to their dead and wounded enemies, those victims are ten thousand times more numerous.

One of the first effects of the Gospel on the Tanna savages was to take the war spirit out of them. The book before us gives a number of instances in which the good offices of the missionary and his faithful friend, Lomai, who came to be his principal aid, were effectual in preventing the outbreak of hostilities, and the verbal treaties of peace which they secured were as long and faithfully kept—in proportion to the intelligence of the parties thereto—as are some of the compacts in higher military circles. "Missi" Paton* and Lomai might be considered as accomplished diplomats and peace commissioners if the number of the wars they prevented were the sole basis of reckoning.

The first case of man hunting that occurred in the vicinity of Senakel, which was the seat of the mission on the Tanna coast, aroused the usual war fury among the heathen, who were yet greatly more numerous than "the Worship people," as they were called; for the village of the murdered man was an ally of Lenakel, and it was a point of honor to avenge their wrongs. But the missionary, who had by this time come to be quite a man of influence, proposed to go himself on a peace mission, in the hope that a general conflict might be averted. To this his little band of converts joyfully, and the masses of the heathen reluctantly, consented.

On this mission the peace envoy came upon one of the interior tribes whom Mr. Paton describes as "some of the most evil-looking cannibals one could wish to avoid." They looked at him and his little band ferociously and hungrily, but allowed them to proceed in peace. The envoys were also in danger of being shot by any lurking savage in this strange country, and more especially by the people of the tribe

THE CHURCH ON ANIWA
From "Journal of Lenakel" (copyright, 1903, Fleming H. Revell Company).



whom they were about to visit, before their character and mission could be known. But God was their protector, and the treaty which they secured not only prevented further bloodshed, but also became an established precedent on that side of Tanna; so that for two or three years, whenever there was an outbreak of man hunting it came to be generally understood that Lenakel would have nothing to do with it, and that the "Missi" and his trusty Lomai would use all possible means for bringing hostilities to a close.

The case was different with the tribes in the interior of the island. The war spirit and the hostility to "The Worship" on the part of those heathen was too intense to admit of any immediate change. The witch doctors were continually making trouble, and when the number of adherents to "The Worship" came to be so large as to fill the little sanctuary at Lenakel, and when four or five out-stations were in successful operation these sons of Belial planned a general uprising in which the missionary and all his followers were to be destroyed. Peace had prevailed so long that "meat" was becoming scarce and war was the only possible source of a new supply. One of the oldest chiefs sturdily opposed the plan and he was shot by three of his own people, who laid an ambush for him. The counsel of the war party, however, did not prevail, but as an insult and menace the body of a man who was shot in the vicinity of Lenakel by some of the devil-worshippers was cut up and sent round to their particular friends as an especial delicacy. Thus, with these wretches swarming all around them, it was only by a protecting Providence that the whole devoted band of Christ's followers were not made to furnish food for cannibal feasts. Several of their best men and one or two women were hunted down; but their bodies were safely buried in the little cemetery near the church, and their graves ornamented with the beautiful white coral which composed the reefs on the shore of their little bay.

The simple faith of the Worship people under such conditions is something miraculous. Even when threatened with destruction by their far more numerous savage enemies they did not resort to arms but to prayers for their defense. When in one case a whole tribe had been almost exterminated there was no talk of fortifying the mission premises, but Lomai and several trusty followers made their way over wild mountains and through the territory of hostile heathens to rescue and bring home one poor old woman who, as they heard from some of

the fugitives, had been left behind when the living remnant of the tribe fled from their burning village and sought refuge in forests and swamps.

For the sake of unity in the subject just closed, some of the incidents in the mission at Tanna have been passed over, and to these we may now recur.

AN EXPERIENCE

The work of grace in the heart and life of an ex-pagan or savage does not differ essentially from that same operation of the Spirit of God in the souls of more cultivated believers. Lomai was an example in point. He was not the first, though he came to be the chief of the trophies won for Christ in Tanna. After a considerable acquaintance with The Worship, he became thoughtful and attentive, even entering the little class of pupils which Mr. Paton succeeded in bringing together. But he made no considerable progress until, on account of his skill in "pigeon English," our author invited him to help in translating the Gospel of Mark into the language of Tanna. To this he readily consented, and as the world went on he became more and more impressed with the Chief Character in the book. At length, when he came to the account of the cruel murder of The Christ, he cried out in amazement and horror:

"Missi, did they really do that to the Son of God?"

From this time Lomai was under deep conviction. One of those who had already come into a Gospel experience gave this account of his state of mind:

"Me talk plenty along Lomai. By and by he savey, close up. He here now (pointing to his own head), by and by he come here" (pointing to his own heart).

The subsequent steps in the conversion of this barbarian are indicated by his penitence for his anger and cruelty toward his wife, his industry in the service of the mission, his fearless stand against war, and all other forms of heathenism, his simple faith in Christ, for whose sake he made himself the helper of the helpless, his power in prayer, his readiness in the Scripture, his tenderness toward the little son of "Missi" Paton, his boundless love and devotion to the missionary who had treated him as a friend and brother in Christ, and finally his admirable conduct in the office of an elder, to which high position he was promoted toward the end of Mr. Paton's term of service in Tanna.

"I HAVE CALLED YOU FRIENDS."

In reading this record of a life among the lowest of the low, the delightful fact comes out in a most natural way that this man really loved them, and treated them not as servants but as friends. It is not an easy thing to have real Christian fellowship with the worst specimens of the human race whom we find in our own great cities, as a patronizing missionary soon finds out to his sorrow. But this Scotch gentleman and scholar had somehow learned the divine lesson of loving the lost *simply because they were lost*, and thus this simple record of his work in that little out-of-the-way island, far down towards the South Pole, comes to us with a power out of all proportion to its extent.

A BRIGHTER SIDE.

One of the measureless joys of his singular career among these barbarians must have been the presence, the wisdom and the love of his faithful wife. Like all Scotchmen, he is very reserved in speaking either of himself or of members of his own household, but it is easy to read between the lines what a tower of strength this "elect lady" must have been in the darkest times which befell them. The converts from heathenism almost canonized her. They never were able sufficiently to thank her for coming to bring The Worship to Tanna; and on her part she never forgot that it was the Master Himself who had sent her to these lost sheep in this terrible wilderness to be their sister, their teacher, their friend.

In almost constant peril she did not lose either faith or courage, but wrought wonders, endured hardships, and won trophies for Christ in a way that would seem impossible to a woman. The great joy of seeing those barbarians becoming humble disciples of The Prince of Peace was enough to set her heart on fire since that heart had been at the outset wholly given over to God.

Then there were the meetings of the little Missionary Synod, at which glad tidings of great joy, though on a small scale, were brought from neighboring islands, for far and near in those ends of the earth there were baptisms and ordinations of well-tried candidates, and oftentimes triumphant deaths of true believers who were glad to die for Him who had died for them.

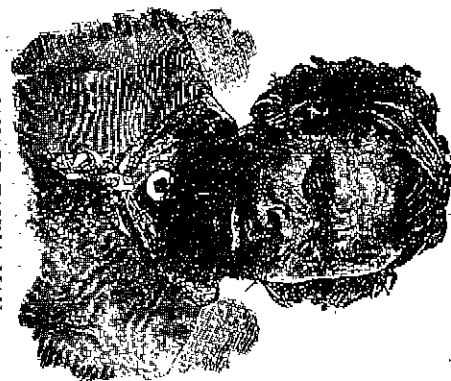
"SATURATED WITH PRAYER."

This is the striking phrase with which our Tanna missionary char-

A WITCH DOCTOR
From "Journal of Leitch."
Copyright, 1900, Fleming H. Revell Company.



A SAVAGE TANNA MAN
From "Journal of Leitch."
Copyright, 1900, Fleming H. Revell Company.



acterizes the annual meetings of the Synod. The same appears to have been true of all the other assemblies in the name of the Lord. Here is a prayer, in "pigeon English," offered by one of the chief men of The Worship, not all intelligible to most of us but all quite well understood and sure to be answered by Him to whom it was addressed:

"O Lord, God, Father, we thank Thee this night for bring altogether people here. Lord, Father, help altogether; make we fellow strong along Jesus. We no savey much; we savey too little. O Lord Father, stop along Heaven, good fellow place; look down along this world and see every man sinner. Jesus he born piccannini. He grow great man. He shed blood along cross, wash away sin along heart. O Lord Father help we altogether think about Jesus every day, every hour. Keep from steal. Keep from tellum lie. Keep from every bad thing. Keep from Satan. . . O Lord Father we altogether sinner. Nothing take away sin only blood of Jesus. Jesus, Master, we thank Thee. Help us all we go along work, we think about Jesus all the time. All this we ask for Jesus' sake. Amen."

A dying testimony by this same old man is given as follows: "Missi, my rest is near now. Jesus He close up along me. Jesus, He strong."

Our author also quotes a Christian message hung up beside a path through the woods where the way was exceedingly difficult. Written on a piece of wood were these words, "Nomo soro nomo pen." Which, being interpreted, was, "No more sorrow, no more pain." Surely this was like giving a cup of cold water to a traveler, hot and tired, and nearly ready to faint as he struggled up that almost impassable way.

THE DAY OF SMALL THINGS.

Near the close of their brief period of work in Tanna we have these figures: Full members of the church, 129; attendance in congregation at Lenakel, the principal mission station, 500. These numbers, small as they are, had been enough to overawe the Tanna heathen so that they began to say; "No use to fight Worship. All come Worship by and bye." The work of translation done by "Missi" Paton and Lomai will be priceless to their successors. They have given the gospels the right of way in that great section of the Island World, and having done this no one need be ashamed to die.

Hints on the Sunday School Lesson

Lesson 10

Sept. 6

DEATH OF SAUL AND JONATHAN

I. Samuel xxxi. 1-13.

I. The Final and Fatal Issue of Sin. "Sin when it is finished bringeth forth death." The death of Saul along with his life furnishes one of the saddest illustrations of this text. It was long in working out the final issue, but it came at last inevitably.

II. The Partners of His Punishment. "That man died not alone in his iniquity." The saddest part of the punishment which we bring upon ourselves, often is that we involve others in it as well as ourselves. The death of Jonathan and his brothers along with Saul is most pathetic. They did not share his sin and folly, but it must have added bitterness to him to know before he died that they had perished first and that it was due to his own recklessness and disobedience.

III. The Dishonor to God's Cause. The Philistines rejoiced at Saul's overthrow and death and carried his head and his armor in triumph to the house of their gods. Our sin and folly hurt the cause of our Master quite as much as they hurt us, and God has often to allow even His own name to be dishonored to teach us the lesson that we will not learn at less cost.

IV. The Heroic Rescue. There is a bright ray of redeeming light in the heroic incident with which the lesson closes. The men of Jabesh Gilead heard of the bodies of Saul and his sons being exposed, and remembering the time when he had marched to their relief (ch. xi.) and rescued them from Nahash, they made a forced march and came to Bethshan or whose walls their bodies had been impaled, and rescuing their remains carried them away to their own city

and cremated and buried them with affectionate honor. What a beautiful lesson of gratitude and courage! Even though our benefactors go wrong we should not forget their former kindness, nor be ungrateful for benefits received, even though the benefactor may have himself forfeited his right to our affection.

Lesson 11

Sept. 13

DAVID BECOMES KING

II. Samuel ii. 1-10.

I. Humble Piety. "David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And He said, Unto Hebron." David's great army had been put out of the way and his way seemed clear and plain, but he did not presume to walk in the light of his own wisdom or reasoning, but as of old in the days of danger, he went to God for explicit direction. It was this that made him the man after God's own heart. "In all thy ways acknowledge Him and He shall direct thy steps."

II. Faith and Hope Rewarded. As soon as he came to Hebron the men of Judah came, and there they anointed him king. After nine years of faith and patience, the promise was at last fulfilled and the kingdom was placed in his hands without his striking a blow at the man that had tried so hard to defeat God's purpose for him. Let us learn to trust and wait.

III. Noble Generosity. They brought him tidings of the conduct of the men of Jabesh Gilead in honoring the remains of Saul and Jonathan. Instead, however, of his showing the slightest jealousy, he praised and rewarded them for their generous act. God save us from envy, jealousy and all meanness of spirit.

IV. Treachery and Rivalry. Soon after David learns that Abner, Saul's

chief general, has set up Ishbosheth, the son of Saul, as king over the northern tribes. For two years the rival-dynasty continues to reign, and David leaves his cause with God. As yet he was only king of Judah and for the first seven years of His reign Hebron was his capital. Then God gave him all the house of Israel and made him king over all the chosen people. This was, perhaps, a type of the fact that Jesus Christ, his great Antitype, is first the King of His own people and Church, but that by and by He is to wear the crown of all the world. God still has His kings. They are the men after His own heart, the men that have learned to conquer themselves and do their Master's will. Such lives cannot help being royal, and of such the Scripture says: "They that receive abundance of grace and of the gift of righteousness, shall reign in life by One, Jesus Christ."

Lesson 12. Sept. 20
ABSTINENCE FROM EVIL
(A Temperance Lesson)

I. Peter iv. 1-11.

1. *The Secret of Holiness.* The first verse in this lesson gains force by translating the words, "the same mind," "this thought," and reading the passage thus: "Arm yourselves with this thought that he that hath suffered in the flesh hath ceased from sin." That is the literal translation, and the principle is a very deep one, namely, that the only way to cease from sin is to die as Christ died and then enter into His death by reckoning yourself "dead indeed unto sin and alive indeed unto God." If we really enter into this reckoning we shall be lifted quite out of the old world and sin altogether and feel that we do not belong to it and that it has no claims upon us and can have no power over us. The truly sanctified man treats his old self as if he were no longer the same man, but a new being that has just come out of heaven, and

therefore can afford to live above the world.

II. *The Old Life of Sin.* What a hideous picture the second, third, fourth and fifth verses give us of the idolatry, uncleanness, drunkenness and excess of the natural heart and the carnal life, and the solemn judgment that is looming before it all!

III. *No Other Gospel.* In the sixth verse He tells us that this is the same Gospel which was preached to them that are dead and is the same old way by which all must be saved. They had to be judged as men in the old fleshly life and die to it, and then rise to the new life in the Spirit and live for God by the power of the Spirit. That is the evident meaning of that somewhat obscure verse.

IV. *Love and Compassion for the Sinner.* We who have experienced the saving grace of God should be merciful toward the erring. "Love shall cover a multitude of sins," just means do not condemn the guilty harshly and mercilessly, but like God's great love cover the multitude of their sins with the mantle of your charity and patiently seek to win them for God. Thus and thus alone can the erring and the fallen be reclaimed.

V. *Living by the Grace of God.* The last two verses of this lesson contain a fine picture of the absolute dependence of every child of God upon grace and grace alone. We are but stewards of the manifold grace of God and whether it be temporal hospitality and kindness to our fellow man, or spiritual ministering to the needs of his soul, we are to the end of the chapter dependent wholly and only upon God's grace. We deserve no credit for what we are or say or do, but along with the redeemed sinner our cry to the end must be "Saved by grace alone." Our work for God is all through His grace, and "the ability which God giveth that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen."

Lesson 13

Sept. 27

REVIEW

Read Psalm viii.

The eleven principal lessons of the quarter are about two men, Saul and David. They stand as the representatives of two principles and two classes, and we cannot better gather up the message of this series of Bible teaching than by looking at these two lives as illustrated by the lessons of the quarter.

I. *Saul, a Man of the Flesh and of the World.*

1. In lesson 1 we see the spirit that haunted Saul was the spirit of the world.

2. In lesson 2 we find that the man they chose was their idol because of his natural and earthly advantages. His personal presence was commanding, his spirit chivalrous and his whole character fitted to appeal to the earthly affection and tastes of men.

3. In lesson 3 we find Samuel telling them of the selfishness and luxuriousness of their chosen king and how they would have to minister to his pleasure and sacrifice themselves to his will. In all this we see the picture of earthly selfishness and pride.

4. In the fourth lesson we find Saul at last showing his true earthly character by his disobedience to God in a desire for a vainglorious display. Here is the flesh cloaking itself under a religious guise, but the old flesh all the same.

5. In lesson 7 we find Saul progressing in the natural development of carnal heart. Self-will now becomes its own avenger and he seeks to murder David. Lust hath conceived and bringeth forth sin.

6. In lesson 10 we see the end. "Sin when it is finished bringeth forth death." It took a great many years to show what the flesh really is, but it ended at last in self-destruction and the ruin not only of itself, but of all that it touched.

II. *David, the Man of God.*

David was not without grievous faults, but the principle of his life was loyalty to God and a sincere desire to please and obey Him.

1. In lesson 5 we see David chosen and anointed, and we find him the opposite of Saul, the very last to be thought of and the least in all his father's house.

2. Next we see David tested in lesson 6 in the decisive conflict with Goliath, where he showed his supreme faith in God.

3. We next find David in lesson 7 assailed and persecuted, but acting with gentleness and discretion and suffering innocently.

4. In lesson 8 we see the heart of David in his friendship with Jonathan and the man of God also has a human heart and a great capacity for love.

5. Next, in lesson 9, we see the spirit of forbearance and forgiveness when Saul's life lay within the power of David's hand. But he refused to touch the Lord's anointed, but acted with a generosity that won for a time Saul's admiration and repentance.

6. David's triumph comes at last, but in the hour of triumph we see the same modest man of faith in God and kindness toward the house of Saul, the faith that works by love and the true spirit of the new life, and the man of God in every age.

Current Events in the Secular and Religious World

THE revolution in Macedonia is spreading. The Russian fleet made a threatening demonstration while pressing the demand for reparation from the Porte on account of the murder of the Russian Consul at Monastir. The presence of the fleet seems to have stirred up the revolutionary party all along the Black Sea coast by the apparent promise of Russian interposition in their behalf. The area of the trouble has vastly extended and although the Turks have complied with Russia's demands and the fleet has withdrawn, yet the trouble seems to have gone too far to be checked by anything but the severest military measures. Meanwhile outrage and murder are flowing like foul floods through all the valleys of Macedonia.

LORD SALISBURY has at length succumbed to Bright's disease and has been buried with national honors in Westminster Abbey.

THE English soldiers have won another victory in the western Soudan, capturing the last stronghold of the Mohammedans and taking prisoner the Sultan of Sokoto, who had fled from that city on its capture some months ago by Captain Lugard. A number of missionary advance movements are being pushed into this new field, generally known as the Hausa country, which is most destitute, extensive and inviting.

THE Sixth Annual Conference of Zionism is being held in the city of Basel, Switzerland, with a large and representative attendance. Dr. Hertz has just published his correspondence with the Russian minister, in which the latter expresses his entire sym-

pathy with the movement for the establishing of Jewish colonies in Palestine, but his opposition to any attempt to organize Jewish societies in Russia. Meanwhile England has offered the Zionists the privilege of establishing an independent Jewish colony in East Africa with an autonomous government.

THE summer conventions at Northfield, Old Orchard, Ocean Grove, Beulah Park, Winona and other great centers have been largely attended and eminently successful.

REV. DR. TORREY AND MR. ALEXANDER have just sailed for Europe and are planning to reopen evangelistic services in England, Scotland and Ireland during the coming season. There has been much prayer and preparation in connection with this work, and still greater results are expected.

THE Panama Canal Scheme has been rejected by the Senate of the Republic of Colombia. The question seems to be, to put it perhaps a little strongly, one of graft, that is to say, how much more money can Colombia hope to extract from the United States by a waiting policy for the privilege of building a canal through her territory.

THE political parties in the United States are getting ready for the next presidential election, and political feeling is beginning to run high. It seems, however, more than probable that Mr. Roosevelt will receive the national vote of confidence in approval of the policy of his administration during the past four years.

Question Drawer

Q.—The verse, Matthew xxiv. 14, is often quoted as an appeal for missions, as a condition that must necessarily precede the Lord's coming. This Gospel of the kingdom shall be preached in all the world for a witness unto all the nations, and then shall the end come." What would you say in reply to those who tell us that Paul declares in Colossians that the Gospel had already been preached to every creature that is under heaven?

ANS.—It is enough to say that if in Paul's day the Gospel had been preached as a witness unto all nations in the sense that Christ intended, the end should have come in Paul's day. The fact that it did not come is conclusive that what Christ intended had not then been fulfilled. Probably the apostle meant that the Gospel had been published from heaven and addressed to all the world, but the message had not been delivered yet to everybody and has not been delivered.

Q.—What answer would you give to those who tell you that the angel flying in the midst of heaven, having the everlasting Gospel to preach to all that dwell upon the earth, described by John in the fourteenth chapter of Revelation, was a real angel, and that God is going to do this work of finally preaching the Gospel by angels and not by men?

ANS.—The best answer to this is John's own interpretation of the word "angel," which he uses in the first three chapters of Revelation to denote not supernatural beings, but the actual messengers of the churches. Why should the angel of Revelation xiv. be different from the angels of Revelation i. ii. iii.?

Q.—Who are the two witnesses described by John in the eleventh

chapter of Revelation? Have we any reason to suppose they are gifted spiritual leaders who are liable to appear in our own day as some bold pretenders already claim to have appeared?

ANS.—Whoever they are, they are to appear during the time of the great Tribulation and just before the final and glorious appearing of the Lord Jesus, which comes at the close of the eleventh chapter of Revelation. Their time is not our time, but a little later. The whole section of Revelation from the eighth chapter to the eleventh falls after the rapture of the saints in chapter seven and before the appearing of the Lord for judgment in the close of chapter eleven. It seems probable that they are to be representatives both of the Jewish and Christian saints, probably the entire body of Hebrew believers on the one hand and Christian believers on the other who are to be found true to God in that awful time, and whose martyrdom will close the tribulation and be immediately followed by their resurrection and the epiphany of Christ in His glory. At any rate we may be quite sure that they are not to be looked for among the bold and audacious pretenders whose worst and most condemning feature is as stated by the Lord Himself, "He that beareth record of himself, his record is not true."

Q.—What is the difference between Christian Science, Divine Healing and praying to God for His blessing on medical treatment?

ANS.—Christian Science ignores disease and God also. It claims to exercise a sort of mental force, perhaps a kind of hypnotism, and through the mind reach the body. It is founded on a lie, in fact on two lies, the lie that denies the reality of disease and the lie that denies the reality of God. Divine Healing claims

that God who made the body is at all times able to heal it by His true power, with or without remedies, and that He has given us the right in the Bible to ask Him and trust Him for bodily as well as spiritual blessings. The last method, namely, to use the best means we know, and pray for God's blessing on them, combines the natural and the supernatural, and it is quite right to ask God to bless the best means we know, and He will do so if we do not know a better way. Undoubtedly if we can trust Him fully the better way is to trust Him only. But God is so good and gentle that He meets us according to our light and faith.

Ques.—Where can one find a safe and sober estimate of the various religious views that are being promoted and promulgated today?

Ans.—A volume has just been sent us for review consisting of a series of lectures by Rev. W. B. Riley of the First Baptist Church, Minneapolis, Minn., called "Verities and Vagaries," containing about a score of careful popular discussions in a fair and candid spirit of such themes as Eddyism or Christian Science, Dowsism or Some Phases of Divine Healing, the Four-fold Gospel, etc. All classes of readers will find food for reflection in this book; it may not please all the people discussed, but will help candid readers.

Q.—What is Premillennialism, and what the simplest argument for it?

Ans.—In contrast with Postmillennialism, which means the coming of the Millennium through the gradual spread of the Gospel and the reign of truth and righteousness by means of purely spiritual agencies, the Postmillennial doctrine teaches that the promised reign of righteousness and peace is to come not through existing spiritual agencies, but by the personal and visible coming of the Lord Himself. The present Gospel agencies, it is claimed, are to accomplish not the conversion, but the evangelization of the world, and the gathering out of all the nations "a people for His name," and then Christ Himself will come and the whole world be brought to His feet.

The simplest argument in favor of this view is the fact that we are told by Him to watch, not for the Millennium, but for His coming. If a thousand years of spiritual blessing are to precede His coming, how can we intelligently watch for it? The thing we watch for is the one nearest at hand.

Indeed, there is nothing in the progress of Christianity to indicate that we are getting any nearer the Millennium by the spiritual forces around us. The evil is ripening as fast as the good and both are pointing forward to His speedy coming.

Do we not see how God's purposes are thwarted and deferred by human perversity? At the very time when God had determined upon the election and consecration of Aaron to the priesthood, Aaron was spending his time in moulding and chiselling the golden calf. We might have been crowned fifty years ago, but just as the coronation was about to take place we were discovered in the manufacture of an idol. The Lord was just ready to make kings of us when we made fools of ourselves.—Joseph Parker.

Thoughts for the Thoughtful

In the days when the Mosque of Omar was first built over that spot of Moriah where the worshipper could touch a piece of the unhewn original rock of the hill, it was customary to bring loads of incense and all aromatic shrubs into the shrine, which was called Sakhrat. As a consequence, if any one from the city had been worshipping there he carried away with him so much of the fragrance of the place, that when people passed him in the market place of Jerusalem or in the streets they used to say to each other, "He has been in the Sakhrat today." Would to God we thus lived coming forth daily with our garments smelling of the myrrh, and aloes and cassia from the ivory palaces. With fresh holiness every day drawn out of Christ, what witnesses for Him we should be! How joyfully we should listen to the loving voice that is ever calling, "Be ye holy for I am holy," and He who speaks thus would hasten to give us more and more when we repair to Him.—Bonar.

The forests in these days are full of birds' nests. They are hidden among the leaves. The little birds know where they are; and when a storm arises, or when night draws on they fly each to his own nest. So the promises are hidden in the Bible like nests in the great forests; and thither we should fly in any danger or alarm, hiding there in our soul's nest until the world be overpast. There are no castles in this world so impregnable as the words of Christ.—J. R. Miller.

I remember on one occasion a good brother was praying most fervently that the Lord would come with the broom of His grace, and sweep away all the cobwebs from his soul. Our friends can imagine how our friend would expatiate from the different

cobwebs. The cobwebs of doubt, the cobwebs of fear, the cobwebs of worldliness, the cobwebs of sinful habit, the cobwebs of carking care, the cobwebs of fretting peevishness, the cobwebs of unholy grumbling, and the cobwebs of slovenly service. Another brother, who was following him in his prayer, ejaculated right in the middle of it, "Lord, not only sweep away the cobwebs, kill the spiders!"—Chimes.

The highway of holiness is along the commonest road of life—along your very way. In wind and rain—no matter how it beats—it is only going hand in hand with Him.—Mark Guy Pearse.

We talk about the telescope of faith, but I think we want even more the microscope of watchful and grateful love. Apply this to the little bits of our daily lives, in the light of the Spirit, and how wonderfully they come out.—Frances Ridley Havergal.

If you find yourself beginning to love any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any person better than Christ, or any indulgence better than the Pope of heaven—take alarm.—Guthrie.

God has given us His best, that we should give Him our best—our all.—Chimes.

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world!" I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have compassion upon a lost world, and now it is for you to have compassion."—A. J. Gordon.

