

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND TO CHRISTIAN JUDAISM.

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THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GARBELEIN, LEADER.

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tion.

OUR HOPE.

A MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND TO
"CHRISTIAN JUDAISM."

Published in Connection with the Hope of Israel Mission to the Jews.

Tim. II: 1. "The Lord Jesus Christ, which is our hope."

ישוע המשיח הנקרא

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OUR HOPE.

VOL. I.

JULY, 1894.

No. 1.

OUR AIM:

MORE than fifteen years ago the editor of this publication was led to give special attention to the study of the "sure word of prophecy," 2 Pet. 1: 19. His eyes were opened to that "blessed hope, the glorious appearing of the great God and our Saviour, Jesus Christ," Tit. 2: 13. He learned to know how precious is that attitude of the believing heart and mind, when we longingly, yet patiently, "wait for God's Son from heaven," 1 Thess. 1: 10, and "love His appearing," 2 Tim. 4: 8. Opportunity for testing this hope in trials and afflictions was not wanting. It was found exceedingly precious. It has opened up new views into "the glory of His inheritance in the saints," Eph. 1: 18. A fullness of the divine love, wisdom and knowledge, hitherto scarcely suspected, became disclosed and continues to unfold. Never before did the grace and truth of the Incarnate Word, as well as of the written oracles of God, appear in such brightness. Never before was the greatness and excellency of our high calling in Christ Jesus apprehended so clearly.

The almost general failure of the Christian pulpit and the church press to encourage earnest and diligent study of the divine prophecies became a source of pain as he became aware of how great a treasure those deprive themselves, and others, who do not heed the divine beatitude: "Blessed is he that readeth and they that hear the words of this prophecy," Rev. 1: 3. On the other hand, he saw the churches engaged in an almost gigantic, yet hopeless struggle with the existing and growing evils in state and society, in painful and fruitless attempts at solving what are called "the burning questions of to-day;" he saw the

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"bride of Christ," meddling with the conditions of this present world (age), and the different branches of the church of God engaged in unholy rivalry and competition. All this filled him with sadness; for it involves not only an enormous waste of talent, energy and power which ought to be employed in pursuing the "one thing needful," but it must lead away, farther and farther, from the simplicity and grandeur of the gospel of the grace of God into which we are called. Moreover, instead of hastening, as it is intended, it delays the "good time coming," when the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever," Rev. 11: 15.

No less grievous and painful became the spectacle of the torn and distracted condition of the church itself, "which is His body, the fullness of Him that filleth all in all," Eph. 1: 23. This state of things has thus far refused to yield to a highly recommended treatment by man-made unions of various kinds, the remedies proposed not unfrequently being worse than the original disease. And yet, the communion of saints is not a mere fancy or idle dream. It is a blessed, divine reality. An article of faith, it is true, which as yet does not admit of full and adequate expression in form and symbol, but which, nevertheless, must and will exercise its sanctifying influence upon the heart and life of every believer. The conviction grew increasingly clearer that, if anywhere, on the basis of the oneness of "the hope of our calling," Eph. 4: 4, there was given the point of view from the heavenly height of which all separating differences are seen in their true insignificance and littleness. The eye of faith once steadily fixed upon Him who, at His appearing, will after all "present to Himself a glorious church, not having spot, or wrinkle or any such thing," Eph. 5: 27, the heart cannot fail to obey His word: "to give diligence to keep the unity of the Spirit in the bond of peace," Eph. 4: 3 (R. V.)

Thus the general aim and purpose of these pages will be to awaken and nourish a growing desire for earnest faithful searching of the Scriptures, remembering that "the testimony of Jesus is the spirit of prophesy," Rev. 19: 10. We wish to help in the great work of building up God's spiritual house and temple, not with wood, hay and stubbles, but with gold, silver and pre-

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scious stones, 1 Cor. 3: 10, 15; 1 Pet. 2: 5. We shall constantly call the longing and loving attention of all believers away from the distracting multiplicity of modern, self-devised objects of Christian energy to the one great central thought of all Scripture, the rapidly approaching return of our Lord Jesus Christ, and our gathering together unto Him.

In doing this we shall be greatly assisted by keeping ourselves and our readers in constant touch with that most significant and momentous sign of our times, the wonderful work of God's Spirit among His ancient covenant people Israel. Feeling called into this work, the writer has associated himself with a beloved brother, the Rev. A. C. Gaebelien, of New York City, whose work in the Hope of Israel Mission, among the ten thousands of Jews in that city, has been greatly owned and blessed of the Lord. Israel is the key to all prophecy as well as to all history. Salvation is of the Jews. There is no other movement in all humanity which furnishes the humble student of God's prophetic word with clearer light and safer guidance amid the din and confusion of the present, restless age, than God's dealings in mercy again with the house of Jacob.

May God's Spirit always guide us in presenting and honoring His truth in these pages. May His blessing rest upon the truth spoken and upon the reader. Brethren, pray for us!

 THE EVERLASTING NATION.

BY THE REV. ADOLPH SAPHIR, D.D.

THE apostle of the Gentiles combines in his own person the most lucid illustration of Israel's past history, ending with the rejection of Jesus, the Messiah, and of Israel's future conversion by the self-manifestation of Christ, and subsequent unbroken devotedness and service to their divine Lord. The intermediate period also between Israel's rejection and restoration is ushered in by his apostolate, and its character is most fully explained by his teachings. For it is in his epistles only that the mystery of the church is fully explained, as well as the end of the church dispensation, and the re-instatement of Israel as a nation believing in Jesus. Thus the whole plan of God in Christ concerning Israel, the church, and the ul-

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timinate kingdom of which Israel is the center, stood before his mind and lived in his heart, intimately connected with his own experience, and interwoven with all his apostolic teaching and practice.

For he himself had experienced that Israel, although entrusted with the oracles of God, although in possession of His holy law, and although animated with zeal for God, still rejected the salvation of God as it appeared in Jesus. But he had also experienced that such was the grace of God and the power of His love that even to the murderer of Stephen mercy was shown, and that the persecutor of the church was converted into an apostle of the gospel; and thirdly, he had experienced personally that the temporary rejection of Israel as a nation was made, according to the divine wisdom and grace, the occasion to bring the gospel to the Gentiles; and unto him was committed the knowledge of the mystery of the church in which Jew and Gentile were united into one body.

But, lastly, the deep and inextinguishable love to his nation, of which his conscience bore witness in the Holy Ghost, that it was not merely of nature, but in communion with Christ, gave an intense earnestness to his testimony, that according to the promises given to the fathers, which were confirmed by Jesus Himself, "all Israel shall be saved;" and the whole nation, chosen and formed by God for His glory, will, in the latter days, acknowledge Jesus, and be the center of the divine kingdom on earth. All these four points*—facts rooted in the Word of God—were embodied, as it were, in the person of the apostle Paul, and were organically connected with his apostolic teaching. Hence we find in that epistle, which contains more than any other a systematic exposition of the whole counsel of God, as it is to be made known to all the nations of the earth—the world-wide epistle to the Romans—the apostle not merely explains righteousness and life in Christ to every believer, but also the mystery of Israel. For this mystery cannot be omitted without injuring the integrity and affecting the character of testimony.

The apostle is most anxious that the Gentile Christians should not be ignorant of this mystery; and this for a two-fold reason. If Israel is finally and totally rejected, the very foundations on

* 1 Tim. 3: 12-14; Phil. 3; Rom. 9-11; Eph. 3.

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which our salvation rests are obscured and endangered. The unconditional covenant with Abraham, Isaac and Jacob, and not the conditional covenant of works through Moses, is the ground of Israel's position; for they are the children, not of Moses, but of Abraham. The sovereignty, the faithfulness, the power and wisdom of God, are all illustrated in this, that nothing, not even Israel's sin, can frustrate the counsel of God, who has chosen and formed this nation for Himself. The depth of mercy to the chief of sinners, as well as the principle that the gifts and calling of God are without repentance, would not be seen unless a national conversion and restoration are to be expected. That nation which God has called an everlasting nation, and concerning which the sun and the ordinances of the moon and of the stars are a pledge that it shall never cease from being a *nation before Jehovah forever*, must yet have this wonderful future before it.* The root is the eternal election of God; the foundation, the covenant of grace; the channel, Jesus, the Messiah, of the seed of David, the Minister of the circumcision; and the center, the cross, over which was written, "Jesus of Nazareth, King of the Jews," and to which ultimately the tear-filled eyes of repentant Israel will turn.

But the second reason why the apostle is anxious that the Gentiles should not be ignorant of this mystery is because in this ignorance they will become wise in their own conceits, and, appropriating to themselves the promises given unto Israel as a nation, assume an unscriptural attitude in the world, and forget to fix all their hopes on the return of Jesus according to the Scriptures.

As our Lord, when He appeared to Ananias, said of the apostle, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel," so we may expect that the apostle of the Gentiles will yet lift up his voice to the children of Abraham, and explain to them the Scriptures in the light of the cross of Jesus; while unto the Gentile Christians there will be revealed through him in these latter days the mystery of Israel, which at the time of the Reformation was not understood.

Jesus came to the whole nation; † Israel as a nation rejected

* Isa. 44: 7 (Heb.); Jer. 31: 35-37.

† Throughout Scripture Israel is frequently spoken of as "all Israel" acting as one man. The distinction between the remnant and "all Israel" runs through Romans 11. compare on the other side the "some" in Romans 3: 3.

Him.* Jesus, as we read in the Gospel of Matthew† was taking leave of the whole nation. He spoke to the Pharisees; He spoke to the Herodians; He spoke to the Sadducees; and after having given, as it were, the last word unto each representative part of the Jewish nation, He sums up all in that heart-rending farewell—"Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children"—the whole nation as a nation—"under my wings, and ye would not! Behold, your house shall be left unto you desolate." But the farewell is not forever. It is a farewell only for a given and definite period. "Ye shall not see me until the time come when ye shall say, Blessed is He that cometh in the name of the Lord." The Saviour, ere He was crucified upon Golgotha, had, in His own loving and sorrowing heart, the living and assured hope that that same nation which as a nation had rejected Him, would again as a nation welcome Him as the Messiah that cometh in the name of the Lord. And after He had died upon the cross and appeared again to His disciples, before He ascended up into heaven, he ratified to the apostles the promise that was given of old, that he would come and restore the kingdom to Israel; only not at the present time, because the dispensation of the church had to intervene. Thus it is in harmony with the testimony of Jesus, which is the spirit of prophecy, that the apostle Paul declares that "all Israel shall be saved."

But as all Israel shall be saved *finally*, in the meantime God has not *totally* rejected His people. This the apostle proves in the simplest and most obvious manner. If God had totally rejected His people; the prayer of Jesus on the cross, "Father, forgive them, for they know not what they do," would not have been answered. The prayer of Stephen before his death, "Lord, lay not this sin to their charge," would have remained without a divine response. Paul himself is the most striking illustration that God had not totally rejected His people; for God had mercy on him and revealed unto him His Son: We read of three thousand at Jerusalem, and afterwards five thousand, and afterwards many myriads; or ten thousands of Jews who had come to the knowledge of Christ. And during the

* "Then answered all the people and said, His blood be on us and on our children." Matt. 27: 25.

† Matthew 23: 15; and 23: 37.

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first centuries the number and importance of Jewish-Christian congregations, who to a certain extent still observed the law of Moses, and in whom there lived the vivid consciousness of their connection with the Old Testament history, were considerable.* Finally all Israel shall be saved, and during the intermediate period of the church God has not totally rejected His people.

Two points are thus given to us in the apostolic teaching—Israel's rejection of the Messiah; and Israel's future restoration. In the destruction of Jerusalem and the temple, and in the dispersion of Israel among the nations, was manifested in actual history, what to the eye of faith appeared already at the crucifixion of our Lord, when the veil of the temple was rent in twain. The arch of Titus, still to be seen at Rome, declares to the whole world what believers knew from the written Word, that divine judgment has fallen upon the nation on account of their unbelief. If we ask what connection subsists between unbelieving Israel of the past and restored Israel of the future, between Jerusalem given into the hands of the Gentiles, and Jerusalem restored; there are three facts which, according to the Divine Word, bridge over this interval.

In the first place, according to the Word of God, it is obviously necessary that the Jewish nation should remain in existence as a nation until these latter days. Their enemies must not succeed in destroying them; their enemies must not succeed in so favoring them that they amalgamate through indifference and worldliness with the other nationalities.† And also it is necessary that they should not be absorbed by the Christian churches, so as to cease to exist as a separate community. How marvellously has all this been fulfilled every one can see, in the countries of Europe and of the whole world, where God has scattered His people.

Co-existent with Israel's continuance as a nation, we are to expect, secondly, that throughout this whole period there will

*This point has again been illustrated by the recent discovery of the "Doctrine of the Twelve Apostles" (through the labors of the Metropolitan Bryennio), a document most probably written as early as 130 A. D.

†The profound word of a Spanish Rabbi, uttered during the fearful persecutions of Ferdinand, deserves to be remembered: "We are a nation on whom rests both blessing and curse; now you Christians wish to exterminate us, but you shall not succeed, for there is a blessing resting on us; and a time is coming when you shall try to elevate us, and you shall not succeed, for we are under a curse."

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always be a "remnant according to the election of grace." And thus it has been in the ancient, the mediæval, and the reformed churches to this day. And lastly, that the gospel of the kingdom will be preached among all nations; the apostasy of Christendom will be fully developed and become universal. And while the faith of the true children of God will be intensified in earnest waiting for the return of their Saviour, the times of the Gentiles will thus draw to a close, and restored Israel will become the center of the kingdom of God on earth.

How marvelous are God's ways! As at the first advent, through the rejection of Jesus the gospel came to the Gentiles, so at the second advent of Jesus He will be received by Israel when He brings judgment upon apostate Christendom. And as at the tower of Babel the whole human race was scattered by the judgment of God, and thus was divided into nations, so by the mercy of God, immediately after the tower of Babel, through the election of Abraham, there was laid the foundation of that nation, through which as a nation, all nations as such shall be blessed. Through the church individuals are gathered out from among all nations to believe in Jesus; but it is through the nation of Israel that national Christianity will be established upon the whole face of the earth.

Such, I believe, are the outlines of what is clearly taught us in connection with the Gospel and the mystery of the church by the apostle Paul.—*The Everlasting Nation; May, 1889.*

 CHRISTIAN JUDAISM.

WHAT is Christian Judaism? It is not a nineteenth century invention. It is as old as the days of the apostles, yea, as old as the Psalms of David and the prophecies of Isaiah and of Zechariah. Its roots lie in the oath-bound covenants of God with Abraham and with David. Its realization has been for a time postponed. It will surely come. We believe the time is at hand. We must prepare the way for it among God's covenant people Israel. It is time for the Christian church to know her duty and to see her golden opportunity in regard to Israel.

Christian Judaism is based on the fact that Jesus is the Son

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of Abraham and the Son of David, Matth. 1: 1. Christianity is synonymic with Messianity. Messiah means in the Hebrew tongue precisely what *Christos* means in the Greek, *i. e.*: the Anointed. To preach Christ Jesus, or Jesus the Christ, is equivalent to preaching that Jesus is the Messiah, that in Him all the Messianic prophecies given to the people of Israel have found and will find their complete and unfailing fulfillment. As Jesus Himself told His disciples after His resurrection, Luke 24: 44, "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." For the Jew, then, to believe in Jesus as the promised Messiah does not mean the adoption of a new religion entirely, it means simply the acceptance of the divinely appointed, covenanted Israelism, as it will be restored or re-established under Messiah, the King, Jesus, the son of David. The Jew does not, like the heathen, have to turn from idols, *i. e.*: gods, which are not God, to the only true God, the maker of heaven and earth. This God is his God as much as the Christian. The Jew must believe only that this God became manifest in Jesus of Nazareth, "who was made of the seed of David according to the flesh" (Rom. 1: 3) "who came in the form of a servant, to be despised and rejected of men, and that He died for our sins according to the Scriptures; and that He was buried, and that he rose again the third day according to the Scriptures:" 1 Cor. 15: 3, 4. "and that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," *i. e.*: Messiah, Acts 2: 36. The Jew who accepts Jesus of Nazareth as his personal and his nation's true Messiah and Lord, is in the "true apostolic succession." There is absolutely no necessity of his doing or becoming anything else. If only he will "confess with his mouth the Lord Jesus, and believe in his heart that God hath raised Him from the dead, he shall be saved," Rom. 10: 9. There was a time in the early history of the church of Christ when overzealous believers from among the Jews insisted that believing Gentiles must first be circumcised and thus made members and partakers of the Mosaic covenant, before they could be considered heirs of salvation in the Messiah—a very natural error for Jews to fall into. It required a special divine revelation to open Peter's eyes to the fact that in the making up of Christ's body the law's distinction between the clean

(Jew) and the unclean (Gentile) did not avail. And Paul, the Hebrew of the Hebrews, never yielded in his firm opposition to those Judaizing teachers who insisted that only through Moses could the Gentile come into fellowship with Christ and His body, the church. According to that gospel which he claims again and again as a special revelation given to him by the Lord Jesus Himself (Rom. 16: 25, 26; Eph. 3: 3-9; Col. 1: 25, 27), he will have nothing put upon the conscience of the Gentile believer, no other condition of fellowship and heirship, except simple faith in Christ Jesus.

But was there ever in apostolic days any question raised as to whether this gospel belonged really to the Jew first? Was it ever proposed on the part of any body of Gentile believers to submit the Jew to any strictures, or, to demand of him the giving up of any of his national prerogatives and characteristics, before he could become a fellow-heir? The very idea is preposterous. The term "fellow-heir," used by the apostle to the Gentiles, indicates that heirship belongs first to the children of Abraham, and the Gentiles are raised to the like dignity with the Jews in this respect, of becoming immediately, without going through any preparatory process of training in the law of Moses, *fellow-heirs*, on a par with the original heirs, the Jews.

Why should the Jew of the present day be required to go through any process whatsoever that would have the inevitable tendency of de-nationalizing him and cutting him off from his own people as such. For let it be remembered, Israel has been and is soon to be again the *Lord's people*; though now for a time "*Lo-ammi*" (not my people) is spoken concerning them. Their national life is not like that of other peoples and races. They alone have statutes and laws ordered for their national existence by the Lord God Himself. Thus has He dealt with no other nation. For the Jew to deny this *national* distinction, appointed by God Himself, is a very serious matter. It becomes a species of unbelief. A German or an Englishman may simply swear off allegiance to his former sovereign and become thoroughly Americanized, and he has suffered no loss whatever. The change of nationality proceeds on the same plane, from one Gentile nation to another. It has no bearing whatever on the religious life and influence. With the Jew this is far otherwise. He can never place himself or be placed by others, nationally,

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on the same plane with other nations without denying or setting aside some of the plainest statements of God's word. Denationalization for the Jew always means a loss, a departure from God's appointments with His people, as such.

We fully recognize the fact above indicated that "*Lo-Ammi*" is now still God's judgment concerning the whole house of Israel. We are not unwilling to submit to any and all reasonable conclusions drawn from this fact by either Jew or Gentile. We would especially forbear to cast any reflection whatever upon the sincerity of multitudes of believing Jews in all Christian denominations, who have not felt it their duty, in becoming Christians, to retain and cherish the bonds that connected them with their brethren after the flesh. But we do maintain, according to the Word of God, that this *Lo-Ammi* condition of Israel is neither normal, nor is it to be permanent. When the apostle to the Gentiles asks, "Hath God cast away His people?" and answers through the Holy Spirit, "God hath not cast away His people which He foreknew" (Rom. 11: 1; 2), the thought on His heart is not of individual Jews, but of national Israel—Israel as the Lord's people. As such, He says, they are not cast off forever. God is able to graft them in again, and moreover, they as the natural branches of the good olive tree shall be grafted in again—all Israel (*i. e.* the nation as such) shall be a saved, believing nation (v. 23 and 27). Israel's future existence then, *as a nation*, is clearly guaranteed by the words of the apostle. To work among the people of Israel with an eye single to this divine plan and purpose concerning them, cannot possibly be wrong. There might, indeed, be raised the one question, but only one: Has the time come to keep in view Israel's national future in presenting to them Jesus, the Messiah? We would like to ask in return: Where in the New Testament is the clearly stated or implied permission, or commission, to preach to the Jews at any time Jesus, the Messiah, *apart* from the hope in Israel's national future? We do not mean to insist that it has been contrary to God's will and purposes that Christ has been preached to the Jews during this age for the most part from a standpoint that did not take any account of Israel's restoration as a people. We rejoice to know that a great many, from among the Jews, to whom no hopes for their nation were held out all through the centuries, have learned to believe in

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Jesus. We are not prepared, however, to accept the proposition that *at any time* in Israel's history it would have been wrong to preach to them Jesus as the Messiah, who at His coming again will surely usher in for Israel, "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets, since the world began," Acts 3: 21.

In trying to read the signs of our times we are very forcibly struck by two most momentous facts. The first is the remarkable awakening all over the world of the national feeling among the Jews. We point our readers to the article in this number immediately following this. The second is the unmistakable evidence of God's Spirit moving mightily among the Jews to make larger numbers than ever of them willing and even eager to listen to the gospel of the Crucified One, whom God hath made their Lord and Messiah. In the reports about the Lord's work among the Jews, our readers will find ample information from time to time that will gladden their hearts.

In view of these facts we feel increasingly confident that "the time to favor Zion, the set time, is come," Psalm 102: 13. The preaching of Messianism pure and simple, without any or all of the admixtures of historical (Gentile) Christianity, seems to be eminently the preaching needed in this day for Israel.

We shall take occasion to refer to this matter again in these pages; and we shall especially, in future articles, illustrate our position by the practical results attained in our Hope of Israel mission among the Jews. Meanwhile we invite the earnest and prayerful inquiry of Israel's friends into this important question.

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JEWISH SOCIETIES FOR THE COLONIZATION OF PALESTINE.

AN UNKNOWN writer on the all-important "Jewish question," who teaches the theory of amalgamation of the Jew with the nations as the only solution of the problem, says: "But if this occidental Jew should feel the element of race and its claims more strongly than I have put them, then there is but the other alternative, that he and they must strive to form a Jewish state. . . . If it is strongly felt that this unity of race ought to be preserved, then we must do all in

our power to make the Jews a nation or a state." The Jews are now a nation, and the time may soon be here, sooner than we think, when the world shall behold the Jewish state. We are living in wonderful times, and one of the most wonderful signs of this closing decade of our century is the move toward national restoration of the Jews in the land of their fathers. This restoration is now in progress; all orthodox Judaism is making preparation for a large exodus to the land of Abraham. The watchword to-day among many, many thousands of Jews is: "Palestine must again belong to the Jewish people." We may see before the close of our century the most wonderful things come to pass—things long foretold by the prophets of old.

The eyes of Israel have been turned to the land of their fathers chiefly through oppression and persecution. Some sixteen years ago, during a most bitter persecution in Roumania, L. Oliphant, an English (Gentile) Christian, conceived the idea of establishing a place of refuge for the poor outcasts in Palestine. A tract of land was bought and a number of Jews settled there, and with the help of Baron Rothschild the project was carried through. This colony, "*Rishon le Zion*," is the first one. Since then a remarkable revival of national feeling has taken place. All over the world it is noticeable. Societies for the colonization of Palestine have sprung up in the East and in the West. Jewish papers advocating the national idea have been started in many cities and find thousands of eager readers.

"Love for Palestine," says a Jewish paper, "the hope that one day her glory will be given back to her—this is a sentiment that has helped to save the down-trodden Jew from utter demoralization in the past, and is aiding to preserve him from it at this very day." Love for Palestine and love for the brethren were the reasons, also, that brought the strongest society for the colonization of Palestine into existence. The *Choveve Zion* (Lovers of Zion) Society was founded only about four years ago. Its aim is to awaken the national idea to new life and to help as many Jews as possible to settle in the Holy Land. It is almost marvelous how rapidly this movement has spread. Only a few years ago a few Jews met in the East-end of London, and to-day the *Choveve Zion* is to be found all through eastern and western Europe, in America and Asia, in Africa and even

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in Australia. No statistics of the actual membership can be obtained, but there are undoubtedly a great many thousands of them.

A few days ago the writer called on Doctor Minz, the editor of the *Jewish Recorder*, of New York. The *Recorder* is one of the brightest newspapers in Jargon published in America and represents the national idea. Dr. Minz last year went on a journey through Palestine in order to inform himself by personal observation of the actual condition of things in connection with the scheme of colonizing the Holy Land with Jews and is now giving a series of articles on his travels in the Holy Land which are doing very much to foster and strengthen the national spirit. He kindly gave us facts, as far as he was able, about the colonization movement in New York City and our own country. We believe they will greatly interest all true lovers of Zion among the (Gentile) Christians.

There are four societies for the colonization of Palestine in New York City alone—the *Choveve Zion*, the *Benai Zion*, *Shove Zion I.* and *Shove Zion II.* The two last-named are the most successful ones. *Shove Zion* No. I. and II. are limited each to 500 members. Society No. I. alone has a capital of \$30,000. The members make weekly contributions. Agents in Palestine buy land for the members, which is put under cultivation for them. *The majority of the members of the Shove Zion expect to go to Palestine themselves, and to take possession of their property.* We know several young Jews who belong to one or the other of these societies. Their membership according to Dr. Minz's estimate, amounts to many thousands.

The thought often came to the writer while passing through certain streets in down-town New York, densely populated by poor Jews, misery, suffering and want on all sides—what a blessing if some refuge could be found for them in the land which the ever faithful God has promised to Abraham's seed for an everlasting inheritance. Dr. Minz in conversation expressed this sentiment, "it would be a true philanthropy if American (Gentile) Christian lovers of Zion would interest themselves in the colonization of Palestine by starting a fund for this purpose."

We shall keep our readers informed on the future progress of these societies and of Israel's wonderful national restoration

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now going on. They will, according to Scripture, return to their land in unbelief; but their spiritual regeneration will as surely follow when they are back in their own land by the word of the Lord.

A. C. G.

ISRAEL.

BY JOHN DEWITT.

Choice of the Lord from ages back,
Beloved, yet erring in each act,
Refusing all religions new,
To-day discarding old ones, too,
With record-making this world ring
Of mighty prophet, priest and king.
How can you turn so cold away?
Jehovah loves you still to-day.

Plain shepherds once on Goshen's hills,
You watered flocks by many rills
Phoenicia taught you how to gain.
In commerce now the Jew doth reign.
Are times so changed? Is God so far?
You worshipped once "Jehovah Jah."
Remember, though your hearts turned cold
He is the same he was of old.

Oh, Judah! Leader of the world,
Why have you all your banners furled?
Is Abraham a myth to you?
The prophets and King David, too?
From you the lowly Jesus came
To bear your sins and suffer shame.
He is the door to Israel's fold;
His is the crown you now withhold.

The cares of life are blinding you;
The truth is held by but a few.
Jehovah loves you as of old,
Though Jewish hearts have now grown cold.
Return and serve the Lord again!
Messiah will come back to reign,
Then Jew and Gentile both will sing
Millennial praises to their king.

OUR HOPE.

EDITORIAL NOTES.

OUR readers will make allowance for the haste with which the first number of OUR HOPE was gotten up. We promise improvement as we shall gather experience.

THE fact that Israel almost monopolizes this number, does not mean that this shall be so always. The printing of a full abstract of the Annual Report of our Hope of Israel Mission made it inevitable that much space should be devoted to the discussion of Christian Judaism and kindred topics.

WHAT a blessed thing it is to know that we "are not of this world, even as He is not of this world." How much anxiety and distress of mind are God's dear children spared in these troublous times by being delivered out of this present evil age. Thanks be to God that our faith is the victory that hath overcome the world.

Is the tendency of modern civilization Christward or Beastward? Which claims and receives the greater attention of the reading public, things that pertain to the Spirit, or those that please the flesh? And what of the church, the salt of the earth? It is growing in bulk, undeniably. Is it growing in "saltiness?" Is the tendency toward a healthier, more vigorous spirituality? These are serious questions. For if the salt have lost its savour, wherewith shall it be salted? Profession has become very un-savoury of late. The world is disgusted with it. And a Greater than the world has said eighteen centuries ago, that He will spew the lukewarm thing out of His mouth.

THERE is unspeakable comfort in that precious word spoken right in connection with the distress of nations, perplexity for the roaring of the sea and the billows; men fainting for fear and for the expectation of the things which are coming on the world. "But when these things begin to come to pass, *look up*, and lift up your heads, because your redemption draweth nigh," Luke 21: 25, 28. Here is true Scriptural optimism: the darker things begin to look, the brighter becomes our hope. *Look up, look up!*

THE HOPE OF ISRAEL MISSION TO THE JEWS.

REPORT OF SECRETARY NORTH.

THERE is the world over a stir in the Hebrew mind. The stagnation which was possible in other eras is in this impossible. The spirit of religious inquiry is liberated as the peoples of the earth mingle and as the realization of personal freedom seems near at hand. Whether the Hebrews of the first quarter of the twentieth century become rationalistic or Christian depends upon what the followers of Christ do for them now.

We are eager to do our part. The New York City Church Extension and Missionary Society of the Methodist Episcopal Church has for nearly two years given special attention to this problem as it confronts us in this city, and for a large part of that time has fostered the work which is outlined in the report of its able representative, Rev. A. C. Gaebelein. With the present year it has put the movement upon a stronger footing. The large and roomy house, 209 Madison Street, becomes the headquarters of the Mission. A representative committee, composed of Messrs. Bowles Colgate, Hiram Merritt, the Rev. Drs. C. H. Gregory, W. H. Wardell, and C. S. Harrower, supervise the work and the financial management, and from the Society's treasury appropriations are made to cover the actual expenses of the missionary employed. *The enlargement of the work, however, and its increased efficiency must depend upon the voluntary offerings of the friends of Israel.* We ask their attention to the spirit, method, and promise of this special effort we are making to bring the Jewish multitudes of our city to know the living Christ and to receive the Holy Spirit.

The Rev. A. C. Gaebelein, who is trusted with the leadership of the movement, is rarely endowed for the responsibility. Himself a German—a Gentile—scholarly, devout, an effective speaker, a painstaking pastor, he has already won success in the regular work as a member of the East German Conference. Now, after long study of the Hebrew language and literature and of Biblical prophecy, and with a profound conviction that he

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is called to this special service, he devotes himself to the chosen people of God, and is already recognized far and wide as their friend. He is a member of the New York East Conference of the Methodist Episcopal Church, yet within *certain well-defined limits he is free to develop this Mission on such broad lines as will prevent all denominational narrowness.*

We learn also that Professor E. Stroeter, Ph. D., late of the Denver University, has come to devote himself to the interests of special work among the Hebrews. An able writer and speaker, a representative scholar and Biblical student, he will arrest attention where others might fail. He is now spending a part of the summer in this city in close touch with the Hope of Israel Mission.

Mr. Gaebel's statement concerning the first full year's work will be read with interest.

FIRST ANNUAL REPORT.

The hope of Israel Mission to the Jews was commenced by the Rev. A. C. Gaebel a year and a half ago in the Allen Street Memorial Church, 91 Rivington Street, New York City. This church is very well situated for such a mission. Ninety-five per cent. of the inhabitants of the large tenement houses all around that neighborhood are Hebrews; the whole Jewish population on the East Side is probably more than one hundred and fifty thousand.

A walk through the densely populated Hebrew quarter convinces any one that these people for whom Christ died are indeed like sheep without a shepherd. Taking tracts and invitation cards for a preaching service on Saturday morning, the Jewish Sabbath, I went from street to street, entering the crowded market places and busy shops, or going through the dark tenement houses. Some of the people were angry and insulting when the tract and invitation were put in their hands, but as soon as they found out that the distributor was a Gentile, and not a Jew, they treated him with respect:

Our principal services are on Saturday. The first is held in the morning at 10.30. Long before the hour our Hebrew friends gather. The Rev. Dr. Richard Wheatley speaks of this Saturday morning service in the *Pittsburg Christian Advocate* as follows:

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On Saturday morning, May 3, the writer listened to an eloquent and powerful sermon in the Allen Street Memorial Church, located on Rivington Street, from the Rev. A. C. Gaebelein. About two hundred and fifty well-dressed, intelligent Jews - the average number in constant attendance paid strictest heed to the discourse. Well they might, for every gesture was vocal with thought and feeling, and in harmony with the finely modulated voice. More than that, the power, the utterance, desiderated by the great apostle to the Gentiles was in every sentence. The speaker was intensely earnest. Most of his receptive and critical hearers were absorbed in what was said, and none could be more orderly and yet more free in movement. Many of them were orthodox, men of thought, desiring clear views of religious duty, and wanted to apply ethics to all social relations.

We have now a large number of regular attendants at this morning service, the only one of its kind in New York City. We read a portion of the law which is read in the synagogues and give an exposition of it. Our best service is on Saturday afternoon. This service is very largely attended. The largest number who came together at one time assembled last February, when fully eight hundred men and women listened to a gospel sermon. The average attendance of the afternoon meeting during the fall-winter and early spring was between four hundred and five hundred. Very little attraction outside of the preaching of the Word is offered. In the first months of these gatherings we often witnessed stormy scenes. A number of times the service broke up in great disorder. Angry faces and angry voices were heard and seen more than once, but the disturbers returned in almost every case the next Saturday. These scenes of disturbances have ceased for many months. The large Saturday afternoon services are very orderly, and if one tries to interrupt the speaker he is hushed down by the others.

What do we preach to these people? We preach

CHRIST, AND HIM CRUCIFIED.

The Saturday before Easter we preached, in the presence of Bishop E. G. Andrews and several hundreds of Jews, a sermon on the crucifixion. Hardly one person left his seat during the entire discourse, though it lasted about three-quarters of an hour. We do not ridicule Jewish customs, and especially do we not antagonize the heaven-appointed law and feast-days of the Old Testament, which are yet so universally kept by this peculiar people. If our Jewish brother trusts in Christ, and in Him

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alone, as his Saviour from sin and death, and he thinks as a Jew he should keep his passover as a national day of remembrance (the Fourth of July of the Jewish people), we make no objection. Christ is for us the one continual theme, and to bring our Jewish brethren and sisters in contact with the living Christ our constant prayer and heart's desire.

GOSPEL SERVICE, SUNDAY, 4 P. M.

This service is also very well upheld, by the house of Israel. The average attendance has been 200 and more. We have held a service every night in the week with the exception of Saturday. Thursday evening we preach now in our mission house and church, 209 Madison Street. We hold a

WEEKLY PRAYER AND EXPERIENCE MEETING.

This service has been well attended, especially during the winter. We sometimes had from one hundred to one hundred and fifty present and had a hard time to close it, so many wanted to speak. The meeting is conducted like any Gentile Christian prayer meeting. We have good, spirited singing, a short exhortation, and then the privilege is given to pray or speak as the Spirit may direct. If our friends would visit us they would hear good, scriptural testimonies to the saving power of the precious blood of the Son of God. How many hearts have been touched in these services we cannot tell, but we know that the divine Spirit has been wonderfully present in them.

We have a weekly Bible reading in Hebrew from the New Testament. This serves a double purpose. The knowledge of the New Testament and the Hebrew language is thereby advanced.

How many Jews have you converted? We thank God that we have not converted a single one, but the Holy Spirit has commenced a good work in a number. What do we understand by conversion? Certainly a change of heart by the Holy Spirit. Conviction is not conversion, neither is belief in an historical Christ. Here in Jewish mission work the error is made. Belief that Christ Jesus is the true Messiah is often put down as conversion. We know a large number of Hebrews who seem to have been convinced by the preaching that Jesus is the Messiah. When we commenced they were very bitter; when we

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brought arguments about Jesus, they left in great haste. Now this is changed. They listen willingly. They know Jesus is the Messiah, but this is not conversion. From the beginning of our work we have felt that we must reach the heart as well as the head. By God's grace we are succeeding.

All along sinners have found the forgiveness of their sins in the blood of the Lamb. They are not all with us now. Ten have been baptised in other places. Many were forced to leave the city on account of non-employment, others on account of family relations.

Brother R—, one of the brightest converts went to Philadelphia and was baptised in a Presbyterian Church.

L. B. was sent by us to London, to the Jewish Christian Institute, and received there holy baptism.

One was baptised in Kentucky, and several here in this city, others in different places. We carry on an interesting correspondence with some of them. New persons have come and are inquirers, others have been converted. The very first converts are yet regular in attendance and grow in grace and the knowledge of our Lord Jesus Christ. During the winter we noticed at the time of distress some very pronounced cases of conviction of sin.

NOT TRYING TO DENATIONALIZE THE JEWS.

We have studied the prophecies relating to Israel, and therein find the wonderful future of this peculiar people, of whom Balaam of old said, "The people shall dwell alone, and shall not be reckoned among the nations." Mr. Bowles Colgate in a letter to *The Christian Advocate*, states our views in the very best language. He says:

Mr. Gaebelien fully shares the belief of the orthodox Jew in the fulfillment of prophecy and the restoration of Israel to the promised land and his method of work is not to antagonize the Jewish laws and customs, or to deprive his converts of their hold on and influence with their own people, by making Gentiles of them, but to induce them to become real Hebrew-Christians, accepting Christ as the Messiah, but continuing to observe the requirements of the Mosaic law as far as they do not conflict with the essentials of the Christian faith.

OUR ASSISTANTS.

During the winter we were forced to have five helpers. Our

regular assistants were Miss W. Wibel, H. Zackhausen, and E. Joshpe. The last named is no longer with us; another Hebrew-Christian has taken his place.

Brother H. Zackhausen is an interesting young man. We met him more than two years ago. His brother was then already a convert, and a student in a theological school in London. The Lord used us in leading Brother Z. to the saving knowledge of Christ. He was then a teacher of languages, which position he held till April, 1893, when we engaged him as helper. Last fall he entered the International Medical Missionary College, where he is preparing himself for a medical missionary. In his spare time he is assisting in the work. Brother Z. is a graduate of a Russian college, and speaks a number of languages.

We have yet another department of our work which has developed rapidly. We refer to our

PUBLICATION DEPARTMENT.

In June, 1893, we issued the first number of the *Hope of Israel* (*Tiqweth Isroel*), in Jargon. The first number was four pages, now it is an eight-page monthly, full of good religious matter. We have completed the first volume and expect to increase the number of pages. The circulation of the first volume has been 27,000 copies. It has been well received and every issue is eagerly expected by hundreds of our Jewish friends. We have also published a series of eight tracts, 15,000 copies in all, one in Hebrew, five in Jargon, and one in German.

The Jewish people are a reading people. Often we stand with hundreds of tracts, papers, and portions of the New Testament in front of the Allen Street Memorial Church. Soon they crowd around us, and then the windows of the big tenements open and in a few minutes boys and girls come: "Mister! my mamma sent me down; give me one." Thus we distribute thousands of copies of religious tracts and papers in German, English, Hebrew, and Jargon. In passing through the streets men ask me, "Pastor, is your paper out? Have you anything to read?" etc. How much good we could do if we had a thousand dollars at our disposal to create good, Christian literature for this hungry people.

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has also undertaken work in other places. We have visited the Jewish colonies in Southern New Jersey several times, and preached there once. Miss A. Snow, a devoted Christian lady, has opened a reading room, in Rosenhayn, N. J. New Testaments and tracts are being distributed. We expect to do more work there during the summer. Our tracts, papers and New Testaments have been sent to Pittsburg, Pa.; Nashville, Tenn.; Lincoln, Neb.; Boston, Mass.; Dayton, O.; Chicago, Ill.; Newark, N. J., and other places. Calls have come from far and near to start missions among the Jews.

RELIEF WORK DURING THE WINTER.

The past winter has been one of awful suffering. The United Hebrew Charities did a noble work, and we did as much as we could to help to keep families from starvation. Some terrible cases of suffering came to our notice. We had no fund when this dreadful season commenced, but soon the dear Lord answered our prayers, and we received through his faithful children considerable sums of money to help suffering humanity. This relief has been stopped since March.

With the new year every donor receives as heretofore a personal letter of thanks and a receipt. They will also be published in this paper. Our accounts are audited every three months.

A complete report with financial statement of the past year will be sent free to any address.

Communications and contributions should be addressed to

REV. A. C. GAEBELEIN,
58 East Seventh Street, New York City.

NOTES FROM OUR MISSION.

Our dispensary which is open daily is very well patronized by the Jewish people.

ALL our visitors speak of the remarkable and reverent attention our Jewish friends give to the preaching of the Word.

Our lady assistant, Miss W. Wibel, has done faithful work among Jewish women. Through her efforts many have been brought to our preaching services.

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WE ARE so thankful that God has sent us dear Bro. Stroeter. He has entered the work with heart and soul and has been a blessing already to our Jewish friends.

OUR Madison Street Mission House is situated among a very orthodox population. We are glad that some of our neighbors come in and hear what we have to say.

OUR dear Bro. R., who has moved to Newark, N. J., is doing a grand work there among his brethren. We addressed forty Israelites there a few days ago, which he has gathered about him.

GOD'S dear children from different evangelical denominations have helped us during the past year. We need a large sum of money to develop this work and carry out the plans which God has laid so heavily upon our hearts.

DURING the last "*Pisach*" (Passover) we distributed several hundred pounds of *Matzoth* (unleavened bread) to poor Jews. We have thus not only assisted the families, but shown them that we do not mean to antagonize their national Jewish customs.

AS HERETOFORE on Saturday and Sunday services are held at 91 Rivington Street in the Allen Memorial Church. The heated term has reduced the attendance somewhat. Still, hundreds are coming to listen. During the winter months the smallest attendance on a Saturday afternoon was 450.

A JEWISH version of the Macedonian cry, "Come over and help us," is reaching our ears. The Jewish colonies in Southern New Jersey are opened to us for a wonderful work. Miss A. Snow, a devoted handmaid of the Lord, has entered that field. The Hope of Israel Mission is established in Rosenhayn, N. J., and "Marenatba Cottage" has been opened to our Jewish friends there.

OUR mission has a publication department. We issue a monthly paper in Yargon and tracts in different languages. Any friends desiring to help in the judicious distribution of tracts and Hebrew New Testament, will please write us.

OUR HOPE.

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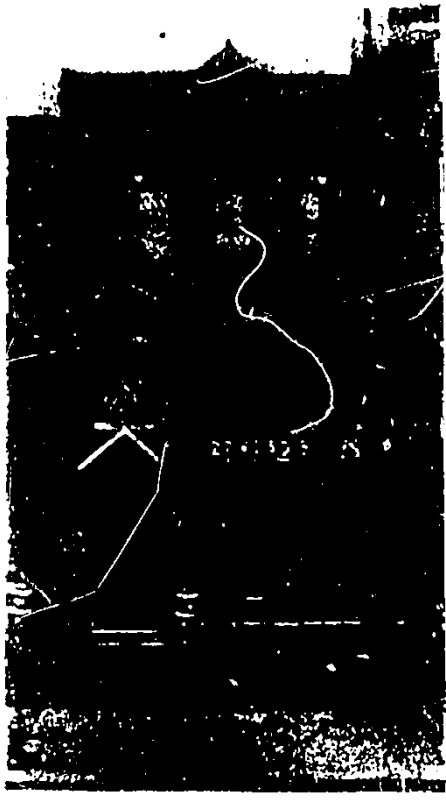
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ERNEST L. STRUBLER, Editor.
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THE ISRAELI MISSION, 710 N. Y. ST., N. Y.

OUR HOPE.

*A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND TO CHRISTIAN JUDAISM.*

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THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GABELLIN, LEADER.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30
P. M., in the Allen Memorial Church, 91 Rivington Street,
near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock.

Preaching every Sunday evening, 7.30, in 209 Madison Street.

German Services every week night at 209 Madison Street.

Contributions may be sent to REV. A. C. GABELLIN, 58 East 84th
Street, New York City, or to E. F. STROETER, at 209 Madison Street.
To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on applica-
tion.

OUR HOPE.

VOL. I.

AUGUST, 1894.

No. 2.

EDITORIAL NOTES.

THOSE of our readers who have sent in the subscription price for OUR HOPE to us will find a stamp acknowledging payment on the cover of the next number issued after the receipt of their money. Any failure of this stamp to appear indicates either non-payment, and this you can speedily remedy; or error on our part, and this we will correct if our attention is called to it.

"JOHN WESLEY AND PRE-MILLENNIALISM." Such is the title of a tract of 48 pages, very neatly gotten up, printed for the author, Rev. N. West, D.D., by Hunt & Eaton, 150 Fifth Ave., New York. We could wish that little treatise would be read not only by every thinking Methodist but by the thoughtful seekers after truth in every denomination. We are living in times when a careful review of our beliefs concerning "the last things" in the light of Scripture and the teaching of the Fathers, seems very desirable and appropriate.

Dr. West has done the whole Christian church a great service by pointing out the fact that those honored and devoted servants of the Lord who were instrumental in the great movement called Methodism, have found and acknowledged the Scriptural doctrine of a Thousand Years to be ushered in by the Lord's return, to be a most comforting and inspiring doctrine. We learn with pleasure that a German translation of the tract is in course of preparation.

STRIKES, riots, bloodshed, anarchy—what do these things mean? Are they the dawn of the "golden age" of socialism? Are they the harbinger of "good times coming" when war and

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bloody strife shall cease forever? Or are they not rather the portentous rumblings of a tremendous outburst of pent-up lawlessness and wickedness which will finally culminate in the world-dominion of the Beast?

Just now God seems to be furnishing not only special inducements for the study of the word of prophecy, but also a number of very valuable "helps," eye-openers to those who have eyes to see. Let those inclined to urge "that prophecy can be rightly understood" only in the light of past events, *i. e.*, of its own fulfillment, take heed lest they be condemned by their own principle. Events are transpiring under our very eyes which are full of significance both in the light of prophecy and as throwing light upon the fulfillment of prophecy.

For instance, in the recent railroad strikes a wave of despotism and lawlessness has been sweeping over our land, rising higher than any that have preceded it. It is true, it has receded again. But it were folly to believe that its waters have been swallowed up by the earth or have silently evaporated. We all know that nothing is wanting but another occasion, another manifestation of capital's selfishness and greed, and it will rise higher than before. How much higher need it rise before it will sweep the existing order of society off its base?

Again, we have had a most striking exhibition of one-man power in Mr. Debs. It is true, he was put behind prison bars. Do we imagine that none like him, or rather, worse than he, can ever rise up again? According to Paul's testimony in 2 Thess. 2, personified, incarnate lawlessness is yet to appear. The shadows of coming events are assuming very definite shape, as it seems to us. Let us keep our eyes upon the signs of the times, and above all, upon the word of prophecy, as upon the light which shineth in a dark place.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of His coming. 2 Thess. 2: 7-8.

A WORD OF CAUTION TO OUR READERS.

A DEAR brother in the Lord writes us that the reading of the first number of OUR HOPE caused him disappointment because of the fact that so much stress and emphasis was laid throughout that first number upon Israel's hope of national restoration. He pointed out, very properly, that the time for Israel's conversion as a nation is not yet; that consequently our testimony to Israel must not be and must not be this hope in the first place; but that terrible judgments and tribulations still await this people before their Deliverer will come out of Zion. We have no exception to take to this criticism. We are fully aware that such is the sober and serious truth. We are far from intending to fall into that most common and mischievous error of anticipation, *i. e.*, of looking for and reaching out after blessings which are not yet due, dispensationally. Our testimony to the Jews is that of the crucified and risen Christ, the gospel of the grace of God. All we wish our readers to remember in this connection is this: OUR HOPE is not written for Jewish readers. Its mission is to the Christian churches. It aims to bring before the believers from among the Gentiles the special claims which Israel has upon their prayers, their sympathies and their labor of love. Naturally in such a paper the position of the Jew in God's plan of salvation with and for the world requires and must receive a peculiar setting forth. The apathy, and even antipathy, toward the Jew, into which the church has fallen, must be removed, and a better feeling awakened in her toward God's age-lasting people. Those sides of the truth, which before a Jewish audience must be emphasized, need no setting forth in a magazine intended for believers in Christ Jesus. Our readers would judge altogether wrongly if they expected in OUR HOPE to find a full exposition of our preaching to the Jew. In OUR HOPE we preach to the Gentile church *in behalf* of the Jew. Our Jargon paper, *Tiqweth Israel*, published by Bro. Gaebelin, is written for Jewish readers and contains more of the preaching and doctrine we give to them.

Only this we maintain, that to the Jews nationally belong great and precious promises, given to them of God, whose fulfillment is bound up with God's eternal purposes of world-wide salvation. In the apparent fact that there is manifest among

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the Jews at the present time a remarkable awakening of the national feeling, an awakening not due to any mere human operation or effort—we think we find a divinely prepared soil into which to sow the word that gives eternal life. We find, as a matter of fact, the Jew more willing than ever since apostolic days, to listen to the gospel of the Son of God, when this gospel is presented so as not to antagonize the divinely established, oath-bound promises given to the seed of Jacob nationally. On this ground we mean to meet the Jew with the gospel of the grace of God; and we find him more than willing, we find him eager to listen to the wonderful story.

The church of God, on the other hand, has for centuries been trained to overlook and disregard all that God hath spoken concerning Israel's national restoration, and by a spiritualizing process to appropriate all those precious promises to herself, denying or doubting their literal, historical fulfillment to the same people upon whom the curses were poured out and are still being poured out with terrific literalness. Before the mind of the church we need, therefore, not to enlarge upon the times of trouble which are still ahead for the Jews. We need not represent to her the Jew as under God's judgment. This doctrine she has been only too willing to believe in theory and practice throughout the ages. What the church needs to be shown is God's oath-bound covenant with Abraham and his seed forever, the sure mercies of David, Israel's place in the future conversion of the world, in the regeneration of society, politics and the whole cosmic order of things. The church must learn the full meaning yet of the Saviour's word: Salvation is of the Jews.

Let our readers understand this difference and make allowance accordingly.

 OUR HOPE—THE LORD JESUS CHRIST.

OF ALL the myriad objects of human hope there is only One worthy of our attention. Men are so prone to choose substitutes. Things or events shall take the place of Him who is "Our Hope," while all things are put under Him, according to Scripture, Heb. 2: 8. And of Him, through Him and to Him are all things, Rom. 11: 36. Things

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are only creatures, the greatest and most valuable not excepted. Why should the believing heart center its hope on anything, however marvelous or magnificent? Or on events? They are nothing but things which come to pass, and then they are past. Why should we look for events? They come without our looking, and they have no soul-satisfying power in themselves.

But He is not a mere thing—created, finite. And *His coming* will not be a mere historical event, something which will pass again into history and be over—a mere memory. He is from everlasting to everlasting. His years are throughout all generations, Heb. 1: 12. He is a satisfying portion, Psalm 16: 5; 73: 26. There is no need of supplementing Him by anything. To attempt this were more foolish than to light a candle to increase the glory of the sun. In Him there is life, and that life is the light of men, John 1: 4. Abundance of peace and joy are in Him. Glory unspeakable is His; never ending, never exhausted. Wisdom, knowledge, riches, power—all is His, and in Him ours, Rev. 8: 32; 1 Cor. 3: 21; 23. Why then look for, wait for, long for anything but Him? Is the world in great distress? Are we disturbed by the groaning and-travailing of all the creature? Does it distress our hearts to see on earth confusion, and disorder, desolation and ruin? He is coming, who is *our hope*, the world's hope, Israel's hope, His body's hope!

Can there be full salvation for us who have believed in Him, whom we have not seen? Can there be completed redemption out of our humiliation, affliction, weakness, death and corruption, before He come, who is our life, our hope? Nay, verily there cannot be. We are conquerors through Him now, it is true, most blessedly, and more than conquerors. All things, our very hindrances and errors, our failings and fallings do work together for good to us who love God, Rom. 8: 28, 37. We rejoice in tribulation, we glory in suffering and persecution, Rom. 8: 3. We are not distressed, though troubled on every side; not in despair, though perplexed; cast down, but not destroyed, 2 Cor. 4: 8, 10. And all this only through Him and in Him who enableth us, Phil. 4: 13. But this victorious power is only a firstfruit of the Spirit, the pledge and earnest of the glory that is to be revealed in us. They are Rebecca's jewels from Abram's servant before she has ever seen the bridegroom, the Son. Be

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loved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is, 1 John 3: 2. The only hope, the true hope, the living hope, the sanctifying hope, the cheering and comforting hope, the joyful hope of the believer is nothing and nobody—but He, the coming One. Oh, the simplicity and grandeur of this gospel of hope! Nothing to draw away the attention: nothing to turn away the loving, longing look from Him, the Author and Finisher of our faith; nothing to shut out, moment by moment, the view of the coming glorious transformation when we shall see Him as He is. No longer through a glass, darkly, but face to face, knowing as we are known. Truly, *Jesus Christ is our hope.*

 A SAD MISTAKE:

FROM time to time there is sounded in religious papers a note of warning, given with the best intentions, undoubtedly, against the supposed error of looking for the speedy return of the Lord Jesus Christ from heaven. Christians are earnestly exhorted "not to be deceived." Special emphasis is placed on the fact that volumes upon volumes have been filled with elaborate calculations of the chronological nearness of the Second Advent. All these calculations having proven false, the conclusion drawn is, "we do not look for any speedy coming of the Lord at all. It may be a thousand years or more hence, for aught we know."

All this is spoken with sincerity and well meant. But it is very wide of the mark. The question arises: What is the difference between setting a date in the near future, as so many do, and saying, as these well-meaning monitors do, it may be a thousand years off? It is reckoning in both instances. The difference is one of degree only.

We are very far from willing to justify those good people who, past and present, have felt it to be their calling to set the calendar for the Lord's return. This is wrong and mischievous in many ways. It always did, and always will, bring reproach upon one of the most precious doctrines of the Word of God—the doctrine of the Lord's coming again. But the

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conclusions drawn from the failure of the predicted time calculations to realize, are not less, but even more wrong, and productive of greater evil, if carried out. Our calculating brethren manifest at least a heart-felt sympathy with and a deep appreciation of this truly central doctrine of the New Testament, the doctrine of the Son of God to be revealed from heaven, to be glorified in His saints, 2 Thess. 1: 7, 10. Their minds are evidently filled with a desire to see the consummation of that blessed hope speedily come to pass. They forget, however, what it means to "patiently wait" for that hope "in" which we are saved, Rom. 8: 25 (*R. V.*) The flesh is to have no glory in the bringing to pass of God's wonderful purposes. Mathematical and astronomical demonstrations have never yet had a place in bringing to light God's hidden counsels with His church. God's earthly people, Israel, have been, and will be again subject to time limitations and orderings. God's heavenly people are not. The time element does not enter into their relation to Christ, their risen Head. Everything in the risen Christ is ours in the immediate present—*now*. Everything in the coming Christ is ours in the immediate future—*quickly, speedily*. This gives the blessed hope its blessedness, its soul-cheering and comforting power. Every attempt at bringing it within the compass of finite calculation and measurement by figures is sapping it of its life and healthgiving power for the believer's soul. Every calculation which, if true, would bring the event of Christ's return for His saints ever so near, say within five years, or two years, or less, would weaken the spiritual power of the blessed hope for just that period. For no mortal mind is so constituted that with the reasonable assurance that Christ will *not* return for two years to come yet, it could continue to be constantly watching and waiting for Him.

But the sadder mistake, after all, is of those Christian teachers who by the whole tenor of their well-intended warnings lend support to the sentiment: My Lord delayeth His coming. This Christ puts into the mouth of the evil servant, Matth. 24: 48. The very fact that to them this question of the Lord's speedy return bears only a chronological aspect is evidence *prima facie* that they have not begun to see the wisdom of God in bidding us constantly to watch and to wait for that of which we know not the times nor the seasons. And when they warn

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believers not to be on the look-out for an imminent fulfillment of the Lord's word. Behold I come speedily, they are wise above what is written. And that is a very foolish kind of wisdom.

Our blessed hope neither needs nor consults a time-table. But the word of the Lord gives us abundant justification in looking day by day and hour by hour—not unto death, the last enemy which is to be abolished—but unto Jesus (who was) the Author and (will be the) Finisher of our faith (at His appearing).

 TO JEWISH CHRISTIANS.

The following "Fraternal Address" is a translation from the French by Pastor G. Krueger in *Reveil d'Israël*. We shall follow it in these pages by a condensed statement of the Scripture proof as given by Pastor K. and alluded to in the closing paragraph.

FRATERNAL ADDRESS.

A NEW fact is beginning to attract the attention of the world, and to prove that the Jewish people, the ancient (age-lasting) people (Isa. 44: 7) are entering upon a new and momentous period in their history: namely, the powerful awakening of national feeling among them.

Moreover, the colonization of Palestine, encouraged by societies formed in many countries, is making progress. Christian people in England, Lord Aberdeen at their head, are chiefly interested in this project. And far from being repudiated, or merely tolerated, by the Jews, the movement has the approval of the Jewish press. The Jewish periodical, *Selbst-Emancipation*, published in Vienna, contains the following remarkable words, which we would like to lay upon the conscience of all Jewish Christians: "If those who call themselves friends of the Jews, were animated by the noble sentiments of a Lord Byron, an Elliott, an Oliphant, a Lord Shaftesbury, a Duke of Westminster, a Lord Aberdeen, then our Jewish barons would not fail to imitate the example of the late Sir Moses Montefiore; like him they would emblazon Jerusalem upon their escutcheons, and would engrave its name upon their hearts. Jewish nationality and the love of Zion would inspire even our baptized Jews, like Lord Beaconsfield."

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"Does not this sound," says Mr. Vollert, "like an appeal, like a prayer for co-operation? Shall this appeal sound in vain in the ears of Jews baptized in the name of Messiah Jesus? Surely, this shall not be. Every Christian Jew who has not wholly lost his love for Israel, who has still preserved a rest of national feeling, and has not broken every bond of solidarity with his race, ought to re-attach himself, nationally, to his people with the ardent desire to bring his Jewish brethren to a share in the salvation of Messiah. His duty is not, as a renegade, to be a mere looker-on at the sufferings and struggles of his people, like a stranger whom they do not immediately concern. But his duty is to consider himself a member of the Jewish race, to feel and to suffer with them. If all Christian Jews *would stand together*, a very important office would be theirs: they would become the mediators between Israel and the nations.

"We cannot forbear reproaching the Jewish Christians, because, while their number increases from year to year, they occupy an attitude of almost complete indifference as regards their own people. Of their own free will they have become strangers to it; they are ashamed of their race. With their families they number well-nigh 100,000 souls. Their grouping together in the different localities where they live in dispersion, would be a grand testimony to the Christians among the Gentiles, as well as to the unconverted Jews. To the former they would demonstrate with power that the word of the Lord had become true, and that a remnant, according to the election of grace, had been saved, Rom. 11: 5. The latter could not deny, in the face of such a standing together, that a large proportion of their people, whom neither their faith nor their baptism could separate from it, had recognized the Messiah of Israel in the despised and rejected Jesus, the Crucified One. Whatever unbelieving Jews might think of their conversion to Jesus the Christ, the more energetically the Jewish Christians would persist in considering themselves as Jews, the more would their faith exercise a powerful influence over their people, which might finally overcome their opposition.

"What then, at this moment, are the objects of my prayers?

"First—That the Jewish Christians who read these lines, may begin to take a real interest in the national efforts of their people, and keep themselves informed through the press which

voices these sentiments, in order that the feeling of solidarity with their own people may re-awaken in them, and produce in their hearts a sacred enthusiasm and a real affection for Israel.

"Second—That there may be found among the readers of these lines, a Jewish Christian who, constrained by the love for Israel, resolutely will put his hand to the plow and sound forth this proclamation in the midst of the people: 'Unite yourself to a Christian National Israel.' When this shout shall be heard in the world with the sound of a trumpet, and when the Jewish Christians shall feel they have a sacred duty to perform toward their people, then we may hope that the religious regeneration of Israel will not delay to be manifested. Is it not our most ardent prayer that the word might be fulfilled: Jesus of Nazareth, the King of the Jews."

Such the appeal of our excellent brother. Whatever its immediate results, it is, in itself considered, a sign of the times, and a good work. (1 Kings 5: 18.) We feel constrained on our part to do all in our power to circulate it among Jewish Christians. We shall add to it the Scripture proof for the idea of a Jewish Christian nationality.

(To be continued.)

SERVING AND WAITING.

1 Thess. 5: 10.

(Translated and condensed from Pastor C. Stockmayer's "Die Braut des Lammes.")

HAVE we understood the meaning of these two words? Have we received a clear insight in that which Christianity means and the object for which we are in this world? Alas, how many Christians there are who are always struggling to withdraw their members from the bondage of sin, their mind, their time, their powers from the service of the world, from the claims of the flesh and the devil. They are constantly fighting and never reach the point where they can rest in their deliverance. They have never learned to see themselves crucified with Christ, not only Christ crucified for them. All is finished. He is the "Last" as well as the "First." This one sacrifice has been offered once for all. By it we are perfected forever, Heb.

10: 10, 14. It was a reality when Christ took upon Himself our humanity, a reality that He made Himself one with us, that we might be partakers of His divine nature, 2 Pet. 1: 4. He has fulfilled every condition that we might become one with Him through faith—crucified, buried, raised and seated in the heavens with Him. . . . Never through your struggling will you accomplish anything. Christ has done all. By His stripes we are healed.

How can I speak of the coming of the Lord to Christians who in their daily life have never reckoned themselves crucified and buried with Christ? . . . Christians, what are you doing when you go to the Lord's table? You "proclaim the Lord's death till He come," 1 Cor. 11: 26. His body is broken for us; His blood is shed for us. Is this all? Hear the man who had the mind of Christ: We thus judge that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live to themselves, but unto Him which died for them and rose again, 1 Cor. 5: 14, 15. The first thing, then, in salvation is that He died for us. The second is, that we live unto Him. Can you read the Scriptures without seeing that?

Eph. 2: 1-10 shows us how that He died for us, and how that we are raised with Him, and made to sit together in the heavens with Him unto good works which God hath before ordained that we should walk in them. Is that your daily life, my brother, to serve the living and true God, and not men? We are redeemed from serving men, i. e., from living unto ourselves, seeking earthly recognition and honor. In Christ's service there is unity, harmony, rest. We have only one Master and Lord. Human masters we serve only in Him and for Him. Even our nearest and dearest ones on earth can not claim the first right over us: Christ is first. My whole time, my whole life, my brightest gifts, my ability to love and to suffer, all is for Him and at His disposal. My will is subject to His. Unity and communion in the body of Christ will be then only accomplished when each member is willing to die for the head and for the other members. . . . are they all serve the living and true God.

And now we come to the second part. "Thou wait for His Son from heaven, whom He raised from the dead, even Jesus, which

delivereth us from the wrath to come." (R. I.) Christian service—the service of a living and true God—is accomplished through grace by faith. . . . It is a service chosen of Him, to which He calls us, in which we as living children of God learn to understand Him. We no longer our own life in this service; we have no choice; we are quiet before God, looking up to Him for what we have to do, and then we go forward, undisturbed, whether of good cheer or not—enough that He leads us. Thus serving God in faith under the guidance of the Spirit, we are by our experience drawn nearer to Him and daily learn to know Him better. But if we do the work of a single day in the impulse of self-love, or for our own gratification, we become the slaves of our work, and our inner joy will depend on our successes. We must learn to be independent of the work, to lean upon God alone, to have all our resources in Him, and to draw all our nourishment from Him. . . . We are a heavenly people while we serve. The husbandman makes use of our work to cleanse us. "Every branch that beareth fruit, He cleanseth it, that it may bring more fruit," John 15: 2 (R. V.) How unsatisfactory is a Christian life which depends upon the experiences made in the work. . . . If we learn to do everything because we love Him and through faith in Him, we are heaven's children, beloved of God and loving Him, and we are looking out for the glorious appearing of our Saviour. Faithful practice of faith and love produces hope, the hope of His coming. How can we poor mortals find any real satisfaction in our own work? Let us be grateful for every service which we are permitted to do unto the Lord. But let us not rejoice because we were the instruments in an awakening, or because we have had any influence whatever. The true secret of highest and most blessed work is that the blessing of it prepares us for the greater blessing at the coming of our Lord from heaven. The heavens which received Him must give us back our Lord.

In the same measure as our experience develops through faithful service, there is unfolded the inward power of our mind to look out in living hope for the coming of the Lord. Through waiting for Him we become prepared to receive Him. Christ is watching over His bride to prepare her. And she prepares herself to understand the Bridegroom, to apprehend His interests, that she may share His life from the moment she be-

comes His wife. A betrothed virgin has no longer the same mind as before her betrothal, though she is still in her father's home and engaged in the same occupation as before. All her thoughts are now centred in her betrothed. She is not a servant. Her members are priests and kings, for she is the chosen of the King.

This throws new light upon our service and causes the last traces of bondage to vanish. We know that by our service we prepare the way for the appearing of the Bridegroom. All our success on earth is but a trifle compared with what it shall be when the bride shall be at the right hand of the Lord, and shall reign with Him. To be kings and priests! Do we comprehend it? To be delivered from guilt, and curse, and penalty from the past, the world, our own nature, yea from our own service! All the little things of this world end. Then all things become new. In the meantime God's children are to be faithful in the least things. Remember, this our time is the preparation in which we are to be looking for and earnestly desiring (hastening) the glorious appearing of our King and Lord. May we be ready. He is nigh, even at the door.

GOD'S PURPOSES IN THIS AGE.

A GREAT deal of confusion and error in dealing with the prophetic word arises from want of discrimination between the different dispensations and their divinely appointed objects. That God has a purpose in all His dealings with man, no one will deny who believes at all in God's Word. That God has in the various ages or dispensations of the past been dealing with our race along different lines, no one can deny. Even a tyro in the study of God's Word is able to see the difference, dispensationally, between the age ending with Noah, *e. g.*, and the age of Moses. Again, we are all very sure that there is a decided contrast between the Mosaic and the present Christian dispensation. We do not now say that all Christians have a proper and complete appreciation of this, but we point to the fact, by way of illustration, that an existing distinction between the two is acknowledged and not disputed. It is also conceded that certain operations of divine grace and power on the human

life, which do take place in one dispensation, did not and could not possibly take place in a preceding one. No intelligent Christian will deny that in the one point of worshipping God alone he enjoys privileges which for the most pious and devoted Jew of the Mosaic age were entirely out of the question. Does anybody, not an unbeliever, dare to criticise God for making such distinctions? Have we any right to ask God why He did not allow to the Jew what He now allows to the meanest Gentile, if he only believes in the Son of God?

It is seen at once that any attempt at removing the divinely ordered distinctions and differences between these two dispensations will involve us in the most serious and hopeless difficulties. A study of the 15th chapter of Acts, and of Paul's letter to the Galatians is very helpful and suggestive along these lines. It is dispensational truth what Paul is contending for by the Holy Spirit. The divinely established marks of the present dispensation must not be obliterated. The laws and ordinances given to the Jew in the former age, divine, holy and perfect as they are, cannot and must not be forced on the Gentile to whom they were not and are not given, and who comes in only under the law of the Spirit of Life in Christ Jesus.

But we are not now concerned with that retrospective side of this truth. Some other time, the Lord willing, we mean to speak of that, too, at greater length; for there are a great many dear children of God who are in bondage because they imagine they are under Moses, where God never put them. They do not begin to realize the fullness of the blessed truth that they are in Christ Jesus.

In this paper we mean to present, rather, some aspects of this dispensational question that look forward to a coming age. Every Bible student is familiar with the expression occurring frequently in the New Testament, the age to come. This, unfortunately, appears in the authorized version as the "world" to come. This has not only created the popular illusion as if the end of this age (*aion*) meant the end of the "world" (*kosmos*); it also has tended to hide from the eye of Bible readers the full meaning of that passage in Hebrews 1: 2: By whom (Christ) He also made the "ages," dispensations, not the "worlds;" although the latter is just as true of Him. The Word of God plainly indicates that the making of ages is inti-

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mately connected with and essential to the unfolding of God's purposes in Christ Jesus.

It becomes thus a practical question for every one in Christ, to be of the Lord's mind concerning the "ages," which He made in Christ. I cannot afford to be in the dark here any more than at any other point of my relations with Him who is the Head. The church which is called Christ's body, Christ's own fullness, not only has the right but is under the holiest obligations to be in perfect harmony with her Lord and Head along His plan of the ages.

And now let us go to the Word for the answer to a few questions on this subject.

What is the uniform signature imprinted by God's own Spirit in the Word upon the present (church) age?

The following is a list of all New Testament passages that characterize this present age (world) as far as they come into consideration in answering our question.

Rom. 12: 2—And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

1 Cor. 2: 6-8—Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the wisdom, which God ordained before the world unto our glory. Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

2 Cor. 4: 4—In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Gal. 1: 4—Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.

2 Tim. 4: 10—For Demas hath forsaken me, having loved this present world.

Tit. 2: 12—Teaching us that, denying ungodliness and worldly

lusts, we should live soberly, righteously, and godly, in this present world.

For the sake of completeness we give in addition all other New Testament texts where the present age (world) is mentioned but not characterized especially: Matt. 13: 22; Mark 4: 19; Luke 16: 8; 20: 34; 1 Cor. 1: 20; Eph. 1: 21; 1 Tim. 6: 17.

Here we have then, first, Paul warning the Romans not to be conformed to this age. Could the apostle have believed the tendencies of this age to be good and wholesome at any time, and given such warning?

Next he contrasts the wisdom of this age with that divine wisdom, the gift of God, the manifestation of God's Spirit in mind and heart of the believer. A stronger contrast cannot be imagined—the wisdom of God unto our glory; the wisdom of this world unto the rejection of Christ, the Lord of glory.

2 Cor. 4 gives no uncertain sound as to the controlling deity of this age. We hear so much in our day of the "Zeitgeist," as the Germans call it, the spirit of the age of which so much is said. Paul knew him, as the "prince of darkness" he marks him. Beware of him, Christian believer!

In the opening of the letter to the Galatians it is stated as the object of Christ's giving Himself for our sins, "that He might deliver us from this present evil age." What a mighty power for evil this present age must constitute in the divine mind if Christ's atoning sacrifice is represented as the only thing availing for deliverance from it.

Paul's complaint to his son Timothy that Demas had forsaken him, having loved this "present age," throws a very peculiar light on the boasting so common in our day in Christian circles, over the glories of this present age. That the world should be in love with this age seems very natural. But that Christians should conform to the world in this, is very strange, to say the least.

And when, lastly, in Titus we are exhorted that, during ungodliness and worldly lusts, we should live soberly, righteously and godly in this present "age"—the inference is evident, that in the apostle's mind ungodliness and worldly lusts are the characteristics of this present age.

This ends the list of descriptions in the New Testament, the only standard work on the present age acknowledged by all Chris-

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tians. Where are the New Testament passages that speak of a "glorious gospel age?" of a "wonderful Holy Ghost age?" of a "mighty revival and missionary age?" of an age of progress and advancement, an age of marvelous and mighty achievements of the human mind, an age of moral uplift and spiritual broadening? and a thousand other fulsome eulogies of this present age that have gained currency even among multitudes of Christians. There is absolute silence throughout the pages of the New Testament record. They utterly refuse to give this present age any other signature but that of evil. We challenge the production of a single word, by a New Testament writer, containing over against the abundant testimony given above, anything in rebuttal. The very thought of looking for any rebuttal among the pages written by divine inspiration is preposterous. Testimony so plain, so abundant, so full, can never be overthrown by the most skillful twisting of any number of passages if found. What shall we say then? We are left our choice of several dilemmas.

Either the apostle Paul was right in his characterization of this present evil age, or else he was wrong. If he was wrong in this, in what was he right then? This is dilemma number one. Number two: Either the apostle foresaw by the Spirit the tendency of this entire gospel age in which he lived and in which we also claim to live, or he did not foresee it. If he did not, how far is he a true prophet of the New Testament, as he claims to be? Eph. 3: 5; 1 Thess. 4: 15.

Dilemma number three: Either we are living in the same age and dispensation of which Paul wrote, out of which to deliver us Christ died, to which we are not to be conformed, which we should not love as Demas did, or we are living in a different one. If we do, in what age of the world are we living? When did the "present age" of Paul cease to be "present age" for us? What was the crisis of the two ages? By what are they dispensationally separated or differentiated? How much of apostolic teaching and injunction given for "this present age" (in the apostle's mind) still applies to us? How much of it is obsolete and out of date?

No, beloved, let us not be deceived. The gospel of the grace of God is still to be preached. Sinners are still to be warned to flee from the wrath to come. Weary souls are still to be in-

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vited to come unto Him who gives rest. Children of God are still born of that incorruptible seed, the Word of God, by His Spirit. Saints are still being rooted and grounded in their most holy faith. We are still serving the living and true God and are waiting for His Son from Heaven. We are still wrestling, not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, Eph. 6: 12 (R. V.) We are still denying ungodliness, looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.

What then? Shall we accept or substitute man's word for God's? Shall we hesitate to submit to the uniform divine verdict "evil," spoken of this present age? God forbid. Is it not plainly though most painfully evident what a blinding influence "the god of this age" has exerted over multitudes of professing Christians who know no bounds in their enthusiasm and no limit in their glowing language when speaking of the glories of the age we live in and of the still greater glories that are before us just across the border line of the twentieth century?

We do not deny nor underestimate in the least the power of God unto salvation to every one that believeth—nay, we magnify it. For it saves and delivers from this present evil age. Though in the world, we are not of it. Though living in this age, we do not live like unto it. Our life is hid with Christ in God. Our wisdom is that hidden, mysterious wisdom the world knows not of, but judges foolishness. Our hope is not progress or advancement along the line of material, moral and spiritual improvement, but our hope is resurrection for our mortal bodies, full deliverance for our redeemed souls and spirits when He who is our life shall appear. And even for the world, the poor, sin-cursed earth, the groaning creation, our hope is not an endless ebbing and flowing of civilization and barbarism, despotism and liberty, a constant struggle between the weak and the strong, the poor and the rich, the high and the low—but the establishment of a government upon His shoulder, whose right it is, upon the throne of David and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. But all this not in the present, evil age, but in the age to come. Of this more hereafter.

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THE NIAGARA CONFERENCE.

FROM July 12th to 18th it was our privilege to be in attendance upon the Niagara Conference of Believers for Bible Study. Of this conference we were very forcibly reminded when reading the following passage written by a dear servant of the Lord: "Never can we know the mind of the Lord better than in a gathering of saints who sit at Jesus' feet and who are therefore independent of external confession or of any system of special teaching of the one or the other. . . . God's children with different views will never more fully forget their distinctive lines in work and doctrine than when they unite as the family of one Father around that one book. We have only one Bible, and we have received of God through His Spirit and Word a mind to discern what is of Him and what is not of Him."

We do not know of another gathering on this continent which to those words furnishes so striking and beautiful an illustration. The harmony and oneness there of God's children of various creeds and names is quite unique. There can be no doubt that the Lord's special favor and blessing is resting upon such gatherings. They do show, though on a limited scale, yet in a very real way, that it does not require nice sounding and well worded resolutions, nor any fixed and articulated "organization" based on carefully selected and sharply defined articles of faith, to demonstrate the real unity of all believers in Christ as long as they are all agreed to acknowledge from their hearts the sole and absolute authority of the divinely given and inspired Word. What powerful influences in the direction of serving the living and true God, and of waiting for His Son from heaven, have gone abroad from those blessed meetings only eternity will disclose. We could wish that all over this country, nay, all over the world, believers might be led to imitate the Niagara gatherings in holding up and honoring the Word of God only and in leaving out of sight completely all human devices and differences. What a wonderful preparation it would prove for the true church, the bride of Christ, to be found of Him blameless, without strife and contention, without spot or wrinkle, or any such thing in the day of His appearing.

With each attendance at these gatherings the conviction expressed in the opening pages of the first number of *OUR HOPE*

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is growing stronger, namely, that only "on the basis of the oneness of the hope of our calling, that blessed hope! is given a point of view, so high and heavenly, that from it all separating differences among believers appear in their true littleness and insignificance. That on this basis Christians of a great variety of church preferences can and do stand together, ministering gladly one to the other, all bent on building up the one body of Christ, stands proven by those gatherings.

The meeting next year, the Lord tarrying, will be held two weeks earlier than usual, from June 26th to July 2d, inclusive. Let all who can prepare to attend. The addresses and readings given this year will appear in *The Truth* (Aug. & Sept.), published by the F. Revell Co., New York and Chicago.

ISRAEL THE PEOPLE OF THE COVENANT.

Unchanging God, near from eternal heavens:
We plead Thy gifts of grace, forever given,
Thy call, without repentance, calling still,
The sure election of Thy sovereign will.

Out of our faith in Thee, who canst not lie,
Out of our heart's desire goes up our cry,
From hope's sweet vision of the thing to be,
From love to those who still are loved by Thee.

Bring Thy beloved back, Thine Israel,
Thine own elect who from Thy favor fell,
But not from Thine election!—O forgive,
Speak but the word, and, lo! the dead shall live.

Father of mercies! these the long astray,
These in soul-blindness now the far-away,
These are not aliens, but Thy sons of yore,
Oh, by Thy fatherhood, restore, restore!

Breathes on Thy church, that it may great the day,
Stir up her will to toil, and teach, and pray,
Till Zionward again salvation come,
And all her outcast children are at home.

Triune Jehovah, Thine the grace and power,
Thine all the work, its past, its future hour!
O Thou, who failest not, Thy gift fulfill,
And crown the calling of Thy changeless will.

The Everlasting Nation.

THE HOPE OF ISRAEL

MISSION TO THE JEWS.

REPORT OF THE WORK.

OUR meetings have decreased somewhat during the heated term; nevertheless, hundreds are in attendance and pay reverent attention to the preaching of the Word of God. We have not adjourned a single meeting, neither in 91 Rivington Street nor 209 Madison Street. Other missions have closed for weeks, but we think it best not to stop so important a work even for a single day. It is true, work among the Jews in the largest Ghetto of the world during the summer requires much self-denial.

Dr. Stroeter has assisted us very ably in the preaching services and at the week-night meetings. He is well understood by the Jews. Some of the sermons we have preached during July were on the following topics: The budding of the rod of Aaron; the brazen serpent a type of Christ; the prophecies of Balaam; Abel's better sacrifice; Christ's invitation, Come unto me. Our friends see by these topics that we are preaching Old and New Testament truths, presenting Jesus of Nazareth as the Christ and Saviour of all men, a full, present and perfect salvation in Him to the Jews first. We have never seen such good and undivided attention as in these hot and trying days. The second Saturday in July was one of the hottest; the thermometer stood at 93° in our large and spacious church; but, nevertheless, about 300 Jews listened to the glad tidings.

Of late an intelligent young man, graduate from the university in Vienna, accepted Jesus as his Saviour. He has made a very clear experience and witnesses by his words and life that Christ has revealed Himself to his soul.—His father found the Messiah last winter. Both are now regular attendants at our services.

Our weekly Bible readings in Hebrew are very well attended. We just finished the gospel of Matthew. One question was discussed three whole evenings. We give it for the benefit of our Christian friends—Was Christ crucified on Friday, and did He rise on Sunday morning? If so, how can we explain these

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words: "But He answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth?" The accounts of the Evangelists of Christ's resurrection were also discussed for several nights. Our weekly prayer meeting is very much blessed of the Lord. Several have asked for our prayers of late. What encourages us the most is the outlook of the work in our mission house, 209 Madison Street. Here we are surrounded by a different Jewish element than in Rivington Street. The Jews are most all orthodox. Very few of them came in the beginning. During the last three weeks, however, they are coming in increasing numbers. Our service on the Lord's day is now attended by about seventy Jews, most of them from the immediate neighborhood. We thank God and take courage.

We mourn the loss of some of our brethren. They were forced to leave the city on account of non-employment. Bro. W., an able, talmudical scholar and lovely Christian character, went back to England from where he came a year ago. Passing one day our Allen Memorial Church, he noticed the Hebrew sign and came to our preaching service. Like so many others, he became angry at first, and then he commenced debating. We spent many hours with him. His questions ceased; he came to Christ and found in Him forgiveness and peace. We miss Bro. W. very much. Brethren L., D. and K. returned to Bessarabia; the latter will go from there to Jerusalem. If all our brethren remained with us, we would have a very strong Jewish-Christian gathering. It seems to us, however, that it is God's good and wise purpose to allow them to scatter. Wherever they go, they will speak for Christ, we are sure.

Our Hebrew-German paper, *Tiqveth Israel*, the Hope of Israel, has increased the number of pages. It is now a neat, twelve-page monthly. Our Jewish friends like it very much. Instead of 2,000 or 3,000 copies, we should have 15,000 every month. Each month we receive letters from Jews who obtained a copy of the "Hope," and they thank us for the truth expressed in the pages of the paper. A few days ago we received an order for twenty-five copies to be sent to Jerusalem.

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How is your mission supported? we are often asked.

We receive a stated sum of money every month from the New York City Mission and Church Extension Society. This amount is sufficient to cover the expenses of the Leader of the Mission and two lay assistants. We have, however, more helpers and a janitor for the Madison Street house. For these we receive no appropriation from any society. Dr. Stroeter's expenses are also to be supplied. Our Hebrew, Jargon and English publication department has no fund and is to be supported by the friends of Israel. We need also money to relief poverty which often is extreme and appalling among the Jews. We do not believe in appeals for money. OUR HOPE is not a begging monthly. Nor do we believe in going around from city to city representing our mission and asking for contributions. We believe this simple statement is sufficient to tell God's dear children what is necessary, and the Lord will direct His children if they wait on Him. Please address communications to Rev. A. Gabelein, 58 Seventh Street, New York City.

THE FIRST JEWISH-CHRISTIAN CAMP MEETING IN AMERICA.

SOME fifteen years ago a number of Jewish colonies were founded in Southern New Jersey, between Vineland and Bridgeton. Already a year ago our attention was called to the thousands of Jewish settlers there, and we sent Brother Zackhausen to several of them with a large supply of New Testaments and tracts in the Hebrew and Jargon languages. Later Mr. Gabelein visited the colonies several times and was heartily welcomed by the Jewish residents of Alliance and Rosenhayn. In February last Miss A. Snow went to Rosenhayn and rented a cottage there, which is now called "Maranatha." The lower part is being used as a free reading room and depository of good Christian literature for Hebrews.

A few weeks ago we received a very pressing invitation to come to Rosenhayn and hold a camp meeting for Hebrews there. The invitation was, of course, accepted, and we left on July 23 for a four-day meeting. Cotton Grove, a nice little oak woods in the middle of the village, was fitted up for the occasion. On account of a severe storm we were obliged to

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hold the first meeting in the M. E. Church, about fifty Hebrews attended. We preached from the 18th verse in the 49th chapter of Genesis. The audience listened very attentively. Brother Stroeter followed with an English address. About 125 assembled in the evening of the second day. After the sermon we allowed any one to ask questions, which was done in very good order. Nearly 200 came together on the third day, and many more on the last day. The meeting was a success throughout. We pointed them to Jesus as the true Messiah, who is now able to save to the uttermost, and who will come again in glory. The teaching of the Lord's return was wholly unknown to them and interested them very much. Before we left, an invitation was given to us to come to Alliance and Bradway and hold a camp-meeting there.

 NOTES FROM OUR MISSION.

Mr. Gachelein and Mr. Stroeter are ready and willing to address Gentile-Christian audiences on Israel, the Lord's coming, or other subjects; also to give Bible readings. We would also be very much pleased to address the Jews in their own tongue wherever we are invited by our Christian friends. Please let us hear from you at once.

Some brethren in a western city desire that we come there. We will hold a two weeks' campaign in that city in a short time.

Bro. R., of Newark, spoke in our meeting, Saturday, July 28th. He was very cordially treated by his brethren.

Some of our Christian friends are very much interested in the Jews of their respective towns and cities. We have sent tracts, New Testaments in Hebrew and Jargon to the following places during the past week: Troy, N. Y.; Nashua, N. H.; Providence, R. I.; Pittsburg, Pa., and Dayton, O. We will send any one who asks our Hebrew publications. Hand a Hebrew New Testament, a little tract in Jargon to the peddler at your gate, speak a friendly word to him, and you may be sure you are doing a good work.

We sent a number of poor Jewish children to the country for two weeks. They returned with bright and happy faces.

Two of our young men are in Rosenhayn doing hard work on some farm. Though they are firm believers in Christ and speak of Him and for Him wherever they can, we hear that their Jewish brethren like them... and treat them with respect.

OUR HOPE.

A MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND TO CHRISTIAN JUDAISM.

Published in Connection with the Hope of Israel Mission to the Jews.

1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."

ישוע המשיח תקותנו

ERNST F. STROETER, Editor, 209 Madison St., N. Y.

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THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GAEBELIN, LEADER.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock.

Preaching every Sunday evening, 7.30, in 209 Madison Street.

German Services every week night at 209 Madison Street.

Contributions may be sent to REV. A. C. GAEBELIN, 58 East Seventh Street, New York City, or to E. F. STROETER, at 209 Madison Street. To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on application.

OUR HOPE.

VOL. I.

SEPTEMBER, 1894.

No. 3.

EDITORIAL NOTES.

IN GOING up and down the country somewhat during these summer months, we have been struck by the fact that optimism does not seem to be "on a boom" just now. The market quotation for that commodity might be put at "very dull, no demand." Thinking people seem to be in a way of tacitly consenting to Carlisle's saying: Optimism is a fool's way of looking at things. But then, the race has not died out yet. A revival of business may revive the market, and the demand for optimistic sky-rocketting and cannonading may, for a time, be greater than ever.

ON THE other hand, it was a pleasure and a joy to observe that that class of believers which refuses to join in the favorite chorus: that the world is making most rapid strides toward millennial glory, and who on that account are sometimes honored with the epithet of croakers, pessimists, and the like, were just about the happiest and most cheerful lot of people one could meet. The unmistakable signs of an approaching crisis of a very serious character to them seem to touch upon a secret well-spring of joy, unspeakable and full of glory. And in the midst of thickening gloom the blessed hope of the rapidly nearing day of redemption blazes out like the morning star.

"ENTER into the rock and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is

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proud and lofty, and upon every one that is lifted up; and he shall be brought low. And upon all the cedars of Lebanon that are high and lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted." Isa. 2: 10-17.

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them and bring them to their places; and the house of Israel shall possess them in the land of the Lord, for servants and handmaids; and they shall take them captives whose captives they were; and they shall rule over their oppressors." Isa. 14: 1, 2.

GOD'S PURPOSES IN THIS AGE.

(Continued.)

II.

DO THE PROPHECIES OF THE NEW TESTAMENT INDICATE THAT THIS PRESENT AGE WILL UNDERGO A CHANGE FOR THE BETTER BEFORE ITS CLOSE?

WE HAVE shown in a previous paper that the uniform signature imprinted in God's Word upon this present age is evil, and only evil. The question naturally arises: Is this to go on forever? Is there not to be a better age, an age of righteousness and of peace? Are we not warranted in looking for very material and radical changes from the existing order of things? Undoubtedly, we are. God's Word is full of the most explicit promises to that effect. The eyes of the Old Testament prophets were filled with the glories of an age to come in which "the righteous shall flourish; and abundance of peace;" an age when there will be deliverance for the poor and the needy, and their soul shall be redeemed from deceit and violence. Ps. 72: 7, 12, 14. An age when "all the ends of the earth shall have seen the salvation of our God," Ps. 98: 3, and when "the earth shall be filled with the knowledge of the

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glory of the Lord, as the waters cover the sea," Hab. 2: 14. A time when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem," and when the nations "shall beat their swords into plowshares and their spears into pruning-hooks;" when "nation shall not lift up sword against nation, neither shall they learn war any more," Isa. 2: 3, 4. A time of deliverance even for the brute creation from the bondage of vanity to which it has been subjected in hope; when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them," Isa. 11: 6, 9; Rom. 8: 20. A time when all nature shall rejoice once more, when "instead of the thuro shall come up the fir tree, and instead of the briar shall come up the myrtle tree;" when the heavens rejoice and the earth is glad: when the sea roars and the fullness thereof; when the field is joyful and all that is therein: when all the trees of the wood rejoice, Isa. 55: 13; Ps. 96: 11, 12.

That this time has not been in days past, after those words were spoken, requires no proof. That their fulfillment is not upon us now, at this present time, is equally evident. Their fulfillment is still an object of hope and of "earnest expectation."

How is it to be brought about? Are the forces and agencies now at work to produce a gradual change in the moral complexion of this present "evil" age? Are sin, and vice, and wickedness, and crime, and lawlessness, and godlessness to disappear? slow, perhaps, but steadily and surely? In other words, is the coming age, the age of peace and of righteousness, to be the result of an evolution out of the present order of things? Or is the present "evil" age to continue in its character as such without any change for the better, until the "age to come" is ushered in by judgments?

Before we turn to the New Testament, our final authority on all questions concerning this age, for a decisive answer, we may with profit look for a few moments at another, two-fold line of argument. The first is from history, the other from analogy.

The existing order of things has occupied considerable space, in the history of the world. The age before the flood lasted something like 1,600 years only. From Noah till Moses was

not more than 900 years, while 1,500 years cover all the time between Moses and Christ. It will be seen at a glance that this our age has already been established beyond the duration of any of its predecessors. It cannot, therefore, be considered an unfair demand that, if this age is ever to take on an essentially different moral complexion, it should have shown this tendency in a very unmistakable way long before this. It will never do to answer this demand by pointing out, unreservedly, all the improvements, advancements and achievements of the human race under the beneficent influence of Christianity. We do not dream of denying or belittling them. All we wish to press is the point that such a picture of the world's condition at the present time is not complete, is not true to *all* the facts in the case. There is a higher degree of civilization, there is more wide-spread culture, there are wonderfully improved conditions of life beyond anything previously known. All this we fully and readily admit. We only ask, persistently, have the powers of evil and of sin in the world, have beastly crimes, devilish hate, and utter disregard for divine and human law materially lessened or weakened? Are we not rather confronted by the tremendous fact that the very centers of our proudest civilization and culture are also the very hotbeds of nameless sins and of unspeakable corruption? Is it not true that in the shadow of our church spires deeds of darkness are done that would make a savage stand aghast? In other words, is it not just as true of this age in its latest development as it was eighteen centuries ago, that wherever the light shines brightest, the shadows are deepest and darkest?

Some very pertinent questions might also be asked as to the actual impression our nineteenth century Christianity and civilization are making upon the thousand millions of heathen in the world. Has a "century of unparalleled missionary activity" made any considerable headway, numerically, against the increase of heathenism in the world? The total number of conversions reported by all the evangelical missionary societies for the last ten years in India is 25,000, a record that should fill every Christian heart with gratitude. But during the same period of time the natural increase in the number of heathen in the same land has been over three millions. We have no figures giving the increase in the number of Buddhists, Spiritualists and other

heathens, in Boston and other "Christian" centers, during this closing decade of the nineteenth century. We may be sure that the seed sown at the World's Parliament of Religions in Chicago will not fall of an abundant harvest. But we do not wish to press that question now. Every candid observer of our own times will freely admit that there is not apparent any very perceptible degree of weakening in the power of error, superstition, delusion, sensuality, covetousness and other sins too numerous to mention in the very midst of Christendom.

Paul's description of the last days, as given in his second epistle to Timothy (chap. 3: 1-7) needs no retouching whatever to be taken for a truthful picture of great masses of civilized and Christianized society in the closing week of this nineteenth century.

If Christianity, as many claim, is destined by means of existing agencies to transform the moral aspect of the world at large, it is high time that it should go about its business. If we believed *that* to be the mission of the gospel in the present age, we should not for a moment hesitate, in the light of the historical development of Christianity in the world to pronounce it an egregious and hopeless failure.

Again, let us look at the argument from analogy. The number of dispensations preceding this present age is variously calculated. But whether we accept of three or more, the leading features in the development and winding up of each of them have been of precisely the same character. Man in the age before Noah filled the earth with violence. No doubt, from the union of the sons of God with the daughters of men, there resulted a race who were not only physical, but also intellectual giants. It is by no means certain that the intellectual leaders of mankind in our time would prove superior or even a match for them. The fond assumption that intellectuality in man has been constantly in the ascendant, that man's grasp of philosophical truth has steadily grown stronger through the ages, is only an assumption. Multiplying evidence from the most ancient monuments and records show more and more clearly its fallacy. Man has not fallen "upward" in any sense.

How did that age end? In judgment. Was Noah and his family an "evolution" of his age? No, they were a saved remnant; the rest perished on the waters of God's judgment with all their civilization and achievements.

Again, look at the Mosaic dispensation. How marked had God's favor been shown to His chosen people Israel! What could be done to His vineyard that the Lord had not done? The demonstrations of His saving power in their history had been as clear and signal as the promises of His abiding favor had been numerous and gracious, if they only would remain a separate people, holy to the Lord God of hosts. Out of the first captivity in Babylon a gracious restoration had taken place. Reformation had come under Ezra and Nehemiah. Idolatry had been burnt out of the nation's heart by the fires of tribulation. Then came the most marvelous visitation of His people—the first advent of God's own Son, the Son of David, the promised Redeemer. He came into His own, but His own received Him not. The temple worship had never been more regular and splendid than it was in those days. Herod had lavished treasure upon re-building and beautifying the sanctuary. The age was very "religious." It was also eminently literary and scholarly. It was the Augustan age of arts and letters. A galaxy of brilliant minds were shedding the lustre of their genius over those days. Greek culture had taken a wonderful hold upon the minds of thousands in Israel. How did that age end? In most terrible judgment upon Judah and Jerusalem. Tens of thousands slain. Myriads into captivity worse than death. The glorious temple destroyed, not one stone left upon another. The "city of the Great King" a heap of ashes—Jerusalem trodden down of the Gentiles even until now.

Was the pentecostal Jewish church an "evolution" of the Mosaic age? Most assuredly not. They were again a "remnant" saved by divine power and grace whom the roaring waves of the awful judgment did not and could not overwhelm. A golden thread continued all through the times of the Gentiles, as a sure earnest and a pledge that "God hath not cast away His people which He foreknew." Rom. 11: 1, 2.

This is the lesson of analogy. Not one of the various dispensations of God's dealing with man has ever ended in anything but manifest failure of the people at large to understand and apprehend God's gracious purposes, divine judgment, and the saving of a remnant out of the general wreck of institutions religious, social and political, in and through whom God could and did carry forward His gracious purposes of redemption.

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And now let us turn to the Word of God itself for a definite and decisive answer to our question. At a very critical period in His earthly ministry, which may well be called a turning point, when the rulers of His people had virtually rejected Him by ascribing His works to the power of the devil, Jesus began to teach His disciples the "mysteries of the kingdom." To them they were to be known; from the people they were henceforth to be hid. Among the seven parables which He spake on that occasion (Matt. 13) the parable of the wheat and the tares is most significant for our inquiry; because in it more clearly than in any other, we have the Master Himself announce the fact, that in the development of this age to which this mystery of the kingdom undoubtedly applies, both wheat and tares, God's sowing and the devil's sowing, should grow side by side, and ripen out unto the harvest. The good seed will not disappear until it is garnered, thank God. But neither are the disciples even permitted—much less commanded—to pull up and remove from the field (the world) the tares. The testimony of the history of the gospel in the world, as we have seen, has been absolutely uniform to the correctness of the interpretation that the powers of evil, as well as of good, are to continue side by side during this age, neither overcome by the other, both ripening, intensifying until the harvest of the age.

Again, if we study very carefully and thoroughly the two grand panoramic views which Christ, Israel's greatest prophet, gives of the development of the age until His appearing in the clouds of heaven (Matt. 24 and Luke 21) two things become very apparent and both are very significant. First the eloquent silence of Jesus on the question of any betterment or hopeful development of the age lying between His approaching death and His glorious coming again. Could not Jesus see the wonderful nineteenth century progress of the human race? Could He not discern the age of steam and electricity, the age of inventions and discoveries, the age of the popularizing of science and the wide dissemination of knowledge, the age, too, of the intensest religious activity the world has ever known? What is the meaning of that silence? Can it be that Christ's estimate of these "wonderful achievements" is different from that of "Christendom?" Or, is it possible that Christ does speak of it, or has it in His mind when He mentions "the days of

Noah?" He searches in vain who seeks in these wonderful discourses of the only teacher that can speak "with authority" for any, even the slightest allusion to a gradual, slow but sure change for the better in the development of this age. Its consummation Christ characterizes unmistakably by comparing its close with the days of Noah and of Lot. Are Sodomitic sins unknown in the "elegant" Christian society of our day? Is "violence" one of the unknown tendencies of this our age? Let these His words be heeded by all that have ears to hear. They give no uncertain sound. He plainly foretells judgment swift and sure, coming unawares like a snare upon the secure world, which goes on in its trading, trafficking and money-making until the day of the Son of Man is upon it. Matt. 24: 39; Luke 21: 35.

Though the testimony of Christ needs no confirmation, let us make assurance doubly sure by another inspired witness. Paul is the apostle to the uncircumcision. Through his gospel this present age in its Gentile-Christian aspect has really been ushered in. He is surely competent authority on any question concerning this age.

Quite early in his ministry among the Gentiles he wrote in his first letter to the church at Thessalonica, concerning the coming of the Lord and the end of the age. We would call special attention to the opening verses of the fifth chapter. The contrast between "you," the believers, and "they," the unbelieving, is very marked. "You" know perfectly (from his oral teachings, no doubt) "that the day of the Lord so cometh as a thief in the night." But "they," when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. Such language is utterly irreconcilable with the theory of a gradual evolution of this present evil age into the blessings and glories of an age of peace and righteousness before the coming of the Lord.

Again, only a little later, the same apostle writes to the same church, 2 Thess. 2: 3, that the day of the Lord shall not come except there come a falling away first, and the revelation of the man of sin, the son of perdition. Passing by the allusion to the falling away, which would most naturally refer to a general departure from Scriptural faith among the professing churches,

let us look for a moment at the other statement concerning the revelation of that man of sin, the Anti-christ. Paul affirms (v. 7) that in his day "the mystery of lawlessness did already work" (R. V.) Only there was a restraint that must be taken out of the way. Then shall be revealed the Lawless One. And Him shall the Lord Jesus slay with the breath of His mouth, and bring to nought by the manifestation of His coming (v. 8, R. V.) Whatever may be the correct interpretation of "that which restraineth," it is very evident that Paul never meant that it would gradually but surely destroy the power of lawlessness in this age. On the contrary, Paul plainly teaches a "taking away" of this restraining influence, and then a full manifestation of that Lawless One according to the working of Satan with all power, and signs, and lying wonders, and with all deceit of unrighteousness for them that are perishing (vs. 9 and 10). And this Lawless One is to be brought to nought, not by existing agencies, but by the manifestation of the Lord's coming. Surely, Paul's teaching exactly harmonizes with Christ's in the parable of the tares. The devil's seed will ripen out and head up in that man of sin toward the close of this age, immediately preceding the consummation of the age, the brightness of Christ's appearing.

We can only allude to another, Paul's closing testimony, as it were, in the last letter he wrote, the second one to his son Timothy. Let the reader carefully study and ponder over chapter 3: 1-9, 13. He will be convinced that Paul never imagined that this present age would grow better and better, and would finally, by the advances of an electrical civilization, blaze into the full-blown glories of a Millennial day. Nay, verily, this age, like all the others that preceded it, will end in judgments, swift, sure and terrible. The Lord's little flock will be saved out of them; they will not come into judgment for God hath appointed them unto salvation. Religiousness and culture will no more keep this generation from the wrath to come, than it did generations past.

Separation from this present evil age is the only salvation.

And with a saved remnant from Jew and Gentile, His own body, the Lord will continue to unfold in the ages to come the unsearchable riches of His grace upon the residue of men and all the nations, Eph. 2: 7; Acts 15: 17. This we believe to be

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the harmonious teaching of all New Testament writers on the question under consideration.

(To be continued.)

TO JEWISH CHRISTIANS.

(Continued.)

WE HAVE given in OUR HOPE, for August, Pastor Krueger's Fraternal Address to Jewish Christians on the question of retaining their union, nationally, with the chosen people of God, and of rallying under the banner of a national Christian Judaism. In this and the following number we shall bring Scripture proof for the position taken by Pastor Krueger, in an abridged form. The limited space of our pages forbids our giving it entire. But we shall not omit any essential point in the argument. May we ask our readers to weigh and test this argument thoroughly in the balances and light of God's own revealed Word. Let all human opinions and preconceptions be silent before the oracles of God.

As the work in our Hope of Israel Mission is carried on essentially on the principles advocated so ably by Pastor Krueger, we heartily invite the earnest and loving criticism of all friends of Israel, and we shall be very glad to receive any communications from them.

SCRIPTURE PROOF.

1. What is it to be a Jew, and what to be a Christian?

Who is a Jew? A Jew is one who either by birth or by accepting circumcision, belongs to the people descended from Abraham, through Jacob, whom God called Israel. Jews, or Israelites, is therefore the name of a people. Though Israel has been scattered for more than eighteen centuries, its mission to the world has not yet been fulfilled.

Israel is forever linked to the salvation of the world. Having been Messiah's cradle, it will, when once become a Christian nation, form the framework of His future visible kingdom. Isa. 2: 2, 3; Ps. 72: 8, 11; Jer. 31: 7; Zech. 14: 16-19. Israel owes its origin to a miracle and to divine election. Its laws and institutions were given to it by God. God made of them His peculiar people. They should not be reckoned among the nations:

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Num. 23: 9; Deut. 4: 7, 8, 34. Still more, Israel is the head among the nations, the center of humanity. The history of the nations is ordered with a view to Israel. Deut. 32: 8, 9.

Who is a *Christian*? One from any nation who believes that the Messiah promised to Israel, has come in the person of Jesus of Nazareth, the eternal Son of God become incarnate. The word Messiah is Hebrew, and means Anointed. The word *Christos* is Greek and has the same meaning. Thus Messiah or Christ signifies Him, who anointed with the Holy Ghost, re-unites in His person the functions of prophet, priest and king, all of whom were anointed for their office either by symbol (oil) or directly with the Spirit.

The name *Jew*, accordingly, pertains to a *people*, a nation. The name *Christian* signifies a *religion*. It is, therefore, as befitting for a Jew to call himself a Jewish Christian, as for a Japanese or Chinese to call himself a Chinese or Japanese Christian. According to Scripture, the only true Jews are the Christian Jews. And those Jews who knowingly and persistently reject Messiah Jesus, shall be cut off from their people. Acts 3: 23.

The end of Israel's calling as a nation is to be the instrument of salvation for the world through the Messiah. The Messiah-religion or the Christ-religion, then, is the true religion of the Jew. The Scriptures, likewise, declare that the Christian Jews are the true "Israel of God." Gal. 6: 16. Faith in Jesus Christ, and baptism in His name, then, do not separate the Jew from His people, but make him a true Jew.

When the nation rejected, first the ministry of Jesus by delivering Him to be crucified, and next, the ministry of the Holy Ghost by stoning Stephen, God did actually, less than forty years later, break off his covenant relations with them. Their name from that time on has been *Lo-Ammi* (not my people). Hos. 1: 9. However, God has not cast away His people whom He foreknew. His gifts and calling are without repentance, Rom. 11: 1, 29. The Lord has had since the destruction of Jerusalem, a remnant according to the election of grace. All Jewish Christians, if truly believing in Jesus the Messiah, form this remnant, if they will not separate themselves from their people. Why should a true Jew, a member of the Israel of God, Gentilize himself? He has no reason now to be ashamed of be-

ing a Jew. One of the most efficient means of removing those inveterate prejudices which still veil from the Jews the glory of their divine king, would be to prove to them that Christianity does not mean that negation of Biblical, spiritual Judaism, but that it is indeed Biblical Judaism realized. A believing Jew is only a better Jew for being a living Christian. He need not renounce his nationality.

2. Israel's relation to the nations in the light of the New Testament.

While Israel is scattered and does not yet form again an independent nation in the land of their fathers, the Jews will indeed count themselves happy to be faithful and law-abiding subjects to the governments of those countries who have received them kindly and have granted them equal rights with their own native populations. They will labor to the best of their ability for the progress, defense and welfare of those countries, thus fulfilling the word of God in Jer. 29: 7, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

But this need by no means hinder them from still feeling and calling themselves Jews. Look at the example of Daniel. When he was exalted to the premiership, first of the Bahylonian, then of the Persian empire, he did not cease to observe most scrupulously the laws and customs of the Jews; and while he believed he could be of greater use to the cause of his people, by remaining in Persia even after their (partial) return from the captivity, he never ceased to be a Jew.

After the coming restoration of Israel the situation will be changed in some respects. For then those Jews which would remain citizens of foreign countries could hardly have any other reason but an unnatural antipathy, a false shame, or unbelief in the promises of God, for denying the fact, nay, the dignity of their Jewish origin, and for ceasing to keep themselves and their families forever mindful of this through the observance of those customs which God gave to Israel as a people.

But, it is objected, has not Jesus Christ abolished Jewish customs altogether, and does not the New Testament declare that in Jesus Christ "there is neither Jew nor Greek?" Let us meet this last objection first. The entire passage, Gal. 3: 28,

reads as follows: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." No one will deny that there always has been, and there always will be in the Christian church this side of the return of the Lord from heaven, a difference between man and woman. The latter has not the power to fulfill in the church the functions of government. There will also be as there have always been in the Christian church, masters and servants. These social distinctions do not and need not to disappear. And so men will continue to be husbands and fathers as surely as women will still be wives and mothers. The passage in question no more proves the denationalization of either Jew or Gentile in order to be entitled to membership in Christ's body, than it proves the abolition of sex or social distinctions. It means that in regard to Christ and our relation to Him, neither nationality, nor sex, nor social position have any significance; that all believers, whatever their nationality, or sex, or social condition, form one and the same body of Christ. Under the Mosaic covenant the Greek, unless he had become circumcised, and thus become a Jew, had no right to enter the temple court reserved for the Jews. The Jewish women, likewise, had no right to enter there; theirs was a separate court. In the church of Christ there are no such separate classifications and groupings. This passage, then, cannot consistently be used as an argument against our position, that the Jew who believes in Christ does not and need not cease to be a Jew, nationally.

In Matt. 5: 17-19, Jesus of Nazareth declares emphatically that the object of His coming was not to destroy, but to fulfill the law. Himself not only observed it but enjoined its observation on others. Thus in Matt. 8: 4, when He bids the healed leper to show himself to the priest, and to offer the gift that Moses commanded. In Matt. 23: 2, 3, the Saviour tells His disciples and the people to observe and do all that the official teachers and interpreters of the law bade them to observe. He raises His voice only against the traditions of the elders who had overburdened the law to such a degree, as to actually make it of none effect, and to transform piety into empty formalism. Thus the word of the Lord concerning the new cloth and the old garment, the new wine and the old skins, does not apply

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to the law of Moses, but to certain forms of piety, like frequent fastings, etc., which the law had not prescribed. The context shows this to be the meaning of the word. Matt. 9: 14, 17. In the same way when Jesus says, Matt. 15: 11, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth," He does not at all abolish the distinction between clean animals whose flesh the Jews might eat, and the unclean whose flesh they were forbidden to eat, a distinction established by the law: the context shows again that the question was (v. 2) whether it was necessary to wash the hands before each meal, a usage which the law had never enjoined.

From the book of Acts it appears very plainly that the thousands of Jews at Jerusalem who received the Pentecostal baptism of the Holy Ghost, with their apostolic teachers, continued in the faithful observance of the law of Moses. Acts 2: 46, 47; 3: 1. James himself testifies of them, later on (Acts 21: 20), that "they were all zealous of the law." It is worthy of special emphasis that "a great company of the priests were obedient to the faith." Acts 6: 7. These sons of Aaron, baptized, in fellowship with the church around the table of the Lord, continued, nevertheless, in the temple to offer the things prescribed by the law. The bloody sacrifices were to them no longer a provisory means of obtaining forgiveness of sins, but the symbolic remembrance of the spotless lamb offered once for all. The outward, actual performance of sacrificing was not abolished, but its meaning and purpose had undergone a radical change.

As concerning Paul, the great apostle to the uncircumcision, we are told in Acts 16: 3, that he himself circumcised Timothy, who had previously become a believer and been baptized. Taking him as companion in his apostolate, Paul recognized that Timothy must be a genuine Jew. The apostle is anxious to go to Jerusalem to the feasts established by law. Acts 18: 21; 20: 16; 24: 11. He takes upon himself, freely, the vow of a Nazarene, and shears his head in Ancrea. Acts 18: 18. This included, according to the Levitical law, the bringing of bloody sacrifices at Jerusalem, an obligation to which Paul unmistakably submitted himself.

Paul's action during his last sojourn at Jerusalem, preceding his imprisonment, in the year 58, is deserving of particular con-

sideration in this connection. It is recorded quite fully in Acts 21: 18-26. He is received with gladness by the brethren at Jerusalem (v. 17). The following day he visits James, the Lord's brother, the bishop of the church at Jerusalem, all the elders being present. It was a representative assembly (v. 18). Before them he declares particularly what things God had wrought among the Gentiles by his ministry (v. 19). The brethren at Jerusalem heard and glorified the Lord. And then they met him with the following statement: "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law (v. 20). And they are informed of thee that thou teachest all the Jews which are among the Gentiles (in the dispersion), to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs (v. 21)."

Paul is then approached with the proposition, in order to make it unmistakably clear to all the Jews, believers and non-believers, that those reports concerning him were false, and that he himself, likewise, being a believing *i. e.*, a true Jew, also walked orderly, keeping the law, to take and purify himself with four men, believing Jews evidently, who had a vow upon themselves, and to be at charges with them, that they might shave their heads.

This was a clear and crucial test case. Either those reports concerning Paul's teaching the Jews of the dispersion to forsake Moses were true, or they were false. If they were true, then that same Paul, who withstood Peter to the face when he dissented on the question of eating with the Gentiles (Gal. 2: 11); committed himself quietly, without a word of remonstrance, to an act which would brand his whole apostolic practice forever with the seal of hypocrisy, an act which would give the lie to and utterly repudiate the aged Paul's triumphant confession, 2 Tim. 4: 7, "I have fought a good fight, I have finished my course, I have kept the faith." We must read instead: I have kept up a sham fight, I have broken down in my course, I have

(It will be seen, immediately, that this is precisely the question at issue to-day, between the majority of Jewish-Christian missionaries, who teach their converts to Christianity to forsake Moses, not to practice circumcision any longer, nor to walk after the customs, and the editors of this monthly, who teach the believing Jew not to forsake Moses, but to walk after the customs still, are charged, openly, with establishing a righteousness by the works of the law, and nullifying the power and efficacy of Christ's all-sufficient atonement.—Editor.)

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denied the faith. If, however, they were false, as James evidently takes for granted, then Paul by doing as he did, has put the final seal of consistency and strict adherence to the true principle of dealing with the believing Jew concerning the law and the customs upon his whole ministry among the Jews in the dispersion. And we have here only the grand, harmonious finale of a New Testament symphony on the principles of Christian Judaism.

(To be continued.)

 THE FAITH OF GOD.

THERE is a most precious and sublime truth contained in the expression placed at the head of this article. It is found in Mark 11: 22, where Christ exhorts his disciples to have "the faith of God." Our authorized version gives this as the marginal reading. It is the exact rendering of the Greek: "*pistin theou.*" The revisers have rejected that rendering, it is true, and adopted only the common: "Have faith *in* God. We vastly prefer the literal translation: "Have the faith of God."

Paul in his epistle to the Romans makes use of the same expression. In chap. 3: 3, he says: "Shall the unbelief (of the Jews) make the faith of God without effect? God forbid. Yea, let God be true and every man a liar.

Again, in Gal. 2: 20, he says that now, in the newness of the divine life, the Christ-life in me, I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

And, once more, from the pen of the beloved disciple, we read in Rev. 14: 12, of "saints that keep the commandments of God, and the faith of Jesus.

Another passage which throws a clear light upon these expressions is Heb. 12: 2. Here Jesus is called the "leader" (a better rendering than "author") of our faith." The Greek word, *archegos*, is the same which in Heb. 2: 10, is translated "captain." It denotes a military leader who marches at the head of a column, enrolled with them under the same banner, fighting the same battles. And so the apostle declares of Jesus that for the joy set before him (a thing as yet unseen and un-

realized) he endured the cross, despising shame. His whole life and service down to the cross is thus characterized as a life and work of faith in the highest and truest sense. Thus Jesus becomes the "leader" of our faith. And His faith is the pattern, nay, more, the very source and fountain of ours. By living His own life in us, He enables us to live "in the faith of the Son of God," and to "keep the faith of Jesus." All this makes our organic living union with our great Head only more real. We find ourselves not only exalted in Him, but seeing how Jesus went before in this life-long battle of faith, how He must have been touched with the feeling of our infirmities.

The preciousness of the expression "faith of God," however, appears to us from a different standpoint. It brings out, not the sweet and absolute dependence of Jesus upon the Father, for all He said and all He did, but it brings out the sublime independence of the Almighty in anything and everything outside of Himself. When God creates by the word of His power, He speaks in the sublimity of absolute faith in Himself. And according to the faith of God the worlds come forth into being, light shines into chaos, life is begotten out of death. This is God's faith, manifest in creation, old and new. God, by faith, calls upon His own fullness, and the fullness responds and proceeds from the Father, through the Word, by the Holy Ghost.

And this is the foundation rock for all prophecy and its final fulfillment. God spoke through the mouth of all His holy prophets since the world began! They spoke of things unseen, unborn, ages distant. God's implicit faith in Himself saw their realization present. And it is thus the apostle is emboldened to ask: "Shall their unbelief make the faith of God without effect? God forbid!"

This is what makes the word of prophecy so sure. The faith of God is bound up in it. It will find its glorious vindication in the fulfillment of all that was ever spoken by inspired prophet and apostle. Let God be true and every man a liar.

THE HOPE OF ISRAEL

MISSION TO THE JEWS.

REPORT OF THE WORK.

AUGUST the eleventh was the ninth day in the Jewish month Ab. This day is kept as a solemn fast day in remembrance of the destruction of Jerusalem and the temple. We had both morning and afternoon good and attentive audiences. In the morning service we read from the *Haf-tarah*, which happened to be on this Saturday the first chapter of the prophet *Isaiah*. Israel's unbelief and disobedience was shown as the reason of the nation's downfall. Mr. Gaebelin dwelt especially on verses two and three: "Hear, O heavens, and hear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

In the afternoon the text was chosen from *Isaiah* 49: 15-17: "But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee."

The speaker first mentioned the destruction of Jerusalem by Nebuchadnezzar. He drew a picture of the state of Jerusalem at that time. Jeremiah, the true prophet of the Lord, warned the people; but he and his testimony was rejected, and the nation listened to the false prophets who cried peace, peace, but there was no peace. Jeremiah wept over Jerusalem and his people (*Jer.* 9: 1). And why was Jerusalem and Solomon's magnificent temple destroyed by the Babylonian King? *Lamentations* 4: 13 gives the answer: "For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her."

"Seventy years later Jerusalem and the temple were rebuilt.

New prophets were sent to speak anew words of warning, comfort and the near approach of the Messiah. The last prophet, according to the Jewish belief, who was sent to the nation was Malachi. He lived about 370 years before the destruction of Jerusalem by Titus. Is it possible that God did not send one more prophet to Jerusalem to warn once more before the awful doom of city and nation should come?—no prophet for 370 years? Yes, God did send a prophet. He did send a second Jeremiah, but one who is more than Jeremiah; a second Josph, but so, He is more than Jonah." Mr. Gaebelstein then related the parable contained in the twentieth chapter of Luke, verses 9-18. "Yes, God did send a prophet, Jesus of Nazareth, His only begotten Son. The nation did not receive Him. He was rejected by His own. There He stands before Jerusalem and weeps, not for Himself but for Jerusalem's sake." The words of Jesus' prophecy before Jerusalem were quoted. "Listen to the following from your own law about true and false prophets: 'If thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him'" (Deut. 18: 21, 22).

Was Jesus of Nazareth a true prophet? Yes, because His prediction of the coming destruction of Jerusalem and the temple was literally fulfilled. Remember, according to Lamentations 4: 13, Jerusalem was destroyed on account of the blood of the just shed in the midst of her. Only a few days after Jesus' mournful prophecy, He stands silent before His accusers and the miserable Pilate—there He stands as Isaiah saw Him, "He opened not His mouth, brought as a lamb to the slaughter." But listen! Hear Jerusalem's citizens cry: "His blood be on us and on our children." On yonder cross He died for you and me, and on yonder cross He prayed for a nation's blindness and sin: "Father forgive them, for they know not what they do!"

After His resurrection He commanded His disciples to preach repentance and remission of sins, beginning in Jerusalem. More blood, especially the blood of Stephen was shed. At last the measure is full, and Jerusalem and innumerable victims fall.

But is Jerusalem to lay waste forever? No. An old Jewish Midrash on the Lamentations says: "On account of the Messiah Jerusalem will be destroyed, and by the Messiah Jerusalem shall be built again." Yes, Jesus said this even in His last words to Jerusalem.

Then the comforting text was explained, and the sermon closed with a strong appeal to come now to the Saviour and reject Him no longer. The sermon which lasted almost an hour was listened to with undivided attention and made a deep impression.

The following Saturday, August 18th, is called "*Shabbas nachmu*," because the fourtieth chapter of Isaiah is read, which begins in Hebrew: "*Nochmu, nochmu ommi*," "comfort ye, comfort ye my people." How wonderful and prophetic all this is! "*Dabru al lev Yerushalaim*," "speak ye to the heart of Jerusalem" (according to the Hebrew). "Cry unto her that her warfare is accomplished, etc." * We had a glorious time in preaching His loving and eternal purposes. Oh, how God blesses us in this work in preaching the whole truth of His Word.

Our prayer meetings are seasons of refreshing. Of late two brethren have stood up and witnessed of the saving power of Jesus. The one is the head of a family. His wife attended divine service for the first time on Sunday afternoon, August 12th. The other is a well-educated young man. God bless them and help them to be faithful witnesses for Jesus.

The brother of our assistant H. Zackhausen, Mr. Leopold Z., arrived in this country from London for a very short visit in August. Mr. Zackhausen is a theological student of a college of the Church of England Society in London. We are glad to have met him. He spoke to a good audience Sunday night, August 12th, very much to the profit of his brethren. God bless him in London!

Again and again we hear from different parts of the States from our Jewish brethren who attended our services months ago. Here is a specimen:

Dear Mr. Gaebelin: Please send me your paper for the last five months and also a New Testament in Hebrew. I am trying to be your co-laborer among Israel for the truth. Yours respectfully, K.

Another letter came from a city in the western part of New

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Ynrk. May God bless the many brethren who have gone to the East and West, and make them a blessing to Israel.

We thank our dear friends who have so kindly aided us and sent their contributions. God bless you for it. Our accounts are audited every three months. Please address A. C. Gaebelein, 58 Seventh Street, New York City. Kindly make money orders payable at Station D, New York City.

 NOTES FROM OUR MISSION.

We thank Pastor G. Krueger, the editor of *Le Reveil d'Israel*, for his kind and encouraging words about our work. He has devoted nearly two pages of his excellent monthly for August to our work among God's ancient people.

The August number of *Tiqvah*, our Hebrew-German monthly, is full of interesting articles. Part of the sermon on Jerusalem's destruction and future glory is printed, and another article on the coming days of preparation for the day of atonement will be read with much interest. The latter treatise points to Jesus as the only way to obtain forgiveness of sin.

We have sent Hebrew tracts, our paper and New Testaments during August to the following cities: Glens Falls, N. Y.; Narhus, N. H.; Portland, Me.; Boston, Mass.; Lynn, Mass., and Detroit, Mich. We again ask all friends of Israel to write to us, and we will gladly supply them with New Testaments, our Hebrew paper, tracts, etc., for free distribution among the Jews. Please address all communications to A. C. Gaebelein, 58 Seventh Street, New York City.

Mr. Stroeter attended the Old Orchard, Me., and Lakeside, O., camp meetings and preached and lectured at both places. We hear that he was very much blessed and the people greatly helped by his discourses. Mr. Gaebelein has been all summer in live contact with the masses, and has worked hard during the heated term, without breaking down.

"Israel's Messiah," by H. L. Hastings, 47 Cornhill, Boston, Mass. A good, sound tract for Christians and Jews. We superintended a Hebrew and Jargon translation last year. It has been bound together with the English tract. Mr. Hastings has donated us several hundred copies, which are almost distributed. We could use many thousands in our city alone.

The latest news from our branch in Rosenhayn, N. J., is very encour-

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nging. Our camp meeting was the means of leading some to Jesus. We have received several letters and invitations to come soon again. So far we were not able to hold a second meeting in Alliance.

It is a very encouraging sign that the Lord is stirring the hearts of many earnest Christian people to devote themselves to the work among the Jews. We have of late received several applications from Gentile Christians, who feel called of God to join us in our work.

Bro. R., who is with us now, speaks occasionally in our meetings on Saturday and Sunday. His Jewish brethren like to hear him and listen to his words with much attention. Every Saturday evening he goes to Newark where he addresses a gathering of Hebrews in a German church. Mr. Gachelein goes there from time to time and is heartily welcomed by the Jews.

Our Madison Street House is now being furnished and prepared for our fall and winter campaign. The reading room is open daily and well attended. Up stairs is our office where we meet sometimes as many as six inquirers during an afternoon, and others whom we give instruction. Several of our helpers have rooms in the building.

CHOVEVE ZION.

SO MANY friends of Israel have asked us for more information concerning the movement for the colonization of Palestine under the auspices of the *Choveve Zion* (Lovers of Zion) that we feel justified in giving space in these columns to the following. It is taken from a recent number of a quarterly published by the London *Choveve Zion* Association. Our friends who desire to keep fully informed about this most significant movement may obtain that pamphlet by addressing *Choveve Zion* Association, 11 Bevis Marks, London, E. C., England. The price is 15 cents per copy, or 60 cents a year.

"It would be impossible to overrate the importance of the union of the various *Choveve Zion* societies of Europe and America effected at the recent conference at Paris. Apart from the advantages such union afford in reference to the economical acquisition of suitable land, the selection and installation of apt settlers and their families, and many other weighty matters of detail, the union will give a fresh impetus to the whole movement of Jewish colonization of the Holy Land, and should draw within its circles many of our co-religionists who have hitherto considered it their duty to stand aloof.

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"Not to speak of those rigorous theorists among us to whom the severance of Judaism from everything reminding of Zion and the Holy Land has become an article of faith, there are others who from pure ignorance, or from a misconception of our aims and objects, declined to participate in the action taken by the *Choveve Zion*. The very inspirations and actions, to mollify, and in many cases to oppose which, the *Choveve Zion* Associations were created, were believed to be the sole motives for their existence. We were credited with desiring to establish a Jewish state in Palestine, to dispossess the Turk of his dominions, to send to the Holy Land and provide with land there, for the mere asking, every Jew who would offer to settle there. We were falsely accused of having caused the indiscriminate rush of Jews to Jerusalem, with its attendant misery and hardships, when we were really working, and in many cases working successfully, to stem that ill-advised influx.

"Another cause of the apathy of many wealthy and influential Jews towards the work of Jewish colonization in the Holy Land; consisted in the erroneous conception they had about its soil, and its resources. They had become prejudiced against that country and spoke of the most fertile and promising spots on the whole globe, as a sterile desert, incapable of rendering remunerative any capital or labor devoted to the tilling thereof. Then there was the spectre of the dread Bedouins, with whom their imagination peopled the rural districts of Palestine and Syria. They magnified the inoffensive and, with proper management, useful inhabitants into reckless and unscrupulous robbers, and invested them with a wild grandeur which they are in reality very far from possessing.

"Much has already been done by our Society to dispel these strange assumptions. By issuing the *Choveve Zion Quarterly*, and some other publications, we have succeeded to a great extent in disseminating clear notions on the subjects referred to. As to our objects, they have been clearly laid down in the rules of the Association, and have been illustrated and enlarged upon in the pages of this magazine.

"We have been repeatedly on pains to enlighten the Jewish public on the real significance of *Choveve Zion* societies. In the same manner we have tried in these pages, and by giving a large circulation to Major Condor's remarks on Palestine, its

resources and its inhabitants, to show that a Jewish colonization of the Holy Land was within the reach of practical accomplishment. Our efforts have carried conviction to many a doubting mind. But every one knows how difficult it is to remove a prejudice once it has firmly established itself in the minds of large numbers.

"Nothing could have been more useful in this direction than the foundation of the Central Committee of the *Chovve Zion*. It should at once open the eyes of a great body of our wealthy and influential brethren to the true aims and inspiration of the society. They will perceive that the efforts to establish Jewish colonies in Palestine and Syria, efforts that have been so long derided, will slowly and surely be crowned with success. The conviction will dawn upon them that it has become time to give a closer attention to the attempts made by these societies, when they see how practical men in Paris, London, Berlin, Vienna, New York and Russia, join hands and unite their energies in the endeavor to bring about, not merely an ephemeral, but a lasting amelioration in the lot of our persecuted brethren. They will see that a work is being accomplished before their eyes that does not present those visionary features with which they have all along credited us. Once they turn their mind to an unprejudiced investigation of our work and objects, we need not fear the result."

"And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. . . . Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Isa. 34: 21, 23.

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory: and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord had spoken

OUR HOPE.

A MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND TO CHRISTIAN JUDAISM.

1 Tim. II 1. "The Lord Jesus Christ; which is our hope."
ישוע המשיח תקותנו

ERNEST F. STRDETER, Editor, 209 Madison St., N. Y.
ARNO C. GAEBELEIN, Associate Editor, 38 E. 7th St., N. Y.

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A. C. GAEBELEIN, SUPERINTENDENT,
H. P. BYRONIEM, SECRETARY.

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THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GAEBELEIN, SUPERINTENDENT.
E. P. STROETER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock.

Preaching every Sunday evening, 7.30, in 209 Madison Street.

German Services every week night at 209 Madison Street.

Contributions should be sent to REV. A. C. GAEBELEIN, 58 E. Seventh Street, New York City, or to E. P. STROETER, at 209 Madison Street. To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on application.

OUR HOPE.

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OCTOBER, 1894.

No. 4.

NOTICE.

To those of our readers who have not yet subscribed: This number of "Our Hope" is the fourth sample copy we have been sending out. You will understand that we cannot afford to keep up this practice, much as we would like to. If you desire "Our Hope" to continue its monthly visits to you, please send us your subscription at once.

EDITORIAL NOTES.

We have been obliged to enlarge this number of OUR HOPE to thirty-two pages. We should be very glad to continue issuing it in this enlarged form. As will be seen from the reports of the work, there is good reason to expect a continued increase in valuable and interesting information. If our friends will help us a little in securing subscribers, we shall feel greatly encouraged to go on.

THROUGH the generous gift of a dear brother it has become possible to at least begin the publication of a German sister of OUR HOPE. We expect, during the month of October, to bring out the first number of *Unsere Hoffnung*. It will not be a translation of OUR HOPE into German, but will cover, of course, the same ground and treat of the same subjects essentially, only in a different garb and with some modifications that may be called for. In style and price we expect to make it the same as OUR HOPE. Will our friends who read German, please make a note of this and send in their names and those of their friends to whom they would like us to send sample copies? Of

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course, we do not wish to supplant **OUR HOPE** by the new publication with any of them, and we trust we shall have enough variety of reading matter in both papers to make it an object for those who can read both, to do so.

All our readers are kindly requested to observe the financial reports of the Hope of Israel work, and the Jews given in this number. The friends of this work will find abundant reasons for great rejoicing and gratitude at the wonderful way in which God is blessing and owning this work. We do not appeal to the friends of Israel for help. Our God and Israel's God is supplying all our needs. Yea, He is doing exceeding abundantly above our asking. But we feel constrained to urge it upon God's dear children who know that they are stewards of the Lord's money, not to be slow if they desire to help in "saving some of the Lord's brethren according to the flesh." From all appearances, and from the Word, it is manifest that the Lord will "make a short work" of this gathering of a saved remnant out of Israel. Whatever they wish to do for God's chosen people must be done speedily. These opportunities will not be held out to the Gentile church for another eighteen centuries, we feel quite confident in saying.

Nothing has given us greater joy in connection with our work among Israel than the manifest proofs that it is God who worketh. There is great joy in working for God, there is greater joy in seeing God work. Our own work can, in fact, never be a source of satisfaction and gratification to us. Its imperfections and impurities, its shortcomings and failures are so many that at best we are but humbled, while we are honored at being co-workers with God. But to see God Himself carry out, in His own inimitable way, His own thoughts, to think them after Him, to follow them, however feebly, that is joy unspeakable.

There is, first of all, the manifestation of His Holy Spirit moving upon the minds and hearts of the Children of Israel in a manner almost unprecedented since the days of the early church. There is an awakening, an inquiring, a hunger, a stirring among the Jews of our day, unparalleled in extent and intensity for centuries. This is not the result of any precon-

certed effort on the part of the Gentile church. She is hardly yet awake to the fact that such a movement in Israel is going on to-day. Skepticism and incredulity concerning it on the part of Christians we meet with every day. "Did you find any Jews yet that are worth saving?" we were asked by a minister of Christ. "Do your believing Jews hold out under persecution?" asks another. "Can you do anything with them when they are converted?" questions a third. Of course, we are told, the Jews should have the gospel preached to them, *but*—Ah, well, we fear that a great many Christian people are furnishing an exact parallel to the unbelieving Jews in Christ's day, who had the greatest sign of the times before their very eyes and—knew it not. Israel's awakening to the question about the covenanted possession of the land of their fathers is *the* sign of our times.

NEXT we see how God Himself is opening the doors into Israel almost all over the land at once. Bro. Gaebelin went to Baltimore in September, preached to a large and fine audience of Jews, and took a brother with him to leave in charge of the work there. From Chicago a very urgent invitation has come to take charge of a Hebrew mission in that western metropolis. In the city of St. Louis we have had the privilege of going over the ground pretty carefully ourselves, to discover that the field is white for the harvest. Earnest Christian workers, both English and German, stand ready and are even now distributing New Testaments and our literature among the Jews. Pittsburg, with 15,000 Jewish population is another open door which we have been earnestly invited to enter. Thus, within the brief space of a single month the opportunities have come to us, unsought for the most part, though surely not unwelcome, to establish centers for our work in four of the largest cities of this country.

THIS, of course, brings up another question which we have often asked ourselves before the Lord, the question of the necessary means for carrying on the work begun and for extending it in the directions indicated. And when we returned from our Western tour, behold, the Lord had answered our prayers in that marvelous way of His—beyond our expectations. This means increased responsibility. It also means more need of

earnest prayer for great wisdom. And it will very soon mean enlarged opportunities for God's children to speed on the work with their sympathy and co-operation.

"Israel's Messiah; or, Why the Jews reject Christ." By H. L. Hastings, 47 Cornhill, Boston, Mass. This is No. 16 of the Anti-Infidel Library, edited by Mr. Hastings. The main treatise is given both in English and in Hebrew. The booklet contains two short papers likewise: "A Refuge for Persecuted Jews," and "Jewish Rabbis and the Messiah." The tract states the question, "Why do the Jews reject Christ?" very fairly and fully on orthodox Jewish authority. The concise presentation of the reasons given by the Jews for declining to believe in Jesus, the Messiah, is a very interesting study, especially for Christians who desire to learn the mind of the Jews on this question. Of the entire number (16) of objections raised from the Old Testament Scriptures against the Messiahship of Jesus the editor meets and answers only the first one, that of lineal descent from David through the virgin Mary. The other objections cannot be met, as the author clearly recognizes and openly acknowledges, until Jesus comes again and does actually fulfill all Scripture concerning His Messianic glory and dominion in the earth. But every fair-minded Jewish reader who will admit the historical accuracy and trustworthiness of the gospel records, must concede that the editor has fully and ably made his point. And, if Jesus was not, both as the supposed Son of Joseph and as the real Son of Mary, a direct lineal descendant from David the king, then the Jews have no possible means of ever establishing and verifying the claims of any Messiah yet to come to Davidic sonship, and to rightful possession of David's throne and kingdom.

TO JEWISH CHRISTIANS.

(Continued.)

III.

IN WHAT sense, and under what restrictions, should Jewish Christians observe the law of Moses?

There need not be the least misunderstanding about the object of the observance of the law and its precepts on the part

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of Jewish Christians. We simply hold fast the foundation of our salvation which is obtained, by Jew or Gentile, only through the atoning sacrifice of Jesus Christ on the cross. To rest our justification before God on the observance of the law, is to deprive ourselves of the only righteousness which God imputes freely to any, Jew or Gentile, who believe in Jesus Christ, without the works of the law.

We are all well aware that two dangers are besetting us: on the one hand there is the deadly danger of establishing anew, for feebly enlightened souls, a justification through outward practices, whose impotence has been abundantly shown by the history of Israel, from Moses to Christ, and thus to pervert the way of salvation and to fall under the anathema of the Holy Spirit, pronounced by Paul in Gal. 1: 8, 9.

On the other hand by preaching to the Jews to "forsake Moses," there is the danger of placing in the way of those who should be led to Jesus Christ, a heavy stumbling block which the Scriptures have expressly removed therefrom, and thus to retard the conversion of the "remnant of national Israel," as well as the salvation of the world through the establishment of the visible kingdom of Jesus Christ upon earth, and to alter, in some measure, the doctrine of the Christian hope, which the Holy Spirit has also placed under the safeguard of an anathema against those who knowingly change the same. This anathema is pronounced in Rev. 22: 18, 19.

But, thanks be to God, it is easy to avoid this two-fold danger by holding strictly and simply to that which is written, without departing from it either to the right nor to the left.

In what sense, then, should the Jewish Christian continue to remain a Jew by observing the commandments of the law?

In order to find the true answer, it is well to have before our eyes the plan of salvation which God has revealed in His Word.

The Israelite who, like any other son of Adam, finds himself since the fall of our first parent under the power of an evil tendency (*Yeser ha-ra'*), or, according to Christian theology, of original sin, wants to know if by his own exertions man is able to free himself from the power which Satan is exercising over him, through sin, whether he can attain to perfect sanctity, and through it to victory over death, to the transfiguration of his body and of all nature. For this was the end of man, as the second Adam, Christ Jesus, has realized it.

The history of early humanity, instead of ending in a return to Paradise, ends, on the contrary, with the deluge. A single man, Noah, was found righteous and saved with his family. But the power of sin manifested itself also in this righteous one, and the chosen branch of humanity, the descendants of Shem, destined to be in a particular sense the tabernacle of Jehovah, would have been lost in paganism, had not God separated from it Abraham, who was justified before Him by his faith and received thus the promise of inheriting the world. From his grandson Jacob descended the twelve patriarchs, the fathers of that chosen people of God from whom salvation was to come.

Israel grew and multiplied in Egypt. As soon as the moment had come for deliverance from the yoke of its oppressors, God led them out through Moses and brought them to the foot of Sinai, where He gave them the law: the ten commandments and all the other ordinances. He ordered Moses to erect a sanctuary according to the pattern which He had shown him in the mount, regulated its services and entrusted its priesthood to Aaron and his descendants; the chief or high priest was the mediator between God and the people. Israel was thus in possession of all the outward means necessary to obtain perfect holiness, to become a kingdom of priests. But sin has always prevailed. The history of the fifteen centuries from Moses to Christ has proven that man left to his own strength cannot attain his end. This experience once made, God intervened according to His eternal counsel.

God sent into the world His own, eternal Son, who through the unsearchable mystery of incarnation became truly man, the second Adam, without the taint of original sin, thanks to His supernatural conception and birth. Tempted like Adam, He was victorious over the devil. He healed our transgressions through His perfect obedience, and atoned for our sins by His death upon the cross, where he became a curse for us, in His capacity as representative of the human race. His bodily resurrection is not only the proof that God has accepted His sacrifice, it is the direct effect of the expiatory merit of His death. The wages of sin being paid, death could no longer hold the representative of the human family.

The holy life of Jesus, His perfect obedience, is the perfect fulfillment of the moral law. His baptism and His atoning sacri-

rice are the complete fulfillment of the purposes of the ordinances concerning the worship and the sacrifices. Finally, His victory over death, which has for its result the transfiguration of the body and the future deliverance of all creation from the bondage of corruption, is the fulfillment of all those precepts of the law concerning the washings of the body, the purification of the houses, of the camp, etc.

The Lord Jesus, the risen Messiah, is the ideal man which it was the end of the law to produce, without being able to accomplish it, but whom God has given to humanity by an act of His infinite love. From the moment that the ideal man existed, the end of the law, which was but a pedagogical instrument, was attained. Jesus Christ is thus the end of the law, as it is written: "For Christ is the end of the law for righteousness to every one that believeth."

The pardon of sin, holiness, the resurrection, the transfiguration of the body, in a word—the fullness of salvation, all this the Jewish Christian possesses in Jesus Christ.

And this is the way: When the multitude, moved by that first sermon of Peter's, cried out, pierced through the heart: "Men, brethren, what shall we do?" the apostle said to them: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." These, then, are according to the words of the apostle, the elements of salvation: Faith in the Word of God, repentance, baptism, and the gift of the Holy Spirit. The Word of God is the seed of the new birth. Repentance consists in forsaking the way which one pursued up to that moment, whether it was open wickedness, or indifference, or an honorable life in one's own righteousness, and to turn toward Jesus Christ.

Baptism is that divine act by which the believer is buried with Christ in the likeness of His death, so that, being planted together with Christ, the death of Christ becomes his death, the judgment and condemnation of his sins; for if, by a miracle of divine love, the believer has really become a member of the body of Christ, the work of Christ becomes his own, the death stroke which falls upon the head, causes at the same time the death of all the members of the body. Sin being judged and condemned in the believer who has turned to Jesus Christ, and

is baptized in His name. God gives unto him the Holy Spirit, which becomes in him a source of a new life, a holy life conformed to the will of God. Thus is fulfilled what God has spoken through the mouth of Jeremiah concerning the new covenant which He will make with the house of Juda: "I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people." And Ezekiel says: "Then will I sprinkle clean water upon you, and ye shall be clean: . . . A new heart also will I give you, and I will put my spirit within you, and cause you to walk in my statutes."

The believer receives salvation as a gift of the grace of God. If he walks in obedience to the will of God, he does it not in order to be saved, but he does it because he has been saved, and because the new life, the life eternal which Jesus Christ has given unto him through the Holy Spirit, unfolds its efficacy in Him, and manifests its reality by the work of sanctification and by all manner of good works. This much for the moral law.

As for the ritual concerning the worship and the sacrifices, they are all fulfilled in Jesus Christ, as we said above. They were no longer for the Jewish Christian, before the destruction of the temple, a means of obtaining the pardon of his sins, nor a repetition of the sacrifice of Christ, but a simple symbol, reminding him that while being sanctified by the offering of the body of Christ, once for all, and although perfected forever by this one offering, we have need, each day, of the blood of Jesus Christ cleanse us from all unrighteousness. For, without speaking of serious backslidings, the more the Christian advances in sanctification, the more delicate and tender his conscience becomes. He sees sins where before he not even suspected any, according as it is written: "If we say we have no sin, we deceive ourselves, and the truth is not in us. . . . And if we say we have not sinned, we make Him a liar, and His word is not in us."

As to the laws concerning the purification of the body, the resurrection of Jesus Christ has rendered them useless as a means of obtaining the victory over the power of corruption which is at work in our bodies. The believing Jew possesses an antidote more powerful and truly efficacious against the law

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of death in our bodies: that is the real communion of the body and blood of Jesus Christ, the true bread of life, the heavenly manna which communicates to us and nourishes in us the germ of resurrection and immortality, as it is written: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." For my flesh is meat indeed, and my blood is drink indeed." In the same way in which Jesus has rendered visible the implanting into Himself of the believer by the outward act of baptism, so also has He rendered visible the entering in and the nourishing of the new man in us by the holy communion.

We repeat, the laws concerning the sanctification of the body are, henceforth, useless for the believing Jew. He has something better even than the tree of life in the paradise of old, the fruit of which would have repaired the constant consumption of the material elements of our body. For this consumption would have taken place even if man had not fallen under the power of sin and the law of death; otherwise the tree of life would have had no object. The flesh and the blood of the atoning sacrifice, of the Lamb of God which taketh away the sins of the world, is the true bread of life which communicates to him the powers of life eternal, the powers of resurrection and transfiguration.

Nevertheless, these laws being a custom which God has given to His people, and which serves to maintain its distinct nationality, having, moreover, a real hygienic value, as is being recognized more and more, the Jewish Christian would do well to continue their practice. But they would never more become for the Jewish Christian, no more than any other precept of the law, a cause of enmity, a middle wall of partition between the Jewish Christians and the believers in Christ from the Gentiles.

Before the new revelation these laws radically separated the Jew from the Gentile to such a degree that Peter said to Cornelius: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation; but God hath shewed me that I should not call any man common or unclean."

Thus the observance of the law is entirely foreign to the question of salvation, which is fully accomplished for either Jew or Gentile through Jesus Christ.

Moreover, this continued observance is restricted, that is, it should no longer raise a barrier between Jew and Gentile. Although the apostle Paul personally observed the law, he nevertheless withstood even Peter, when, through fear of some strict Jewish Christians from Jerusalem, he ceased to eat with the Gentiles at Antioch as soon as those zealots came from Jerusalem. The observance of the law has value for the Jewish Christian only in so far as it is the sign and maintenance of his nationality which has yet an important part to perform in the history of the Christian church before the return of the Lord Jesus. The law is then, for the Jew, no longer a law of bondage as of old, but a law of liberty, as the Scripture says expressly.

(To be continued.)

PAUL'S TESTIMONY CONCERNING ISRAEL.

Romans #1.

PAUL was the apostle to the Gentiles. As such he "magnifies his office" by giving to the Gentile church in that marvelous epistle to the Romans his testimony concerning Israel. Protestant Christianity can never overestimate the value of this epistle. We question whether it has ever fully appreciated the meaning of Paul's message to the churches, regarding Israel, contained in the ninth, tenth and eleventh chapters of Romans. The church at Rome surely has not, though the epistle bears her name.

Sometimes we wonder what might have been the condition of Christendom in the world to-day, if the full force of Paul's ringing words concerning God's chosen people of old had been heeded and given expression in the confession and practice of Gentile Christianity. Would Romanism, that abominable caricature of a theocracy on earth, have been possible if the church had abided by Paul's words in these chapters? Would Protestantism at large have become what it is at this day, the playground for "every wind of doctrine," the hotbed of sectarianism, if it had given heed to the apostolical testimony to God's unchanging purposes regarding Israel? Gentile Christendom has indeed been very "highminded" in its fancied assurance of the abiding favor of God and its own consequent stability throughout the ages. It has long ago forgotten that "the root

heareth thee, and not thou the root." How much concern has the Gentile church had for centuries about Israel as a nation, as the nation of God's choice. All she cared for was "the Jews' conversion." And this she told him meant forsaking Judaism, accepting the Saviour of the world, and joining the church. The latter with the avowed purpose of forever ceasing to be a Jew, of tearing himself loose, root and branch, from all that would in any wise remind him that he was appointed not to be "like the other nations." The prophecies given to Israel concerning the Messiah's glorious reign over Judah and Jerusalem she translates into a "spiritual dominion of the glorified Christ from heaven over this present world through the church." She is dreaming fond dreams of "conquering the world" for Christ by existing agencies. The nation, Israel, to which all those glowing promises were given, is out of her calculation entirely. If the Jew wants any share at all in these glorious things, he must join the church and go up in it. Mission work among the Jews to her means chiefly to get the Jew to renounce (if possible to denounce) his Judaism, not only the Talmudical, but all Judaism, and to identify himself completely with the Gentile church, denominationalism and all. No wonder that thus the church has to a large degree, if not completely, lost sight of her high and heavenly calling. She is quite busy in attending to Israel's earthly calling, now. The very work which God has appointed for restored Israel in the age to come, the church is bestowing every effort to accomplish in this present evil age. No wonder she cannot succeed. But the worst feature in, she is selling her very birthright in minding earthly things.

What has the great apostle to the Gentiles to offer on this subject in the eleventh chapter of Romans?

The great and burning question with which the chapter opens, is: "Hath God cast away *His people*?" The question is not: Can the individual Jew still become a believer in the Lord Jesus, Christ? That was no question. On the day of Pentecost it had been demonstrated that Jews individually and in large numbers could become heirs of salvation, members of Christ's body, filled with Christ's spirit. The question was that of ultimate national rejection after they had, as a nation, rejected not only the "Servant of Jehovah" in the flesh by crucifying

Him, but also the Holy Spirit, by stoning Stephen. None understood better than Paul himself, who had participated in both acts, the full meaning and scope of those official rejections by the rulers of the people. He turns upon them the full blaze of the awful searchlight of Scripture. He shows the divine righteousness manifested in the judicial hardening of the nation's heart. He calls things by their true names: Israel, a disobedient and gainsaying people; their table made a snare, and a trap, and a stumbling block, and a recompense unto them. They are branches broken off because of unbelief.

In the face of all this, he raises the question: Has Israel no future as a nation, as God's chosen people, as a divine instrument of salvation to the world? Thousands in our day, who claim to be Paul's followers, say unhesitatingly: Nay, Israel as a nation has no hope of the future. Paul himself answers: "God forbid, God hath not cast away His people which He foreknew." How does he proceed to prove it? Along a two-fold line of argument. He first uses His own conversion in a peculiar manner as a warrant of the nation's future restoration. Next he points to thousands of believing Jews in his day as to a "saved remnant according to the election of grace."

1) What signifies Paul's conversion in this connection? Paul, was neither the first nor the only Jew who had accepted salvation in Christ. When this was written, multitudes had become believers. Paul did not, and could not raise the question here of the possibility of a Jew as such accepting Christ as Saviour. That was no question. How, then, does Paul put forward his own personal experience in answering the question of the nation's rejection? We find the key to this in his first letter to Timothy, first chapter, 16th verse: "Howbeit for this cause I obtained mercy, that in me first (*i. e., as a first one, literally*) Jesus Christ might show forth all long-suffering, *for a pattern* to them which should hereafter believe on Him to life everlasting."

Here Paul, who was not the first believing Jew, distinctly claims to be a *first one*, and to be such *for a pattern* to others afterwards.

What motive could the Holy Spirit have in moving upon the apostle Luke to give us three times in the book of Acts the story of Saul's conversion? Acts 9: 1-20; 22: 5-16; 26:

12-19. Was it not to lend full support to Paul's claim of being a representative case, of furnishing a pattern in his own experience of Christ's longsuffering both for the certainty and the manner in which his own nation should finally be brought to own Him. "Whom whom they had rejected?" The Greek word (*hypotiposis*) which Paul uses, 1 Tim. 1: 16 (translated *pattern*), fully conveys the meaning, that as the die furnishes the exact pattern and counterpart of the coin which is struck off from it, so Paul's conversion is exactly hypotypical of the fact and manner of the conversion of the nation of which He claims to be "a first one." It is this relation of his own experience in seeing the Lord, to the future experience of the nation Israel in this respect that he brings out when he calls himself (1 Cor. 15: 8) one "born out of due time." His own new birth was brought to pass in consequence of Christ's appearing, long, long before the new birth of his people, which will come to pass consequent upon Christ's appearing to them the second time unto salvation. So, while "born" before his nation, yet he is a "first one," as the nation's representative, and a "pattern" to them which hereafter shall believe. We are justified, therefore, in drawing the following conclusions from Paul's first argument: "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."

1. Paul represents his nation in their rejection of God's gifts. He had, like them, seen and known Christ in the flesh. He had, like them, condemned Him. He had also witnessed the power and fullness of Christ's Spirit. When the council, who saw Stephen's face shining like an angel's, turned upon him, a howling mob, and stoned him, he consented to his death. That completed Israel's official refusal to receive the offer of the Holy Ghost. Saul had his full share in all this.

2. Saul's conversion typifies that of his nation. Not by "existing agencies," such as the preaching of the Word and church methods, but by the supernatural, personal, glorious appearing of the Lord Jesus Christ, was Saul arrested on the way. A voice from heaven directed him to a believing disciple; there he was filled with the Holy Ghost. Thus, at the second appearing of the Son of Man, they will see Him whom they have pierced, and shall mourn for Him. Zech. 12: 10; Rev. 1: 7. Then, and not till then, shall be fulfilled Christ's parting prom-

ise to His city and nation. "Ye shall not see me henceforth, till ye shall say, Blessed is that cometh in the name of the Lord." Matt. 23: 39.

3. Paul's wonderful missionary activity among the Gentiles after his conversion likewise typifies the marvelous results to the nations and the whole world, when Israel as the "first one" of the nations of the earth shall go forth, obedient to the heavenly vision, like Paul, to teach and to disciple all nations, and to fill the earth with the knowledge of the glory of the Lord as the waters cover the deep. For if the fall of the nation has enriched the world, and their diminishing or loss has enriched the Gentiles, "how much more their fullness?" Rom. 11: 12.

4. Perhaps another parallel may be drawn with the fact that Paul was arrested by the appearing of Jesus in the very height of his mad career of persecuting the saints. These were Jewish saints. They were the true "Israel of God." Saul represents the synagogue of Satan, those that say they are Jews and are not. Will not Judaism, restored in unbelief in Jerusalem, once more enter upon a career of mad persecution against the saints of the Most High, the faithful remnant, the holy seed, who during the time of Jacob's greatest trouble, amid the darkness of Antichrist's supremacy, shall bear faithful testimony to the truth as it is in Jesus? Rev. 13: 7.

Paul's argument from the saved remnant we shall consider in the next number.

GOD'S PURPOSES IN THIS AGE.

(Continued.)

III.

DOES THE NEW TESTAMENT TEACH THAT THE WORLD IS TO BE CONVERTED TO CHRIST BY THE GOSPEL DURING THIS AGE?

THIS is not a mere speculative question. It is one of great practical importance. All Christian, especially all missionary activity is to be regulated according to the answer found to this question. The eagle was not created to swim and to dive, nor the whale to soar above the mountain peaks. Each in his appointed sphere fulfills his purpose. Each in the sphere of the other would be an abnormality, doomed to destruction.

Were the apostles of Christ divinely commissioned and equipped for the "conquest of the world through the gospel?" Is it the business of the church, in this present age, to "establish the universal dominion of Christ over the world and the nations by existing agencies?"

From pulpit and platform, in winged words of lip and pen, in stately prose or raptured poetry, the ear of the church has been filled with sentiments like those expressed above. We cannot remember, from all the missionary sermons and addresses we have listened to, that in them any one motive, or any number of motives were appealed to more frequently, more eloquently, more persistently, than the one "grand object" of "bringing this world to the Redeemer's feet speedily through the preaching of the gospel." Thus may, without injustice, be spoken of as the leading and most popular incentive to missions at the present day. And the impression seems to prevail that it is about the only successful appeal that can be made to the churches. Consequently those who do not hold that the world is to be converted by the preaching of the gospel during this age, are very frequently charged with "cutting the very nerve of missionary activity" by holding a contrary belief. A belief in "the conquest of the world for Christ by our missionary operations" seems to have become one of the "fixtures" in the household of the Christian churches of to-day.

Recent utterances, however, of prominent advocates of this principle of missionary activity seem to indicate that the supreme confidence in the absolute infallibility of that principle has been somewhat shaken. We remember, twenty and more years ago it was a very favorite method to indulge in calculations tending to show that at the then prevailing ratio of increase in missionary effort and success, the closing years of this century would bring the church very near, if not quite up to the desired goal of seeing "all the ends of the earth join in one grand jubilee of redemption and peace."

It is true, the ends of the earth are joined to-day as never before; but not in the anticipated jubilee chorus of peace and good will, but in an ever deepening groan for deliverance. Just now the most rapidly "Christianized" nation of eastern Asia, Japan, is pouncing fiercely upon its colossal enemy, China, ready to fill land and sea with the horrors of bloody war. And

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the whole world is holding its breath to see how far that conflagration may spread.

Careful comparison is made of the means and time expended and the results accomplished. The fact that the natural increase by births in the heathen populations of the world during this "century of missions" has been to the number of converts from heathendom at the ratio of sixty-six to one, is being taken into the account. The spread of infidelity, indifferentism and worldliness in the churches at home will not be denied. All this has done much to true down the glowing imagery thrown upon the canvass by missionary lecturers before the gaze of an admiring church, picturing "the speedy sway of the gospel banner over the whole world."

We suspect, however, that the hold of the "world-conquest" idea upon the hearts and minds of Christian people is still very powerful. We are aware that in trying to show, from the Word of God, the fallacy and groundlessness of any such expectation, we expose ourselves to the charge of "robbing the church of its most powerful motive in the holy work of missions." This would be very serious, if it could be shown that we are enemies to the cause of missions. But we know that we love it. And we believe that our motive for loving it will not only "hold water" but will stand the trial of fire in "the evil day" approaching. We are not sure that the "world conquest" motive will stand that trial. We are quite confident it will not. We believe it to be spurious, unsound, deceptive. We would warn all lovers of Christian missions to subject it to a most rigorous scrutiny in the light of God's Word.

Let us look for a moment at the phrase, "to conquer this world for Christ." The curse of the age is the phrase. It is so catching, so fascinating. Nothing like it for rhetorical effect. To engage in "conquering the world"—think of it! How this appeals at once to the imagination, the ambition, the love of conquest, and dominion, and power. And this "through the church," and "in the present age." Think of the visions of world-wide sway over the minds and hearts of the millions of the race—by the church! It is true, it is to be all for Christ. But then, the church is to represent Him in all this here in the world. The mere suggestion of Christ's personal, visible return to take a hand in this "world-conquest" is cried down as "car-

nul and sensual." After the church has "finished the conquest," let Him return. But before! — never! It is to be a purely spiritual dominion," a conception to which the idea of a real, personal visible presence of the King is declared to be utterly hostile.

Of course, every denomination and sect is at perfect liberty to picture to itself how large a share it may have in the conquest of Africa, and of India, and of China — for Christ. Denominational maps of the world are in order. There will be the blue Presbyterian "kingdom of Christ," and the red Methodist "kingdom of Christ," and the water-green Baptist "kingdom of Christ," and a host of other principalities and powers representing the various divisions of the "purely spiritual dominion of Christ in the earth." And think of the swelling rolls of membership, of the coming millions of adherents to "our faith," of the imposing institutions of "our church," the filling of "our treasuries," the increase in means and appliances, in intellectual and moral forces for the "uplifting of humanity," for social and political reform, and so forth.

If that is not to be the millennium of the church in the world, what will? Alas, thousands of Christians picture to themselves and look for no other millennium!

But, we ask, what is the meaning of the phrase "conquering the world for Christ?" It surely cannot be meant that the surface area of this planet with its millions of square miles of sea and land is to be "taken possession of for Christ" by the gospel. Titles in land and water are scarcely affected by preaching. There is a divine promise, it is true: that the meek shall inherit the land. But we do not find any substantial evidence, after eighteen centuries of church history, that "meekness" has been successfully employed in securing corner lots and broad acres. The church of Rome which holds more real property, perhaps, than any other, may not always pay the highest market price for her squares and sections, but we are quite sure she does not secure them merely by "being meek." That promise, to be sure, is not meant for this age. If it was, it has utterly failed of fulfillment.

But if "conquering the world for Christ" does not have reference to the acquisition of real estate and territorial possession in His name, it surely must refer to the world's inhabitants,

and to the powers that move upon the world. If so, we are still more puzzled about the true meaning of the phrase.

Is this the meaning, that the adherents of Christianity are to outnumber those of all other religions in the world? Is the question of the conquest to be decided, finally, by majorities? Then, after eighteen centuries of Christianity in the world, it is too early in the day to speak very loud about it. For, after all, including the results of this nineteenth century of missions, only about one-third part of the human race are claiming to be adherents to that faith. And the less said about the large majority of them, the better. The vast numbers enrolled as Christians are subject to a considerable discount.

Or is this the meaning, that Christianity is to be firmly established in one part of the world, then to go on "conquering and to conquer" until all the ends of the earth have the church firmly planted and Christian institutions permanently founded, endowed and flourishing forever? If so, then the question becomes unpleasantly pertinent, since true apostolical Christianity was planted in Judea and Samaria, in Syria and Minor Asia, in Greece and in Rome—what has become of it? Are the Greek church and the Romish church fair samples of this "conquering" quality of apostolic Christianity in this world? Then, we say, the less of that the better.

Or, again, is this the meaning, that Christianity is the only religion before which all other religious systems in the world must and will go down, finally, and it alone will prevail and be triumphantly acknowledged as the only true religion of the world? Any student of history will be ready to ask at once, what about Mohammedanism? If the once flourishing churches of Northern Africa, of Asia Minor and Syria went down before it and were completely demolished, what is to prevent the flourishing churches of the western world to go down before some other scourge of God in the shape of a false religion, if found no more faithful than the churches planted by the very apostles? What about the prospect of demolishing Mohammedanism by the Gospel? Does that look very hopeful? Or the outlook for reforming the Papal church, or the church with the Czar for its visible head, is that very bright?

And, still again, what about the "staying qualities" of Judaism, talmudical Judaism, that "synagogue of Satan?" Only

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a few millions of adherents. Papal bulls and royal manifestoes without number have been hurled against it. And here it is with all its sinister influence unabated. We are puzzled, greatly puzzled, when we hear the phrase, "conquering the world for Christ," and see these strongholds of the enemy with no signs of weakening, not to mention the inroads of world and flesh upon the rank and file of the churches, nor the increasing number of traitors in her own pulpits and theological chairs, who for the vain glory of being considered "advanced thinkers," admit the enemy unbelief into the very stronghold of the citadel of faith.

Let no one suppose that we doubt either the divine origin or the absolute superiority of the religion of Christ over any other. We are not behind any one in claiming for it exclusive reality and authority. No other name under heaven is our watchword. Our desire is not to lower Christianity in the estimation of men, nor to exalt any other system of religion above it. But we do wish to nail down and unmask the delusive phrase about "conquering the world in this age through the gospel." If that phrase means what it says, it makes the gospel, thus far, a stupendous failure. The true membership of Christ's body, the church, have never at any time, nor in any one country or province of this whole earth, outnumbered the spurious or the opponents. The church, as an organization, has never, during eighteen centuries, remained pure and uncorrupted by the world in any one place of its establishment. It has always decayed, apostatized; never once has it kept its first estate. The truly permanent and stationary forms of Christianity have been the solid structure of the Papal hierarchy, and the mummified orthodoxism of the Eastern church. Other religions in the world are more ancient, more widely extended, and have exhibited far greater "staying qualities" than historical Christianity.

The phrase is unscriptural, misleading, deceiving, in short, mischievous in every way. There is not the first word in the instructions given by Christ to His apostles or the churches about "conquering this world for Him." "Ye are my witnesses. Go, teach. Go, preach. That is the language of the Master. Witnessing is not conquering. It implies and challenges opposition and contradiction. Teaching and preaching are not conquering. They imply the possibility of resistance, unbelief and also teaching.

Not a word did Christ utter to lead His disciples to expect that they would ever in this age outnumber, or outrank, or outweigh in social, or political, or intellectual power his enemies, the children of darkness. Fear not, little flock, He said. There is no indication anywhere that it should ever be other than a *little* flock in comparison. If the truth be acknowledged to-day, the Lord's own are still a little flock, all boasting statistics to the contrary notwithstanding. There are few that enter in at the strait gate and walk the narrow way which leadeth unto life.

Not a hint anywhere by the Lord or His apostles that the church should be a permanent institution in the world beyond this present age. The Gentile church is warned distinctly that "it standeth only by faith, *if it continue in God's goodness*: otherwise thou also shalt be cut off," Rom. 11: 22. We know this is not a popular text to preach from. But it is the word of the Lord. Nor is this warning followed, as in the case of the nation Israel, by any re-assuring: God can graft you in again. No such promise is held out anywhere to Gentile Christendom. The question, then, is simply: has it continued in God's goodness? If not, it will surely be cut off.

And with this agrees the Word of the Lord to the last of the seven churches, the Laodicean, the most boastful of them all. "I will spew thee out of my mouth, saith the Amen, the true and faithful witness," Rev. 3: 14-22. And after the close of the third chapter of Revelation the church does not appear on earth any more. She is never mentioned again in connection with mundane affairs, except as the great harlot and mother of harlots, Babylon, in Rev. 17.

There is, then, not a word said about "conquering the world for Christ by the church." There is vouchsafed no permanency in history for the institutional church in this world. There is not to be any imposing majority of adherents to the great world-religion—Christianity. The gospel of the grace of God never has been or never will be accepted by the multitudes and masses. "Have they hated me, they will hate you. Have they persecuted me, they will persecute you." It must be true to the end of the church period that His own are, like Himself, unknown, despised and rejected of the world, their life hid with Christ in God, veiled ones, hidden ones. The true hide is willing to

OUR HOPE.

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wear this veil until the bridegroom come and take her unto Himself; then the unveiling, the revealing with Him in glory to an amazed world. She who wants to be unveiled now before the gaze of this present age, is not the bride.

But the true believer is an "overcomer" after all, if not a world-conqueror. For this is the victory which *hath overcome* the world, even our faith. This is an accomplished fact, though there were but one against a thousand millions—He hath overcome.

Though all Christendom would fall away from the faith once for all delivered to the saints, He hath overcome. Though the boastful body should become utterly nauseous to the Lord and be spewn out of His mouth, He hath overcome. Though the whole world should go mad after the Beast and worship its image, saying: "Who is like unto the Beast?" He hath overcome the world.

It is not a question of subduing a wicked world for Christ and changing it into a good world by the gospel, but of becoming a new man in Christ, and of overcoming a wicked and gainsaying world by faith in Him. It is not a question of numerical supremacy of "my church," or any church in this world; nor a question of institutional permanency of this or that form of Christianity in the world. It is a question, purely and simply, of individual faithfulness and steadfastness in the power of Him who hath overcome the world.

The time is approaching when none of the historical forms of Christianity will be endured in the world and by the world. The religion of the Beast will become universal and world-wide. Rev. 18: 3, 7, 8. Then will the true church no longer be in the world, but with her Lord.

And the world? Not saved and converted by the gospel, but condemned for rejecting the Holy Spirit as it rejected Christ in the flesh, for corrupting His church and making her a harlot, ripe for the awful judgment which the Lord shall execute with all His saints. The Lord Himself never expected to find the world converted at His coming again, but as it was in the days of Noah and of Lot. Matth. 24: 37; Luke 18: 8; 17: 26-30.

(To be continued.)

OUR HOPE.

THE SURE WORD OF PROPHECY.

OF THE sixty-six books which make up what is called the Bible (a book of books, and *the* book of books) eighteen are commonly styled prophetic. These alone occupy about one-fifth of the whole volume. It would be a very grave mistake, however, to suppose that these eighteen prophetic books were the only writings of a prophetic character in the canon of Scripture. Prophecy, in the special sense of this term, occupies a much larger space than that in Holy Writ. Thus in the New Testament, *e. g.*, there are few books which do not contain longer or shorter passages or discourses of a prophetic nature. And while we have become accustomed to regard only the closing portion, the book of Revelation, as prophetic in character, it is a fact that prophecy, like a golden thread is woven into the entire structure of the New Testament.

The same is true of the books of the Old Testament. Take, for example, the Pentateuch. This collection of five books, written by Moses himself, is generally classified as historical merely. But in Deut. 18: 18, the Lord says unto Moses: "I will raise them up a prophet from among their brethren like unto thee." And again, Deut. 34: 10, we read: "And there arose not a prophet since in Israel like unto Moses." This prophetic character of the writings of Moses is also clearly recognized by Christ who declares: "That all things written concerning Him in the law of Moses . . . must be fulfilled." Not to examine and search the law of Moses for its prophetic treasures constitutes a failure to apprehend a great, if not the greater part of their divine purpose and object. That this must be also true, more or less, of all other parts of the Old Testament canon finds ample confirmation in Christ's words, John 5: 39: "Search the Scriptures (referring, of course, to the entire Old Testament canon) . . . for they are they which testify of me." *They testify, not only fragments or a few portions of them. That word is comprehensive of the whole Scriptures.*

We have referred above to the passage in Luke 24: 44: Notice that it is the risen Christ who declares to His disciples, not in the early days, but at the close of his earthly, sacrificial ministry, after He had said on the cross: "It is finished," that all

things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. The theory is often expressed and applied, that the Old Testament prophecy, verbal and typical, has found its exhaustive fulfillment in the historical appearance of the Messiah once, and in the outgathering of His body, the church, can never stand before that word. To a large majority of Christians Old Testament prophecy has no wider significance than to furnish proof that Jesus Christ *was* indeed the promised Messiah. The apologetical value of prophecy is surely great. But it is by no means its only value, as many seem to think. Multitudes of Christians, and not laymen only, never cease wondering, how the Jews could be so blind, Scripture in hand, as not to see plainly the marks of the suffering and dying Messiah on the prophetic page. And these same Christians very frequently refuse absolutely to discover on the pages of that same Old Testament canon any traces whatsoever of a final, glorious deliverance of that same blinded Israel under the glorified, immortal Messiah at His coming again. All is exhausted, they claim, in His sacrificial atonement for us and, perhaps, for the Jews, if they will come in with us now under the present dispensation. No hope for them beyond that.

But that word of the Lord is sufficient warrant for us to go in search of still greater riches and fuller manifestations of God's purposes of salvation for Israel and the nations in the deep mines of the Scriptures. They do testify of Him still.

What we have realized and received of grace and truth by the first appearing of Jesus Christ as the sinless One, made to be sin for us, should only set as a stimulus to inquire into "the glory that is to follow." That all Scriptures bear witness of this also there cannot be a doubt. And this not only in word, but also in type and symbol. It is an unwarranted assumption without any Scripture proof, to say that the full meaning of the types and figures of the Mosaic ritual even has been exhausted at and by Christ's first appearing and the events consequent thereon. The apostle Peter brings this out very clearly in the second discourse recorded of him in Acts 3: 20, 21. The times of refreshing from the presence of the Lord are by him very plainly characterized as coincident with the return of Jesus from heaven (which must receive Him, not forever, but

until . . .), and this is marked as the times of restitution "of all things which God hath spoken by the mouth of all His holy prophets since the world began. The conclusion is inevitable that all God's holy prophets (Moses included) have spoken of many things which had not then, even by the Pentecostal baptism with the Holy Ghost received their complete fulfillment. In the minds of his Jewish hearers there was not the slightest doubt as to what Peter meant. The point at issue between them and these disciples of the Nazarene was this very thing. The Jews claimed, we cannot accept Jesus as the predicted Messiah, because He has not fulfilled *all things* spoken of by the prophets since the world began. The apostles never evaded that objection. Much less did they dream of claiming a *spiritual* or gradual, progressive fulfillment of all these things by the Holy Spirit in and through the church. They insisted that at His return from heaven, and no sooner, would Christ fulfill *all these things*. Therefore repent, they said, that God may send again Jesus, and the times of restoration may come.

It is a strange attitude which thousands of devout Christians to-day occupy toward that large portion of prophecy from the non-fulfillment of which the Jew argues to this day against the true Messiahship of Jesus. These Christian believers either claim a past and present fulfillment, which is called "spiritual," and admitted to be entirely and radically different in principle from the fulfillment of prophecy concerning the same Messiah's birth, life, suffering and death, all of which is claimed on the basis of the minutest literal exactness in its historical, geographical and national aspects, down to the detail of casting lots for His garments. Or, they are even willing to waive the complete fulfillment of all that vast residue of Messianic prophecy on the ground of inexpediency or undesirableness. They do not wish nor care to have it come true as it is written.

But thanks be to God, we have the word of prophecy more sure now, since we have seen Jesus who hath entered into the sanctuary not made with hands, into heaven itself, from whence we look for Him, when He shall, apart from sin, appear the second time unto salvation. Heaven and earth may pass away, His words will not. For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.

OUR HOPE.
GOD IS LOVE.

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Who can read the wondrous writing?
Who can speak the words divine,
Which the Spirit once inspiring
Wrote for every age and clime:
"God is love?"

How can we the record prove?

Angels in the heavens above us
Wear the glory of the throne,
Who so truly serve and love us,
Joyfully this gospel own;
God is love,

Doth resound through heaven above.

Sinners in their lost condition,
Conscience hurried and defiled,
Know this truth in glad fruition—
God upon their face has smiled:
God is love!

Christ came down from heaven above.

God is love in man created,
Just and upright once was he;
God is love in man redeemed,
Heavenly glory we shall see:
God is love!

Help us, Lord, this truth to prove!

A. M. K.

Sept. 22 the Rev. A. C. Gaebelain, of New York, preached at High Street Church to the Jews. Probably two hundred, mostly Russians, were present and attentively heard him. The following Monday, after a conference with the Baltimore presiding elders, it was agreed to put in the field here a missionary under the direction of Bro. Gaebelain. Exeter and High Street Churches, in whose neighborhoods the Jews are thickly settled, will be available for this work. As it is essentially undenominational, it is thought possible to interest other churches than our own in it. For the present necessary funds are secured.

THE HOPE OF ISRAEL

MISSION TO THE JEWS.

REPORT OF THE WORK IN NEW YORK.

"Behold, I have set before thee an open door." Rev. 3: 8.

OUR mission has developed in a remarkable manner during the last month. We praise the Lord for the blessings He has been pleased to send upon us. Notwithstanding the oppressive weather, strikes and preparations for the coming Jewish holidays, our meetings in 91 Rivington Street and 209 Madison Street have been well attended. Among the regular attendants we notice an old ex-Rabbi, whose mind and heart the Spirit has touched. Bible readings and prayer meetings were attended by from twenty-five to thirty-five Hebrews, most all our believing brethren.

Our headquarters at 209 Madison Street have been newly furnished, and the main audience room has been frescoed with the following Hebrew texts in golden letters: "Hear, Israel, the Lord thy God is One;" "Thou shalt love the Lord, thy God, with all thy heart and all thy soul;" "And now, O God, hear the prayers of Thy people Israel in mercy;" "Thou art a Priest forever according to the order of Melchisedec;" "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous;" the Lord's prayer; the Jewish article of faith about the coming of the Messiah, and on the opposite side the words: "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."

Up-stairs we have our tract room and the editorial and inquirers' rooms. On the next floor some of our assistants live. In our next number we will give an account of our Sunday school and sewing class for Jewish girls; also the evening school to learn English, which is about to start. We have to report so many good and encouraging things that we must stop right here.

BAPTISM OF BRO. M. P. ROSENZWEIG.

BRO. ROSENZWEIG was baptized by Mr. Gaebelin Sunday, September 15. Bro. Rosenzweig came to this country about two years ago. He is a native of Russia. While in London he became convinced that Jesus of Nazareth is the true Messiah, yet he did not have any personal experience of Christ's saving and forgiving power. It was our privilege to help him to a clear experience. Most of the time he worked hard in Orange in a hat factory earning very little money. Saturday evenings he went to Newark and started a meeting for Hebrews there, which has been well attended and has not been without fruit. He did this without receiving any pay for it. Bro. Rosenzweig had to stand terrible persecution from his blood relations. His own mother and wife wrote him letters full of curses, yet he has been faithful to Jesus. He is a very able man. He has won the respect of the Jews wherever he has met them. Besides a good knowledge of the Bible he has a wonderful knowledge of rabbinical writings. He is in hearty sympathy with our Jewish-Christian principles and is a true Hebrew-Christian who has not severed connection with his people, a true Jewish patriot. All who know him believe that he is one of the brightest Hebrew-Christians baptised in this country, and that he is both, very able and spiritual. God bless him. In our next issue we will report of the baptism of a larger number of Hebrews.

THE HOPE OF ISRAEL MISSION STARTED IN BALTIMORE.

BALTIMORE is inhabited by over 30,000 Hebrews, and very little is being done for them. Already in the Spring of this year a call reached us, "come over and help us," but the Lord did not fully open the way for us to come. In the beginning of September, Mr. Gaebelin went to Baltimore for several days and looked over the field. He took a large number of books and papers along, and with the help of a friend who is deeply interested in this work, went from house to house visiting the Jews.

Arrangements were soon made with the Rev. Mr. Bird, Pas-

tor of the High Street church, which is admirably situated for a Jewish mission. Mr. Gaebelein went to Baltimore again Friday, the 22d of September, Bro. Rosenzweig accompanying him. They worked together Friday and Saturday in the Jewish quarter distributing handbills inviting to the meeting. The time for this first service was set at 2.30 P. M. Long before the time the people commenced to gather, and by the time Mr. Bird introduced Mr. Gaebelein, 150 adults were present. This number increased to nearly 200 during the service. We preached a sermon and Bro. Rosenzweig followed in a very appropriate address which won the hearts of the audience. While preaching we noticed the same attention and eagerness to listen to the Word. After the sermon many crowded around us to shake hands with us, and all treated us very cordially. Leaving the church we found many little groups of our congregation debating about the sermon. We have been very much encouraged. Here, certainly, is an open door like in New York City. The Rev. Dr. Edwards and Rev. Mr. Mitchell, who were present during the service, were greatly impressed with it.

The Hope of Israel Mission is now started in Baltimore. Bro. Rosenzweig, who will stay there for the present, will preach twice every Saturday—Saturday afternoon, at 2.30, in the High Street church, and Saturday evening, at 7.30, at the North Exeter Street M. E. church. The trustees of both churches have kindly allowed us the use of their respective churches. The Missionary will be paid for several months by us. Baltimore friends who desire to support this mission in their own city, will please send their donations direct to Mr. Gaebelein. Mr. Gaebelein and Mr. Stroeter will make monthly visits to Baltimore to superintend this new movement.



"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." Isa. 9: 6, 7.

OUR HOPE,

FINANCIAL REPORT FROM JUNE 1 TO SEPTEMBER 1, 1894.

RECEIPTS.

EXPENDITURES.

Balance on hand, June 1.....	\$ 73.35
C. & C., Ohio.....	24.00
C. R., Iowa, 179.....	5.00
Scranton, Pa., 181.....	1.00
G. K., New York, 181.....	5.00
Mrs. S., New York, 182.....	1.00
P. M. N., New York, 183...	5.00
P. D., Mass., 183.....	5.00
R. W., Mass., 185.....	8.00
An old friend, 186.....	300.00
J. B., Ill., 187.....	2.00
N. N., Yellow Creek, 188...	5.00
Mrs. H., Maine, 189.....	25
N. N., 190.....	10
Mrs. S., City, 191.....	2.00
C. C., Ohio, 192.....	14.45
N. N., Kansas, 193.....	1.00
Rev. S., City, 194.....	1.50
J. K., New Jersey, 195.....	1.00
Mc p., Neb., 196.....	2.00
City Mission Appropriation, April to July, 1894.....	300.00
M. K., Md., 197.....	.50
Mrs. S., New York, 198.....	4.00
P. S., N. J., 199.....	1.00
McK., N. H., 200.....	4.00
Miss J. B., N. J., 201a.....	5.00
Miss A. G., N. J., 202a.....	5.00
An old friend, 203a.....	300.00
W. E., City, 300.....	5.00
E. D. W., Pa., 301.....	2.00
A friend, 302.....	507.50
S., through Rev. F. Rey, 303	5.00
Mrs. Th., Wash., 304.....	2.00
Total.....	\$1,396.65

For printing <i>Hope of Israel</i> , tracts and cards.....	\$129.50
For English printing, OUR HOPE, circulars, etc.....	101.50
To Assistants, Organist, Ush- ers, Rent in Rosenhayn, Janitor, etc.....	520.60
For relief to the Poor.....	135.00
Improvement and repairs of Madison Street house.....	44.25
Total.....	\$931.75

Balance on hand, Sept. 1....	464.90
Total.....	\$1,396.65

Examined and found correct,

BOWLES COLGATE.

September 20, 1894.

NOTE.—The numbers after the name denote the number of the receipt.

OUR HOPE.

H. P. STROETER'S RECEIPTS FROM JUNE 12, 1894, TO SEP. 27, 1894.

No.		No.	
201	\$10.00		brought forward.....\$63.00
202	2.00	225	1.00
203	1.00	226	.25
204	5.00	227	.50
205	5.00	228	(canceled)
206	9.50	229	5.00
207	.50	230	(canceled)
208	10.00	231	5.00
209	.25	232	3.25
210	.50	233	.50
211	5.00	234	(not given)
212	1.00	235	.50
213	1.00	236	.50
214	canceled	237	.50
215	5.00	238	5.00
216	.50	239	5.00
217	1.50	240	5.00
218	.50	241	5.00
219	1.00	242	4.50
220	.25	243	1.00
221	.50	244	4.50
222	1.00	245	5.00
223	1.00	246	1.00
224	1.00	Total	\$115.00
To be brought forward.....\$63.00		Expended for Bro. Stroeter's salary..... 115.00	

NOTES OF OUR MISSION.

We have been kept busy the last month sending tracts and Hebrew New Testaments to a large number of persons throughout our land. This shows the profound interest God's children are taking at last in the spiritual welfare of the Jews. Here are some of the places where books and tracts were distributed: El Paso, Tex.; Bridgeton, N. J.; Toronto, Can.; Alleghany, Pa.; Deer Park, L. I.; Bliddeford, Me.; Paris, Ky.; Orange, N. J.; Battle Creek, Mich.; Carlisle, Pa.; St. Louis, Mo.; Indianapolis, Ind.; New London, Conn., and many more. May the dear Lord bless the efforts of His children. Again we invite correspondence of all who desire to help.

Nearly the whole month of October is composed of Jewish holidays. First comes the New Year (*Rosh-Hashonah*), then the day of Atonement (*Yom-Kippur*). The Feast of Tabernacles lasts seven days, then follows the Feast of Branches, the eight-day festival, and the Feast of the Law. On account of these festivals and holidays, our services are meagerly at-

tended. We, however, keep track of them and hold special services for our believing brethren.

Kindly take notice of the new Directory on the inside page of the back cover of OUR HOPE. We expect to add soon a number of new Hope of Israel Missions to the List.

Bro. Stroeter has traveled extensively during the past summer. We are pleased to hear that he has been heartily welcomed wherever he came.

Unsere Hoffnung (our hope) is our latest publication. It is a monthly in the German language, devoted, like its elder brother, to the study of prophecy, and published in the interests of our work. It is to our knowledge the first German paper of its kind published in this country. Subscriptions only 50 cents a year. Address 209 Madison Street for sample copies.

"Coronation Hymnal," by Drs. Gordon and A. T. Pierson. Published by Fleming, Revell & Co., Fifth Avenue, New York City. This is the best hymnal we have yet seen. It is excellent in every respect. We are pleased to notice that Israel is not neglected. Dr. A. J. Gordon's hymn, "Have Mercy, Lord, on Israel," ought to be sung by all friends of the wonderful nation. The "Coronation Hymnal" contains few hymns on dying and the splendore of heaven, but it has a fine selection of hymns on the Lord's coming, the blessed hope, and the Millennium.

Our mission in Southern New Jersey is developing nicely. Sister Snow has of late commenced a Saturday afternoon service in Marenatha cottage in Rosenhayn. Sister Wibel has been with her for some weeks.

THE BRIDEGROOM COMES.

BY HORATIUS BONAR.

The Bridegroom comes!
Bride of the Lamb, awake!
The midnight cry is heard;
Thy sleep forsake!

RESPONSE.

All hail! All hail!
Thou Lamb of God once slain,
We worship Thee,
We welcome Thee to earth again.

The marriage day
Has come; lift up thy head!
Put on thy bridal robe,
The feast is spread. [Response.]

OUR HOPE.

Shake off earth's dust,
And wash thy weary feet!
Arise, make haste, go forth,
The Bridegroom greet!
[Response.]

Sing the new song!
The triumph has begun,
The tears are wiped away,
Thy night is done.
[Response.]

NOTE.—The above is one of many gems found in a new selection of hymns and songs entitled, "The Coronation Hymnal," edited by A. J. Gordon and Arthur T. Pierpont, published by the W. H. Revell Company, New York and Chicago.

A LETTER FROM A JEWISH CHRISTIAN.

LEWISTON, ME., Sept. 30, 1894.

REV. A. C. GARIBOLDI:

Dear Sir—Please receive one dollar for my subscription to your paper with my regret that I cannot send more towards the work of preaching the gospel of Jesus Christ to my people. I wish you success in all your labors, hoping that you will never get discouraged as the Lord is most assuredly with the work, and while the fruit may be slow to ripen, it will not fail at last.

I beg leave to add, referring to a remark in *Our Hope*, that the Lord certainly was not crucified on a Friday but on Thursday. The mistake crept in by people not rightly understanding Mark 15: 42, and Luke 23: 54. "And that day was the preparation, and the Sabbath drew near. The word Sabbath here does not denote the weekly Sabbath but the Feast day of the Passover feast, being often called "Sabbath" in Scripture (Lev. 16: 31.) It was the preparation, that is of the Passover, the 14th of Nisan; there is no such a thing as a preparation of the Sabbath. A difficulty may seem to appear from the fact that the Lord ate the Passover the night before. This, however, is easily explained. The Lord could not eat it on the right day, the 14th, seeing He was to be the Passover Himself, so He commanded His disciples to prepare it a day before. This appears more clear from John 13: 1: "Now BEFORE the feast of the Passover supper being ended, etc." If this had been the regular Passover night, Scripture could not say it was *before* the Passover.

Matth. 26: 17, is explained by Luke 22: 1. It was not the *first day* of the Passover, but the beginning of the Passover, which may be counting from the day when the lamb was to be put aside.

Respectfully, SOLOMON ROBITSCHER.

We are glad to hear from Bro. Robitschek. In one of our Bible readings with the brethren we came to the same conclusion about the day of Christ's crucifixion.

OUR HOPE.

A MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND TO CHRISTIAN JUDAISM.

1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."

ERNST F. STROETER, Editor, - 209 Madison St., N. Y.
ARNO C. GAEBELIN, Associate Editor, 58 E. 7th St., N. Y.

Entered at the New York Post Office, June, 1894, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. OAKBLKIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

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OUR HOPE.

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PROPHECY AND TO CHRISTIAN JUDAISM.

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THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GAEBELEIN, SUPERINTENDENT.
E. P. STROETER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30
P. M., in the Allen Memorial Church, 91 Rivington Street,
near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock.

Preaching every Sunday evening, 7.30, in 209 Madison Street.
German Services every week night at 209 Madison Street.

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OUR HOPE.

Vol. I.

NOVEMBER, 1894.

No. 5.

EDITORIAL NOTES.

THE publication of No. 1 of *Unsere Hoffnung* has been unavoidably delayed by a fire in the printer's establishment. The entire edition had to be printed over again. Fortunately, the forms had not been destroyed. We hope to be regular in the future.

ON a recent visit to Chicago we strolled with a friend through Jackson Park. Here, a year ago, that wonderful exhibition of human art and achievement, the great World's Columbian Exposition was held. And what met our eyes now? Black and white ruins on every hand, unsightly piles of rubbish and lumber, tangled masses of iron arches, and crossbeams, and pillars. The gilded statue of Liberty, silently overtopping the remains of what was once the Court of Honor. Itself a melancholy sight, the thin coating of the yellow metal peeling off from head and shoulders and revealing the mean material underneath. What a commentary all this upon our brilliant, thinly-coated, gilded civilization. What a revelation of its inner emptiness and hollowness and meanness is at hand. *Mene, mene, tekel, upharsin.*

STUDENTS of the prophetic word do well to keep an eye on the movements of Rome. Very significant utterances are reported from across the sea as well as from the Papal representatives in our own land. The "fine Italian hand" of Sgr. Sattoli is fast becoming a very important factor in American politics and statecraft. Rome has had a wonderfully varied and rich experience in handling governments and rulers and the powers that be. She has not retired from that business yet,

nor does she think of retiring soon. It is evident, on the contrary, that she is planning a grand "coup." She means to get back her former mastery over the governments of the world. He would be rash, indeed, who would declare that she could never realize those expectations. Her special concern just now is our own country, the United States. Win this, and the world is won.

Look at a few of her recent moves. Early this year the Holy Father issued an Encyclical to his bishops and the whole clergy, setting forth very strongly the necessity of careful study of God's holy and inspired Word. The position which Pope Leo XIII. took in this message on the question of the plenary inspiration and the absolute divine authority of the Bible was such as to create admiration, wonder and surprise. Not since the days of the Reformation has an official declaration been made before the world by any religious corporation or representative concerning the supreme claims of God's Holy Word upon men's attention and obedient faith, so ringing and so clear as that given with no uncertain sound by the Papal Encyclical of the spring of '94. Any whole-hearted devout believer in the Bible as not merely *containing*, but *being* the very word of the living God, could from his heart subscribe to the principles there laid down by the "Vicar of Christ," as the Pope calls himself.

Is it altogether chance that this utterance should come from Rome just at a time when throughout Protestantism scores and hundreds of ordained ministers of the word are systematically undermining the very foundation of Protestantism, namely the sole authority of the infallible and inspired Word of God? Implicit faith in the absolute infallibility of the Holy Scriptures has become an exception where it once was the rule.

If Protestant teachers and preachers take away from the people their faith in the absolute integrity of the canonical Scriptures, what ground do they leave them to stand upon? Why should they remain Protestants at all? Is it so entirely inconceivable that in ten thousands of earnest minds in the churches of Protestantism a reaction might set in? Is it unthinkable that they should become utterly disgusted with this modern way of playing fast and loose with the Bible in Protestant pul-

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pits, and that looking about them for a solid platform to rest their faith upon, they might be tempted very strongly to try—the Pope's? People are not apt to sit quiet very long on a branch which somebody is sawing off close to the tree.

A LITTLE later in the year came another move. The Apostolic Delegate gave a decision which caused great alarm in the ranks of the liquor element and correspondingly great rejoicing in the camp of the Prohibitionists. It is true, what seemed at first a formidable barrier raised by Papal authority against any liquor dealer for admission into Catholic societies, afterward dwindled down to rather harmless proportions. Was that merely a bluff, or was it a careful "feeler" to see how the reformatory elements in the Protestant churches would take to such an attitude of Rome toward "one of the great moral issues of to-day?" There have been some remarkable utterances lately in the assemblies of moral reformers denouncing some churches even who consider themselves very radical in the temperance movement, as falling behind and needing to be roused up greatly. Would it seem a very great impossibility that these elements, to whom the church means nothing if it does not mean radical measures in moral reforms and prohibitory legislation, might be tempted to try an alliance with a strong church organization that seems eminently capable of doing more than "to pass nice-sounding resolutions on the temperance and other questions"? Who can tell to what lengths they might go if reasonably assured of carrying their point *somehow*?

AND now the very latest is a repeated invitation by Cardinal Gibbons, of Baltimore, to Christian unity. Of course, we fully understand it is the unity to be established between the duck and the worm—Rome being the duck. But then, what does it mean when these astute gentlemen do sit down, with their eyes fixed upon the situation in church and world, and write such invitations to come and join the "Old Mother"? Are they such great fools who would knowingly make themselves ridiculous before the whole Protestant world, by extending a hand which they know would never be grasped? Or are they keen enough to see the signs of rapid disintegration setting in here and there in the very ranks of Protestant Christendom? Do

they see any Protestant houses divided against themselves? Do they know anything about such houses not being able to stand? Do they see a crisis, a catastrophe approaching? Are they a self-appointed salvage corps to save out of the wreckage what may be saved—for themselves? These are some questions which we shall do well to ponder, for the end is not yet.

◆ ◆ ◆

TO JEWISH CHRISTIANS.

(Concluded.)

IV. SOME QUESTIONS EXAMINED.

BESIDE the passage, Gal. 3: 28, examined above, Acts 2: 40, is also cited against the maintenance of the Jewish nationality: "Save yourselves (or, be saved) from this untoward generation." But the apostle intends simply to exhort his hearers to save themselves by a sincere conversion to Jesus Christ, from the judgments which were going to fall upon the rebellious nation. The book of Acts itself is the commentary for this. We said above the Jewish Christians were zealous for the observance of the law. They had their own synagogues; but that did not imply by any means either separation from the people, nor separation from the worship of the temple. The non-Christian Jews had in Jerusalem numerous synagogues; several hundred are spoken of, some of which formed groups according to certain affinities; the New Testament mentions several of these.

Later on, after the approach of the Roman army, the disciples of the Lord Jesus, remembering the warning which He had given them, withdrew beyond Jordan, but returned as soon as the troubles were passed.

As to the ardent polemic of Paul against false Judaizing teachers in the epistles to the Galatians, Colossians and Philippians, it has no application at all to the observance of the law of Moses, as a characteristic mark of the sacred Jewish nationality; otherwise the apostle would be in flagrant contradiction with himself; for, as we have seen, he kept the law himself. The polemic of the apostle is directed exclusively against those Judaizing teachers who taught the believing Gentiles that without circumcision and without the observance of the laws of

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Moses they could not be saved. Even a believing Gentile could lawfully become circumcised without the least danger to his soul, if he meant simply to become a naturalized Jew, without thinking by this act to add anything to the salvation which he possessed solely by the merits of Jesus Christ, through the grace of God, by faith. Thus it was that Paul circumcised Timothy, a Gentile from his father's side. It is true, the apostle wrote to the Galatians some months later: "Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law." But here the question was not about the simple act of naturalization; the false Judaizing teachers had attempted to overturn the very foundation of the faith of those churches in Galatia by saying that the gospel preached by Paul was not the true gospel, that in order to be saved, the Christians from among the Gentiles must become Jews first. If you wish to reject salvation through faith in Jesus Christ, and want to be saved by the works of the law, the apostle tells them, they must obey it entire, otherwise you are accursed, as it is written: "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

The apostle proves to the Galatians that the law itself teaches that salvation comes of faith and not of the works of the law. The true Israel are those believing Jews whose type is Sarah, the free woman, opposed to Hagar, the slave. By faith we Gentiles have put on Christ. Being united to Christ as the branch is to the vine, we are through Christ children of Abraham, and consequently, heirs of the promise. That is to say, we have part in the Messianic reign when Christ comes back upon earth. Those Jews, on the contrary, who reject Christ, fulfill the type of Hagar, and will be driven out of the house of Abraham; they will be shut out of the kingdom of God.

We shall not stop at these passages in the letters to the Ephesians and Colossians which say that the middle wall of partition between Jews and Gentiles was broken down, or rendered useless, as the word may also be rendered. We have seen above how this is true, even for those Jewish Christians which still retain the practice of the law as simple national custom. We possess in Christ the body, the true relation of those typical institutions of the law: holidays, new moons, sabbaths, etc. But

this does not hinder the apostle to recommend fraternal regard in all these things.

His recommendation in behalf of those who from false scruples did not dare to eat everything, does not apply to the distinction between clean and unclean animals, but to meat sacrificed to idols which was sold in the shambles. Gentile Christians to whom those instructions given by the apostle in 1 Cor. 8 did not suffice, avoided through excessive scruples, to eat meat altogether.

In Col. 2: 18, 19, the apostle has in view Jewish-gnostic heresies which have nothing to do with the free observation of the precepts of the law on the part of Jewish Christians.

The lively polemic of Phil. 3: 2-11, is directed against false Judaizing teachers who preached salvation through the works of the law, as appears clearly from verse 9. The circumcision which they boasted, is but an empty and useless rite, since it causes them to forget the only true righteousness which comes through faith in Christ Jesus. The apostle brands it there with the name of the purely material act, concision; and he expresses the wish, since they were troubling the assemblies of God, that they might be cut off who were thus mutilating themselves.

Circumcision would give to the Gentiles, at most, the right of citizenship in Palestine. But as the judgment announced by Jesus Christ is soon to be accomplished, and as He Himself is to return from heaven, the believing Jews as well as the unbelieving ones, have no longer any true country down here. That of the former is in the heavens, from whence they look, with the believing Gentiles, for the Saviour, the Lord Jesus Christ, who will return thence to transform His own in a most glorious fashion, and to reign with them on the earth.

These remarks may guide the reader in the interpretation of those other passages, which looked at superficially, might appear to contradict the position here taken.

To avoid error we must always distinguish when the apostle speaks to Jews or to Gentiles; when he opposes false Judaizers who made circumcision a condition of salvation, or when the question is simply of national customs, without any attempt at making them a means of justification before God. Moreover, we must never forget that the apostle Paul has voluntarily circumcised Timothy, although of Gentile descent from his father's

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side, and that he himself freely observed the precepts of the law. When among Gentiles he, undoubtedly, ate with them, thus becoming everything to everybody.

Above all things, in order to understand the word of the Lord well, we must always compare Scripture with Scripture, so that we may not lean too far either to the right or to the left, but keep in the royal road of liberty for the Gentile Christian from the law, and for the Jewish Christian of practising it as a sign of his nationality and to prove to his own people by his own example the great truth that faith in Jesus Christ, far from being a negation of Jewish nationality, on the contrary, transforms the Jews into true Jews, who shall inherit the glorious future promised to their people.

 THE NAMES OF THE MILLENNIAL KINGDOM OF GOD.

 BY W. J. ERDMAN.

THE kingdom to come on the earth has various names in the sacred Scriptures because of special relations and characteristics.

I. The millennial kingdom will be "*the Kingdom of God.*"

It is His will that will be done, His power that will be wielded, His name that will be exalted, His glory that will be manifested by the Lord Jesus. The subject might be illustrated by a diagram of seven concentric circles, each corresponding to a name, the outer one entitled "the kingdom of God" as including all the others, and the reason and end of all, and pervading all with its presence and power.

The one universal kingdom of God embracing all worlds is from everlasting to everlasting; it has been, is now, and ever shall be, but on this earth it is yet to be established as in a once-revolted province of an empire.

Everything done to-day by the church through the preaching of the gospel is "unto the kingdom of God," Col. 4: 11.

Many things can thus be said to be done for the kingdom of God, to be related to it, Acts 1: 3; but itself is future and not yet on earth. The preparations for its future manifestation at the "appearing" of Christ are many and various and prolonged, but its coming is sudden and overwhelming. *The kingdom*

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comes with the King. "To "advance" it, as the popular cry is to-day, is properly to labor to complete out of all nations the number of the elect church which at Christ's coming shall be manifested as His co-heir and joint-ruler.

Its throne is *now in the heavens*, on it Christ Jesus is now seated and exercises all power in heaven and on earth *for His church*, but it is not His own throne, properly speaking; on that He shall be seated when He comes again and shares His sovereignty *with His church*. "To Him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." Rev. 3: 21.

There He is waiting in grace until the hour strikes for Him to come in judgment. Psalm 110; Heb. 10: 12, 13. And when on His own millennial throne the aim and goal of His rule will be to subdue all things in order to the establishment of the *final and perfected* form of the kingdom of God as foreshown in the last visions of the Apocalypse. The millennial form itself will be *transitional* to the post-millennial, but throughout all preceding typical and imperfect forms the one everlasting kingdom of God was still essentially and potentially present.

As Messianic it is characterized by the subduing of enemies at the opening and close of the millennium. "Then cometh the end when He shall have delivered up the kingdom to God even the Father; when He shall have put down all rule and all authority and power," just as David handed over to Solomon the kingdom when "the Lord put them under the soles of His feet," and there was "neither adversary nor evil occurrent," 1 Kings 5: 3, 4; 1 Cor. 15: 24.

As millennial it will be *on the earth*, a visible organized sovereignty ("Thy kingdom come, Thy will be done on earth"); at present it is in the heavens, and *to such heavenly and glorified form only angels and glorified saints can belong*, for of such heavenly form it is meant that "flesh and blood cannot inherit the kingdom of God," 1 Cor. 15: 50. In the days of the Messiah both the heavenly and the earthly phases will be made manifest; the glorified rulers cojoint with Christ related to the one, and regenerated Israel and the nations to the other. John 1: 51. This double aspect harmonizes the different statements concerning it and rightly relates the truth touching "Jew, Gentile and the church of God."

Under this great name, "kingdom of God," righteous men were waiting for the kingdom of the Messiah, Mark 15: 43; Luke 11: 25, 38; under this name John and Jesus heralded its coming; under this name, when certain ones drawing nigh with Jesus to Jerusalem, thought the kingdom of God would immediately appear, He spoke of it as still future and *not to come until He returned in glory*, Luke 19: 11-27; under this name Jesus spoke of it at the last passover as the kingdom "appointed" to Him, but not to come until that "appointed" to the Twelve came also, Luke 22: 14-30; under this name He spoke of it for the "forty days" and related it to His return, Acts 1: 1-11; under this name Paul heralded it everywhere and so associated it with Jesus and His future coming that even the Thessaloonian mob echoed the teaching of His discourses and of His epistles to the church there, in charging that He said, "There is another king, one Jesus," Acts 17: 17.

As the expected "kingdom of God," it will be none other than "the kingdom of Jehovah," the God of Israel. "For the kingdom shall be the Lord's, and He shall be the Governor among the nations," Psalm 22: 28; Obad. 21; Zech. 14: 9.

But both prophecy and fulfillment show it would be that of Jehovah become man; the kingdom of the Lord in that it is the kingdom of the Christ. In the earlier and in the later prophetic Psalm the names are found together.

"The kings of the earth set themselves
And the rulers take counsel together
Against Jehovah and His Christ."

"Jehovah said to me, 'Thou art my Son,
This day have I begotten Thee.'"

"The kingdoms of the world are become
The kingdoms of our Lord and of His Christ,
And He shall reign forever and ever."

Psalm 2: 1-12; Rev. 11: 15-18.

II. The millennial kingdom will be "the kingdom of heaven." This name, literally "the kingdom of the heavens," is doubtless derived from the peculiar use of "heaven" and "heavens" in the book of Daniel, making them the synonym of God, as in the phrase "the heavens do rule," 4: 26. God is often spoken of as "the God of heaven," 2: 18, 37, 44; so that the ruling of

the heavens becomes equivalent to "the rule or reign or kingdom of God," and when John the Baptist announced "the kingdom of heaven is at hand," he was understood as heralding the coming of the kingdom of God, for Jesus so called it in Mark 1: 15. In Daniel's days it existed in the heavens, but now it was to appear among men, and to be set up when Israel had become a people prepared to enter it by faith in Jesus of Nazareth as both Saviour and King.

Though the name "kingdom of heaven" is found exclusively in Matthew, it is one and the same with the "kingdom of God" in Mark and Luke, being found in passages exactly alike in all three gospels.

So the one and the same kingdom was proclaimed under the two names of "heaven" and of "God," the Ruler and the place of the Ruler ("heaven is my throne") being interchangeable terms.

Another proof of the equivalence of the two names is in the fact that "the mysteries of the kingdom of heaven" in Matt. 13 are spoken of as the "mystery of the kingdom of God" in Mark 4: 11, and in Matt. 19: 23, 24, the two names are interchanged in the same passage. It should be noted that this phrase can never be made to mean "the kingdom in mystery." It is not now in mystery any more than in the days of Daniel or John the Baptist. "The heavens do rule" now in the power given to the Lord Jesus on the throne of the Father in heaven; but this is not the church or Christendom as something "in mystery." Both names, "of heaven," "of God," stand for the *future* kingdom of the Messiah, once at hand and then postponed through Israel's unbelief until He comes again. In the meantime certain "mysteries" pertaining to the kingdom as preceding and preparatory to it are in historic fulfillment, but they are not the kingdom itself; and "the church," the greatest "mystery" of all, is not the kingdom, but the "body" of the heirs and co-regents who shall reign with Christ when He sets up His reign over all nations. Christ is King now for His church, not yet with His church.

III. The millennial kingdom will be "the kingdom of the Father."

As the kingdom of God, whose Son shall in the latter days be manifested and acknowledged His vice-regent, such name

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would be implied. The prayer, "Thy kingdom come," is addressed to "our Father," and when delivered up to God, it is to Him as Father.

In the accounts of the last Passover the names are interchanged and are therefore equivalents. "Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God," writes Mark; "new with you in my Father's kingdom," writes Matthew; "until the kingdom of God shall come," writes Luke. But as the kingdom of the Father it is now, at this time, like the kingdom of God *in the heavens*, Rev. 3: 21. It has as such its peculiar heavenly and glorified relations, but in due time it will be made manifest on the earth; "the kingdom under the whole heaven," Dan. 7: 27.

IV. The kingdom will be "*the kingdom of the Son of God.*"

This name belongs to it in its special relations to the saints as heavenly and glorified, and is found only in one passage, Col. 1: 13; "Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son." It is also the *only* Scripture affirming believers to be *already in the kingdom*, and it is undoubtedly to be understood in the same sense that they are said to be now "in heavenly places," Eph. 2: 5, 6.

Another such cannot be found. It is clearly anticipative of the Advent, when at last the deliverance shall be openly seen, the translation take place, and the saints be manifested in glory, Satan and all enemies under their feet.

A kindred passage, 2 Pet. 1: 1-11, containing a testimony to the *divine Sonship* of Jesus drawn from the Transfiguration implies "the kingdom of the Son," though introduced by "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

(To be concluded.)

GOD'S PURPOSES IN THIS AGE.

(Continued.)

OUR argument, thus far, has been chiefly of a negative character. We have tried to remove some of the most common and popular misconceptions concerning this

age, its character and tendency. We have shown that the expectation of a gradual change for the better in the moral complexion of this age is without foundation in the New Testament Scriptures. We have also seen that there is no support whatever in the writings of evangelists and apostles for the favorite idea of a world-conquest for Christ by the church through the preaching of the gospel during this age. Let us now ask definitely,

IV.

Why must the glorious gospel of the Son of God be preached during this age?

This question will be asked and shall be answered. If we say that the world during this age is not "growing better," if we insist that it is not going to be "converted to Christ through existing agencies," we will surely have to give a reason for advocating, as we do, the most intensive and extensive missionary activity, to the Jew first, and also to the gentile. What is the use of preaching the gospel, it is often asked, if you do not expect to "convert the world" nor to "make it better?" It is strange that such a question should be asked, that after eighteen centuries of Christianity the true object of gospel preaching should still be a matter of controversy. It is both strange and saddening that those who do not aim at "world-improvement" or "world-conversion" in their gospel work should even be suspected of being untrue to the cause of missions or pessimistic as to the results of gospel preaching and church work.

Let us try to show, as concisely as possible, from God's own word, why we delight and rejoice in carrying out God's purposes in this age by proclaiming the gospel ourselves and by earnestly pleading to have it preached to the whole creation under heaven. We conceive the following to be the main reasons for carrying out the divine commission: "Go, preach the gospel."

1. That God be glorified. Luke 2: 14.
2. That Christ's body be completed. Eph. 5: 27.
3. That His return from heaven be hastened. 2 Pet. 3: 12.
4. That the world stand convicted. John 16: 8, 10.

1. No higher nor grander motive can be conceived for any created intelligence, angel or man, than to do all that we can

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do to the glory of God. Therefore, the angel chorus announcing the Saviour's birth in Bethlehem opens with the strain: "Glory to God in the highest." And while the heavens declare the glory of God, and the firmament sheweth His handiwork, while all creation is one grand demonstration of divine glory, and honor, and power (Rev. 4: 11), there never has been, nor ever could be, such a marvelous display of divine grace, and love, and power, and wisdom as is manifested in the glorious gospel of the Son of God. This gospel, though foolishness in the eyes of a blinded world, is the wisdom of God and the power of God unto salvation to every one that believeth. 1 Cor. 1: 24; Rom. 1: 16. In it God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Rom. 5: 8. Abundant pardon, and peace which passeth all understanding are offered freely, without money and without price, to those who crucified His only Son, who hated Him without cause, who mocked and tortured Him. Unbounded love is seeking the vilest sinner, pardoning His every transgression, cleansing each foulest blot, making of him by marvelous power a new creation in Christ Jesus, changing Him into the same image from glory to glory by God's own Spirit, making him an heir of God, a joint-heir of Jesus Christ Himself. All this on one condition only—that of accepting God's unspeakable gift: all fully, freely given. Oh, the matchless love, the unsearchable riches of grace! Will the world submit to the foolishness of such preaching? Will it give up its own "conceptions" of God for such a revelation? That does not enter into the account at all. God wants the offer made to "whosoever will," to any human being, without any distinction of race, color, sex, social position, intellectual capacity, moral character, that it may be manifest "in that day" that "His thoughts were indeed higher than man's thoughts, and His ways than man's ways." God will have the glory. No flesh shall have any before Him. 1 Cor. 1: 29. Therefore this gospel of the grace of God, which meant crucifixion and death even to the Spotless Man after the flesh, Christ Himself, and which means being crucified with Christ to every believer, this gospel must be preached. And though men in preaching this gospel, which admits of no human glorying, may seek their own glory and take glory from men, yet will God have those who proclaim good tidings of free salvation to every creature with an eye

single to His glory. God's glory is in this offer, ours in accepting it and passing it on. And if the number of those who fully and freely take what is so fully and freely given were ever so small, it would not lessen the divine glory in making such an offer. On the contrary, "in that day" men and angels would be bound to declare that God's glory was all the greater and more wonderful for offering what He did to a gainsaying world, for holding out invitations of boundless love only to be spurned and treated with contempt or with indifference. So then, if there were no other motive, no other object in preaching this glorious gospel, this alone would be sufficient to fill any saved child of God with unfailing inspiration for witnessing in word and deed to God's riches of grace in Christ Jesus. But there is more.

2. The body of Christ, His church, is to be prepared and completed during this age. This is, as Paul calls it, a great mystery. The history of this body has never yet been written. What men call church history is mainly the history of human failure to apprehend the mind of the Lord concerning His church. The number of its members is not known and is beyond all human computation. Church statistics furnish no true indication whatever on this point. They can deal only with professional or nominal Christians, or communicants. No statistician can search the hearts. They count in everybody, chaff and wheat, and are therefore always misleading and deceiving.

Sectarianism has played sad havoc with Christ's body. Men have gone on dissecting and separating along theological, governmental and other lines in their foolish and fruitless endeavors to harmonize the Scripture idea of the church with their own conceptions. But the fact remains, the glorious, wonderful fact, which is absolutely proof against all the devices of Satan, against all the powers of Hades, against the perversities of human theology, prejudice and bigotry—the fact that Christ's own body is one, always and forever one and indivisible.

Whosoever is born again of the Spirit of God by the Word becomes thereby a living member of this mysterious and wonderful body. No matter, when or where, or how long he has lived: how feeble, how faulty, how imperfect, how deformed even his life may have been, whether by his own guilt or that of others—the Lord knoweth His own. Only he who hath not

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the spirit of the Lord is none of His. But as many as are led by that Spirit, they are the sons of God. Rom. 8: 9, 14.

No matter if men honor them or excommunicate them. No matter if their views and opinions harmonize with those of others or not. No matter if they fit in with human church organizations or not. All these things have a certain importance. But the question above all other questions is this: Is Christ our life, and is our life hid with Christ in God? To be sure, we cannot be indifferent to the presence and manifestation of this life in others. We delight in having communion with them. But where even this is impossible, fellowship with the Head, with Christ, and *through Him with all the members in the body*, is not a mere delusion or dream, but a blessed reality.

And in the building up of this body, in the calling out of its members from the world—for it is a called-out body, as the Greek name, *ecclesia*, indicates—we are co-laborers together with God through the gospel. Angels would have delighted to take an active part in this work. That sinful men and women should be chosen of God to be His co-workers in gathering and preparing living stones for the temple of the living God, surpasses comprehension. It is an unspeakably great and high privilege.

Our sole aim and object then must be to build upon that foundation, than which none other can be laid, Christ Jesus, only gold and silver and precious stones, so that our work may stand the test of fire "in that day." 1 Cor. 3: 11-15.

Men are apt to ask: Which is the true church of Christ, and where is it to be found? A question which only faith in God's eternal purpose does not falter at. And this divine purpose, to gather out for Himself a people out of every nation by the gospel, spite of all human failure to apprehend, and to pursue simply and solely this one object, will not fail of its accomplishment. Christendom may apostatize, the Laodicean church may become utterly nauseous to the Amen, the true and faithful Witness—but He will nevertheless present to Himself a glorious church, not having spot or wrinkle, or any such thing. Eph. 5: 27. It may become increasingly difficult in the very midst of professing Christianity to keep one's self unspotted from the world; but He will have even in the midst of worldly religiousness His overcomers, who are as He was in the world.

To this end the glorious gospel of the grace of God, the wonderful mystery of Christ, in us the hope of glory must and will still be preached, till He come to take His own unto Himself. And then, what? Ah, then the Lord Himself shall descend from heaven with a shout . . . the dead to Christ shall rise first. They will hear His voice and live. Then we who are alive and remain, will be caught up together with them in clouds to meet the Lord in the air: and so shall we ever be with the Lord. Then the question, Where is the true church? can be answered very definitely. Then the divisions and separations of Satan's and man's devising shall end forever. Then even death, the great separator, must give up all the members of Christ's body. When the time is come for their final gathering, the grave cannot keep any of them. Then Christ Himself will see of the travail of His soul and be satisfied. Then the Bridegroom will rejoice in having the bride. Then will come our reward according to our works. How blessed, then, to be found faithful over few things, to have labored not in vain.

(To be concluded.)

CHURCH AND WORLD.

BY MATILDA C. EDWARDS.

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church's hymn sublime.

"Come, give me your hand!" cried the merry World,
"And walk with me this way."
But the good Church hid her snowy hand
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you:
Your way is the way to endless death,
And your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny, and rough, and rude,
While mine is flow'ry and smooth;

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Your lot is sad with reproach and toil,
But in circles of joy I move.

"My path, you can see, is a broad, fair one,
And my gate is high and wide:
There is room enough for you and for me
To travel side by side."

Half shyly the World approached the Church
And gave him her hand of snow;
And the old World grasped it, and walked along,
Saying, in accents low,
"Your dress is too simple to please my taste:
I have gold and pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church, with a smile of grace.
Then her pure white garments drifted away,
And the World gave in their place.
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World:
"I'll build you one like mine;
With kitchen for feasting and parlor for play,
And furniture ever so fine."

So he built her a costly and beautiful house;
Splendid it was to behold.
Her sons and her daughters met frequently there,
Shining in purple and gold:
And fair and festival frolics untold—
Were held in the place of prayer,
And maidens bewitching as sirens of old,
With worldly graces rare,
Invested the very cunningest tricks,
Untrammelled by gospel or law,
To beguile and amuse, and win from the World
Some help for the righteous cause.

The Angel of Mercy flew over the Church
And whispered, "I know thy sin;"

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Then the Church looked back with a sigh and longed
 To gather the children in:
 But some were off at the midnight ball,
 And some were at the play,
 And some were drinking in gay saloons
 As she quietly went her way.

Then the sly World gallantly said to her,
 "Your children mean no harm,
 Merely indulging in innocent sports;"
 And she leaned on his proffered arm,
 And smiled, and chattered, and gathered flowers,
 As she walked along with the World,
 While millions and millions of precious souls
 To the horrible gulf were hurled.

"Your preachers are too old and plain,"
 Said the gay World, with a sneer;
 "They frighten my children with dreadful tales,
 Which I do not like them to hear.

"They talk of judgment, fire and pain,
 And the horrors of endless night;
 They talk of a place that should not be
 Mentioned to ears polite.
 I will send you some of a better stamp,
 Brilliant, and gay, and fast,
 Who will show how people may live as they list,
 And will go to heaven at last.

"The Father is merciful, great, and good,
 Loving, and tender, and kind;
 Do you think He would take one child to heaven
 And leave the rest behind?"

So she called for pleasing and gay divines,
 Gifted, and great, and learned;
 And the plain old men that preached the cross
 Were out of her pulpits turned.

Then Mammon came to and supported the Church,
 Reeking a prominent pew;
 And preaching, and singing, and floral display,
 Proclaimed a period new.

And they of the Church and they of the World
 Walked closely, hand and heart,
 And only the Master, who knoweth all,
 Could tell the two apart.

THE HOPE OF ISRAEL MISSION TO THE JEWS.

REPORT OF THE WORK IN NEW YORK.

THE Jewish holidays are over. During the three weeks beginning with October first our meetings were not as large as usual. Still we had very good and inspiring services. Mr. Gaebelien preached on the meaning of the different feasts and the ceremonies connected with them. The Saturday before the Day of Atonement a sermon was preached which, we rejoice to know, has done much good among our believing Jewish brethren, strengthening them in their faith, and also among those who do not yet believe in Jesus. The audience was composed mostly of elderly men and a few ladies, numbering in all 237 persons. Mr. Gaebelien had a prayer book for *Yom Kippur* and read certain passages in Hebrew from the same. He called the attention of the audience especially to the following words of confession, which are spoken on the Day of Atonement: "The Messiah, our righteousness, has turned away from us, and we have none that speaks for us" (*Pono menu Moschiach tsidkenu*, etc.) Who is this Messiah mentioned in this prayer? Pastor Gaebelien asked. It cannot be *Bar-Cochba*, his name has been changed to *Bar-cosiva* (son of a lie), nor is it any of the other numerous Messiahs who sprung up now and then and were all deceivers—no, there is only one who was truly Messiah, anointed of God, Jesus of Nazareth. This Jesus was righteous. He is our righteousness. He is the only one who can justify us. Is it not significant that such a confession is to be found in the prayers for the Day of Atonement? One of our believing brethren spoke with one of his friends, and pointed out the above passage to him. His Jewish friend said: "This must be a Christian edition of the Prayers; they (the Christians) have put that in." But when he saw that the book was printed in Poland and by a Jewish printer, he remarked, "it is strange, I never noticed that. I must ask a Rabbi what it means."

The whole book of the prophet Jonah is read on the Day of Atonement. We pointed out Jonah as a type of Christ.

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On the Day of Atonement we held two services for our brethren from the house of Israel. A few strangers came in. We preached Christ as our sacrifice and High Priest. Our text in the morning was, "It is finished." In the afternoon we spoke from the words, "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." In our prayers on this day we remembered the whole nation, that God may open the eyes of many.

Pastor Gaebelin preached two sermons on the Feast of Tabernacles. The audiences were indeed very fine, a large number of orthodox and intelligent Jews were present and listened reverently to the preaching. The *Hafstora* from the 14th chapter of Zechariah was read. Our text was, "In that day I will return and build again the tabernacle of David, which is fallen down." We have not space to give the leading thoughts of these two sermons. In our next issue we will have to say more about this glorious Feast of Tabernacles and its prophetic meaning. Personally we were greatly blest in delivering our God-given message to Israel. A number of elderly Hebrews requested an interview with us after the second sermon was preached which, of course, was gladly granted.

We are now continuing our week nights' services for two hours, from 7.30 to 9.30. During the first hour we read the New Testament in Hebrew, and Mr. Gaebelin explains and answers questions. During the second hour we read the same in English. Many of our friends are very anxious to learn English. These readings are held Monday, Tuesday and Thursday evenings. Wednesday night we have our prayer meeting, and Friday night preaching.

 BAPTISMS DURING LAST MONTH.

TWO of our Jewish brethren and one sister received baptism last month. Brother Albert and Brother Rosmanoff have been faithful attendants at all our services for many months, in fact, almost from the beginning of this work. They know Jesus by personal experience. Sister Markel, the wife of Brother Markel, who accepted Christ before she did, found her Saviour a few months ago. They are now a happy family serv

ing the Lord. God bless these dear brethren and our sister. We could report a much larger number of baptisms, as many have requested us to baptize them. Next month we will give accounts of other brethren who have publicly confessed Jesus as their Redeemer from sin. Right here, however, we must remark, that these baptized Jewish believers in Jesus do not become members of a Gentile Christian church. We carry out practically our principles which the reader finds in the address to Jewish Christians in this monthly.

REPORT OF THE WORK IN OUR BRANCHES.

WE HAVE visited Baltimore twice during last month and found Brother Rosenzweig hard at work. The Lord has blessed him greatly already. The Saturday meetings are well attended. A room for inquirers will soon be opened. We are very thankful to a deaf young Gentile brother, who interests himself very much and helps Brother R. in his mission work and in the distribution of tracts.

Sister Snow was in New York for several days. Returning to Rosenkayn she had many callers at Maranatha Cottage who expressed their joy at her return. Mr. Jaebelcin will soon visit these colonies again and preach there.

We have preached every Saturday night during the last month to a small but interesting company of Hebrews in Newark, N. J. It is hard work, after preaching twice on Saturday, to take the cars in the evening and preach once more. We do it with much joy, knowing it is for Jesus. And yet a little while, and He will come.

NOTES OF OUR MISSION.

Our brother and friend, Mark Lev. who carries on a mission in Philadelphia, has requested us to take charge of his work. We will give an account of this new branch of the Hope of Israel Mission in Philadelphia in our next number.

Brother Stroeter spent two weeks in Chicago looking over the field and preaching to the Hebrews there in connection with the Chicago-Hebrew mission. There are said to be not less than 75,000 Jews in that western metropolis.

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Again several hundred tracts, papers and New Testaments have been shipped by us during last month to about 25 different cities in the Union. From the State of Washington in the West to the State of Maine in the East and down to El Paso, Texas, they have gone. God bless these tracts and Testaments and also the friends of Israel. Send your requests, and we will respond gladly, free of charge, as long as the good Lord sends the means to have them printed. But we would not object to your sending the postage.

Tiqvah Israel, our Jargon mostly, is out for October in a larger edition and increased to sixteen pages. It contains the first part of the address to Jewish Christians in pure Jargon. We expect much good from this issue. It will be sent to all the missionaries to the Jews in this country, Europe, Africa, and Asia. We will also mail it to a number of the leading rabbis of our city.

We are sorry to hear of the sudden death of Brother Cruikshank in Jerusalem. He was called home from that sacred city. While in this city we had many blessed conversations with him.

We hold a Jewish Sunday school every Lords Day, at 2 P. M., at 209 Madison Street. We need teachers. If friends living in New York or Brooklyn can come and help us in instructing the young, we will be very thankful. Don't forget to bring a good supply of patience.

Sample copies of *Unsere Hoffnung* and *OUR HOPE* are gladly mailed to any address in this or any other country.

Miss Wibel has a room in our Madison Street house and is devoting herself during these winter months exclusively to the work among the Jewish women and children.

Send us your old clothing. We can make good use of it among the poor who surround us on all sides.

Brother Rohitscheks' letter in the last issue has brought us a number of responses. We are glad to know that more people share our belief that Christ died on Thursday and not on Friday. How do you make out the three nights and the three days, if He died on Friday afternoon? See Math. 13: 40.

 THE KARAITE JEWS.

THE *Jewish Herald* gives an account of a small sect of Jews in South Russia, who escape the cruel persecutions which other Jews are at present suffering in that empire. They

are the Karaite Jews, some ten thousand in number, whose rabbi lives in Odessa. They claim to have been a distinct sect as early as the time of Christ. Their ancestors, they declare, had no interest in the crucifixion of Christ; nor have they ever joined the rabbinical Jews in blaspheming the name of Jesus.

They are, moreover, perfectly friendly to those Jews who have become Christians. They reject the Talmud and the traditions of the rabbis, having thus a certain intellectual affinity with Sadduceeism, though happily no sympathy with the spirit of the Sadducees who figure in the gospels. Their rejection of all additions to the Old Testament gives them their name, Karaites (people of the law). Their reputation in Russia is unblemished.

"Their high standard of morality, good conduct, and upright dealing have been recognized by the successive rulers of Russia, and they enjoy special privileges, having permission to reside in any part of the Russian dominions. It is said that a mere word of a Karaite is more to be trusted than the bond of another Jew. Their chief occupation is farming, but they are also grocers, drapers, silk mercers, and artisans. *Money lenders are unknown among them, nor do they encourage the liquor traffic.* On one occasion the emperor wanted to press them into military service. They asked him to make inquiries if, during 600 years, any public crime had been laid to the charge of a Karaite. The emperor admitted their plea, and exempted them from the conscription."

The secretary of the society of which the *Jewish Herald* is the organ, during a recent visit to Russia, had an interesting interview with the Karaite rabbi. They carried on a two hours' conversation in biblical Hebrew, the chief subject they discussed being the Messianic teaching of the Old Testament.

The rabbi was asked how he interpreted Isa. 9: 6, "Unto us a Child is born," with its cluster of exalted titles. "O," he said, "that refers to a son of Hezekiah. God, who has all those titles, will Himself call the child to sit on the throne of David, whose kingdom shall have no end." Isa. 53 was read over in Hebrew. "Rabbi, is not this chapter a clear prophecy of the sufferings of the Messiah?" "No," he replied, "it refers to the sufferings of the Jewish nation." "But how could the sufferer be the Jewish nation when the prophet says, 'All

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as, like sheep, have gone astray; we have turned every one to our own way; and the Lord laid on Him the iniquity of *us all!*" "Yes," he replied, "the Gentile nations in the last days (at the coming of the Messiah) will confess their blunders in afflicting Israel, in having made the Jews to bear the consequences of their hatred and their sins; but the time will come when the Jews, for their shame, shall have double."

He then produced a Hebrew New Testament, saying of it: "I keep this book among my other sacred volumes, and," added he, "I am not a stranger to its teaching." He had a friendly word to say of the society's missionary to the Jews in Odessa. "I know Dr. Ben Zion well by his writings, and I am glad to hear that such learned men are willing to practice among the poor, because it is so much like the Jewish religion, 'showing mercy.'"

 THE FOUR DAYS.

IT IS important to notice this definite expression of God's Word:

1. "Man's day," 1 Cor. 4: 3, and margin, is this present time, and it runs on till

2. "The day of Christ," Phil. 1: 6, 10; 2: 16, which is the day of Christ's presence with His saints in the heavens, where their service is assayed, their crowns awarded, and the marriage of the Lamb celebrated. In *heaven* it is the "day of Christ," but on *earth* it is the day of Antichrist; and that day runs on till

3. "The day of the Lord," when He comes with His saints to judge and rule and reign for a thousand years; and this day runs on till

4. "The day of God," 2 Peter 3: 12, at the close of the Millennium, when Christ delivers up the kingdom to God, even the Father, that God may be all in all," 1 Cor. 15: 24-28.—*Rev. E. W. Bullinger, D.D.*

OUR HOPE.

A MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND TO CHRISTIAN JUDAISM.

1 Tim. II 1. "The Lord Jesus Christ, which is our hope."

ERNST F. STROETER, Editor, 209 Madison St., N. Y.
ARNO C. GAEBELEIN, Associate Editor, 85 E. 7th St., N. Y.

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A. C. GAEBELEIN, SUPERINTENDENT.
H. F. STROETER, SECRETARY.



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A. C. GAEBELEIN, SUPERINTENDENT.

E. F. STROETER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

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OUR HOPE.

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DEC., 1894-JAN., 1895.

Nos. 6 & 7.

EDITORIAL NOTES.

Our subscribers will please note that this issue of OUR HOPE is a double number of 48 pages. It is intended to cover the months of December and January. We have been repeatedly and unavoidably delayed in the publication of our monthly. We expect to bring out the February number (8) before the end of January, and intend after that always to mail our paper before the first of the month for which it appears. We trust our readers will excuse these irregularities.

Ring out the old;
Ring in the new!

Thus men speak when the cycle of another year is completed. Ah yes, if the ringing of bells and the blowing of horns would only "bring in the new." But the New Year is nothing new. It belongs to the same old course of this old world. It is only a lengthening out of the same weary round of human woe and misery, of tears and anguish, of sin and death and corruption. Nobody is renewed; nothing is renewed simply because the clock strikes twelve at midnight of December 31st. Men say they will "turn over a new leaf." But it is in the same old musty and worn-out book of their natural life with its carnal and selfish aspirations and desires. Only if any man be in Christ, the same is a new creature; old things are passed away—not with the twelfth stroke of the tower clock, but with the incoming and indwelling of Christ's regenerating spirit. Why wait for new year's day to receive Him and let Him to?

"**BEHOLD I make all things new.**" Rev. 21: 5. Thus speaks One who has authority. And when these words come to be fulfilled, "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away," (v. 4.) As a spiritual reality it belongs to our present life in Christ Jesus that old things are passed away. But ours is a life hid with Christ in God. The eye of man hath not seen its glory. There is a New Year coming, however, the year of Jubilee, the year of making all things new. "Then shall the heavens rejoice and the earth be glad, the sea shall roar and the fullness thereof; the field shall be joyful and all that is therein, then shall all the trees of the wood rejoice," Ps. 96: 11, 12. "Then shall creation no longer groan and travail in pain; but shall be delivered from the bondage of corruption into the glorious liberty of the children of God," Rom. 8: 21, 22. That will be the day which the Lord hath made; we shall rejoice and be glad in it.

WHAT a tremendous shaking up that great sleeping colossus China has received from little Japan. Who would have been rash enough to predict, when hostilities began, only a few months ago, that the little Island Kingdom would be able to defeat and cripple China's fleet, to gain several decided victories over her best troops, and to take one of her strongest fortifications,—all before the setting in of winter? And what stories we used to read of China's slumbering strength which, when once aroused, would, like an avalanche, irresistibly crush and dash to pieces any power daring enough to stand in its path. We are assured that the hand of God is in all this. We are forcibly reminded of His promise: Yet once more I shake not the earth only, but also heaven. We are in the very midst of a series of most mighty shakings which our earth and its powers are undergoing. Reports of destructive earthquakes from different parts of the world are multiplying. Among the nations there is general apprehension where the next outburst of the War Fury will take place. Thrones and kingdoms are feeling the ground quaking under them. The powers are shaken. Throughout all classes of human society there is a great upheaval going on. The lower strata are rising against

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the "upper crust." Alarm and consternation are manifest on every hand. The belief in the stability of the present order of things, socially, politically, and religiously, is not very general. True conservatives are at a high premium. Blessed be God, the inspired commentary on the above mentioned promise of a divine shaking runs as follows: "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that have been made; that those things which are not shaken may remain." Hebr. 12: 26, 27.

THERE has been won a great victory by the friends of moral reform and of good government in New York City. The Tammany tiger has been represented by the various pictorial papers as caged or slain unto death. Dr. Parkhurst is the hero of the hour. A lasting monument in his honor is talked of. We presume that the ranks of world reformers all over the land have received great encouragement by this signal victory. We presume, further, that in the face of it they will not be very willing to let up in their efforts to "leave this world better than they found it." But we cannot forbear asking a few questions which to us seem very pertinent. How "dead" is that tiger? Can he never be brought to life again? Have the evil forces that go to make up the "tiger" been actually reduced in numbers or in ability to work harm and go on corrupting? Have any of those wicked men been soundly converted through the "reform preaching" done during those months preceding the election? Has genuine repentance been preached and practiced, at all? How much of this "great achievement" is only negative, repressive for a season? How much of it will tell for eternity? Is it worth all it cost? Will it *keep back* the forces of corruption, or, will it only bring on a more virulent outbreak on the body of the municipality a little later on? "Wherefore spend money for that which is not bread? And labor for that which satisfieth not?" Isa. 55: 2.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

GOD'S PURPOSES IN THIS AGE.

(Concluded.)

3. *The world is to stand convicted through the preaching of the gospel.* God has a controversy of long standing with the world and with the prince of this world, the devil. All past ages have witnessed their own peculiar phases of this conflict. All the dispensational dealings of God with the human race have been with a view to this controversy. It is not yet ended. It will not end even with the present dispensation, nor yet with the next one. *The Word of God foretells, plainly a period of a thousand years, following this dispensation, during which Satan will be bound, and not at liberty to deceive the nations of earth. After the thousand years he shall be loosed out of his prison and shall go out to practice his wiles on the nations once more, as before; but only once more, and only "for a little season," thank God. Rev. 20: 2. 3. 7. 8. As a result we find "the number" of his dupes "as the sand of the sea" gathered together to a final and decisive conflict with the (then manifested) saints of the Most High, and compassing about the beloved city (which is manifestly Jerusalem on earth, in Palestine). Thus we see that even millennial blessedness and glory upon the earth, amid the suspended activity of the Archdeceiver, have not brought about the conversion of all mankind nor the radical extirpation of evil from human nature. It is desperately wicked.*

At present the whole world lieth in the Evil One, according to 1 John 5: 19 (*R. I.*) It is under his influence and mastery. He is permitted, in the mysterious dispensation of God, to practice his deceits and have his work in the children of unbelief and disobedience. *They are obedient unto him, their father; they are under his inspiration, though they may be very learned and very religious. John 8: 44. Their minds are darkened, though they may rank among the most enlightened and cultured of the race. They are given over to the evil imaginations of their own hearts, though they may boast much of their philanthropy and their endeavors to "elevate the human race."* It was the devil's promise in paradise to "elevate the human race" which brought on our ruin. Let us not be deceived. And let us not be afraid to accept the Scripture teaching as to the actual dominion of the Archenemy over the minds and

hearts of all who obey not the gospel of the Son of God. "The tares are the children of the wicked one; the enemy that soweth them is the devil." Thus saith the Lord. (Matth. 13: 38, 39.) This finds full confirmation by the Holy Spirit through Paul in Eph. 2: 2, where "the course of this world" is characterized to be "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Of course; all this sounds extremely shocking to the ears of polite and highly cultured society, within the church or without. They want to hear the gospel of "the fatherhood of God and brotherhood of man." The Scripture statements of the fatherhood of the devil are utterly distasteful to them. But we must abide by the Word. Nothing else is safe and sure.

Being thus influenced and inspired, the world in its own wisdom (which is not from above) is imagining itself far above any and all revelation from God. "Yea, hath God spoken?" was the serpent's question six thousand years ago. He is bringing it to their minds and lips ever since. Not what God says about Himself is implicitly believed, but that which man "evolves from the inner consciousness of his being." Man creates, under the devil's inspiration, his own idea of God. This he worships. Whatever conforms to it, is "gospel" to him. Whatever opposes it, is "narrow-minded bibliolatriy" and the like. God's words, as well as His works in creation and providence, must submit themselves to man's scientific, literary and historical criticism. With man is the final decision how far, if at all, the Bible is inspired.

The doubt as to what God hath spoken, if at all, once established in the world's mind, the field is free for independent action. And this is what the world proposes to have. It is bound to be its own manager. A century of unprecedented inventions and discoveries, of achievement and success in making nature's forces do man's bidding has done much to impress the world with the idea that the limit of the impossible has been pushed back almost indefinitely. Man's mastery over things terrestrial and cosmical seems to border so closely on creative power that he has become more impatient than ever of being reminded that "in the beginning God created" everything. He is prepared to deny, or doubt, that this world was "created," after all. Most likely it was only "evolved," if

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so, then, it should proceed to "evolve." At any rate, there must be no interference from outside with man's determination to work out his own destiny.

God proposes to save the world. Man denies the necessity. If any saving is to be done, it must be in the line of "developing the Divine in man." Atonement, forgiveness of sin, new birth, are foolishness in the eyes of the world. In the face of God's revealed purpose to save men to the uttermost by the invisible power of the spirit, through the word,—the world proposes to demonstrate how humanity can be its own saviour, lifting itself up out of barbarism, ignorance, superstition to the highest plane of intellectual and moral excellence, where men will be "as gods knowing good and evil." How is this controversy going to be settled? By an alliance, defensive and offensive, of the moral forces of the church with the world? That seems to be the programme of the Christianity of the last decade of the nineteenth century. Politics are to be purified, society to be regenerated, the social evil, the drink evil, the opium evil and a host of other evils, are to be suppressed or abolished. The world lends the financial and executive power; the church supplies the "moral forces."

Thus the world is systematically taught to forget that the Lord God has a controversy with it as to the question of its salvation, its life and peace. Thus the one witness in the world and to the world—that the world's ways are enmity against God, that the carnal mind does not and cannot know God nor the things of God,—the Church of the living God, is falsifying God's testimony to the world, by lending her best energies to the world's scheme of self-improvement and self-development. If modern Christians only hear that "the world is going to be made better" they become inspired to work and to give. But when they are reminded that they are called first of all to preach by word and life crucifixion to the world, separation from the world, denial, not development or culture, of self,—they give you a strange look and strange answers.

Why do we preach the gospel of the grace of God, then? That the world be reminded that God means "by the foolishness of preaching" to confound the world's wisdom. That He intends by the weak things, and the base things, and the despised things of the world, to confound the mighty things of

the world. We are perfectly willing to let the world try its very best to pull itself out of the mire, to set itself right before God and angels and men, to vindicate its own self-management. We are firmly persuaded of the final stupendous failure that will result. For God alone will be justified in the end.

We grieve to see the church drawn into this world-improvement scheme, to see the bride of Christ debauched by the wily world, to see her testimony dimmed and, of course unheeded. But this gospel of grace must and will still be preached. God's wonderful offer of sonship and heirship with Christ to fallen and rebellious man is still to be held out. And sinners must and will be saved out of this adulterous generation, to become inflexible, incorruptible and glorious kings and priests in the day of the revelation of their Lord and Saviour. Then they will appear with Him in glory, confessed by Himself as His own before His Father and His holy angels. The cross bearers now will be the crown wearers then. And the world? Her worship of "humanity" will ere this have headed up into the worship of that Man of Sin, as the apostle calls him; the Man of the World, the Ideal Man, as marvelling humanity will style him. Those who would not the Lamb should rule over them will have the Beast for their lord and master. And his yoke will not be easy nor his burden light, as will be seen from Rev. 13: 15-17. Him the Lord will destroy by the brightness of His glorious appearance, when He comes to be glorified in His saints and to be admired in all them that believe in that day. 2 Thess. 1: 10; 2: 8. And this brings us to our closing argument.

4. *The coming of the Lord is to be hastened by the preaching of this glorious gospel.* How strange that any of God's children should not only be indifferent to the speediness of the Lord's return, but that they should actually desire its delay. Strange that any reader of the New Testament should fail to gather the impression that the Holy Spirit all through its pages dwells with infinite delight and fondness on this grand and glorious subject, the return of our Lord. It seems almost incredible that any one should ask: How can you desire the speedy appearance of that event which will seal the doom of the great mass of humanity? What a powerful hold traditional views have on the minds of men. And there is nothing said in all the

New Testament, in connection with Christ's coming again, which reflects ominously or threateningly on the fate of any except those who will not believe the gospel. And it cannot be shown that their case will be any more hopeful if they die in their unbelief and rebellion, than if they should live and see Him appearing in flaming fire to give vengeance and execute judgment. But does not the Lord's return set an end to all gospel preaching and to all offering of salvation to the human race? By no means. Only one thought here. The appearing of their once pierced but now glorified Messiah will undoubtedly be not only the signal, but the very means, of the national conversion and re-habilitation of Israel into God's favor. In the very height of Jacob's greatest distress will the Son of Man appear to deliver them from the awful tyranny of the Antichrist, that wicked Prince, whom Daniel spoke. The Lord's appearing signalizes his doom. He is cast alive into the pit. But Israel will be delivered and will then own and bless Him "who cometh in the name of the Lord" to deliver them. And when "Israel's fullness" be come in, what will it mean to the nations of the earth but "life from the dead?" National conversion, world-wide submission to the saving power and righteous dominion of the Lord of lords and King of kings, will then be in order. Rom. 11: 12, 15.; Matth. 23: 39. Then will Gentile misrule and oppression cease for ever. Then will be the day for the abolition of evil, for the setting up of not only relatively good, but absolutely perfect, government. Then will the law of the Lord go forth from Jerusalem, and His glorified saints will administer and execute it not only in the mind and spirit, but also in the power of the Lord. Since they shall be like Him; for they (not the world) shall see Him as He is. Then there will be infallible, incorruptible, immortal rulers, governors, kings and priests. Then the Utopian dreams and visions of men, of a Golden age, will be more than realized. Then that on which the church is to-day prematurely wasting her best energies, namely the regeneration of the world, will surely come; because, then merely temporary dams will no longer be constructed to stem the swelling tide of corruption for a season, until it rises higher again and overflows the dam; but the very fountain head of that stream will be stopped. Satan will be bound to deceive the nations no more. Ah, if our would-be world-

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reformers would only see that with all their heroic efforts and struggles against the forces of evil they are only delaying the day when Satan's work shall be at length cut short on the earth. Instead of hastening the good time coming they are doing all in their power to put it off indefinitely. The only thing that will hasten it is to hasten the Lord's return. As for us we understand the Scriptures, He waits for one thing, and one thing only,—namely the completion of His body, of the number of those who are called to be co-heirs with Him. These are to be gathered to Him out of all nations by the gospel of the grace of God. The church, being herself called to form this body, has only one work to which to bend all her God-given powers and to devote all her time and talents, to wit, to bring as many souls as possible out of all nations to a saving knowledge of the grace and power of God and into fellowship with Christ our Head and Lord. In doing this, and this only, she will, incidentally, do vastly more toward counteracting the forces of corruption in the world than by organizing ever so many and vigorous crusades against existing abuses and evils. For it is only the true salt, after all, which prevents the "flesh" from becoming putrid. Thus the church by turning herself into a world-reforming agency not only fails of her high and heavenly calling "out of this world" into "citizenship above," but she is frustrating the very end she is seeking to accomplish; by becoming salt that has lost its savor.

The one prayer, then, which the church of God should send up continually and fervently, is the prayer: even so, come, Lord Jesus. Her eyes fixed upon this goal she will keep herself free from entanglements and alliances with the world for the latter's improvement. She will make her own calling and election sure. She will joyfully go forth to the ends of the earth calling sinners to repentance and saving men out of this present evil age. Thus she will be in line with God's purposes in this age.

PAUL'S TESTIMONY CONCERNING ISRAEL.

(Concluded.)

IN THE October number we gave the first part of this exposition, pointing out particularly the typical character of Paul's own conversion, used by him as prefiguring the future conversion of his nation, God's people Israel. Before the following argument of Paul's can be at all appreciated and properly understood in its forcibleness, the fundamental fact, that there is to be a restoration of the nation Israel to divine favor, that God will in unspeakable mercy and longsuffering return to them, His chosen race, must be settled in our minds. Unless we are thoroughly persuaded "that God hath not cast away His people which He foreknew," and believe that the streams of salvation will flow again through the channel of the Hebrew nation to all the peoples of the earth, we shall not be in a condition to listen to, or understand the apostle when he speaks next (in verses 2-5 of the eleventh chapter of Rom.) of "the saved remnant according to the election of grace." It is not, as we saw in our first paper, the question of individual salvation, for the Jewish sinner which is in the apostle's mind; he is occupied solely with the great question of national rejection and restoration. God had selected from among all the peoples of the earth one race to be the exclusive channel of His revelations to the human race. Will God ever have such a nation again? And will it be the nation Israel? That is the question. And so, when Paul proceeds to speak of a saved remnant, it is spoken in reference to the leading and absorbing thought of the preservation of the chosen nation as such, for God's wonderful purposes in grace and salvation in the ages to come.

Let us then briefly consider

1. The historical parallel used by the apostle to set forth Israel's desperate condition. "Wot ye not what the Scripture saith of Elias, how he maketh intercession to God against Israel?" The illustration is well chosen. That was truly one of the darkest periods in the history of God's chosen people. After that miraculous manifestation of Divine power on Carmel and the prophet's complete vindication as Jehovah's true witness before all the people, the man of God surely thought he had a

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right to expect conviction to have touched even the conscience of a Jezebel. Instead we find him a fugitive before the wicked queen's murderous wrath. And there, on mount Horeb, whence the voice of Jehovah had thundered forth His law for His people, he huris that scathing accusation against God's Israel in the face of Israel's God. He does not overstate the case at all when he says: "Lord they have killed Thy prophets and dragged down Thine altars." That was only too true. It was not merely neglect of the true worship of Jehovah, it was outspoken hostility against it and unblushing preference for heathen abominations. The light of the nation was turned into darkness. The nation was not merely coming short in its testimony for Jehovah, it had become utterly apostate. To human eyes, even the eyes of a prophet, the case must look utterly hopeless. "I am left alone," he cries out in the bitterness of his soul, "and they seek my life." We find the same thing apparent in the case of Ezekiel (ch. 36.) who was taken by the Spirit of the Lord into the midst of the valley full of very dry bones of whom the Lord Himself said they represented the whole house of Israel. And when the question is put to the seer, "Son of man, can these bones live?" the only answer available is: "O Lord God, Thou knowest." In other words: no man can answer this question, no man can tell how they can live. Man's wit and wisdom are at an end before such a condition of things.

And so we are not at all surprised to hear on every side doubt and denial of Israel's hope, nationally. The reasonableness of such a hope in the eyes of men has not increased since the days of the apostle Paul. The setting aside of the chosen nation as such has lasted more than eighteen centuries. And the bones are very, very dry, indeed.

.2. But what saith the answer of God unto Elias? God sees not as man sees. The prophet needed and received a direct divine revelation of the fact that all was not lost. The power of divine grace had been at work, very quietly and almost in secret, as it were, enabling seven thousand men to keep themselves "unspotted from the world." They had not been active reformers, it is true. They had no organization with a president, a lot of vice-presidents, a secretary, and a long list of committees—but they were overcomers, nevertheless. There-

have been times, and will be again, when all that can be said and need be said of the Lord's own in the world is: they have not bowed the knee, they have not taken the mark of the beast.

3. And now for Paul's application: "Even so then at this present time also there is a remnant according to the election of grace."

The expression, "at this present time," conclusively teaches that whatever is here stated about the "saved remnant" applies to the present church age which Paul himself was instrumental in clearly establishing. And the truth here taught is co-extensive in its application with this present dispensation. For the word used here is the same which occurs Rom. 8: 18. "the sufferings of this present time," and also 2 Cor. 6: 12. "the accepted time," *i.e.* the present day of salvation by God's marvellous grace. On the one hand, then, we know that at this present time no national conversion or restoration is to be looked for. And with this agree the words of the Lord Himself: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21: 24. Compare Rom. 11: 25, 26.

On the other hand it is clearly established that "a remnant" is even now being saved. Does that mean simply a small number of Jews, as compared with the Gentiles, or with the rest of the Jewish people? Undoubtedly there are just as good reasons for expecting that the number of true believers from among the Jews will be small, as there are for the fact that among the Gentiles also salvation has never yet been accepted by the masses or by majorities. But it seems to us that the word "remnant" here is to be applied in harmony with Paul's entire argument. This, we saw, was not as to the possibility of salvation, even now for Jewish sinners, but it was to establish God's unaltered purpose for the preservation and final restoration of the nation Israel. And thus we conclude this "remnant" is intended to represent and keep alive, during the judicial deadness of the nation, the faith and hope in Israel's future restoration *nationally*. They are a "remnant," not with a view to the Jew being under like condemnation with the rest of the race, but with a view to the Jews being and continuing for ever God's chosen race among the nations.

This does not mean and cannot mean, that in Christ Jesus

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the Jew enjoys any advantage over, or greater privilege than, the Gentile. But it does mean, it seems to us, that the saved Jew is at the same time a constant witness to the world and to his own nation of God's unwavering purposes toward his nation as such; that he is called to maintain and cherish, never to deny or to renounce, the fact that he is a Jew and not a Gentile.

How is it that among Christians so largely the hope for national Israel as such is considered a lost hope? Salvation, individually, is not denied the Jews. Missionary efforts to reach them are looked upon with a great deal of interest and supported liberally. But it is quite generally with the idea that the only thing for the Jew to do is to believe in Christ and cease being a Jew forever. In fact, the impression prevails that acceptance of Christ and renunciation of all national distinctiveness mean practically the same thing.

Is it not clear from Paul's teaching of a remnant, in and through whom, as by a golden thread, God's ancient mercies to the nation Israel are to be perpetually remembered and kept alive, that such a view of the position of the believing Jew toward his nation and his nation's God-given hope, is at variance with revealed truth? Is it not evident that our gospel to the Jew must never antagonize but always respect the national feeling of the Jew; yea, that it must have the outspoken tendency to cause every believing Jew to regard himself as a true Jew, as part of the saved "remnant," the living remembrancers of God's covenanted mercies to his nation? Not until the attempts at Jewish evangelization shall proceed on this platform will the Jewish mind respond to the presentation of the claims of Jesus to the Messiahship with anything like the readiness the Gentile has shown to acknowledge Christ as God. Not until missions to the Jews recognize the divinely established claim of the Jew to the perpetuity of his nation, and his divine right to be a living witness for God in this regard, will they be in line with Paul's testimony concerning Israel.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord (margin: ye that are the Lord's remembrancers), keep not silence, and *give Him no rest*, till He establish, and till He make Jerusalem a praise in the earth," Isa. 62: 6, 7.

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HAVE MERCY, LORD, ON ISRAEL!

Behold! O God, Thy chosen race,
 'The stock whence sprang Immanuel,
 Scattered and peeled, and without place
 In all the earth wherein to dwell.
Have mercy, Lord, on Israel!

As severed branches long they've lain,
 Their sight obscured by blinding scale,
 Yet Thou canst graft them in again,
 And from their eyes remove the veil,
Have mercy, Lord, on Israel!

"He whom they pierced, they shall behold;"
 Saviour, can this Thy promise fail?
 For these long outcast from Thy fold
 Shall not Thy cleansing blood avail?
Have mercy, Lord, on Israel!

Daughter of Zion, rise, prepare
 Thy long-rejected King to hail;
 Lift up thy penitential prayer
 From Judah's every hill and wale,
Have mercy, Lord, on Israel!

Oh, when Thou comest in the clouds,
 And all the tribes of earth shall vail,
 The sleeping dead cast off their shrouds,
 The sun grow dark, the skies turn pale,
Have mercy, Lord, on Israel!

A. J. Gordon, D.D.

WILL THE LORD'S COMING BE UNEXPECTED?

By REV. F. L. CHAPPELL, D.D.

OF COURSE, all expositors admit that the coming of the Lord will be sudden, and, to the world, unexpected. But shall it be unexpected to His people?

A few months ago I visited a home in New England, where a beautiful girl was to receive the visit of her betrothed, who was returning from abroad. He had been absent for some time, and his coming was a matter of great moment to her. But I found that she was fully aware of the time of his probable arrival, and that every preparation had been completely made. Certain parties were to meet him at the train and others at the

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house, while she, herself, dressed in a most exquisite toilet, was waiting inside to receive him alone. That seemed to me to be a fitting way for a bride to welcome her husband. It would have been startling to have come and found her in the kitchen or away on some errand. On the contrary, he had fully written her of his purposes and plans; and as he drew nearer, had even sent a telegram announcing the exact time of his arrival.

It seems to me that our Lord would be a very strange Bridegroom if He did not prove as tender and considerate toward His waiting bride, in connection with His coming. I believe, that while to the world His coming will be as a thief in the night, yet to His own waiting people He will be fully anticipated, and that they shall not be left in darkness, and that day overtake them as a thief.

Now, as we look back on former dispensations, we find that all God's great movements have been communicated to some of His servants before they happened. The deluge came to the world, in Noah's time, unexpectedly. They were eating and drinking and giving in marriage, and knew not until the flood came and took them all away. But Noah was not without warning. For more than a century he was prepared for the catastrophe, and had all his preparations made. The ark was finished in good time, and he and his companions quietly brought in; and then when all was ready, the flood-gates were opened and the judgment came.

Sodom and Gomorrah were destroyed by a sudden hurricane of fire which surprised them in the very height of their pleasures and plans, but it was no surprise to Lot, and especially Abraham; indeed, God explicitly said: "Shall I hide from Abraham the thing which I do?" He did not feel at liberty to take any public step until He had taken Abraham into His full confidence and until Lot had been taken to a place of safety.

So, again, God's coming at Sinai, which was a type of the second coming, was forewarned. The people were commanded to be ready against the third day, and everything was done in perfect order and deliberation. The departure of Elijah was a remarkable foretoken of the Lord's second coming; but that was not unexpected. He had full notice of it, and his friend, Elisha was aware of it, and even the sons of the prophets were able to say, "Dost thou know that thy master will be taken

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from thee to-day?" He had time to finish his work and get quietly ready for his ascension, and then crossed over to the east side of Jordan, with all the calmness of one about to take a *deliberate and thoroughly planned journey.*

The fall of Babylon, while unexpected by the Chaldeans, was not unexpected by Daniel.

The destruction of Jerusalem, while sudden and terrific to the guilty children of the doomed race, was all announced in detail by the Lord Jesus, and the signal of its nearer approach was clearly given, that they should flee to the mountains and escape the storm.

Perhaps there was no event so well calculated to show the distinguishing type of the Lord's coming, as the transfiguration on Mount Hermon, which is a complete type of the Lord's returning, but it was announced a week before, and when the time drew near the three disciples were taken up into the mountain and were prepared in some measure for what was to occur.

The day of Pentecost was in some sense a type of the Lord's coming, foreshadowing the larger outpouring of the Holy Ghost which is then to come upon all flesh. It did not come unexpectedly; it came suddenly, but it came to a waiting assembly who expected the very thing that happened.

The conversion of Paul was a pattern of the call of Israel in the last days. It was certainly unexpected by him, and so to Israel the Lord's coming will be as startling as it was to Paul. But the New Testament expressly declared to the waiting believers, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." But does not the Master bid you watch? And He bids us watch that we know and understand the signs of His coming, for He says, "If you shall not watch that day will overtake you as a thief." He wants us to cultivate an intelligent and sensitive acquaintance with Himself, so that we shall be in His fullness, and know His thoughts and plans sufficiently to meet His faintest hint.

Surely, if in the human body the slightest movement in the brain affects every part of the body, there should be some sympathy between the divine Head and the members here. Science tells us that the condition of the sun in yonder heavens affects the weather in this little world; how much more should every movement of the Sun of Righteousness be felt in the hearts of His people!

He wants us to be interested in the *gen.* and not merely to know Him in the visible providences that happen around us, but to know Him in the innermost centre of our life and His life within us. This is the true Spirit of the Bride—perfect sympathy, intelligence and even instinctive intuition of her husband's thought and will, and constant fellowship and co-operation with Him in all His thoughts and plans.

So let us walk with Him here and wait for His coming.—
(From the *Christian Alliance*.)

NOT UNCLOTHED, BUT CLOTHED UPON.

REDEMPTION is not completed until the resurrection; the crowning of the saints does not take place until the resurrection; the covenant made with Abraham, and ratified by the death of Christ, will not be verified until the resurrection; the kingdom will not be established and there will be no righteous government in the world until we get on the other side of the resurrection.

Those who are preaching the perfected happiness of the saints at death, are preaching an unscriptural doctrine. That the saints, or the spirits of the saints, will be happy on leaving the body—consciously happy all the way along between death and the resurrection—we do not doubt; but in the unclothed state, their happiness cannot be perfect. The unclothed state, when the earthly house of their tabernacle, or bodily frame, is dissolved, is not the state the apostle Paul desired; he desired the resurrection body which will be from God, which will have a heavenly origin, and which will be eternal, never subject to dissolution. This will be the perfected state. Paul knew that it could only be by resurrection or translation, by having what is mortal swallowed up of life, by being crowned and glorified at the coming of Christ, that his happiness could be full, or perfect, or complete. Oh, how often are precious promises torn from their connection, and quoted without reference to where they belong, or to whom they belong. Promises belonging to the resurrection state are applied to the intermediate state, the unclothed state, the state between death and the resurrection. And not only are such preachers preaching contrary to the Word, but they are drawing away the attention of the church

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from the great doctrine of the resurrection. They are causing it to be esteemed less highly. They are placing it on the back ground whereas Christ and Paul kept it up in the front. Now, if the saints' glorification and happiness is completed on the death of the body—if their enjoyment is as perfect and as full at the departure of their spirits as it is represented to be, men who accept this theory will not see much need for the resurrection. And from the fact that ministers seldom preach on the resurrection, it is not an unfair inference to conclude that they themselves cannot regard it as of much importance. We may listen to preaching in some chapels for a whole year together, and not hear a sermon on the first resurrection, or the resurrection of the saints in connection with the Lord's second coming. And this grand subject, which was a fruitful source of hope and joy to the early Christians, has long fallen into neglect. Dr. A. Clarke, in his notes on 1 Cor. 15: 32. says, "The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. There is not a doctrine in the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect." (From "*The Resurrection of the Dead in Christ*," by S. Henn.)

 THE IMPORTANCE OF PROPHECY.

BY SILAS HENN.*

CHRESTIANS are often told that they might employ their time better than in studying prophecy, that they will not be able to understand it, that those who do study it differ among themselves as to its true signification, and that it is better to turn their attention to that which is practical. We admit that differences exist among prophetic students. But is that a reason why we should not endeavor to understand what the Holy Spirit has caused to be written for our edification? Those who neglect prophecy differ themselves on other parts of

*This article is a reprint of the first six pages of an excellent little tract by Silas Henn, Kimley Road, Dudley, Worcestershire, Eng., entitled *Prophecy: Its Importance and Design, and How to Study it*. We take this means of giving our readers a taste of it with the hope that they will send for the entire tract and read it carefully and prayerfully. It is an excellent paper on a most vital subject.

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the Word. But will that be deemed a sufficient justification for neglecting what is not prophetic? If what is prophetic in the Bible is passed over because students do not agree upon it, and if what is not prophetic is passed over for the same reason, how much of the Bible will there be left to be studied? All parts of the Bible are given to be understood, and to yield instruction and profit to those who read and search; and we are fully persuaded that if men would lay aside their creeds, their pet theories, and their party prejudices, they would come to a far better understanding of the Word than they now do. If men would forget the theological falsehoods they have learned in early life, and the foolish traditions they have received, and examine the scriptures in a prayerful spirit, and look at the various parts in their relation to the whole, and judge of their meaning according to the laws of language, there would be a much nearer approach to oneness of opinion among students than there now is. Let us not then stumble at the mistakes which some have made, but use diligence and patience and prayer in seeking to understand what inspired men have written. Whatever errors men have fallen into, the truth is in the Book, and may be found if searched for as for a precious treasure. There may be difficulties in the way, but one who is in earnest to know the truth will seek to overcome them. The study of other subjects is not prosecuted without difficulty; but men do not give up the study of other subjects because of difficulties; why then should the study of the most important of all subjects be laid aside because some things are not so easy as we would like to have them?

Some think that instead of studying unfulfilled prophecy, they should let it alone and wait patiently for its fulfilment, and then the fulfilment, whenever that might take place, would confirm their faith in the Word of God. But this certainly cannot be the only use God intends us to make of prophecy. He purposes that we should study it now, and so acquaint ourselves with events that are really coming upon us. Why are future events foretold if they are not to be considered, and as far as possible, understood, that we may be prepared for them? The word of prophecy is given to us as a light to enable us to know the things that will shortly come to pass. If we do not make use of that light, we shall continue in ignorance of those things,

and some of them may come upon us unawares and find us unprepared. The future is dark, except as prophecy throws light upon it. The apostle Peter says: "And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day star arise in your hearts," 2 Peter 1: 19.

Prophecy, as it is generally understood and explained, is, in the language of Dr. Pye Smith, "A declaration made by a creature under the inspiration and commission of the omniscient God relating to an event or series of events which have not taken place at the time the prophecy is uttered, and which could not have been certainly foreknown by any science or wisdom of man." This definition is a correct one. Every one understands prophecy to be a declaration, uttered with accuracy and certainty of things which shall come to pass in the future. Still, there is one feature or element in prophecy which we think is very much overlooked; that is, that Scripture predictions, though numerous, lay open a unique scheme of redemption, one great and wonderful plan for the salvation of man, one eternal purpose of love and good will to the human race; many lines, but all converging,—all tending towards the kingdom; many points, but all centering in the Christ, the great King, the King of kings and Lord of lords. This thought gives an additional value to prophecy, and the overlooking of it is a grave want, as it tends to a depreciation and neglect of the subject.

Prophecy must be understood to receive a literal fulfillment. Indeed, there is not a prediction that has been fulfilled, of which we are acquainted, but what has passed into history. If it had not passed into history, it could not be accomplished. The only way we can know of the fulfillment of any prophecy, is our being able to point out the accomplishment of that which has fulfilled it; and it must be a literal accomplishment, or we could not recognize it. On what ground, then are we authorized to look for the future fulfillment of predictions in any other way? The truth is, there is no ground to look for any different method of fulfilling Scripture.

Paying little or no attention to prophecy; men of great learning in other respects show the greatest ignorance in regard to this point. Some have said the silliest and most childish

things in spiritualizing what are solemn predictions of future events, and which must have literal fulfillment. You may bring scholarship to the Bible, but if with scholarship you set aside the common sense rules of reading and understanding the Scriptures, your scholarship will lead you into great errors.

Past fulfillment of numerous prophecies greatly confirms our faith in those which have yet to be fulfilled. Scores of prophecies, some in the relation to the first Advent of the Christ, some in relations to the Jews, and others in relation to the Gentile powers have already been fulfilled to the very letter, and this should dispel all doubt in regard to the fulfillment of others. We should believe the prophecies so fully that all can see that our belief has a saving influence upon our lives.

The prophecies have been given by the unerring wisdom of God and their fulfillment is certain. Should the prophecies fail, there is no hope of Christ's return, and therefore, no hope of the resurrection, or the establishment of the kingdom.

It is well known that numerous prophecies refer both to the sufferings of the Christ and to the glorious reign of the Christ, and that the references to the latter are far more numerous than the references to the former. The former are overlooked or explained away by the Jews. The Jews fix their minds on the glorious kingdom that is foretold, and refuse to see that their Messiah could suffer. The latter are spiritualized by Christians, who dwell much on the humiliation, the sufferings, and death of the Christ, and put a figurative meaning on the predictions relating to the kingdom of God on the earth, or apply them to the state of the church. The Jews in their blindness fail to apprehend much precious and saving truth relating to the first advent; and many Christians in their blindness see not the glories of Messiah's reign on the earth connected with the second advent.

The bright and glorious light of prophecy is Christ, the Sun of Righteousness. He is its great centre; and the better we understand prophecy, the better we shall understand Christ. Prophecy foretold His first coming into the world, and many believed and looked for His coming, and saw His day and rejoiced in it. Prophecy foretells His second coming, and while many disbelieve and scoff, there are yet many who do believe and are looking for His second appearing.

Without some understanding of prophecy, it is impossible to preach Jesus as the Christ scripturally and faithfully. He is the great subject of prophecy. His coming again, His destroying His enemies, His overthrowing of all temporal powers, His establishment of a divine kingdom, and His reign being as wide as the world, and as lasting as the ages of the ages, are all predicted in Holy Scripture, and the predictions are repeated in different books and in various forms of language; and the preacher who ignores these things cannot preach the Christ fully. He only preaches part of the truth concerning Him.

Prophecy foretells the downfall of the kingdoms of this world, and of the setting up of Messiah's kingdom on the earth, and this being a doctrine that neither the world nor the professing Church, for the most part, care much about, prophecy is largely neglected. It does not accord with preconceived ideas, with early imbibed prejudices, and hence is set aside.

It is only by prophecy that we get a knowledge of the great apostasy, and the perils that shall prevail in the closing days of this dispensation. It is only by giving heed to prophetic warnings that we can be apprized of the things that are coming to pass and be ready to meet them. One great object God has in view in foretelling the things that shall come to pass is, that we may be ready for their coming. This shows the importance of giving heed to what is foretold. If we wait for the prophecy to be fulfilled before we make any practical use of it, then, as *prophecy*, to us it is useless.

The design of prophecy is to warn and give encouragement to not only God's ancient people, but also the Church in respect to the great future. It is only by prophecy that we learn how the Church stands related to the age to come, and the position she will then occupy, and the honor and glory she will have. And further, it is designed to sound a note of solemn warning to the ungodly world.

The motive to accept of practical truth, and to walk in love and obedience, is greatly strengthened by our acceptance of prophetic truth. This latter truth will show us more clearly and more fully the value of practical religion. It will show us the great need of doing the whole will of God, and keeping wide awake, lest we be found asleep when the Son of Man shall come.

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By the study of prophecy we get enlarged views of God and of His wonderful plan of the ages. We learn more of His character, of His righteousness, and of His purposes. It reveals the folly of setting up human schemes, and laboring for and expecting their success when they contravene the designs of Jehovah. It gives us also a fuller view of the Christ, who is to be King of the whole earth, who is the great centre of prophecy, and concerning whose advent and kingdom such a large number of the prophecies are given. "For the testimony of Jesus," said the voice from the throne to John, "is the spirit of prophecy."—Rev. 19: 10. The testimony concerning Jesus, whether uttered by an angel or by an apostle, is the result of the teaching of the Holy Spirit.

ISRAEL'S PRAYER FOR THE GENTILES.

"God be merciful upon us and bless us; and cause His face to shine upon us. That Thy way may be known upon earth, Thy saving health among all nations." Psalm 67: 1, 2.

IN THIS prayer there are found two marks which characterize the saints of God everywhere and always; desire for God's glory and desire for man's salvation. Where either of these is lacking, the man who has them not, is still an alien from God. But whoever has experienced the joy of deliverance from sin and Satan, the blessedness of the Father's love, the Saviour's presence, the Spirit's comfort, thinks he can never sufficiently praise this God of his salvation, nor publish far enough the good news of gladness to all who know it not.

Now it is not generally recognized that the two characteristics here set forth and universally accepted as distinguishing God's saints, are here spoken of the Jew. The psalm took birth centuries before the name "Christian" was heard of. A Jew's heart inspired a Jewish pen inscribed it for the religious worship of his nation. Jewish bosoms throbbed with the tremor of its emotions and for hundreds of years Jewish lips voiced its supplications before the God of their fathers, Abraham, Isaac and Jacob.

The thought of this ought to go far towards modifying popular notions with respect to the Jew. To the world the Jew presents the picture of selfishness and self-seeking, an incarnation

of avarice and greed, a man close-fisted and hard of heart, whose sympathies and philanthropies are restrained within the narrow limits of his own exclusive nation. But in all this it is forgotten that the Jew—even if this picture were true, which it is not—is only what the Gentile has made him and not as the Bible presents him. He has been to school among the nations, and if a long and cruel discipline has burned in on the whole nation the lesson, "take care of number one," who is to blame?

Look back, however, to the days when the Shepherd of Israel led His people like a flock (Psalm 77: 20) for the true picture of the real character of the nation.

At first sight it would seem as if the world was right. "God be merciful unto us and bless us—us, us! Yes, there is the Jew all over. Whatever of good in earth or heaven, it is for us; we are the people; let us have it! But there is no full stop at the "us." The Jewish saint has an object in view, an external object to and beyond himself. For his own nation he craves a boon undoubtedly, but only as a means to the end, "that Thy way may be known upon earth, Thy saving health among all Gentiles." In his prayer God's glory absorbs his thoughts; he embraces the wide world in his heart's affections.

But you say: when did the Jew start in evangelizing mankind, Jonah excepted? Is that prayer which contents itself with words? I answer: If Israel was not an evangelizing nation, it was God's order, not their fault. The age before Christ was not the dispensation of the Spirit. He who should "convince the world of sin" had not yet come, and without Him the word even of an Elijah or an Isaiah must have fallen without result. And, therefore, God had not given this in charge to Israel. Not by missionary efforts throughout the countries but as a holy, obedient, Jehovah-serving people in their own land was Israel to influence the nations. Dent. 4: 6.

The vision which the evangelical prophet saw, concerning Judah and Jerusalem, was in its literal and true sense the religious hope present in Old Testament times to the mind of every devout Jew: Jerusalem exalted in the earth, "the mountain of the Lord's house," the centre of light for the world, the Dispenser of truth to the nations. Hither he beheld the stream of Gentiles flowing under one divine impulse—a desire for instruction out of the ways of Jehovah. Looking for the era, for

which the world still waits, he recognized the truth that whatever promotes the true prosperity of the nations comes from Zion—Jerusalem. There the nations assemble together, they take it thence to their own homes, and thus Zion, Jerusalem, becomes the fountain of universal good.

Conceive then the fervor, nay, the agony of those pious Jews who century after century looked out sorrowfully upon the darkness of the Gentile world while waiting for the dawn of this promised glory. How fervent their prayer! How intense the longing for God's light in Israel to pierce and eradicate the gloom which their arm was powerless to dispel. "The darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising." Isa. 60: 2, 3.

The descendants of Jacob had sure foothold to their belief that light and life to Israel from the Lord meant light and life to all mankind. Gen. 18: 17, 19; 26: 4; 28: 14. They were fully justified in the faith of this prayer, that when God caused His face to shine upon their nation, His way would be known then upon earth, His saving health among all nations.

In the New Testament, too, we have two inspired apostles each giving us his view of this famous promise, and each looking forward to a different stage of its accomplishment. The great apostle to the Gentiles as well as the apostle of the circumcision, St. Peter, both make use of the prophecy in characteristically different ways.

The former sees in it the accomplishment of spiritual blessing to the Gentile world as it is now being diffused in this gospel dispensation. He reminds the Galatians (3: 8) "the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all the nations be blessed. So then, "they which are of faith are blessed with faithful Abraham." And in verse 14 of the same chapter he represents the blessing of Abraham as coming on the Gentiles in Christ Jesus.

Thus the tide of gospel blessing, overflowing the earth in this present age, is pre-eminently Jewish. The Redeemer who procured it was a *Jew*. The missionaries whom He chose to publish it, are all *Jews*. The sacred records which attest it were

pened by *Jews*. The only prayers during many centuries which sought this boon from God for a benighted world were uttered by the lips of *Jews*.

And the first "Hallelujah" upon the birth of Christianity was that of the *Jew* "who waited for the consolation of Israel" when he sang of this salvation as "a light to lighten the Gentiles and the glory of Thy people Israel." Luke 2: 32.

And yet, the only people on earth to whom the light and comfort of the gospel are grudged by Christians are—the *Jews*!

But then we have this blessing viewed from another standpoint by the apostle of the circumcision. In his sermon in Solomon's Porch, upon the healing of the lame man, Peter utters a remarkable exhortation. His hearers are all Jews, and it is to them as Jews he appeals: "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ who has been appointed for you, even Jesus, whom the heavens must receive until the times of restoration of all things." Acts 3: 19-26. This sets forth that the conversion of the Jewish nation is predicted as a necessary preliminary to the Messianic times yet to come. They are desirable times, times to be expected, looked for. This blessing which the world is waiting for, and which is depending on Israel's return to the Lord, is expressly distinguished from the spiritual blessing connected with the present evangelization of mankind. It is specified as blessing consequent not upon our Lord's ascent into heaven, but upon His return from the heaven who had received Him.

Peter, therefore, speaking in the power of the Holy Spirit, declares emphatically that Israel's hope was fully authorized by God, that he had every right to make it the foundation of his prayer, that the illumination of his nation with the light and grace of God shall be the signal for universal blessing upon all mankind.—*Selected.*

A LESSON FROM ISRAEL IN EGYPT.

THAT the journey out of Egypt into Canaan was a typical due, is clearly established in 1 Cor. 10: 11, and the lesson of warning is one of the seven things of which Paul "would not have Christians to be ignorant."

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The *Ratherham* version renders the above passage: "But these things typically were happening to those," etc.

Since, then, they were types, and "were written for our admonition upon whom the ends of the ages are come," we may find something which will make clearer a few of the first truths of the gospel.

The controversy over the relation of the ambassadors for Christ to the moral reforms of the day, which is now forming the great dividing line in the church, is to one who accepts Israel's history as a picture of the journey out of death into life and into the higher Christian experiences, here fairly settled.

Let us ponder first, Ex. 1: 12-14, and notice that the lives of poor Israel's children were made "bitter with hard bondage," the common experience of those who go deep into sin. But Israel was not yet groaning, nor does a sinner groan much till the dregs of sin begin to embitter his palate.

Next Ex. 2: 23. Egypt loses a king, and Israel now sighs and groans. But the groanings were because of the bitterness of bondage, and not because they were sunk into Egyptian idolatry and sin, which was truly the case; nor did they as yet cry unto God, though God did hear their groanings and remembered His covenant with the patriarchs. "Their cry came up unto God," but there is no reason for supposing that they were praying for the fulfillment of the covenant. Ex. 3: 7. God tells Moses that He has "heard their cry by reason of the bondage." This was not contrition for their sins, but a groan of pain. God now says to Moses: "Come now, therefore, and I will send thee unto Pharaoh that thou mayest bring forth the children of Israel out of Egypt." The point to be noticed is no attempt whatever on God's part to ameliorate Israel's condition in Egypt. "Let my people go!" was His constant demand of the king. "I will bring you out of this land and into a good land," was His constant promise to Israel. Not a word about more straw and fewer bricks. Not a whisper about better food and clothing and a freer life. Not a line of direction about more wholesome dwellings, and better ventilation, and more cleanliness. *Get out of this land!* is the command. Now all through that Egyptian bondage the Israelites' fate became bitterer and bitterer. God is evidently using this to make them willing to part with Egyptian flesh pots and abominations.

When Moses came to them for the first time, neither he nor they were ready for that memorable journey. Forty years' discipline for him, forty additional years of bondage for them, and this supplemented by God's awful judgments on Egypt made them willing to go at last—yet how reluctantly, how slowly! God has to use the Egyptian army to hurry their steps. They were all too contented with the wages of unrighteousness. Had they been comfortable in Egypt, they would never have gone.

Now let us compare two Scripture passages: Gen. 3: 17-19. with Rom. 8: 19-21. (*R. 1'.* for the last one.) Adam falls and God makes the creation to be cursed with him. Eden was not a place for fallen man. Bring him back to his forfeited place and he would have dwelt content without any blood sacrifice for his sin. The thorns and thistles, the awful storms, earthquakes and diseases are but reflections of the state of the soul of him who is the cause of nature's unwilling bondage. He must not be allowed to be contented in his sin.

What a different scene meets us at Marah. Here, on the ground of grace, God takes away the bitterness. In Egypt He takes His people away *from* the bitterness of bondage.

The message of Christ's ambassadors to sinners is: Get out of this land by the arm of God, through the blood of Jesus and the power of the Holy Ghost; but to the Christian, though he has yet to groan within himself, waiting for the adoption, to wit, the redemption of the body; yet, the first-fruits of the Spirit have healed the bitterness, and "we which have believed do enter into rest," Heb. 4: 3. We wait till Jesus comes for creation to cease her groanings. Till He comes, we must be occupied in the work of "taking out a people for His name," not making them more comfortable in unrighteousness.

C. B. W., Lyman, Colo.

ISRAEL'S RETURN.

BY REV. S. SCHOR.

REMEMBER the time when it was unsafe for anyone to go outside the city walls of Jerusalem after dark; and, if any were out, they had to hasten back as soon as the sun set, for at that time all the gates were closed. These gates were not

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opened until sunrise. What has taken place during these last few years? The Jews have been returning in thousands to their native land. They are settling not only in Jerusalem but also outside the city walls. There was not room enough inside the city for all the houses needed. I remember the time, when I was a boy, when there were not more than two or three houses outside the city walls. To-day there are quite as many houses without the city wall as within. Jerusalem has grown by leaps and bounds. To-day you find large districts—houses, shops, synagogues—outside the city walls, where, ten or twelve years ago, there was not anything but fields. So large has the population outside the walls become that the Turks had the greatest difficulty in keeping the gates closed at night. I remember the first time when the gates were left open night and day. To-day they are all left open at all times. I think of that wonderful passage in Zechariah, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. This is already partially fulfilled. There are 43,000 Jews in Jerusalem alone. When I left home ten years ago, I do not think there were more than 10,000 or 12,000 Jews in the city. The population has also increased enormously in the country itself. I believe there are now over 100,000 Jews in the whole of Palestine. Ten or twelve years ago there were supposed to be only 30,000. You see how the Jews have been restored within the last few years. Don't you think we are right when we say that the restoration has practically commenced? Many people shake their heads and call me a mad enthusiast. They say, "You want it to be so, and therefore you imagine it is so." I would like to call your attention to the second chapter of Ezra, where the restoration of the Jews from Babylon is referred to. How many returned at that first restoration? In the 64th verse it says, "The whole congregation together were forty and two thousand three hundred and three score." In addition to these there were the servants and singing men, the women, and priests, and Levites, etc. All told, about 48,000 were restored from Babylon at that time. In our own day, *more than 70,000 have returned within a few years.*

Again, I am often asked, "What about the ten, or twelve million Jews?" When they return, will there be room enough

far them in the Holy Land? In connection with this subject is a point we often forget. We look upon the Promised Land as the land having its borders in the north at Don, and in the south at Beerahaba. We make a great mistake when we limit the land to these very narrow regions. The land which was promised by God to Abraham is very much larger. It stretches on the northeast to the Euphrates, and on the southeast to the borders of Egypt. I suppose this tract of country would cover ten Palestines. You must not identify the Promised Land with Palestine of to-day. When the Jews return there will be room for them, and to spare. Therefore that difficulty vanishes.

The Jews all over the world are becoming immensely rich. It is astonishing how rich they are. It is true, there are many poor Jews, but there are also many rich ones. They are spoiling the Egyptians. They are accumulating wealth in Germany, Austria, England, Russia and America, and in almost every part of the world. I must confess that I am not sorry they are rich, and for this reason: I solemnly believe the Jews are going to be the great missionaries of the world. When they become the great missionaries of the world, all this vast accumulated treasure will flow into the coffers of God. What a grand thought! Look how the Lord's work languishes in our own day simply for want of funds! So that when the Jews are spoiling the Egyptians, it is a grand thought that God's work will not suffer. Look at it from another point of view. History repeats itself in such wonderful ways. The Jews spoiled the Egyptians when they left Egypt. I once heard a sceptical lecturer, in one of the London parks, say that the Lord was teaching the Jews to swindle; but I stopped him and said, 'You call yourself a Socialist, but you are making a great mistake. You ought to take that as a proof that God is looking after His people. The Bible is the grandest book for Socialists. The Jews served the Egyptians without receiving a single day's wages; and what did God do?' He said, 'You are going out of Egypt, but you are not going empty-handed. The Egyptians must pay you for the work you have done. God simply made the Egyptians pay wages for the generations of hard labor. For countless centuries the Christians have robbed the Jews. God is now preparing the way for their restoration. God is practically using the same language as of old: You shall not go back empty-

haunted; you shall spoil your spoilers; you shall go back with plenty of wealth. When you go back, you are to become a nation of missionaries, and this money will be wanted for my work"—just as the money was wanted when the Israelites left Egypt. What did they do with the wealth they took from Egypt? When Moses appealed for material for the building of the Tabernacle, and for the various vessels which were needed for God's service, they brought gold and silver and precious stones in such abundance that Moses had to tell them not to bring any more. I should like to know the society that uses such words to its supporters to-day. The money which the Jews will take back to Palestine will not be spent on self, but used for the glory of God.—*The Morning Star.*

SOME INTERESTING FACTS BEARING ON THE COLONIZATION OF PALESTINE BY THE JEWS.

THERE are a number of Jewish colonies huddling—altogether about 15,000 people, most of whom are heads of families. The condition of these colonies is prosperous and promising. All Turkish restrictions have been removed, and Jews can now settle anywhere in Palestine without let or hindrance.

Two railways are being pushed at present from Damascus, one across the northern mountains to Beirut, and the other across the Sea of Galilee to Acre.

The latter rains have returned, and even in the last ten years the month of April, which used to be a dry month, has become as rainy as March, so that the climate is radically changing, and God is preparing the land for the people, and sending the people to the land.

One of the greatest hindrances to the development of the city of Jerusalem has been the lack of water supply. The people have been entirely dependent upon the rain fall, which is stored in tanks in the city, largely confined to private houses; and between the rainy seasons, the scarcity of this necessity of life has produced fearful suffering. Mothers with their babes in their arms, their tongues blackened and hanging out of their mouths, beg at the doors for a few drops to allay the burning

first. Hitherto the authorities have failed to take any action for the relief of the constantly threatened water famine. But an English paper says: "The Turkish ministry of Public Works has determined upon the reconstruction of the ancient water conduits of Jerusalem, dating from the age of King Solomon. By these means it would be possible to convey 2500 cubic metres of water daily to the Holy City. Of this it is proposed to give 1000 metres away free of charge to the poor of Jerusalem, the distribution to take place at the Mosque of Omar, the Holy Sepulchre, and other places frequented by Pilgrims. The new conduits are to be joined to the ancient aqueducts of Arob, and are to be carried through a tunnel 3570 metres in length. The total outlay in connection with these works is estimated at 2,000,000 francs."

It is often objected by those who discount the value of prophecy, and refuse to entertain an expectation of any future re-gathering of the Jews in their own land, that Palestine is too small and too barren a country to support a population such as would settle there, if there was any great national movement in that direction. The following description by Laurence Oliphant, who is a great expert on the subject of Palestine, would seem to indicate that in the valley of the Jordan and its adjacent territory there is more undeveloped agricultural and mineral wealth concentrated, than in any dozen sections of the same size on the face of the globe. Two sailing vessels are now navigating the Dead Sea for the purpose of exploiting the mineral wealth of asphalt, bitumen, and sulphur which abound on its shores. In the Red Sea contains an almost inexhaustible supply of mineral wealth. This is how he describes the land east of the Jordan, and the possibilities of the Dead Sea: "Ascending from the fervid subtropical valley of the Jordan, we gradually, before reaching the plains of Moab and highlands of Gilead, pass through another zone of vegetation, until we finally attain an elevation of about 4,000 feet above the level of the sea, and more than 5,000 feet above the Ghor Seisaban; but the difference in feet does not really convey any adequate notion of the difference in climate, owing to the peculiar conditions of the Jordan valley, which being depressed below the level of the sea, produces a contrast in vegetation with the mountains.

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of Gilead corresponding rather to a difference of 10,000 feet than of only half that elevation. The consequence is that in no part of the world could so great a variety of agricultural produce be obtained within so limited a space. The valley of the Jordan would act as an enormous hot-house for the new colony. Here might be cultivated palms, cotton, indigo, sugar, rice, sorghum, besides bananas, pine-apples, yams, sweet potatoes, and other field and garden produce. Rising a little higher, the country is adapted to tobacco, maize, castor-oil, millet, flax, sesamum, melons, gourds, cumin, coriander, anise, ochra, hrijals, pomegranates, oranges, figs—and so up to the plains, where wheat, barley, beans, and lentils, of various sorts, with olives and vines, would form the staple products. Gilead especially is essentially a country of wine and oil; it is also admirably adapted to silk culture; while in its forests, carob or locust-bean, pistachio, jujube, almond, balsam, kali, and other profitable trees grow wild in profusion. All the fruits of Southern Europe, such as apricots, peaches and plums, here grow to perfection; apples, pears, quinces thrive well on the more extreme elevation, upon which the fruit and vegetables of England might be cultivated—while the quick-growing Eucalyptus could be planted with advantage on the fertile but treeless plains. Not only does the extraordinary variety of soil and climate thus compressed into a small area offer exceptional advantages from an agricultural point of view, but the inclusion of the Dead Sea within its limits would furnish a vast source of wealth, by the exploitation of its chemical and mineral deposits. The supply of chlorate of potassium, 200,000 tons of which are annually consumed in England, is practically inexhaustible; while petroleum, bitumen, and other lignites can be procured in great quantities from its shores. There can be little doubt, in fact, that the Dead Sea is a mine of unexplored wealth which only needs the application of capital and enterprise to make it a most lucrative property."

Oh, the day of joy that's coming,
 When the reign of sin is o'er,
 And this earth renewed and ransomed,
 Paradise shall bloom once more.

THE NAMES OF THE MILLENNIAL KINGDOM OF GOD.

BY W. J. ERDMAN.

(Concluded.)

V.

THE millennial kingdom will be "*the kingdom of the Son of Man.*"

As such it is related to man, to the race, to Israel and the nations.

The Son of Man, once seen in shame and humiliation, now appears in glory and exaltation. The glory of the Son of God will be inseparable from that of the Son of Man. Of this sovereignty of the Son of Man, the psalmist sang, "Thou hast put all things under His feet," Psalm 8: 6, and to it the apostle responded, "We see not yet all things put under Him," Heb. 2: 6; and because Jesus is waiting for the completion of the number of the elect "brethren," of whose flesh and blood He partook, and who are to reign with Him over the future habitable earth, Heb. 2: 5-18.

In vision Daniel saw Him coming in the clouds of heaven to receive the dominion and kingdom over all peoples, nations and languages, 7: 13, 14; and Ezekiel beheld Him on the Cherubic throne of glory to restore life and form to dead Israel that Israel might become the head and heart of the race, the now dismembered world of nations, Deut. 32: 8, 9; Ezek. 1: 26; 37: 1-28; Matth. 16: 28; 19: 28; 20: 21; 26: 64; Rev. 15: 3.

V1. The millennial kingdom will be "*the kingdom of Christ or the Messiah.*"

Under this name it has relations and characteristics both heavenly and earthly, divine and human. As heavenly it is the equivalent of that of the Son of God, as earthly that of the Son of Man; as divine it is said to be "the kingdom of Christ and of God," Eph. 5: 5; as human it is the kingdom of that Jesus whom a repentant Israel will at last be glad to welcome with that "Blessed be He that cometh in the name of the Lord," Psalm 2; Acts 3: 17-21; Matt. 23: 37-39.

He is "the Lord Jesus Christ who shall judge the quick and the dead at *His appearing and His kingdom;*" and the Anointed of Jehovah, the King on the holy hill of Zion, who shall "break the nations with a rod of iron and dash them to pieces like a

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potter's vessel," for it is "*angry*," raging nations which are punished when the kingdoms of this world become the kingdoms of our Lord and of His *Christ*; He descends from heaven with His "called and chosen and faithful" as the "Word of God, King of Kings and Lord of Lords," and yet is He "Jesus Christ, the Faithful Witness, the First Begotten of the dead and the Prince of the kings of the earth," once "*born* in the city of David, a Saviour, Christ the Lord," 2 Tim. 4: 1; Psalm 2; Rev. 1: 5; 11: 15; 17: 14; 19: 16; Luke 2: 11; 1 Tim. 1: 17; 6: 15. Thus to both the heavenly and the earthly phases of the one and everlasting kingdom, to both the glorified church and regenerate Israel and the subdued Gentiles is this name Christ, Messiah, Anointed, related with most blessed significance. It is of "*the Christ*" and of *Jesus*, Rev. 1: 9.

VII. The millennial kingdom will be "*the kingdom of David*."

It will be of David and of David's greater Son. The name David means "beloved;" but the anti-typical David is "the Beloved" in whom not only has God accepted us, Eph. 1: 6, but into "the kingdom of *the Son of His love* He has translated us," Col. 1: 13. The lower things are the shadows of the higher. Of even David's throne of old, the marvelous language is used, "Then Solomon sat on the *throne of the LORD*," and "upon the throne of *the kingdom of the LORD* over Israel," 1 Chron. 28: 5; 29: 23.

Most truly it is therefore predicted of Israel in parallel phrase of their divine-human King: "Afterward shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and His goodness in the latter days," Hos. 3: 5.

And most evident, too, is it that this "*kingdom of David*" is as the kingdom of Jehovah also the kingdom "of God," "of heaven," "of the Father," "of the Son of God," "of the Son of Man," "of the Messiah," but with its own peculiar relation to that everlasting covenant made with David long centuries ago:

"I have made a covenant with my chosen,
I have sworn unto David my servant,
Thy seed will I establish forever,
And build up thy throne to all generations."

Psalm 89: 3; 2 Sam. 7: 16; 1 Chron. 17: 17

In view of that promise David sang:

"Jehovah said to my Lord,
Sit enthroned on my right,
Till I make those that hate thee
A stool for thy feet."

Psalm 110: 1 (De W.)

and in accord with that covenant Isaiah foretold of the Child and Son on David's throne whose name should be called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;" and in due time the angel Gabriel repeats promise and prediction to the virgin Mary, "He shall be great and shall be called Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever," Isa. 9: 6, 7; Luke 1: 32, 33.

When Jesus made His royal entry into Jerusalem, "the city of the great king," the joyous acclaim of the multitude rang out in words that prove how glorious were the Messianic hopes that clustered around this name of the kingdom, "Hosannah! Blessed is He that cometh in the name of the Lord! Blessed be the kingdom of our father David that cometh in the name of the Lord! Hosanna in the highest;" Mark 11: 10; and when Peter on the day of Pentecost preaches to that same fickle multitude, it is of David's throne he speaks as the throne on which the Lord Jesus is to sit when He returns to subdue his enemies, though meanwhile on the throne of the Majesty on high to give repentance to Israel and forgiveness of sins, Acts 2: 29-31; 5: 31; and lastly, in the visions of the Apocalypse, when the time has come to claim His own possessions, and put all enemies and usurpers under His feet, the book of the title-deed to the inheritance and sovereignty of the world is given to Him as "the Lion of the tribe of Judah, *the root of David*;" David's Lord and David's Son, Rev. 5: 1-5; Psalm 110.

It follows from a consideration of all these names of the millennial kingdom, that there are not many kingdoms, but only one under all; and also that *if one has come on the earth then all have come*, but if not, then the kingdom of God in all these aspects, phases and relations is *still future*, the prayer, "Thy kingdom come," as unanswered yet as the other, "Come, Lord Jesus."

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VIII. To these names of the kingdom significant of the personal relations of the King may be added those of a national and world-wide import. Such names imply how, like the gospel "beginning at Jerusalem," the power and glory of the kingdom shall extend in ever-widening circles to the ends of the earth.

1. It will be the "kingdom of Jerusalem." "And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come; yea, the former dominion shall come, the kingdom of the daughter of Jerusalem," Micah 4: 8. "At that time they shall call Jerusalem the throne of the Lord," Jer. 3: 17; Isa. 24: 23; Ezek. 28: 35. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem! behold, thy King cometh unto thee," Zech. 9: 9.

2. It will be "the kingdom of Israel." It is written that for forty days the risen Lord spake to the disciples of "the things pertaining to the kingdom of God," Acts 1: 3; and on the renewal of the promise of the gift of the Holy Spirit, which in the prophetic Scriptures is associated with the coming of the Messianic kingdom, the disciples naturally asked, "Lord, wilt thou at *this time* restore again the kingdom to Israel?" Our Lord in His answer and in that of the "two men in white apparel" as He ascended on high, intimated such restoration would not take place until He returned in glory. The final, full outpouring of the Holy Spirit on Israel awaits that time of refreshing and festivity, Acts 1: 1-11; 3: 17, 21; Isa. 32: 1-20.

As King of Israel, Nathaniel confessed the Lord Jesus, John 1: 49; as King of Israel He was hailed by the multitude and mocked on the cross; while to His "good confession" before Pontius Pilate, the latter unconsciously made sure the testimony in affirming what had been written must stay written—"This is Jesus of Nazareth, the King of the Jews," 1 Tim. 6: 13-15.

And when on the one hand, at His coming, these words shall be fulfilled, "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the Gentiles," Heb. 2: 21, 22; when judgment and wrath have done their "strange work;" on the other hand, world-wide blessings shall flow through Israel to all nations, heaven and earth shall sing, and the whole earth be full of His glory, Psalm 93-100.

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"Great and marvelous are Thy works
 Jehovah El Shaddai;
 Just and true are Thy ways,
 Thou King of nations,
 Who shall not fear thee, O Jehovah,
 And glorify Thy name?
 For thou only art holy,
 But all nations shall come and worship before thee,
 For Thy judgments are made manifest."
 Rev. 15: 3, 4; Jer. 10: 7, 10.

His name shall endure forever,
 His name shall be continued as long as the sun.
 And men shall be blessed in Him;
 All nations shall call Him blessed."

Psalms 72: 17.

 THE LAND.

The Dead Sea in Palestine, is to be resurrected to a live sea. A steamer is building now in Holland to ply on the Dead Sea between its western and eastern shores, to carry the rich products of the East Jordan land to the West and open a new avenue to a commerce with the Bedouins in that rich district of Palestine, the old land of Ammon and Moab. This enterprise appears to be fathered by the Rothschilds. They purchased, a year or two ago, large tracts of land, evidently for Russian colonization, and that district is supposed to be rich in naphtha wells. They are now, without means of transportation, entirely worthless. The Bedouins there are nearly under control of the Turkish government. The new steamer may open that country for colonization and commerce, with new naphtha wells and Russian colonists.—*American Israelite*.

Miss Barlee, of the London Jews' Society, who commenced work at Jerusalem about ten years ago, thus describes the changes which have taken place during her residence there: "Innumerable houses have been built outside the city walls, and new colonies formed. Rows of new houses are to be seen in places where when I first came, I used to pick wild flowers among the rocks and stones. Progress is written upon everything. The Jaffa Railway, now an established thing, ceases to

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be an object of wonder to the native population. New lines will soon be open in other parts of the country. A boat now crosses the Dead Sea, and lately I received a letter from Kerak, in Moab, where postal communication with Jerusalem has been established. In Jerusalem itself, civilization has made rapid strides; carriages of every description are now plying to and fro in the different new roads. Missionaries, too, are multiplied. It would seem that the Lord's time to favor Zion is at hand."—*London Christian*.

When the Israelites prepared to leave Egypt, they were at the extreme north-east of that country, the part which was nearest to the Holy Land. The modern Moslem of the Jews is at the extreme south-western boundary of the Russian empire, and therefore in that part of Russia which is nearest Palestine. The fare to Palestine from the south-west of Russia is only twenty shillings! That they are to return from the *north country* is emphasized, because at their first deliverance they came from the *south country*.—*The Morning Star*.

To me remains no place, nor time,
My country is in every clime;
I can be calm and free from care,
On any shore, since God is there.

When place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay.

Oft there comes a wondrous message,
When my hopes are growing dim;
I can hear it through the darkness,
Like some sweet and far-off hymn—
Nothing is too hard for Jesus,
No man can work like Him.

THE HOPE OF ISRAEL

MISSION TO THE JEWS.

REPORT OF THE WORK IN NEW YORK.

THE past month brought for our work in New York City well attended services. There is no other Jewish Mission in this city which has more preaching services and is attended by larger numbers of people than ours.

The services are not as large, however, as they were during last winter. In case the hard times of the winter of 1893-4 should return, it would be quite likely that hundreds of people would crowd the meetings again. There are other causes for a diminished attendance—for instance, the falling off in immigration during the past year, and the unhappy strikes of Jewish tailors and cloak makers, and probably one or two others. We are quite sure that most of the people who attend our services now are men who are not only intelligent, but who are seeking and many of whom have found the truth as it is in Jesus.

Our Saturday morning service has about seventy-five regular attendants. We know an old Jew who has not missed one of these services since we started. He is very uncommunicative. Several times we have tried to commence a conversation with him to ascertain whether he has been touched by the Holy Spirit, but we failed. It does us good, however, to see him listen Saturday after Saturday to what we have to say, and we are quite sure that the Lord has commenced in him and in many others whose faces we know very well, a good work.

Saturday afternoon our meetings are sometimes attended by large numbers, the largest attendance we have had of late completely filled the large lecture room and one of the side rooms, numbering about three hundred.

A few weeks ago we noticed in the audience the Rabbi of a down-town synagogue. He had been with us once before, and we had a very interesting conversation with him. He paid very close attention to what we had to say on the portion of the Word which was read that Saturday in the Jewish services.

The distribution of literature such as our monthly Jargon paper, tracts, etc., is attended with no difficulty in lower New York. Often in walking through Ludlow Street, from Rivington to Madison, carrying a hundred copies of our monthly in the arm, we are requested from all sides, "Please give me one," "Can I have a copy, Mr.?" "Is this the new number?" We have proof that this is not mere idle curiosity, but a real desire of the heart for the bread of life, produced by the wonderful influence of God's Spirit who at present is working powerfully upon the children of Jacob.

Among the encouraging items we would like, if space allowed, to print several letters from Hebrews which we have received of late, speaking not only of their belief in the historical Christ but also giving evidence of their relations to their hearts of Christ as a personal Saviour. A letter was also received from a believing brother who was compelled to leave us six months ago, and who is now in London serving the Lord.

The other day, while speaking in St. Louis, a well-dressed Hebrew came to the front after the sermon and called us by name, expressing his joy at seeing us. His face was very familiar to Mr. Gaebelin. The Hebrew said at once: "You do not know my name, but I know you very well. Last winter you assisted me several times when I was homeless in the large city. If it had not been for your kindness, I don't know what would have become of me. But I have to thank you more for your teachings from the blessed Book; it has changed me completely. I am now here in St. Louis and have a good position and attend the church regularly." We know of a goodly number of such cases, and we trust that there are a large number of Hebrews who have thus been blessed, and whose eyes have been opened, who go on their way rejoicing, and we know nothing of it. But the Lord knoweth His own.

Our services in 209 Madison Street are fairly well attended. We have kept a Sunday School regularly for three months. This is very hard work. These poor children are so unruly, and, oh! the blasphemies they sometimes utter in our mission against the blessed name of Jesus. Poor children! They are taught such things by their own mothers, and we earnestly pray for them as the Master did: "Father forgive them for they know not what they do."

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But here is a problem: Education, public schooling, college settlements, university movements, city mission work, etc., cannot lead this coming generation of Hebrews into other channels. Some good Christians have, indeed, great hopes for the coming generation, but we that move among them know that there is very little hope.

In the following we give some interesting accounts of movements outside of the city of New York during the past months.

 REPORT OF THE WORK IN OUR BRANCHES.

BALTIMORE.

Mr. Gaebelien and Mr. Stroeter have made visits there several times during the month. We found our dear Bro. Rosenzweig, in spite of many discouragements and persecutions, joyfully and faithfully at work. The meetings are well attended, the merely curious have left. The meetings now consist evidently chiefly of inquiring souls. Tracts and New Testaments have been distributed.

At present we are looking around in Baltimore for a suitable house something similar to our Madison Street house in New York. We find that the Hebrews in down-town Baltimore are more orthodox than in New York City and have objections to entering a Christian church.

This mission house will have a reading room, rooms for the missionary, a hall for preaching services and an inquirers' room. We are sorry that we could not yet find a suitable property, but we trust that it may soon be found.

Bro. Rosenzweig feels it his duty to return soon to his native country, Russia. An aged mother, who when she heard of his conversion to Christ sent him his curses for apostatizing from the faith of the fathers, lies heavy upon his heart. We believe this is from the Lord, who may want to open up to our dear brother a field for bearing testimony among the ten thousands of his orthodox brethren in dark Russia. We are sorry to lose Bro. Rosenzweig's services. He has been a faithful and devoted servant of the Master. But the Lord doeth all things well. Another worker to labor in Baltimore is in view. The Lord be praised! He will not let His work suffer.

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PHILADELPHIA.

Our friend, Rev. Mark Lev, had started in Philadelphia an independent work. Bro. Lev came from England about eighteen months ago. Mr. Gaebelein was the first to welcome him in this country. He brought excellent recommendations from Mr. David Baron. We were, however, not able to employ him at that time, and only assisted him somewhat in his unundertaking in Philadelphia, but now his mission, called the "Emanuel Mission" has been changed to the "Hope of Israel Mission to the Jews" in Philadelphia.

The mission was formerly situated (we give this information for the benefit of our readers in Philadelphia) at 635 Pine St. Services are held Saturday afternoon and Sunday afternoon at 4 o'clock. The attendance is from thirty to forty. But the place proved too small and not well located, and is not well equipped for this work.

We have secured now other and better quarters at 209 Lombard Street, and as it is the only work of this kind in Philadelphia, we confidently expect that all our friends and the friends of Israel in that city will rally around it, and assist us in placing this mission on a good footing. Donations for furniture, lamps, stoves, etc., would be very welcome just now.

PITTSBURGH.

This city has a Jewish population of about twenty thousand. About a year ago it was Mr. Gaebelein's privilege to meet a beloved brother, Mr. E. T. Whiteside, the Superintendent of the Penn Avenue Gospel Mission. Mr. Whiteside has become deeply interested in the welfare of the Hebrews in his city, and he and his co-laborers have prayed much for the peace of Jerusalem. We have sent them Hebrew New Testaments and other literature for free distribution among the Jews. During the summer Mr. Whiteside did a great deal of street preaching in Wylie Avenue and Fifth Avenue, and many Jews heard him there.

Some six weeks ago we received a very hearty invitation to come to Pittsburgh and look over the field personally. Mr. Whiteside has arranged for Mr. Gaebelein to preach in two of the leading churches in Pittsburgh and Allegheny, to represent the cause of Israel there.

The meetings were very large, and it became apparent to us that many people have become interested in Israel and its wonderful future. Mr. Gaebelin went around and visited a number of Jewish families, distributing his paper and other literature. He met one of the Rabbis and had a pleasant talk with him. The interview ended with a hearty invitation from the Rabbi to call at his house and meet him and another Rabbi for a lengthy discussion on religious topics, which was cheerfully accepted.

A second visit followed this first one, and a church was engaged for several evenings in the week. It was somewhat advertised among the Hebrews that there was to be preaching in their own tongue by a Gentile minister from New York. They came without any other invitation, and we had several good meetings with them; the last was attended by about one hundred Israelites, mostly very respectable men, and several women. At the close of the sermon an old Jew said, "Did I understand you right, that you are not a Jew but a Christian?" "Yes, Sir," was Mr. Gaebelin's answer. Then turning to his brethren he said: "We ought to thank this man for the words he has spoken, and I hope you will return soon again and tell us more."

We have now rented the Mount Olivet Church, situated in the midst of the Jewish quarter on Fulton Street, near Hazel. We have opened a reading room, open every afternoon for our Hebrew friends to come in to read the New Testaments, and our papers and tracts of which we have sent a good supply to Pittsburgh.

The Misses Emma and Ella Bird who now work in connection with this mission, had started a Jewish Sewing School some months ago. This school which numbers about forty children has also been transferred to the Mount Olivet Church.

Mr. Gaebelin and Mr. Stroeter will go to Pittsburgh occasionally, and stay for a few days addressing the Jews. We trust that soon a suitable man, if possible a Gentile, will be found whom we can send to Pittsburgh to occupy this inviting field. Much credit is due to Mr. Whiteside for the deep interest he has taken in this movement. We have placed him in charge of it for the present.

Miss Emma Bird is the Treasurer of the Mission. Any con-

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tributions may be sent to L. V. and she will report to us and we will send a receipt for the money received; or the money may be sent directly to us with a note that it is to be used in Pittsburgh work.

We hope the friends of Israel in Pittsburgh will help along this new movement, and we know God's blessing will rest upon it.

ST. LOUIS.

This Western Metropolis has a population of about forty thousand Hebrews. Mr. Stroeter has been there some months ago looking over the field and finding it white for the harvest. God opened the way for Mr. Gaebelein to go to St. Louis the latter part of November for the purpose of addressing a Christian convention on the subject of Israel and the Lord's coming.

His stay was limited, but we had enough time to fulfill the divine command, "to the Jew first." We had, interesting conversations with a number of Jews who expressed their willingness to attend mission services if such would be commenced.

Tracts and New Testaments have been sent there, and Mr. Gaebelein intends to leave early in January for a second visit to the city. Arrangements have been made with the Brothers Niedringhaus for a week's services for the Jews in their Memorial Hall. We expect to give in our next number an account of the Hope of Israel Mission which has been started in St. Louis.

NOTES OF OUR MISSION.

Altoona, Pa., was also visited by Mr. Gaebelein. The Rev. E. Benf kindly took us around to call on a number of Jewish families, business men and others, to invite them to a service which was held in the evening in the First Presbyterian Church. Among others we called on the Rabbi L. The conversation we had with him was very profitable, and we believe that the words which were spoken made some impression on him.

In the evening we had the pleasure of seeing several of the men we have written in the congregation. They listened very attentively to our discourse on Israel's coming restoration.

A few days ago we saw a very interesting sight in front of the Russian Consulate in this city; about a hundred Hebrews were standing in line anxious to go into the office of the Russian Consul. They had come to

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swear the oath of allegiance to the new Czar of Russia. His father, the late emperor, had persecuted them most bitterly, and had driven them out of Russia; when his death was announced there was great rejoicing in the Russian Jewish quarter; balls and banquets were held to celebrate the death of the Czar, and there was great joy and merriment everywhere.

The son of the devil incarnate seems to be favorably inclined towards the Jews; hence many are anxious to return to their beloved Russia where they have friends and relatives and where many of them have spent the greater part of their lives. We have talked with several Russian Jews; they tell us that they feel not at home in America, and some have ventured to say that if the new Czar makes certain concessions to the Jews, thousands and thousands of Hebrews will return to Russia. Now what does this mean? Listen, students of prophecy. We take it to be a very important factor in the coming restoration of the people. Their going back to Russia is with many the last step towards their ultimate return to Palestine.

Once more in Russia they will again be persecuted and what else can they do but turn their faces in large numbers to the land of the Fathers.

Our Sunday School is increasing, but oh! the work and patience which is required to teach these little ones. We need more and would welcome consecrated young ladies or young men who will teach these children. We use the English language in the Sunday School.

We will employ a young proselyte, who was baptized some eleven months ago in Germany, as colporteur in certain places near the City of New York. He will go for a few days each week to Newark, Elizabeth and Passaic, New Jersey, to distribute New Testaments, tracts, and other reading matter among the Jews and we will go to all these places occasionally and address the Hebrews.

BEHOLD, I COME QUICKLY!

Jesus, and shall it ever be,
That I shall see Thee as Thou art;
And be for ever Lord with Thee,
And from Thee never more depart?

Shall this vile body be transform'd
Into a glorious one like Thine;
And though 'tis now by sin deform'd,
In Thy reflected beauty shine?

How shall my soul its joy contain,
When I shall hear Thy welcome word,
Bidding me break from every chain,
And rise to meet my approaching Lord.

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FINANCIAL REPORT FROM SEPT. 1, 1894, TO DEC. 1, '94.

RECEIPTS.		EXPENDITURES.	
No.			
	Balance on hand:.....	\$461.90	
305.	B., Mass.....	1.00	The <i>Hope of Israel</i> in Jar-
306.	Through E. F. B.....	2.00	gon, 3000 tracts in Jar-
307.	A Friend.....	4802.10	gon, handbills and invi-
308.	M., Md.....	5.00	tation Cards.....
309.	S. R., Maion.....	1.00	\$173.10
310.	Subac., OUR HOPE....	1.50	Printing of <i>Our Hope, Un-</i>
311.	St., City.....	1.00	<i>serve Hoffnung</i> , Postage,
312.	Cash.....	.25	Mailing, Express, etc....
313.	Subac., OUR HOPE....	7.00	154.49
314.	Cash.....	.25	Relief to the Poor and loans
315.	Subac., OUR HOPE....	1.50	419.30
316.	Do.....	1.00	Refurnishing and repairing
317.	Miss St., Md.....	10.00	of Madison Str. House....
318.	Subac., OUR HOPE....	1.00	358.6
319.	Miss J., N.J.....	.25	Returned appropriation to
320.	K., Ontario.....	3.00	'N. Y. City Mission and
321.	Subac., OUR HOPE....	.50	Church Extension Society
322.	Subac., OUR HOPE....	84.50	500.00
323.	Cash.....	1.00	
324.	Cash.....	.25	
325.	J. H., Minn.....	1.00	
326.	C. W.....	5.00	
327.	Miss K., Md.....	1.00	
328.	S. Y. Penna.....	10.00	
329.	W. F. G., Pen.....	1.00	
330.	Miss Y., Pen.....	1.00	
331.	C. D., Pen.....	1.00	
332.	J. F. H., Pen.....	5.00	
333.	Cash.....	1.00	
334.	S. P. H., Pen.....	50.00	
335.	A. G., Pa.....	1.00	
336.	B., Pa.....	1.00	
337.	Cash.....	.25	
338.	Subscription.....	1.30	
339.	J. W., N.J.....	1.00	
340.	P. W. F., H.J.....	1.00	
341.	E. W., Ohio.....	1.00	
342.	E. F. B., Tex.....	2.50	
343.	C. A., per Rev. P. S., Pa.....	10.00	
344.	Subscriber.....	2.00	
		\$5491.15	\$1484.95

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Brought forward.....	\$5491.15	Brought forward.....	\$1484.95
345. C. B., Iowa.....	2.00	On account of Mr. Stroeter's	
346. T. B., Ia.....	1.00	salary, H. Zackhausen,	
347. M. B., Canada.....	1.00	Ch. Reinro Miss W.	
348. Miss C., Canada.....	5.00	Wilhel and Jacitor, Orga-	
349. N. N., Jamestown.....	1.00	nist, travelling expenses,	
350. Subscription50	work in Rosensayn, Balti-	
351. Mrs. E., Mo.....	50.00	more. Pittsburgh and	
352. C. D., Mich.....	50.00	Philadelphia.....	1388.79
353. C. A.....	1.00		
354. W. C., Pa.....	10.00		
355. Cash.....	.50		
356. Do.....	2.00		
357. Mrs. K., Ohio.....	2.00		
358. Miss Sp., Ill.....	5.00		
359. Miss V., Mich.....	2.00		
360. Cash.....	3.00		
361. A. C., Mo.....	5.00		
362. Rev. G., Penn.....	5.00		
363. Cash.....	.50		
364. W. C. St., Wash.....	5.00		
365. S. L., Ohio.....	1.00		
366. O. N., Pa.....	2.00		
367. Cash.....	.25		
368. Cancelled.....			
369. Mrs. C. Md.....	25.00		
370. Mrs. S., Ohio.....	25.00		
371-382. Receipts through			
Miss Snow.....	69.50		
Appropriation from New			
York City Mission and			
Church Extension So-			
ciety for 3 months.....	150.00	Balance December 1.....	3041.66
Total.....	\$5915.40	Total.....	\$5915.40

Coming, coming, surely coming,
 Christ shall reign as Prince of Peace;
 And through all His vast dominion
 Strife and wrong and sorrow cease,

It is coming, surely coming,
 Sing, my soul, with rapture sing!
 For that day will then declare Him
 Over all the earth the King.

Ay, that day is coming, coming,
 Sing my soul, rejoice and sing;
 Like a "bride prepared to meet Him,
 Who is coming as thy King.

OUR HOPE.

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I Tim. II 1. "The Lord Jesus Christ, which is our hope"

ERNST F. STROETER, Editor, 209 Madison St., N. Y.
ARNO C. GAESELEIN, Associate Editor, 138 E. 7th St., N. Y.

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1895

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Brought forward.....\$541.15		Brought forward.....\$1484.95
345. C. H., Iowa.....	2.00	On account of Mr. Stroeter's
346. T. H., Ia.....	1.00	salary, H. Zachhausen,
347. M. H., Canada.....	1.00	Ch. Reine Miss W.
348. Miss C., Canada.....	5.00	Wibel and Janitor, Orga-
349. N. N., Jamestown.....	1.00	nist, travelling expenses,
350. Subscription50	work in Rosenlayn, Balti-
351. Mrs. E., Mo.....	50.00	more, Pittsburgh and
352. C. D., Mich.....	50.00	Philadelphia.....
353. C. A.....	1.00	1388.79
354. W. C., Pa.....	10 00	
355. Cash.....	.50	
356. Do.....	2.00	
357. Mrs. K., Ohio.....	2.00	
358. Miss Sp., Ill.....	5.00	
359. Miss V., Mich.....	2.00	
360. Cash.....	3.00	
361. A. C., Mo.....	5.00	
362. Rev. G., Pen.....	5.00	
363. Cash.....	.50	
364. W. C. St., Wash.....	5.00	
365. S. L., Ohio.....	1.00	
366. O. N., Pa.....	2.00	
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368. Cancelled.....		
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 Like a bride prepared to meet Him,
 Who is coming as thy King.

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THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GAEBELIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock.

Preaching every Sunday evening, 7.30, in 209 Madison Street.

German Services every week night at 209 Madison Street.

Contributions should be sent to REV. A. C. GAEBELIN, 58 E. Seventh Street, New York City, or to E. F. STROETER, at 209 Madison Street. To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on application.

OUR HOPE.

VOL. I.

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No. 8.

A MOST IMPORTANT DECLARATION.

ALL the friends of the Hope of Israel Mission among the Jews are earnestly invited to read carefully the Declaration of Principles given below. In the providence of God this work was begun, a little over two years ago, by a Methodist preacher under the auspices of the N. Y. City Church Extension and Missionary Society of that church. Very soon after beginning his work, Rev. A. C. Gaebelein became convinced that the methods followed generally in bringing the gospel of Jesus Christ to the Jews, by which they are taught to "forsake Moses," to detach themselves from the life and customs of their nation, and to become proselytes in any of the Christian sects—were not in harmony with the Divine purpose concerning Israel. Upon stating his convictions to a special committee appointed to hear them, he was encouraged to go on and prosecute the work, upon which God was so manifestly setting the seal of his approval, along the lines indicated by him.

Thus it was clearly understood on both sides that brother Gaebelein and his co-workers were not expected to proselyte among the Jews for the Methodist, or any other (Gentile) Christian church; that while administratively connected with a denomination, the scope and aim of his work was to be entirely non-denominational.

For the prosecution of this work on this truly "unique" basis the authorities of the now-named denominational society have very generously not only made appropriations of funds, but have granted the free use, for public services, of the Allen Memorial M. E. Church, at 91 Rivington Street; and for the

various other needs of the mission (publication offices, reading room, dispensary, etc.) the large and commodious building at 70 Madison Street. Besides, fully recognizing the peculiar needs of this work, a special committee on Hebrew work was appointed by the above-mentioned society, to co-operate and consult with brother Gaebel and his associates. And it is this special committee which laid before the Board at large at its last meeting, the following Declaration of Principles, which was upon recommendation by the committee adopted by the Board.

We have thought that this preface might be valuable for an intelligent appreciation of the following on the part of many of our readers and friends of the Hope of Israel.

"The Committee on Hebrew work recommend to the Board the adoption of the following as a declaration of the principles upon which the Hope of Israel Mission to the Jews is conducted:

"1. Inaugurated and thus far largely sustained by the N. Y. City Church Extension and Missionary Society of the Methodist Episcopal Church and aided by the funds appropriated by the General Missionary Society of the same church, the Hope of Israel Mission has a denominational basis and is in administrative relations with this Society.

"2. While this is true we recognize the primary importance of such an attitude towards the Hebrew nation, on the one hand, and on the other to the general Christian body, as shall *repel neither by any effort to proselyte the Jews so as to lead them to reject their nation or to become simply members of a sect.* We, therefore, endorse the principle advanced by the Hope of Israel Mission that converts to Christ from among the Jews shall not be asked to lay aside their national customs save so far as these are contrary to the spirit and commands of the gospel. And to members of other religious bodies, who are interested in the salvation of God's ancient people, we extend an earnest invitation that they co-operate with us, as far as they may find it possible, in the effort we are making to apply these principles to the evangelization of the Jews.

"3. As an evidence of the catholicity of our purpose and an earnest of our intention to deal with this unique problem upon broad principles, we recommend the appointment of a special Treasurer for the Hope of Israel Mission to whom all contri-

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butions, whether made directly or through the representatives of the work, may be sent with the definite assurance to the donors that all such funds will be devoted to the development of this work for the Hebrews upon the lines here indicated, and that exact account of the same shall be rendered at stated times."

MUST WE GET THE WORLD READY FOR THE LORD'S COMING?

THE idea contained in this question is a striking one. It appears on its face as one of the most powerful incentives for Christian work. And for energetic and enthusiastic work, too. We are reminded of a king, or emperor, who has taken his departure with the promise of returning to his realm, leaving distinct orders to his servants to have everything in readiness toward his coming again. The similarity of this conception to the language used by our Lord Himself in speaking of "a certain nobleman going into a far country to receive for himself a kingdom and to return," (Luke 19: 12), cannot fail to be noticed. It is this similarity of imagery, this evident reference to the parable spoken by Jesus, which is calculated to convey, and to many minds does convey, such persuasion and conviction. It is an appeal couched in language which seems thoroughly Scriptural. But we ask, Is it Scriptural? Do the words of Christ contain any direct or implied commission or orders to His servants or disciples to "get the world ready for His return?" If they do, then, of course, the only thing for His servants to do is "to be up and doing." If they do not, then the idea of "getting the world ready for His coming" is the more mischievous because of its seeming harmony with Christ's parable concerning His return. It will then only tend to draw aside the attention and devotion of Christ's disciples from their one and only legitimate work preparatory to His coming again. Nothing is more dangerous and misleading than a half truth. It generally turns out to be a lie in the "livery of heaven."

1. *All New Testament exhortations to be ready for Christ's return are addressed not to the world, but only to His own.* In the gospels it is Christ Himself who tells His disciples (never His enemies) to be ready, to watch for His coming. Look at

the following among many passages: Matth. 24: 42-44: "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as you think not, the Son of Man cometh." Matth. 25: 13: "Watch, therefore; for ye know neither the day, nor the hour wherein the Son of Man cometh." Luke 12: 35-40: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." Luke 21: 36: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

The Lord did, indeed, speak plainly of His coming in glory before those who hated and rejected Him (Matth. 20: 64). He proved Himself in this respect also the faithful and true witness, the great Prophet which was to come. Yet these His enemies, the high dignitaries, the political and religious leaders of the world, the wise men and the learned, are by Him never exhorted to be ready and watching for His return. The event He foretells, so that they will be without excuse. But His words to them only tend to bring out more strikingly the deep-seated enmity and hatred of their hearts. "He hath spoken blasphemy," is the cry in response to the announcement of His return in the clouds of heaven.

From the epistles this is still more plainly evident. They are occupied again and again with the Lord's return, and with the meaning of this event both for the church and the world.

Never once does the contrast fail to appear. The believers are spoken of as those who are turned to God from idols to serve the living and true God and to wait for His Son from heaven. 1 Thess. 1: 10. Never is the unbelieving world mentioned in such an attitude of mind toward the coming One.

Yes, this attitude of waiting and longing expectancy for the Lord's return is uniformly made the one characteristic feature of the true believer. The crown of righteousness is laid up and will be given "on that day" to all them "that love His appearing," 2 Tim. 4: 8. "Unto them that look for Him shall He appear the second time without sin unto salvation," Heb. 9: 28. And the beloved disciple declares in the Holy Spirit of "every man that hath this hope on Him, that he purifieth himself, even as He is pure," 1 John 3: 3. Thus it is seen that readiness for the Lord's coming is all through the New Testament considered a distinguishing feature between the children of light and the children of darkness; between the church of God begotten again unto a lively hope, and the world which lieth in the wicked one. But there is still more evidence that it is not the mind of the Lord at all that the church should get the world ready for His coming.

2. *The predictions of Christ and His inspired apostles are all to the effect that the world will at His return not in any sense be prepared for it.*

To make this entirely clear we need only to give a few of many passages on this point.

Take Matth. 24: 37-39: "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

In the light of these words it would be just as appropriate to say that Noe by preaching righteousness was "getting the world ready for the coming of the flood," as to say the church must be "getting the world ready for the coming of the Lord." (Compare Luke 17: 26-30.)

Another saying of the Saviour expresses the same truth, *i. e.* that nothing is further from His own mind than to find a general condition of ready expectancy for His return on the earth.

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thousand who had not bowed the knee to Baal, and like the little band in the days of Malachi, "who feared the Lord and spake often one to another." This true Israel stream ran so small at times, that it seemed in danger of drying up completely (Isa. 1: 9.) We find this "true Israel" line running through the New Testament. There were the shepherds who did not hear the voices of those false leaders, the thieves and robbers, who came before our Lord, but who knew the Shepherd of the sheep, and who followed Him out of the Jewish fold. There was Nathaniel, an Israelite indeed. There were the twelve who were sent out to seek the lost sheep of the house of Israel. Then the one hundred and twenty assembled in the upper room, separated from the Jewish world. After Pentecost we see many thousands of "true Israel" believers, saved from an untoward generation. Later still, Paul writes: "Even so at this present time there is a remnant (an Israel remnant) according to the election of grace," himself being one of them. In Gal. 6: 16. he distinguishes between Gentile believers and the "Israel of God." "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Bengel in his exposition of this verse, says, "The Israel of God are believers of the circumcision or Jewish nation." This true Israel line can be traced through the book of Revelation, where they witness for God and seal their testimony with their blood, after the church has been called away from the earth. When the Lord comes, this "Israel of God" will include the nation, for then "all Israel shall be saved," or to use Old Testament language, "Thy people shall be all righteous, and inherit the land forever," Isa. 60: 21. Until then it will be true, "that they are not all Israel who are of Israel."

Another answer has been given to the question, namely, that "Israel" means "the spiritual seed of Abraham." It is not according to Scripture teaching to say that "Israel" means either the "natural" or the "spiritual" children of Abraham. There is a great difference between the Scriptural use of the term "Israel" and the expression "Abraham's seed." The former is always restricted to the descendants of Jacob, who are divided into two Israels—"Israel after the flesh" and the "Israel of God," while the expression "Abraham's seed," includes all who have the faith of Abraham without respect of nationality, as the following references will show.

"Abraham was the father of all them that believe though they be in uncircumcision. . . . And the father of circumcision to them who not only are of the circumcision, but who walk in the steps of that faith of our father Abraham which he had in uncircumcision," Rom. 4: 11, 12. (R. V.)

"And if ye are Christ's, then are ye Abraham's seed, heirs according to promise," Gal. 3: 29; see also Matt. 23: 9; John 8: 39; Gal. 3: 7, 9; Gal. 4: 28. All true believers of whatever nationality, whether circumcised or not, are the children of Abraham and heirs of the unconditional promises made to him while he was yet in uncircumcision, the latter a condition especially emphasized in the fourth of Romans.

2. *Prophecies relating to Israel.*

Before quoting from the prophetic Scriptures it is important that we determine what share of the prophecies belongs to Israel. All are agreed that the prophetic curses are their exclusive possession. But many claim that the good things promised, are the heritage of the church, when the prophet Micah, *e. g.*, is speaking of the same people throughout. Our Oxford Bibles in the chapter headings apply the disagreeable things in that book to the Jews, thus, "The wrath of God against Jacob. He exhorts him to mourning;" and the pleasant things to the church, thus, "the glory, peace and victory of the church." Let us see whether or not Israel is entitled to anything more than the prophetic curses. The themes of Old Testament prophecy are three in number—1. The Messiah: His first and His second advents; 2. Israel: the people, the land and the cities; 3. Gentile nations and Gentile cities.

It can be stated most emphatically that the Christian church is not a theme of Old Testament prophecy. Many readers have been misled by the summaries and head lines to be found in most Bibles. These misleading summaries, it should be borne in mind, have been added by uninspired penmen. That the prophets were not writing about the Christian church, but about Israel, can be proved from the prophetic books, from the book of Acts and from the Pauline epistles.

The prophets did not predict the gathering out of a church between the first and the second advents. To them the first and second comings appeared as one. Neither did they predict the formation, at any time, of a body composed of believing

Jews and Gentiles, in which the middle wall of partition is broken down, and where God puts "no difference" between them. They predicted the salvation of all Israel after the nation had been restored to the land, and after that the salvation of Gentile nations through Israel, and from Jerusalem as God's missionary center, conditions which do not apply to the Christian church.

A second proof is to be found in the history of the church as given in the Acts of the Apostles. There we have, the record of the birth of the church, the organization of the church, the sufferings of the disciples, the admission of the Gentiles, and many other events. And the historian does not add, as was his want in the gospel, that any one of these events was a fulfillment of prophecy. It was not through the prophetic writings that Peter was directed to preach the gospel to Gentiles, and to receive Gentile believers into church fellowship. This great event is described at length in the tenth chapter of Acts. Signs, visions, voices, and the Spirit's promptings were employed to direct the apostle on this occasion, but not a ray of prophetic light did shine on his pathway; and when he was afterwards called to account by them of the circumcision, he did not justify his action by quoting any prophetic Scripture whatever. The absence of any reference to the prophecies on other occasions described in this book is equally marked. If the Christian church was not built up according to prophetic pattern, it must have been because no such pattern existed—Israel, and not the church, has been the theme of prophecy.

A third proof of this is to be found in Paul's epistles. He declares that the church was, previous to his time, a mystery, which from the beginning of the world had been hid to God, and which in other ages was not made known unto the sons of men, Rom. 16: 25; Eph. 3: 1-9; Col. 1: 24-26. We may, therefore, safely conclude that all the prophetic promises of restoration, of salvation, and of great glory for people, land and cities in Messianic times belong exclusively to Israel.

3. *The interpretation of prophecy.*

We may assign to Israel all the prophecies which are theirs, and yet rob them of much which Jehovah promised by applying to the prophetic Word a method of interpretation called "spiritualizing." Many fail to distinguish between prophetic symbols

and plain predictions, and between history and parable, but apply the same principles of interpretation to all. Now the inspired writers have taught that different rules of interpretation are to be observed in the interpretation of different classes of Scripture. Prophetic symbols are to be taken in a figurative or spiritual sense. Pharaoh's and Nebuchadnezzar's prophetic dreams, the beasts of Daniel, and the symbolic visions of Ezekiel have been thus interpreted. We are also taught that a different method is to be observed in the interpretation of sacred history. The historical Scriptures are literally true, and are to be received as such. But many of them have also a typical or figurative meaning—'Now all those things appeared unto them for examples,' margin, "types" or "figures," 1 Cor. 10: 1-11; John 3: 14; Rom. 5: 14; Gal. 4: 22-31.

We are further taught in the Word that a method different to either of the above is to be employed when interpreting plain prophecy and prophetic utterances, which for special reasons are sometimes veiled. The evangelists have recorded numerous instances of prophecy fulfilled, as in the first part of Matthew's gospel, and these are not figurative or spiritual, but invariably literal fulfillments. The numerous predictions in Psalm 22 and Isa. 53 received a terribly literal fulfillment in the sufferings of our blessed Lord. In Luke 1: 30-32, we have seven prophetic statements made concerning the Messiah. The first four have been literally fulfilled. We must therefore expect a like fulfillment for the last three. In Acts 2: 30, we have three prophetic statements made concerning Him—that He would spring from David's loins, that He would be raised up from the dead, and, that He would sit on David's throne. The first two have been fulfilled literally, surely no other kind of fulfillment can be expected for the last prediction.

Comparing prophecy with secular history we learn again that absolute literalness is the rule to be observed when reading this class of Scripture. Concerning Israel the Prophet Moses said: "Ye shall be left few in number;" "Plucked off the land;" "Scattered among all people;" "Among these nations find no rest;" "But a trembling heart, failing of eyes and sorrow of mind;" etc. Deut. 28: 62-68. Concerning Babylon Jeremiah said: "Babylon is suddenly fallen and shall be destroyed;" "The land shall tremble and sorrow;" "A desolation without

inhabitant;" "One post shall meet another to show that the city is taken at one end;" "Babylon shall become heaps, a dwelling place for dragons, and an astonishment," etc.; Jer. 51: 8. 37. The historian and the excavator prove that all these predictions have been fulfilled to the very letter.

In the narrative of a mission of inquiry to the Jews from the Church of Scotland in 1839, Dr. Andrew Bonar, Robert Murray, McCheyne, and others, make this statement: "Any one undertaking work among the Jews ought to be well grounded in prophecy, and should be one who fully and thoroughly adopts the principle of literal interpretation both in order to give him hope and perseverance, and to fit him for reasoning with Jews." It is an undeniable fact that the work of Jewish evangelization has received most of the divine blessing where the workers have adopted the principles recommended in this report. And that where the "spiritualizing" method has been pursued the work has been left all but barren of good results. The blessing so graciously vouchsafed of God upon work done along the lines of literal interpretation may surely be taken as a mark of His approval of this method of dealing with the sure Word of prophecy.

MATTHEW 24, YET FUTURE.

THE writer in endeavoring to prove that this chapter has not yet received its fulfillment; does not deny that it may have had its type or shadow in the destruction of Jerusalem by Titus in A. D. 70. The object of these few remarks is, to show that this prophecy has never received its fulfilling, and therefore is yet future. With this end in view I will be as brief as possible.

FIRST. The questions asked by the disciples in verse 3 are two, and not three as one would suppose from our authorized version. "Tell us when shall these things be" (1), "and what shall be the sign of Thy coming and of the end of the (age) world?" (2) The two words "of the" are wanting in best MSS. after "and." Note, our Saviour did not answer the first question if they meant, when shall the destruction of the temple be? for, if so, He would have given them some definite sign which they would recognize as the forerunner of the siege.

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But notice, what Jesus warns them of is this, "Beware, that no one deceive you. For many shall come in my name, saying, I am Christ." Evidently then, the admonition there refers to being not deceived as to the coming Messiah. Moreover, history does not inform us that previous to the destruction of Jerusalem many announced themselves as the Messiah. Let us pass on to verse 13, for we must be brief. "But he that shall endure unto the end, the same shall be saved." This cannot be applied to the fall of Jerusalem, for there was not any deliverance by enduring to the end, for it ended in complete destruction, and those who were not killed were taken away captives. But of the final tribulation which these words refer to, it is said in Daniel 12: 1, "At that time shall Michael stand up, the great prince which standeth for the children of Thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time: and at that time Thy people shall be delivered, every one that shall be found written in the book." (See also Zach. 14: 2.) Now there is to be but one unequalled tribulation; and at that one, a remnant shall be delivered by a direct interference by God on behalf of His chosen people, and as this *did not* occur in A. D. 70, then this great period of tribulation must be future. (See verse 21 also.)

SECONDLY. In verse 13 we are referred by the Saviour to a prophecy in Daniel as to "the abomination of desolation spoken of by Daniel the prophet." If we turn to this prophecy in Daniel, chap. 9: 27, we find that it occurs during the last week of the appointed seventy weeks (sevens) or 490 years. It is revealed to Daniel that at the end of the 69th, or 483 years (or rather after the 483 years are passed, which occurred in A. D. 26), Christ shall be cut off, and after the cutting off of the Messiah, the destruction of the city and the sanctuary falls in between the "cutting off of the Messiah" and the 70th week. Knowing that no covenant has been made with the Jews by any one for one week (or seven years) since that period, it must then be future, and if so, then the "abomination of desolation" spoken of as taking place during this period, is yet future, and consequently verse 13 remains unfulfilled.

THIRDLY. Verse 20 speaks of a flight, which cannot refer to the event under Titus, for then there was no flight, for they were hemmed in, with the exception of the Christians, who

quietly left the doomed city when the Roman army mysteriously retreated for a short time, which secular history records. In Zech. 14: 5, when God delivers Israel through their Messiah, a fleeing is spoken of.

FOURTHLY. We find that in verse 29, that following *immediately* upon the tribulation of those days, "Shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then, (*tole*, Greek, at that time) shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the cloud of heaven with power and great glory." In Rev. 1: 7, we read of the same event, undoubtedly, though this was written some twenty or twenty-five years after the destruction of the Holy City, "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." The words in the original in these passages respecting the "wailing of the kindreds of the earth," are exactly the same. This, then, must refer to a yet future time.

FIFTHLY. Turn to the same prophecy as given by Luke in chapter 21 from verse 20 to 24 inclusive, in parenthesis (as the inspired writer does in other places), for after describing same as Matthew, he in verse 20 breaks off, and inserts five verses, which is easy to see refer to the destruction of Jerusalem in A. D. 70, and that alone. Verse 20, "And when ye see Jerusalem compassed with armies, then, (*tole*, Greek) know that its desolation is nigh," or as the original reads, "the desolation of her has approached," *i. e.* of the city. Mark, Matthew does not once mention Jerusalem by name. In Matthew it does not mention that the events are *entirely* centered in Jerusalem, but in this portion of Luke they are warned not to enter into *her* (feminine), *i. e.* the city (verse 21). Also verse 22 in Luke says that there are days of vengeance, that all things which are written may be fulfilled. (See Dan. 9: 26). Again, verse 24, Luke speaks of events of A. D. 70, "falling by edge of the sword," and "being led captive to all nations," and "Jerusalem being trodden under foot till times of Gentiles are fulfilled," which the reader can perceive is from Dan. 12: 1, where deliverance is promised. Now, if Luke in the next verse

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(25), would have taken the same word of Matthew and said, Immediately after the tribulation of those days there shall be signs, etc., a difficulty would have confronted us, but such (so accurate is Scripture) there is not. "And there shall be signs in the sun," etc. He now completes the parenthesis, and again takes up the thread of his discourse dropped at verse 19, and runs parallel with Matthew as to the events of the coming of the Son of Man.

SIXTHLY. That the events as detailed in Matthew 24 cannot be divided as part of the chapter receiving its fulfilment at the destruction of Jerusalem by Titus, and the remainder at the coming of the Son of Man, yet future. The events are so continuous and connected, and follow one another so interwoven that either they were all consummated in the event of A. D. 70, or they are yet still in the future, and if the complete detail did not come to pass at the destruction of the city by Titus, which no one will affirm unless by spiritualizing the latter portion, then they are still in the future. But, perhaps, some will object, Why did Christ speak of events to the disciples which they would never live to see, being yet centuries in the future? We can only answer, that He did this as well as Paul and the other writers, and only proves this point, that the Scriptures were not written only to serve the generation at that time, but were designed by the Holy Spirit for all the coming generations. This can be demonstrated from Matthew 28: 20, "Lo, I am with you always, even to the end of the age." If this was only meant for the eleven disciples, then He would have said, "I am with you till death." Mark 14: 62, "And ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven." See also Acts 1: 11. Paul writing to Corinthians 15: 57, "We shall not all sleep," illustrates the same truth. This objection only gives us the assurance more vividly that the Scriptures are given to all succeeding generations.

SERVANTILY. To conclude briefly, we will see that,

- (a) There is to be a time of unequalled trouble, at which there is a remnant to be delivered.
- (b) That this could not have taken place at the period of Jerusalem being destroyed by Titus.
- (c) That events of A. D. 70 were local, being confined to Palestine and Jerusalem, particularly, whereas, in Matthew 24, it is widespread over the earth.

- (d) That there are prophecies in the Old Testament respecting a great day of trouble and deliverance to Israel yet unfulfilled.
- (e) Connected with the events of 24th chapter of Matthew is the visible, bodily appearing of the Son of Man, which no one will dare say has come to pass.
- (f) And, lastly, that in the minds of the disciples the coming of the Son of Man and end (or consummation) of the age are identical, therefore, when He does come, it will be to close up this age and introduce the Millennium, when He shall reign the thousand years. A. C. M.

QUESTION DRAWER.

BEGINNING with this number we shall set apart a portion of **OUR HOPE** to the consideration and answering of questions on prophetic subjects which may be sent to us. We do not promise to entertain any or all such questions as they come, much less do we undertake to say that we shall furnish satisfactory answers to those we do take up in these columns. We expect to derive as much, if not more, instruction and benefit by trying to meet the questions that arise in the minds of our readers, who as a class are earnest students of God's word. Our only appeal shall be to the word of the Lord. Controversies we shall avoid. As long as we do not "know even as we are known," we cannot expect to "settle" every question. But we do expect to find that the word of the Lord will yield up richer treasures and brighter rays of light the more we search these Scriptures with an eye single to His glory of whom they testify. And this is the end which this Question Drawer shall serve. May His spirit lead us into all truth.

1. *Who are the "Jews" and who are the "Israelites" from a Bible standpoint?*

This question has come to us repeatedly. One brother puts it in the form in which we give it here. Another asks: "Do you clearly enough distinguish between Jews and Israelites, between Judah and ten-tribed Israel?" Others write in a similar strain. All laying stress on the fact that there are, in the Old Testament Scriptures, "two distinct lines of prophecy, to

Judah and to Israel." In every case it is questioned whether we have not, in the articles on Jewish subjects in OUR HOPE, lost sight of this distinction, whenever we have used the terms "Jews" and "Israelites" interchangeably.

The subject is too large to be treated in all its bearings in a "Question Drawer." We are sure that we shall have to refer to it again and again in these pages. All we can hope to do on this occasion is to give answer according to the light we have, on one of its aspects.

We are fully aware that this question is at the root of the belief, which has found many able advocates on both sides of the Atlantic, that ten-tribed Israel is even now (and has been for centuries) fulfilling its destiny according to prophecy in the Anglo-Saxon race; that the lost tribes of the "house of Israel" have at length been found and identified in the peoples of Great Britain (Ephraim) and the United States (Manasseh). It is impossible for us here to more than allude to this belief. We hope, at some future time, to present more fully the reasons given for this theory and to test their validity in the light of Scripture. We mention the subject here only to indicate that we are not unmindful of the bearing of the question under consideration.

The supposition, then, seems to be, that the term "Jews," strictly speaking, should be applied only to descendants of the house of Judah, *i. e.* the smaller of the two kingdoms into which the nation was divided under Rehoboam (some even wish to except Benjamites from being called "Jews"; claiming that "they are not properly such"). The term "Israelites" to apply, on the other hand, only to the descendants of those ten tribes, which in 721 B. C. were deported into Assyria.

Our answer to this would be as follows:

1. We fully recognize and submit unconditionally to the fact that this distinction does apply and is clearly expressed in Old Testament prophecy. And we here declare our firm and deep conviction that promises like those in Ezek. 37: 22— "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all"—will surely find their literal historical fulfillment one day. We do not undertake to

may that we clearly understand the way in which God is ever going to bring such a fulfilment of His word to pass. But we have learned not to doubt that He knew what He said when He said that, and that He is abundantly able to do it, too. We do not feel at all pressed to look about us for any visible or tangible evidence as to how God may be vindicated for saying such things in the eyes of doubters and unbelievers. We believe simply what God says.

2. What warrant have we, if any, for using *at this present time*, the terms "Jews" and "Israelites" more or less interchangeably? Answer: The New Testament. Whatever may be the true and final solution of the question touched upon under 1., one thing is undeniably true: the writers of the New Testament do not, in speaking of the descendants of Jacob, observe the above mentioned historical, political and prophetic distinction between "Israelites" and "Jews." The Holy Spirit speaking of them uses these terms interchangeably.

In proof of this we shall bring only a small part of the abundant evidence contained in the New Testament, leaving it to the earnest student of the Word to follow out the search at greater length.

When Pilate branded (as he thought) the crucified Jesus with the title "King of the *Jews*," to the sore displeasure of the nation's rulers, and when these same rulers (Matth. 27: 41, 42.) mocked and said: If He be "King of *Israel*," let Him now come down,—did they use the term "Israel" as the exact equivalent of "Jews," or did they not?

If it is objected that blinded enemies of the Lord should give no testimony on this question, we shall proceed to give evidence of another kind. We are told in Matth. 3: 5, 6, that "Jerusalem and all Judea" went out to John the Baptist, and were baptized of Him. Surely these were "Jews," strictly speaking. Now in Luke 3: 16, 80, the Holy Spirit tells us expressly that it was John's mission to turn many of the children of *Israel* to the Lord, and that (verse 80) as a child and youth He was in the desert till the day of His shewing unto *Israel*.

Again in John 3: 1, Nicodemus is called a ruler of the *Jews*. In verse 10 of the same chapter, Jesus Himself addresses Nicodemus as a master of *Israel*.

In the second chapter of Acts we have the account of the

events of Pentecost. We are told in verse 5, "there were dwelling at Jerusalem *Jews*, devout men out of every nation under heaven." These are they, undoubtedly, which in verse 14 are addressed by Peter as "Ye men of Judaea and all ye that dwell at Jerusalem." And in the same discourse (verse 22) Peter speaks to the same audience as "Ye men of *Israel*," And still farther on (verse 36) he winds up by saying: "Therefore let all the house of *Israel* know assuredly . . ." It is evident that Peter, filled with the Holy Ghost, used these terms interchangeably.

The same is true when Paul comes to Antioch in Pisidia, Acts 13. The same parties which he addresses and alludes to as "Men of *Israel*," "this people of *Israel*" (verses 16, 17, 23, 24.), are in the same chapter by the holy writer spoken of again and again as "*Jews*." (Compare verses 42, 43, 45, 50.) One more proof from the epistles. In Rom. 3: 1, 2, Paul puts the question: "What advantage then hath the *Jew*? . . . Much every way, chiefly because that "unto them were committed the oracles of God." Does that apply only to the smaller kingdom of Judah? Evidently not. But that same Paul in Rom. 9: 3, 4, is speaking of his brethren, his kinsmen according to the flesh: . . . to whom pertaineth . . . the giving of the law and the service of God and the promises—speaking manifestly of the whole and undivided nation (as he did above in chapter 3); and now he calls them "*Israelites*." To us this seems conclusive.

We would think we were burdening these columns by giving all other numerous New Testament passages from which a similar practice of using the terms "*Jew*," and "*Israelite*" without any apparent distinction all through the affairs and developments of this dispensation is very clearly and easily established.

2. *Can you demonstrate clearly that any of the tribe of Judah have ever been converted to Christianity?*

Ans. No, we do not think we can. Nor do we think that the questioner can "demonstrate clearly" that among the three thousand brought to Christ in Jerusalem on the day of Pentecost, and among the many myriads of Jewish believers spoken of Acts 21: 20, there were *not any* of the tribe of Judah. It seems to us the burden of proof should rest with him who denies or doubts that the tribe of Judah ever had representatives among those who believed in Christ through the gospel.

THE HOPE OF ISRAEL

MISSION TO THE JEWS.

REPORT OF THE WORK IN NEW YORK.

WE ARE very thankful to God for His continued blessings He puts upon our work. The meetings have been on the increase all along, and the interest among our Hebrew friends is very marked. We can only give the report of one Sabbath afternoon service.

Saturday, January 12th, about four hundred and fifty Hebrews, men mostly, were assembled in the Rivington Street Church. Upon our invitation the Rev. Dr. Erdman, of Germantown, had come to address the meeting. Besides him several other friends were present, among them Dr. Van Alstine, Malachi Taylor and Mr. Niedringhaus, of St. Louis.

After prayer and reading of the Scriptures, Mr. Erdman chose for his text the words from the Prophet Habhakuk: "The just shall live by his faith." He said that this passage was quoted three times in the New Testament, namely in the Romans, Galatians, Hebrews. In Romans the emphasis is upon the word *just*, "The just man is the ungodly man who believes in the Lord Jesus Christ." In Galatians the emphasis is upon the word *faith*, "Not by works, but by faith." Mr. Erdman asked the Hebrews, "Was Abraham living before the giving of the law or after the giving of the law?" Some answered him, "Certainly before the law was given." "Then," Mr. Erdman continued, "He certainly could not be just by the works of the law, because there was no law. But the Bible states that Abraham believed God and it was accounted to him for righteousness. Don't you as Jews want to be saved in the same way as father Abraham was saved?"

In Hebrews the emphasis is put on the word *live*. Notice in that passage of Hebrews right before these words are written: "For yet a little while, and He that shall come will come, and will not tarry." And when He comes, the just shall certainly live by his faith; live with Him who is to come. In Hebrews we are taken back to the prophet's vision. The deliverer which

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Habbakuk expected is the deliverer whom we Christians expect, namely the Lord Jesus Christ. He shall return in His kingly glory to this earth.

Throughout the address of Mr. Erdman's, which was translated sentence by sentence by Mr. Gaebelein, the most courteous and earnest attention was visible. Our friends were deeply impressed with the attention and the interest the Jewish visitors paid to the preaching of the word. Surely the Spirit of the Lord is moving again among God's ancient people.

This service was no exception to our other services. All through the month of January and also in December we have had large and excellent audiences.

During the week in Madison Street the attendance is also very good. We read the New Testament every night in Hebrew with the exception of Thursday evening, when we have our prayer meeting. Many interesting questions are put to us and are answered by us. With Jaousry we again opened the Hope of Israel Dispensary. Dr. Grimm, a good Homeopathic physician, attends the sick who come. In the waiting room tracts and New Testaments in German, English and Hebrew are plentiful. Visitors receive besides medical treatment a kind word and a few tracts or whatever they like to take home to read. In this way ten to fifteen are treated the afternoons when the dispensary is open.

Our Sunday School has increased very much; the largest attendance was a few weeks ago when we had one hundred and eighteen Jewish children, but the average attendance is about sixty. There is now better order than before; the little ones seem to have learned how to behave.

 INTERESTING LETTERS.

WE ARE asked quite often how many Hebrews have believed in the Lord Jesus Christ, or how many who attend our services are believers? God only knows the answer to this question. We know and have known all along a good number of Hebrews, who attended our meetings, who not only believe in the historical Christ, but also worship and love the living Christ.

If all of those who from the beginning believed in Jesus

should be with us, we should have a strong Jewish-Christian congregation; there would be a hundred or over. We have often desired to organize a Jewish-Christian church according to our principles, but in the providence of God we have been kept from any organization. The Jewish-Christian movement is in existence and our brethren are scattered nearly all over the world. Often we have had twenty or thirty Hebrews with us, who, having found the Christ in our mission work, have moved to some distant city in the west; and some went back to Russia, Roumania and Austria, and even to Palestine. Others heard and accepted the blessed truth, stayed with us for a few weeks, and then went away like their brethren. There have been hundreds of them who attended our services, who never made a confession while they were with us; whose names we have never known until some of them sent us from different parts of the world letters stating what the Lord has done for them and expressing their gratitude to us. We report in this number and the following number of OUR HOPE some of these letters which we received from different places. Some of these letters are written in Russian, most of them in German and a few in Hebrew, and some in English; they speak for themselves.

Beloved Pastor Gaebelin:

ODESSA, RUSSIA, June 2d, 1894.

Night before last I arrived in safety. Praise be to God and our Lord Jesus Christ, that He has brought me back in safety.

All my friends were rejoiced to see me, and last night they came to the place where I now stop. Some of them said that I seem to be so different, and I know that they meant not only on account of the American clothing which I wear. I said, "Well, I have found my luck in America," and then I told them what I gained, namely that I found my Messiah in Jesus. Some of the older ones began to step from me and looked very suspicious. I said at once: "Don't fear me, for I am not a *Mesumod* (outcast)." Then I told them all about my experience and about yourself and your love for our nation. I also handed them the numbers of the "Thiqweth" (our Jargon monthly paper) which you had given me, and they were very much pleased with it, and most of them read it through right there. I told them of the principles of your work, and one old Jew said, if we would be treated here by Christians in such a way, I believe we would all become very different.

Oh, dear Pastor, pray for me; I want to be faithful to my Lord and Master, to do the work that He wants me to do. I will be a witness for Him, and wherever I go, even if I have to suffer, I will speak for Jesus.

I hope I will obtain work, and by the grace of God, I will endeavor to live according to the loving commandment of our *Goel* (Redeemer).

Please give my kind regards to all the brethren, especially J. W., B., and Bro. R. Once more, please pray for me to our Lord and Master and Messiah.

Your brother,

A. L.

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Dear Teacher and Sir:

NASHVILLE, TENN, May 23d, 1894.

My name is probably unknown to you, but you have seen my face for more than three months in every one of your meetings. I used to sit in about the middle of your hall and wear quite a full beard; may be you will recognize me by this description.

After having attended several meetings I asked you also for a New Testament and for other reading matter, which you very kindly gave me. That was the only time I spoke to you.

I was brought up in Galicia by orthodox parents. When quite young I came to Germany and became a Nationalist, and stopped saying my Hebrew prayers, and laughed at all what our Jewish friends believe. I commenced to live a rather fast life, and at last I came to America. All this time I was very unhappy and knew that I was not doing right when one day I met an old friend from Germany, Mr. Cohn, and he said, it being Saturday morning, come and hear a German preacher speak. That was the first time I attended your services. You spoke, I think it was the beginning of January, about the Word of God, that the Bible was the Word of God. You said, if it was not the Word of God, there could be no God at all. Your words made a deep impression on my mind, but I did not say anything to my friend. From that time on I was at all your services till April, when I left New York for this city where I am now employed.

I bought myself a Hebrew Bible and commenced to read the law and the prophets as I did in my early days, and how I have to thank you for leading me back to the faith of my fathers and to the dear Messiah whom I have found in Jesus.

I thought it would make your hard work easier, if I wrote you these facts. I am here in Nashville and have a good position. The only thing which I don't like, is that there is no mission where I can attend. So every Sunday I go to a different place where I can hear the gospel preached.

Now I have a request to make: Will you be kind enough to send me a number of Hebrew and Jargon New Testaments? There are many Hebrews in Nashville, and I want to hand them some.

Please answer this letter, and may the God of Abraham, Isaac and Jacob bless you.

Truly yours,

P. L.

REPORT OF THE WORK IN OUR BRANCHES.
PHILADELPHIA.

Mr. Chas. P. Cripps has been appointed by us as treasurer of the Philadelphia branch of the Hope of Israel Mission. His address is 1933 North Ninth Street, Philadelphia. All contributions for the Philadelphia work from our friends in Philadelphia may be sent to him and he will give a numbered receipt, and a report of receipts and expenditures will be published after having been audited, in **OUR HOPE**,

BALTIMORE.

Bro. Ralnes has taken charge of our work in Baltimore, and new quarters have been rented at 1012 Pratt Street. The reading room is open every day, and he holds services several times a week. Some friends in Baltimore have very kindly furnished this new place; it is a private house. We were obliged to do this, because the Jews in Baltimore seemed to object very much to entering a Christian church.

PITTSBURGH.

The Sewing School has increased during the last month by a large number of girls. Mr. Stroeter visited Pittsburgh a few days ago. The great thing in our work there is a suitable man to take hold of the work, and to be there to meet the Jews in regular meetings. It seems that this man is found, and we trust that the Lord will open the way for him that he can take charge of it.

NOTES OF OUR MISSION.

Bro. Waller has gone to Newark regularly during the past month to speak there to a small number of Hebrews. He expects to go there also during the week as well as to Passaic, to distribute tracts and New Testaments.

We had a very nice letter from Mr. Samuel Wilkinson, of the Midway Mission in London. We requested Mr. Wilkinson to send us ten thousand New Testaments in Hebrew and Yargon, and we were delighted to hear that the request has been granted. These New Testaments will be sent to different centres of our country to be placed in responsible hands to be distributed discriminatingly among the Hebrews in their respective places. God bless the Midway Mission for its great and glorious work.

Mr. Gaebelein and Mr. Stroeter have addressed different Bible conferences held under the leadership of Mr. G. Needham. Mr. Stroeter has given some very helpful addresses on divine prophecy, Israel, and the Lord's coming, while Mr. Gaebelein has spoken mostly on the work among the Jews and the Hope of Israel Mission. It is our privilege to attend a number of these conferences during the next two or three months. Mr. Stroeter has also gone to Boston to deliver a number of addresses in Berkeley Temple.

We had a nice note and a New Year's card from our friend, Joseph Rabinowitz, of Kishinef, Russia. He is well and hard at work among his brethren.

We are still sending tracts and papers everywhere. Send us your names and postage, and we will mail you tracts or New Testaments for free distributio.

OUR HOPE.

A MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND TO MESSIANIC JUDAISM.

1 Tim. 1:1. "The Lord Jesus Christ, which is our hope."
יֵשׁוּעַ הַמָּשִׁיחַ הַקּוֹמֵ

ERNST F. STROETER, Editor, }
ARNO C. GAEBELEIN, Associate Editor, } 209 Madison St., N.Y.

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A. C. GAEBELEIN, GOVERNOR.
E. F. STROETER, SECRETARY.

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THE HOPE OF ISRAEL MISSION TO THE JEWS

**A. C. GAEBELEIN, SUPERINTENDENT.
R. P. STROETER, SECRETARY.**

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock.

Preaching every Sunday evening, 7.30, in 209 Madison Street.

German Services every week night at 209 Madison Street.

Contributions should be sent to REV. A. C. GAEBELEIN, 58 E. Seventh Street, New York City, or to R. P. STROETER, at 209 Madison Street. To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on application.

DISPENSATIONAL CHART.

W. H. C. 1888.



OUR HOPE.

Vol. I.

MARCH, 1895.

No. 9.

ANNOUNCEMENT.

We are prepared to fill orders now for the tract containing the article published in this magazine on "God's Purposes in This Age." The price is 15 cts. per copy, postage free.

EDITORIAL NOTES.

Our readers will receive with the present number of OUR HOPE a very valuable supplement in the shape of a Dispensational Chart. We are enabled through the kind generosity of the author, to furnish this very suggestive and instructive sheet, without additional cost, either to them or to us.

We consider this chart a decided advance upon all charts of a similar nature with which we are acquainted. Its chief distinguishing feature, as our readers will discover, lies in the fact that it makes very plain the difference between the judgment age (the Millennium proper) and the victorious ages, *i. e.*, the dispensation of the fullness of times, which is to follow the revolt of Gog and Magog, but which must precede the eternal ages, when God shall be all in all.

We have long been impressed that the outlook given in the twentieth chapter of the Book of Revelation, into the ages beyond the millennium, was capable of considerable telescopic expansion. This chart is an attempt in that direction and, we think, a very happy one.

We publish the author's own key to the chart on page 202. We hope that all our readers will peruse it carefully and compare the Scriptures bearing upon it.

OUR HOPE.

THIS article on "The Destiny of the Jews" is worthy of special notice. It is a voice, not from a Christian believer in the more sure word of prophecy, but it is the utterance of a very able and prominent representative of orthodox Judaism. If only orthodox Judaism will give more heed to God's Word than to talmudical tradition, it will not be long in discovering that the only logical attitude for the Jew who still firmly believes in all the Law and the Prophets, is to expect the fulfillment of the destiny of the Jews only through the "despised and rejected" Nazarene at His return in glory, to bring in "the reatitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began," Acts 3: 21.

 KEY TO THE DISPENSATIONAL CHART.

By W. H. C.

1. *The Circle* over which is written "Transgression, Sin, Death," and under which is written "Paradise Lost," represents the earth after the fall of Adam, and after God had pronounced a curse upon both, the earth and man. Gen. 3: 14-19.

2. *The World that was* represents wicked governments that existed on the earth during the time between Adam and Noah, and which God swept from off the earth by a flood, excepting Noah and his family who were saved in the ark. Gen. 7: 21-23; 8: 15-19; 2 Pet. 3: 6.

3. *The present evil World* sprang from Noah and his family, and like the "world that was," consists of wicked nations, on the very same earth, and also like its predecessor, has judgment awaiting it. This judgment, however, is not one of water, but of wrath, indignation and fire "upon every soul that doeth evil," at the second coming of Christ. Isa. 66: 15, 16; Joel 3: 9-17; 2 Thes. 1: 7-10; Jude 14, 15, 16.

4. *The World to Come*, unlike the "world that was" and the "present evil world," will be under the immediate government of Christ and His saints. The nations will undergo a thorough cleansing and purifying through judgment and be established in complete righteousness "when all dominions shall serve and obey Him" upon this earth made free from the curse. Isa. 2: 4, 17-21; Zech. 14: 4-9, 20, 21; Micah 4: 3-7; Matt. 25: 31-33; Acts 15: 13-17; Rev. 11: 15; 21: 1-5.

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5. *The Age before Moses' Law* gives us a period of some 2,500 years, extending from Adam to the deliverance of Israel from Egypt by the hand of Moses. This was an age of comparative darkness, there being but little of God known among the people; and yet, true to His character, God did not leave man entirely ignorant of a supreme ruler. Cain and Abel both knew of God as did Enoch also; and later in the age we find God calling Noah to preach righteousness to the people, and at the same time furnishing him with plans and specifications concerning the building of the Ark. Still later in the age, some four hundred and twenty-five years after the flood, we find God calling Abraham, with whom He made an everlasting covenant, and which was afterwards confirmed to Isaac and to Jacob, thus proving that while the age was a dark one, it was not without such lines of communication between God and man as He saw best adapted for man at that particular time. It is also quite plainly seen that as the age advanced in years, God came nearer and nearer to the people, giving them more light and knowledge of Himself and leading them, step by step, into higher and holier things.

6. *The Law Age* commenced with the giving of the law at Mt. Sinai, and extends to the cross of Christ, and presented to God's people a decidedly higher plane of life than any preceding age could offer. At its very commencement God comes within speaking distance, and all Israel hear His voice. He gives the law of commandments, establishes the tabernacle (His dwelling among Israel), directs regarding sacrificial offerings and appoints Aaron and his sons to the priesthood. All this was surely a step upward, and in the observance of God's ordinances there was, without question, great blessing; nevertheless, we are assured by the apostle that the tabernacle with all its furniture, the priesthood and all offerings, were but "types and shadows of good things to come;" and while Israel observed the ordinances as the Lord commanded, they saw nothing whatever in them beyond the mere observance of them, and the real, deep teaching of the services remained a hidden mystery to Israel, and we must look to the anti-type, in another succeeding age, to derive full benefit from the types and shadows of the Law Age.

7. *The Gospel Age* is the present age, extending from the

crucifixion to the Second Coming of Christ, from the cross to the crown, and is fraught with grace pre-eminently higher and more abundant than all preceding ages. In past ages we had types and shadows of Christ, in this we have Christ Himself. The mystery which was hid in other ages, is now made manifest to us—"Christ in you, the hope of glory." Instead of manna, we have the "true Bread that came down from heaven," and instead of the smitten rock and water in the wilderness, we have "And that rock was Christ," from which flows living water. We might name "the tabernacle made with hands," the "blood of bulls and of goats," the very priesthood itself, under the Law Age, and point you to their anti-type, under the gospel age, of "heaven itself," "His own precious blood," "Priest forever after the order of Melchisedec," all of which show on their very face the leading of a loving Father from earthly to heavenly conditions. In addition to these advanced steps we must not forget the "Holy Spirit by which ye are sealed," the "Comforter" that came to the early church on Pentecost, the "Early Rain," and which under God still abides with His believing children. Truly, the "high calling of God" is offered the church in this Gospel Age as it never was before.

8. *The Judgment Age* will succeed the present one and commence with the Second Coming of Christ with His saints to inaugurate judgment upon Gentile nations, to "gather out of His kingdom all things that offend and those who do iniquity," and to establish righteousness in the earth. It will be during this age that "blindness" will be taken from Israel, and the scores of unfulfilled promises made to them ages ago, will then be fully realized by them. From the magnitude of the work to be done by Christ and His saints during this age, and judging the future by the past, we conclude it will be one of great length; but when we consider the end to be accomplished, and the unending *Victorious Ages* of peaceful reign that follow it, we can well possess our souls in patience and pray with greater interest and more earnest desire, "Thy kingdom come, and Thy will be done in earth as it is done in heaven."

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THE REDEMPTION OF THE BODY.

(Rom. 8: 23.)

THE divine plan of human redemption would not be complete were no provision made for the recovery of man's material organism, his body, from death and corruption. Many Christians seem to have almost completely lost sight of this truth. This is largely due to the false teaching which is prevalent in our day, that "death crowns the Christian," *i. e.*, that immediately after the soul's departure from its "tenement of clay" the redeemed spirit of the believer enters upon the full enjoyment of all heavenly glory which is in store for it. One need but glance over some of the most familiar and favorite hymns about dying and the glory following, to become assured that in the average Christian mind the redemption of the body cannot and does not receive a very large share of thought or concern. Thus Alexander Pope makes the dying Christian address his soul:

Vital spark of heavenly flame,
Quit, O quit this mortal frame;
Trembling, hoping, hanging, flying,
O the pain, the bliss of dying!
Cease, good nature, cease thy strife,
Let me languish into life.

The world recedes—it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring.
Lead, lend your wings! I mount! I fly!
O grave, where is thy victory?
O death, where is thy sting?

Another poet, Isaac Watts, says:

Death is the gate to endless joy—

A third, Abr. H. C. Malan, insists:

It is not death to bear
The wrench that sets us free
From dungeon chain, to breathe the air
Of boundless liberty.

It is not death to sing
Aside this sinful dust,
And rise, on strong, exulting wing,
To live among the just.

And Charles Wesley cheers the dying believer in the last agony as follows:

Struggle through thy latest passion
 To thy great Redeemer's breast,
 To His uttermost salvation,
 To His everlasting rest.
 For the joy He sets before thee,
 Bear a momentary pain;
 Die, to live a life of glory,
 Suffer with thy Lord to reign.

It is very difficult to see, if "death be the gate to endless joy" not only, but also to "uttermost salvation," to the "life of glory," to the "reigning with the Lord," what need there is for the believer to "wait for the adoption, to wit, the redemption of the body," Rom. 8: 23. It would appear almost superfluous, if not actually inconvenient, after the enjoyment, for centuries, say, of "uttermost salvation," "freed from the dungeon chains" of a bodily existence, to become attached again to a body of some kind, which would, to say the least, remind one of the former "prison house of clay," be it ever so glorious in itself. The education of the Christian mind in the way of expecting completed redemption at death, of regarding the "escape" of the soul from the "shackles" of the body as an essential feature of that redemption, has tended very largely to relegate the doctrine of the redemption *of* (not *from*) the body almost into obscurity. This is the more momentous and alarming, because the doctrine of the resurrection forms the very ground and foundation work for the whole structure of our evangelical faith. "For if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain," 1 Cor. 15: 13, 14. How much of Scripture truth will Christians feel like retaining after the resurrection of the body is given over? Nay, how much is left that is worth retaining?

It has become a serious question in our mind, whether the alarming increase of suicides of late years among the Christian population of the world (and especially in Protestant communities) has any connection at all with laxity in matters of faith concerning the redemption of the body. The readiness and ease with which people of almost all classes and conditions, even down to young persons and children, cut short

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their own natural life in the body, is something awful to contemplate. Neither the plea of insanity, nor of utter abandonment to crime and wickedness, nor that of confirmed infidelity or skepticism as to a hereafter, will furnish a satisfactory explanation in many instances. Quite a number of cases which recently came under our observation were of people who lived under religious influences and had undoubtedly received Christian training and teaching. But a teaching which represents this our mortal body as a "mere prison house," as "shackles, unworthy to be borne of an immortal spirit," and which represents physical death in itself as "a great deliverance," as "redemption from the bondage of a bodily existence," is a teaching not at all unlikely to appeal to a mind harassed by troubles and perplexities from which there seems to be no escape in this life. Why not cast off the "shackles," even if it must be with my own hands, since "Christian" teachers tell me that only then will my "disembodied spirit be emancipated?" Why not give "the wrench" myself "that sets me free from dungeon chain to breathe the air of boundless liberty?" If death is such a glorious deliverer, then it cannot be mortal sin to pray for him, nor, possibly, to go one step farther, and to answer my own prayer! If we believed half the false and unscriptural representations made in some of the hymns quoted above concerning the character of death as a great and wonderful deliverer, we would consider it proportionately difficult to absolutely condemn the awful crime of self-destruction. It will be difficult to disprove, to say the least, that the glowing poetical imagery applied in religious hymns to him, whom God's Word calls "the last enemy," death, may not have had the tendency to remove in some minds from the contemplation of suicide a good deal of its abhorrent and sinful aspect.

It requires no special proof or demonstration to state that such high estimates of the redeeming qualities of death are always the complement of a correspondingly low estimate of the dignity of the human body as such, and of human life in the body. They are, likewise, generally accompanied by a more or less pronounced tendency to establish an antagonism *per se* between the spiritual and the material or physical in man and in nature. It is not difficult to discover in the writings of those who speak in derogatory manner of man's

physical frame as only a "prison house" of the soul or the spirit, strong leanings toward ancient pagan dualism, which taught: Mind is good, matter is evil. All the misery, sin and wretchedness in the world is due to the unhappy union of spirit (or mind) and matter in man. Were man at liberty from this bondage of a material organism, he could not sin. "Sinful dust" we found above in one of those so-called Chriatiao (1) hymns. That expression savors of rank pagan dualism. Another which we found written by a learned evangelical divine is its counterpart: "The spirit is the man." The body is considered a mere tool, only for temporary use. The sooner we are rid of it, the better. It is manifest that a good deal of this kind of teaching which enjoys no small measure of popularity in the evangelical churches of to-day is nothing but a revival of pagan, *i. e.*, demon-inspired philosophy.

(To be continued.)

ISRAEL IN PROPHECY AND IN HISTORY.

SECOND PAPER..

BY W. DAVIS.

ISRAEL'S SEPARATION AND PRESERVATION DIVINELY GUARANTEED.

THERE are many passages in the Word of God guaranteeing to Israel a separate existence, and that for all time.

The following quotations leave no room to doubt that Israel was to be divinely preserved as a separate people. "Lo, the people shall dwell alone and shall not be reckoned among the nations," Num. 23: 9. "So shall we be separated, I and thy people, from all the people that are on the face of the earth," Ex. 33: 16. "And yet for all that when they be in the land of their enemies, I will not cast them away; neither will I abhor them to destroy them utterly, and to break my covenant with them, for I am the Lord their God," Lev. 26: 44. "Hath He smitten him as He smote those that smote him? Or is he slain according to the slaughter of them that are slain by him?" Is. 27: 7. "Therefore fear not, O my servant Jacob, saith the Lord: neither be dismayed, O Israel, for I am with

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thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure and will not leave thee altogether unpunished," Jer. 30: 10, 11. "Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon for a light by night, which divideth the sea when the waves thereof roar. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever," Jer. 31: 35, 36. "Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob," Jer. 33: 25, 26. "Fear thou not, O Jacob, my servant, saith the Lord, for I am with thee: for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee," Jer. 46: 28. "Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord," Amos 9: 8. "I say then; Hath God cast away His people? God forbid! God hath not cast away His people which He foreknew?" Rom. 11: 1, 2.

The preservation of Israel is a great fact. They have been chastened, but not cast off; they have been diminished, but not destroyed; they have been sick, but are not dead. At this hour the Jews are so living evidence in every country under heaven. No one doubts their descent; there is no gap in their records, no break in their history, no possibility of a mistake in their identity. They are among us as the undoubted product of antiquity. The historic continuity of this people is an amazing fact. They have come into close contact with every great nation, so that their history is woven into that of all the nations of the earth. They are portrayed on the monuments of the Egyptian Pharaohs and on the tablets of Chaldean and Medo-Persian nations, and they are prominent figures in Greek art and on Roman architecture. The Jews have never been out of sight during the last 3500 years, but have been continually watched by rulers, financiers, ecclesiastics, scholars and skeptics, in short, by the world at large, in all ranks and conditions of men. There has never been a chance for a lapse of observation, or of mistaken identity. Thus the sure word of prophecy

has been literally and grandly fulfilled in the preservation of Israel.

ISRAEL'S PRESERVATION A DIVINE MIRACLE.

The preservation of the people Israel is nothing short of a divinely wrought miracle. The conditions of their existence during the last eighteen centuries have been such that their preservation as a separate people was not possible for any length of time without supernatural protection. Deprived of a king, country, capital, government, army, temple and altar, their absorption by the powerful nations, among whom they had been scattered, would certainly have taken place had not the God of Israel interposed to prevent it. "If it had not been the Lord who was on our side," now may Israel say, "then they had swallowed us up quick. Blessed be the Lord, who hath not given us as a prey to their teeth!" But in addition to the deprivations already mentioned, Israel has had to contend with oppressions and persecutions of unparalleled severity. Finding that the Jewish people could not be absorbed, the great nations, one after another, have by all the hellish means within their reach, attempted their annihilation. It is not necessary here to dwell upon the bitter experiences of the Jews before Christ came, but a brief description of their sufferings since they, as a nation, rejected and crucified Him, is necessary in order to show that God is still preserving this people, and that His purposes in them are yet to be accomplished.

The story of the breaking up of Judah, and the destruction of Jerusalem by the Romans in the first century, tells a tale of carnage and of woe, the like of which is unknown to history. The country had been overrun with robbers and assassins. Conflicts between Jews and Romans had been frequent, ending in the slaughter of over a million and a quarter of the former before Jerusalem was attacked. The city was besieged during the Passover, when the greater part of the nation was present at the feast. After a long and stubborn resistance the walls were breached, the city was captured, and more than a million Jews were put to death within its walls until every lane was choked with dead bodies and every dwelling became a charnel house. The second century witnessed the final desolation of Palestine and the dispersion of its Jewish inhabitants. The land was turned into a desert—about 935 towns and villages lay in

ashes. The name of Jerusalem was changed, and a heathen colony settled in the city, from entering which every Jew was strictly debarred.

The ascendancy of a spurious Christianity in the fourth century and onwards was baneful to the Jews. Imperial edicts and ecclesiastical decrees vied with each other in the rigor of their intolerance. As the church advanced with imperious strides, kings, bishops and barons joined in a carnival of persecution against this unfortunate people. Their history during the middle ages is a successive series of massacres. In many European provinces every Jew was burned, as at Caen in France, where a deep trench was dug, an enormous pile raised, and 160 Jews of both sexes were cremated together.

With the era of the crusades began the longest and darkest night in Jewish history. The Crusaders began in the year 1096; what they called the "Holy War," in which they attempted to put all the Jews in Europe to death, who would not submit to Christian baptism. Throughout England and Germany they incited to great and wide-spread persecution. The poor Jews were murdered and burned by thousands, and many sought death amidst the conflagrations of their synagogues.

The story of Jewish persecution in Spain during the 15th century beggars description. Attempts at violent conversion, massacres, the tortures of the inquisition and wholesale burnings were the rule in dealing with this long-suffering people. About the time that Columbus was discovering America, the king of Portugal commanded all Jews to quit his kingdom, with the strict inhibition not to take any gold or silver with them. At the same time he issued a severe decree that all Jewish children under 14 years old were to be detained in the country and brought up in the so-called Christian religion. Jewish mothers were driven into madness. They destroyed their own off-spring by throwing them into wells and into rivers rather than let them fall into the hands of their cruel enemies.

In all lands the Jews have been the objects of common scorn and hatred, of extortion, oppression, persecution, massacre and banishment. But suffering has not conquered them; hatred has not expelled them, persecution and death have not killed them. The Jewish race is alive to-day, and as numerous as in the days of Solomon. "This is the Lord's doing; it is marvelous

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in our eyes." It is "the great sight" which Moses saw, when the bush was burned with fire, and the bush was not consumed."

ISRAEL PRESERVED FOR A PURPOSE.

Many entertain the idea that Israel accomplished its divine mission, when it gave to the world the Saviour and the sacred Scriptures; or, if it had any other mission, that in consequence of its rejection of Christ, all was forfeited, and that the purposes of God are now being carried out by the Christian church and by Gentile governments. But the unfulfilled purposes of God as revealed in the covenants made with Abraham, Isaac, Jacob and David, are certainly not being carried out by the latter. After eighteen centuries of church efforts, there is not a Christian town or parish to be found in the wide world. The church is not "reaching the masses" at home, and she is not keeping pace by a long way with the astonishing growth of the population in heathen lands. As for Gentile government, national and municipal, increasing weakness and incapacity seem to characterize the former, and corruption the latter. At no time in its history has the Anarchistic or lawless spirit been so rampant as it is now. The signs of the times, instead of confirming the idea that Israel's mission is being carried out by present agencies, distinctly refute it.

But we are warranted in concluding that the preservation of Israel as a distinct and separate people is in itself a proof that the purposes of God to them have not yet been fully accomplished. If Israel's mission had come to an end, there would be no reason for their further preservation. We may also infer that so marvelous a preservation betokens the marvelous use which God is going to make of them. "If," as John Foster has said, "miracles are only the ringing of the bells of the universe calling the people to hear the sermon," *this miracle of the centuries, a miracle which Satan has not been able to counterfeit, must be regarded as something preliminary only to the accomplishment of God's gracious and glorious purpose to save a fallen race, through saved Israel as outlined in the ancient covenants and in the prophetic Scriptures.*

But even now in the time of their national unbelief and despair, Israel is serving a purpose which should cause every Gentile Christian to rejoice in and pray for their continued pre-

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ervation. Israel is now an undoubted witness for God and an evidence of the divine inspiration of the Scriptures. Someone has well said that "the Jewish nation is a file on which infidelity breaks its teeth." Well might an eminent European when challenged to give in a word a proof of the divine origin of the Scriptures reply, "the Jews." Whoever denies the existence of God and the truth of the Scriptures, has on hand the task of accounting for the existence, the persistence, the dissemination, the unity and the religion of the Jewish people. "Ye are my witnesses, saith the Lord, that I am He, and there is none other." The skeptic and the "higher critic" may descant on "the mistakes of Moses," the conflict between science and revelation, and the post-exilic authorship of earlier books, but while the Jewish nation remains, we have conclusive proof of the substantial accuracy of the Scriptures.

In view of the facts that the nation is being divinely preserved, is a witness for God and for inspiration, and is destined for great earthly service, we Gentile Christians have a duty in reference to it. We should be careful not to antagonize Jewish national aspirations, lest haply we be found to fight against God. Neither should we require Christian Jews to give up national customs, the observance of which is not inconsistent with belief in and loyalty to our Lord Christ. We should also rejoice in the present restoration of the people to the land, and in the growth of national sentiment, and in the revival of the faith in the Old Testament, seeing that these are links in the chain of events which are to culminate in the one people and land being for a blessing to all people and all lands. Lastly, "Ye that are the Lord's remembrancers, keep not silence and give Him no rest till He establish and till He make Jerusalem a praise in the earth."

THE "KINGDOM OF HEAVEN" AND THE "KINGDOM OF GOD."*

THE "kingdom of heaven" and the "kingdom of God" are sadly mixed up by some writers, and warnings and exhortations found in the gospels are addressed to those

*We have published this article, not because we agree fully with the position taken by the writer, but because we desire to see brought out the distinction, if it exists, between the "kingdom of God" and the "kingdom of heaven." We would invite further contributions on the subject, not of a controversial character.—Editor.

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who belong to the church of God. Our Lord addressed warnings to His disciples respecting the destruction of Jerusalem, and also gave them to those who shall be hereafter gathered into the kingdom of heaven. To one class He speaks of their "beholding Jerusalem compassed with armies," and of great distress to follow, and bids them pray respecting winter and the Sabbath; also of the peril of pregnant and nursing women. He also refers to the very same trouble when "the abomination of desolation, spoken of by Daniel," is set up, when similar distress will be experienced, but greater, such as never was nor ever shall be.

1. All these are given by our Lord as the Son of Man, but believers in Christ are waiting for the Son of God.

2. The "kingdom of heaven" is the kingdom of the Son of Man on earth, when He sits on the throne of His father David, in Jerusalem, when the righteous shall shine forth in the kingdom of their Father in the New Jerusalem.

3. Some will be gathered into the "kingdom of heaven," and afterward cast out. Into it the servants sent out gathered bad and good, as many as they found, but some are rejected (Matt. 22: 1-14); but into the marriage feast of the Lamb of God (Luke 14: 23) the servant (the Holy Spirit) is sent out to compel them to come in, and they are brought in by that exceedingly great power which He (God) wrought in Christ when He raised Him from the dead (Eph. 1: 19, 20); and that same power will quicken the sleeping saints at the last trump, and change the living without any possibility of mistake. Some may lose a part of their reward, or lose their crown, but not one will be turned back.

4. Conditions of motherhood, or season of the year, or Sabbath-day limitation of travel, while it may imperil the safety of those going into the "kingdom of heaven" will have no effect upon those who are gathered into the "kingdom of God." In a moment, in the twinkling of an eye, when the Lord descends from heaven with a shout, etc., at the last trump, wherever they are, whatever their condition, when the dead are raised, they will be changed and all caught up to meet the Lord in the air, to be forever with the Lord.

5. Matthew uses the term, "the kingdom of heaven," all through his gospel, as he wrote specially of the kingly character

of Christ, but he varies from it four or five times and uses the term "kingdom of God," and each time the variation is full of meaning and significance. One bears directly on this subject. The Lord says to the Jews (Matt. 21: 43.): "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." This nation is the one referred to by Peter, "Ye are a chosen generation, a royal priesthood, a holy nation," etc. Moses speaks of it in Deut. 32, in his song: "They have moved me to jealousy by that which is not God . . . I will move them to jealousy by those which are not a people, a foolish nation"—a nation of no account. This will be the real turning-point for the return of Israel to their God. Paul tried to provoke them to jealousy, but he failed; but when they see the church taken away, and find out the Gentile believers have obtained what might have belonged to them, they will be moved to jealousy.

6. When the Scriptures say, "we," "us," "you," "ya," reference is made to the same class, some of whom are separated by hundreds of years, as, "We who are alive and remain unto the coming of the Lord," reaches from Paul's time till the Lord comes. In Mark's gospel there is a variation when Jesus says, "What I say unto you, I say unto *all*, watch!" The "all" refers to those who did not hear the Saviour's discourse, but who will be stirred up by the absence of the church and by the testimony of the two witnesses (Rev. 11), and by the Antichrist setting up his image to be worshipped. They will be persecuted by him. He will make war on them and will prevail to the slaughtering of an immense multitude, "which no man can number," whom John saw "coming up out of the great tribulation." Inspired prayers are given them in the Old Testament Scriptures, Psalm 67 and Isa. 64. In the latter they say, "Oh, that Thou wouldst rend the heavens and come down!" and in the fifth verse is a remarkable expression distinctively referring to the rapture of the church: "Thou hast met (not meetest—the Hebrew language has no present tense) them that rejoice in Thee and work righteousness, remembering Thee in Thy ways . . . in them is *foreverness* (*holam*), and we shall be saved." Two words here were in the apostle's mind when he wrote to the Thessalonians of "meeting the Lord in the air, and being forever with Him." The root words are the same in the Septuagint, which Paul largely used.

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There are some who insist that the church will be kept on earth through the great tribulation, notwithstanding the Lord's express assurance that He will keep them *out* of the hour of trial which shall come on all the world! He gives incidentally instruction on this point in His warning to the watchers in Luke 12: 36, that He will come to them "*when He will return from the wedding,*" which wedding is the marriage supper of the Lamb (Rev. 19: 7.) and His bride will come with Him.

If these few items are borne in mind and properly located, there will be no likelihood of confounding the "kingdom of heaven" with the "kingdom of God."
J. A.

 COME, LORD JESUS.

"Lord, our longing hearts grow weary,
Waiting for our soul's loved choice;
Every hour seems sad and dreary,
Till we hear Thy welcome voice:
Come, Lord Jesus!
Come and bid our hearts rejoice.

Thou hast promised Thou wouldst take us
To Thy everlasting home;
Greater still, that Thou wouldst make us
Sit with Thee upon Thy throne.

Come, Lord Jesus!
Come and claim us as Thine own,

Blessed Lord, behold thy promise,
See, we hang upon Thy word;
Thou hast spoken, 'I come quickly';
Thou hast spoken, we have heard.

Come, Lord Jesus!
Come, our own, our faithful Lord."

 THE DESTINY OF THE JEWS.

From a Lecture by Rev. Dr. H. Pereira Mendes, Rabbi of the Nineteenth Street Synagogue, New York.

DR. PEREIRA MENDES, speaking on Exodus 13: 21, dwelt upon the escape from Pharaoh, the passage of the Red Sea and the battle with Amalek. Many a time since then, he continued, have we Jews exulted at our escape

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from a Pharaoh of tyranny only to find a new peril threatening us; oft have we passed through a sea of trouble, and Amalek after Amalek have we fought.

WHAT IS TO BE THE END

of it all? Never has nation withstood like ours tempests of time, decay incident to age, the withering lightnings of a world's contempt. But the night of oppression is o'erpassed, and we enjoy a day of prosperity; the sunshine of liberty bathes us; the light of toleration irradiates us, and in the warm glow of equality we bask. Yet as our fathers in their day saw but a cloud to indicate the presence of a Providence working for them, so it seems that the workings of Providence for us to-day are clouded in mystery. Has a Providence ceased to work for us, or

IS OUR DESTINY ACCOMPLISHED?

There can be but one answer. For I would ask, were we brought forth from Egypt amid such wonders, shielded in the desert, brought to Canaan, exiled, rescued from Pagan and Christian persecution; have we been kept alive under a thousand unparalleled atrocities, each enough to make humanity ashamed to the very end of time—simply and only that, we might become good American citizens?

Friends, Judaism must have something to live for, or it will succumb under present conditions. It is not a question of reform or orthodoxy, it is a question of the existence of Judaism. To say that we have no distinctive national future, and here is our Palestine, that we were brought out of Egypt and preserved through centuries to come to an end here, to let loose a tide of pretty words flashing with generalities, to now and then ridicule or openly insult orthodox Judaism, will not preserve our faith or our nation.

It is true that orthodoxy as is generally seen in this city is too often combined with uncouth manners or dress of some of its followers. That is the result of their environment in the lands they have left. It does not represent the countless cultured, courtly men whom kings honored and princes respected in days gone by. But shall reformed Judaism be taken as the standard of Judaism, with its abandonment of

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A DISTINCTIVE NATIONAL FUTURE?

How can it, when a leading preacher publicly declared a fortnight ago that "reform has as yet failed to achieve what it promised. It has not succeeded in consolidating Judaism, in rallying Israel around its elevated standard. Instead of rendering the Jews more faithful and more ardent upholders of the time-honored flag, it, even more than old-fashioned orthodoxy, allowed the watchfires of religion, the flames of the domestic altar, to cool down, if not to die out altogether."

I trust the failure will not end in disaster. For differently does orthodoxy speak. It declares we have been preserved for some higher destiny—a destiny indicated in the word restoration. "With such a hope hearts, erst cold, pulsate with mighty energy."

Let us then see

WHAT RESTORATION MEANS

for us and for the Gentiles. It means for us a national home for our people, though they push their individual fortunes in other lands. It means a fatherland which from its position holds the gate for three great continents to trade through, a land which when the iron horse wakes the Oriental quiet will contain cities of swifter growth than even a Chicago, which in 1837 had four thousand one hundred and seventy people, or a San Francisco, which in 1846 had only six hundred. It means a prosperity greater even than in the days of Solomon, when the five trade lines of the then known world converged in his land, and "silver was like stones in the street;" greater than when a Tyre, chief port of the ancient world, teemed with the wealth of a far-reaching commerce, as described in Ezekiel 27, which I would ask you to read. And it means a

RESTORATION OF OUR RELIGION,

a priesthood supported by the people and utilized as the public ministers, educators and judges, and not lobbyists—an end to the present system of every congregation shaping its own course and every individual his own life, and calling the result Judaism.

FOR THE GENTILE WORLD

our restoration has yet greater significance. It is a cause of

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sad thought for the student of history and the believer in mankind's progress to note so many *unpleasant features* attending the close of this century. The increased resources of civilization have created new social ulcers. The vast fortunes of individuals, the accumulation of capital, the growth of wealthy and powerful corporations built up by the enterprise or foresight of a few, throw out of balance many important social relations, and give rise to murmurs which may presage a storm of greater violence than has yet shaken society. Furthermore, the jealousies of the modern powers, their great colonization mania promising many future entanglements, the shadows that haunt despots, the unrest of disturbing elements, violent means such as assassination in one land, and in another the destruction of historic relics and peril to innocent life—all these things are by no means to the honor of the century.

Add to these the divergencies in what is holiest and dearest to humanity, religion. Countless sects, each professing to be right, and not a few consigning all others to perdition, add also the dishonor and fraud continually suspected in ordinary relations of life and the consequent distrust, and it must be granted there are many things to be remedied.

Those that will not be cured by the education of the masses—and the sooner a moral education is given the masses the better—will be met by the restoration of our people, for that means a court of

ARBITRATION FOR THE WORLD.

The preacher read in evidence Isaiah 2: 2-4, repeated in Micah 4: 1-3; Zech. 8: 22, continuing: This, friends, is something to live for, a destiny noble indeed, an end which every episode in our wondrous history seems calculated to further. For this was our nation rescued from Egypt, brought to Canaan and preserved amid the wrath tempests launched at it, as "despised and rejected," "sorrowing and grieving," "wounded and bruised," it trod the thorny paths of its terrible pilgrimage.

Is it not

A NOBLE DESTINY,

since, by its fulfilment, the whole world will be benefitted? A court of arbitration above all suspicion—and there can be such, or we must abandon hope in mankind—would restore to trade

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thewa and sinews now trained to war, and utilize the vast sums spent for warlike purposes to win those victories in the field of humanity's progress, infinitely more glorious; to combat ignorance, grapple with human misery, and lead the masses to a higher mental and moral plane. Nation then "shall not lift up sword against nation;" then shall love and truth meet; righteousness and peace embrace. Friends, the workings of Providence may be and are clouded with mystery, but for this we wait, for this we hope, for this we live.

 WATCH.

"What I say unto you, I say unto all, Watch."

Watch for the swiftly coming morn,
 Watch for the opening day,
 Watch for the glimmering Eastern dawn,
 Ere the darkness melts away.

Watch for the hour when the light of God
 Shall flood the earth and skies;
 When the living Church shall greet their Lord
 And the sainted dead shall rise.

Watch! For that hour no man may know,
 When from heaven's eternal throne
 The One who endured man's bitterest woe
 Shall return to claim His own.

Watch! For the glorious day of days
 Shall burst on the sleeping world
 As swift as the lightning's sudden blaze
 From the thundercloud is hurled.

Watch for the day we long to see,
 Nor the armour of God unbind;
 For blest for aye shall those servants be
 Whom their Lord shall watching find.

 THE "DESCENT" OF MAN.

SOME years since we were asked by a relative to whom we had communicated a desire on our part to preach the gospel to the heathen, if there would not be a necessity to radically change our methods of work and our gospel preaching? to whom we replied, that as the human heart is about the

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same everywhere, we judged that the Zulu in Africa needed the same gospel as the American; and just as the natural man is bringing forth the same fruit everywhere now, so has he not changed during eighteen hundred years, or five thousand years, for that matter. His history has been much the same in every generation, and there is no reason for believing that left alone, he will "evolve" anything new.

Dark as is the prospect just now for the church of Christ when viewed apart from the return of our Lord, and dark as is the prospect for the world in any case (till He come), there are some things not spoken of much, perhaps not thought upon deeply by many, which tend to make the outlook very much more an occasion of grave concern than appears on the surface.

Providentially, it is becoming more and more a habit with God's faithful ones to measure all things by His Word, and we are always safe and safe only in so doing.

In that matchless epistle to the Romans, chapter 1: 21-24, is written a history of the *descent* of man, and we have been surprised and helped of late in seeing how definite are the steps in this down-grade journey taken by the whole human race.

Step No. 1. When they *knew God*, they glorified Him *not as God*. God was once known as God. He once made Himself known as a real person, and one to be worshipped; but the faithless creature who ought to have been on his knees, humbly and reverently acknowledging his Creator's sovereignty and personality, glorified Him not as God.

Twenty-five years ago, the late Henry Ward Beecher declared, it is said, that "the time would come when every theological question would pale before the one, Is there a personal God?" Time has shown him a true prophet as to that. The first step in the descent of man has again been taken. To-day we hear God reasoned out of personality, out of sovereignty and almost out of existence, and not only is this true in circles not Christian, but even in what have before been orthodox Christian pulpits, we now hear God called "Historic Force, the All Everything or the All Nothing," just as the vain imagination of man chooses. Not content with denying the Son and with departing from the Word of God, God Himself must be made of no being.

Step No. 2. "Neither were thankful." Unthankfulness al-

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ways follows skepticism as to God's personal providence. Perhaps nothing is more beautiful in the Christian doctrine than the teaching concerning thanksgiving. It is given attention enough in the New Testament to place it as a distinctive doctrine. Nothing like it is found anywhere else. But woe betide the church, or the world either, when the voice of thanksgiving wanes or dies out. Unquestionably we are sadly seeing this to be true, and step No. 2 is rapidly being accomplished.

The third step is a very natural one: "They became vain in their reasonings, and their foolish heart was darkened." How true! Alas, how true! Reason to be enthroned rather than God's Word, is the cry now. The Bible is to be relegated to a place as ancient literature or consigned to oblivion. One step downward, and we are as the heathen.

"Professing themselves to be wise, they became fools," which profession being made, nothing stands between us and idolatry; and, here again is a descending scale. Corruptible men first substituted for God, then birds, then beasts, and last we go back to worship the serpent.

Following this 3rd verse is a catalogue of wickednesses which are simply appalling, and we turn from them almost heart-sick, for we know that it is, alas, too truly the picture of human degradation.

But the point to be well weighed, and the one that ought to be an ever warning to us is the fact that this down-grade to the pits of hell had its beginning in just what is now openly advocated by many—God is not God.

If the history of human kind is repeated as has been the case before, then our boasted civilization of culture, of invention and fine art is not far from the worshipping of idols made like to "creeping things." And thus we are not far from the era of wickedness, the like of which has never been known. Not long can it be ere the image of the Beast will claim the worship of men.

Brethren of the faith, we have a cry to utter for our God! A warning to men, not to forsake Him, nor cease to give Him glory, lest God should give them up to uncleanness.

God has revealed Himself most clearly through His Son. If we would forestall this downward rush by saving even a few we have but one way—*Let them see Christ!* Our work is His

work, God's work. "And this is the work of God, that ye believe on Him whom He hath sent." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

C. B. W.

THE EARLY CHURCH JEW, NOT GENTILE.

JOHAN the Baptist, who proclaimed "the kingdom of God is at hand," was a Jew. Jesus Christ was a Jew. The first disciples and apostles were Jews. The five hundred "brethren" who saw the Lord Jesus after his resurrection were Jews. The one hundred and twenty at the descent of the Holy Ghost on the day of Pentecost; the three thousand converted under Peter's preaching; "such as should be saved," added to the church daily; the "great numbers of priests" converted, were Jews. The many living in foreign cities, but coming up stately to the appointed feasts, converted by what they learned while thus sojourning in Jerusalem, or by the gospel brought to them in their homes, all were Jews. Such was the early church for a period of from twelve to fourteen years.

During all this time not one Gentile was made a Christian. Whatever intimation some of the apostles might have had, the great mass of the church had no conception of such a thing as Gentile disciples. Had Gentiles sought baptism, they would doubtless have been told, "This is not for such as you. You have no part nor lot in this matter." Peter himself had no conception of such a thing.

Here, then, was a church as thoroughly Jewish as it had been before Christ came, the difference being that now they acknowledged that in the person of Jesus the Messiah had come, that in His death the intent and meaning of the ordinance of sacrifice had been fulfilled; and that He had gone up on high, the true High Priest, who, having "offered one sacrifice for sins forever, sat down on the right hand of God."

In all other respects they still adhered to the law—circumcision, temple worship, fast and festival, and the observance of Mosaic rites. The church was theirs, having in their view all the exclusiveness of the old dispensation.

Meanwhile the Gentiles from without stand looking on, unnumbered multitudes, with that ardent longing which heathen-

ism could not, and which Judaism refused to satisfy; looking for the great Deliverer foretold in Jewish prophecies and in the unconscious prophecies of heathenism.

And now, Peter taught by the vision of Joppa that the time had come to take the keys the Master had given him and open the kingdom of Heaven to the Gentiles, Cornelius and his household became the first converts. Paul and Barnabas carry the glad tidings along the shores and islands of the Mediterranean and into the provinces of Syria, Cilicia, Pamphylia, and the Gentiles "were glad, and glorified the word of the Lord."

But the earliest of the Jewish converts had no thought of this. The kingdom of God was to them a Jewish church with a Jewish Messiah. Vehemently did they protest against the admission of the Gentiles. And when at length it became clear that God had called the people of all nations to come and be saved, these Christian Jews insisted that the Gentiles must submit to the yoke of the law, as the condition of their sharing the privileges of the Messiah's kingdom.

The council at Jerusalem decided all questions of this nature. The Gentiles were to be received without taking upon them the obligations of the Mosaic law.

For the first twelve or fourteen years after Pentecost, therefore, the Christian church was exclusively a Jewish church, with its temple and synagogue and observance of the Mosaic law.

In time the Gentile portion of the church became numerous and strong. They began to see that the once chosen race were now, for their unbelief, to be rejected, and that they, the baptized Gentiles, had become a covenant people. They exulted in this; and Paul found it necessary to remind them that the children of Abraham were the true olive tree of God's own planting, some of the branches of which, because of unbelief, were cut off. In the place of these dis severed members Gentiles were grafted. Remember now, therefore, you Gentiles, that you are not the natural branches, but only grafts. You do not nourish that tree, but its root nourishes you. Remember, also, that for unbelief God would not spare even the natural branches. Much less will He spare you, if you become unbelieving. Nay, more, branches that have been cut off may yet be restored; "for God is able to graft them in again."

The story of the church in Jerusalem may be briefly told. Eusebius gives the names of fifteen successions of bishops to the time of the fall of Jerusalem, "all of the circumcision." He says: "The whole church under them consisted of faithful Hebrews."

During a lull in the siege, the believers, remembering the words of the Lord, "Then let them which be in Jerusalem flee into the mountains," escaped. It is said that not one of them perished in that awful calamity. They fled to Pella, in Decapolis, where they continued, as before, the observance of the Mosaic rites. Some afterwards returned, and dwelt among the ruins of their city. But there was another revolt of the Jews and another overthrow of Jerusalem, and Hebrews were prohibited from again entering the city or its vicinity. The church was afterwards revived, but it was under bishops who were Gentiles. With the banishment of Jewish Christians from the city, the custom of adhering to Mosaic usages seems to have passed away.

Our Lord had said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled."

We need not now pause to comment on these words or consider the various views of interpreters. But whatever they may mean, we may be sure that not without good reason was this saying placed upon record. And doubtless, also, it was that Gentile Christians of all ages might have intimation of the purpose of God, that the words of St. Paul have come down to us through the centuries:

"If thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches be grafted into their own olive tree?"

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. 11: 24, 25.—From "*Gospel of the Circumcision*."

That educated Jews are exercising their minds with the great central truth of Christianity, the Godhead of Jesus Christ, is evident from the fact that the *Jewish Quarterly Review* for October contains an article by Mr. Claude Montefiore on the gospel according to St. John.—*Jewish Missionary Intelligence*.

**A LETTER FROM JOSEPH RABINOWITCH,
KISHINEFF, RUSSIA.**

THE following letter, written in Hebrew, was received a few days ago by Mr. Gaebelin from the eminent Hebrew Christian, Mr. Rabinowitch:—

Pastor A. C. Gaebelin:

My beloved Brother in the Lord—Your affectionate letter was duly received, and I am delighted to read in the same that peace and life is with you, and that God helps you to build up the house of Israel. I praise Him that He gives you strength to gather out a few of His chosen people in America, and I am glad to hear everywhere of the unity you have among my people. I am likewise glad to hear that my presence with you in New York is still fresh in your memory. I think that the greetings I sent you at the beginning of this year will show how much I honor you, and how dear your work to the vineyard of Israel is to me.

Be strong and of good courage; keep silent to all attacks of false brethren. Israel shall yet be honored. We shall see the house of Israel built up, and they shall be ashamed.

I am well aware of the greatness of your work and trouble for the good of Israel as well as of the numbers of your enemies in America. Since the Lord showed me the state of my brethren in your land, my soul is very anxious to know all that is being done there. For you, beloved brother, my prayer is to the living God, that the door which has been opened to you shall never be closed by such men who say, we are Jews. He will not forsake you in your glorious work, but strengthen you until our Messiah will arrive in splendor and majesty.

I love and honor you. Your brother in Jesus Christ,

JOSEPH RABINOWITCH.

JEWISH ITEMS OF INTEREST.

Jewish emigration from Russia this year, it is said, voluntary and assisted, will amount to about a quarter of a million souls.

The death of Rubinstein removes one of the most famous musicians of our day. The story of how a poor little Jewish

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led became so illustrious a composer is a thrilling episode. What Rubinstein has done in music and Antelaki in sculpture only indicates what Russian Jews are capable of doing.—*Jewish Exponent.*

Recently a retired Jewish officer of the Prussian army was buried with full military honors in the Jewish cemetery of Berlin. Herr Jacob was one of the few members of the Jewish faith who rose in the Prussian army. It is stated by a Berlin correspondent that this is the first time these military honors have been accorded to one of the Jewish faith.—*The Peculiar People.*

The Rev. A. Bernstein lately completed the revision of the Yiddish translation of the Psalms, which required a good deal of attention and study. Though this was a voluntary labor, it was a most important missionary work, in that it gives to the Jews the word of God in a language which they can perfectly understand. The Psalms issued by Mr. Bernstein in a small size will be largely circulated among the foreign Jews in London.

After scientific study and a series of experiments extending over a number of years, the German Imperial factories for preparing food for the army have ordered the introduction of the "schechitah," the method of slaughtering cattle, etc., adopted by the Rabbis and based upon the Mosaic laws. This is certainly the most remarkable tribute to the wisdom of the old Jewish dietary laws that has ever been offered in modern times.—*American Israelite.*

Those wanderers on the face of the earth—the Jews—are never at rest in the Baltic provinces. As of old, they are constantly moving to and fro, seeking fresh fields and pastures new. The stream of Hebrews from the provinces to Argentina continues unremittingly. Last week another party of 600 embarked at Libau for Bremen, where they will be transferred to a Transatlantic liner. The agents of Baron Hirsch's enterprise are now exercising a greater discrimination in the choice of emigrants, who are not accepted or assisted unless they possess a practical knowledge of agriculture. The previous shipment of a non-descript class of immigrants to the Hirsch colonies led to lamentable results in many instances.—*Echo.*

THE HOPE OF ISRAEL

MISSION TO THE JEWS.

REPORT OF THE WORK.

ON ACCOUNT of our financial report, which appears in this number, we cannot say as much about the work as we would like.

The Saturday services are attended as usual by large audiences of Hebrews.

We would report especially the communion service which we held on the last Sunday in January. Forty-five Hebrews attended this service. After preaching a sermon on the words, "Do this in remembrance of me," Mr. Gaebelin administered the communion to twenty-three of our believing Hebrew brethren.

Several of them who came to the Lord's table for the first time, were moved much by the occasion. We felt in this service the presence of the Master as we have seldom felt it before. He seemed to be right there with His brethren according to the flesh.

Our Dispensary work proves to be a great help. The number of patients is on the increase, if it continues like this, we expect to have the Dispensary open every afternoon.

We are pleased to hear that Bro. Reines is succeeding nicely in Baltimore. We thought it wise to discontinue the preaching service in the South High Street M. E. Church. The orthodox element in that vicinity would not attend the preaching services in a Christian church. We have, therefore, rented suitable rooms for the mission and for the missionary at 1012 Pratt St. Bro. Reines meets there every evening his Hebrew brethren and speaks to them. New Testaments and tracts are regularly distributed by him, and already there are several inquirers.

Mr. Gaebelin made a delightful visit to Pittsburgh the beginning of February. He addressed the Jewish sewing school which is under the leadership of Misses Ella and Emma Bird. About forty Jewish girls come there every Tuesday afternoon to sing and hear a few words of the divine truths, and to

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learn how to sew. We were pleased to see the fine order which our sisters and their helpers preserve in this school. It is certainly a hopeful work. We found the little Jewish girls very ignorant; they could tell us very little about the simplest stories of the Old Testament.

Mr. Gaebelstein spoke twice in Pittsburgh to the Hebrews during his recent visit. Notwithstanding the bitter cold weather, a goodly number came and were deeply interested. The second evening a young Hebrew made great opposition to the statement that the Messiah is the Son of God. However, we were rejoiced to see him accept a New Testament, and he promised to read it.

An excellent brother, Pastor of the Evangelical Church of East Pittsburgh, has kindly consented to speak every Saturday afternoon to our Hebrew friends in that city. We trust that he will be successful and very much blessed in this undertaking.

 INTERESTING LETTERS.

We call the attention of our friends again to the letters we publish.

PROVIDENCE, R. I., Sept. 10th, 1893.

Dear Friend and Brother in Jesus:

I am now safely here in Providence and have found work already, thanks to God and our Lord. By your kindness I have been enabled to come, though if I followed the feeling of my heart, I would take the next boat and return to the city. I feel so strange here among my Jewish brethren. I miss the services in Rivington Street so much. Oh, may the Lord help me to be faithful, and do especially what you have said, and what I feel in my heart, that is to speak wherever I can about the Lord our Messiah, the coming Messiah whom all Jews expect.

I live now in 20 Summer Street, and as you promised, please send me the Jargon paper every month.

My greetings to the brethren.

Your faithful scholar,

L. M.

ODessa, Dec. 13th, 1894.

Dear Brother and Pastor G.:

Much happiness and blessings of God be with you!

I am letting you know that I am kept in health and strength, thank God! and wish to meet with you again in happiness very soon. Dear Pastor, I cannot express myself how unhappy I always feel here, because there are no missions here to be attended. Oh! when I think of our

meetings in New York, my strength is going out, and I wish I could fly over to one of the meetings, because here in Olema are no meetings held except on Sundays. I am going around like a lost sheep among wolves; the only thing that keeps me on my feet is the faith in my Messiah, Jesus, and I don't know what I would do, if I did not have this faith. But I do hope to God, even my Saviour, that I will return soon and meet you again.

Dear Pastor: I beg of you, when you pray you shall also remember me at the throne of grace, because I don't fail to remember you and your work among the lost sheep of the house of Israel in my prayers.

I wish you would quicken me and write to me how the work is going on in your mission. Will you please remember me to Bro. Rosenzweig, Bro. Zackhausen, and all those that care to know about me.

Your brother that hopes to be quickened by your kind answer.

M. D.

NOTES OF OUR MISSION.

Mr. Gaebelein and Mr. Stroeter have attended the Bible Conferences of Mr. Needham in different cities. Both gave addresses in Brooklyn and Baltimore. Mr. Gaebelein spoke twice to very large audiences in Harrisburgh, Pa. Mr. Stroeter addressed also large gatherings in Philadelphia, and Burlington, N. J.

The Superintendent and Secretary of the mission spent a few days together in Washington, D. C. While the Hebrew population of Washington is not very large, it seems, nevertheless, there is a great desire among some good Christian people of that city to do some work for Israel. The leaders held several services in Washington, and called on some Jews. Mr. Gaebelein expects to be there again in about two weeks and preach several sermons in a suitable hall.

Our Jargon paper, *Tiqveh Israel* (Hope of Israel), is finding more and more its way to Jewish homes outside of the City of New York. We are especially anxious that all Hebrew Christians should read this paper. We have heard from several of them who have requested us to send all back numbers, and who have expressed themselves very favorably of the paper and its contents. Will all readers of OUR HOPE, who know any Hebrew Christians, call their attention to this paper, and give them Mr. Gaebelein's address, and we will gladly send them the paper, and also to any Hebrew outside the city of New York.

A very successful conference was held by us the beginning of this year in Belvidere, N. J.

We request all our friends who desire Mr. Stroeter or Mr. Gaebelein to speak on Israel or the Lord's coming, to let us know as soon as possible so that we may be able to fill all desired engagements.

FINANCIAL REPORT FROM DEC. 1, 1894, TO FEB. 15, 1895.

RECEIPTS.

No. of Receipt.		No. of Receipt.	
	Balance on hand, Dec. 1, 1894.....		Brought forward.....
	\$3,011.66	429	L. K., Texas.....
383.	E. M., Switzerland.....	430.	Subscription.....
384.	Subscriptions to O. H.	431.	".....
385.	".....	432.	Cash.....
386.	".....	433.	".....
387.	".....	434.	City Mission, Dec. A.
388.	".....	435.	Subscriptions.....
389.	".....	436.	".....
390.	N. N., through Rev. H.	437.	".....
391.	Mr. A., Illinois.....	438.	A. P., New Jersey.....
392.	City Mission for Nov.	439.	Subscription.....
393.	Subscriptions to O. H.	440.	".....
394.	".....	441.	".....
395.	".....	442.	".....
396.	".....	443.	".....
397.	".....	444.	Mrs. C. C., Baltimore,
398.	".....	445.	Me. D. H., City.....
399.	Rev. W. P. L., Mo.....	446.	Subscriptions.....
400.	Subscriptions to O. H.	447.	".....
401.	Germantown friend...	448.	Mr. and Mrs. A., N. J.
402.	Philadelphia friend...	449.	Second Presb. S. S.,
403.	C. W. R., Philadelphia,		Belvidere, N. J.....
404.	Mrs. A. M. T., Penn...	450.	Collection, Belvidere..
405.	Subscription.....	451.	Through the Rev. Dr.
406.	Miss P. T., Cal.....		Stearns.....
407.	Cash.....	452.	Subscriptions.....
408.	Subscriptions.....	453.	".....
409.	".....	454.	".....
410.	".....	455.	".....
411.	".....	456.	C. R., Wisconsin.....
412.	P. R., Illinois.....	457.	Subscriptions.....
413.	A. V. van D., N. J.....	458.	J. Sch., Nebraska.....
414.	Cancelled.....	459.	Subscriptions.....
415.	Subscriptions.....	460.	".....
416.	".....	461.	".....
417.	".....	462.	".....
418.	".....	463.	".....
419.	S. F., Indiana.....	464.	Jugendbund, Rev. H.
420.	Mrs. T., Cal.....		H. Mass.....
421.	Subscriptions.....	465.	Subscriptions.....
422.	".....	466.	".....
423.	".....	467.	".....
424.	S. R., Maine.....	468.	".....
425.	J. T., Toronto.....	469.	O. T., Wisconsin.....
426.	Subscriptions.....	470.	Mr. W. F., Mass.....
427.	P. J., Minn.....	471.	Collection in Lynn,
428.	Foreign Subscription.		Mass.....

To be brought forward, \$3,282.13

To be brought forward, \$3,539.98

*This amount represents the following numbered receipts sent by E. P. Stroeter:— 248. E. H., Minn., \$3; 249. E. J. R., Ont., 50c.; 250. F. B., Mo., \$1; 251. Mrs. C. K., Ill., \$4.50; 252. W. P. M., Colo., \$2.50; 253. W. J. R., Pa., \$5; 254. Mrs. E. T. O., N. Y., \$1.

OUR HOPE.

No. of Receipt.		No. of Receipt.	
	Brought forward, \$3,539.98		Brought forward, \$3,664.18
472.	N. N., Boston.....	488.	Curtis, O.....
473.	Subscriptions.....	489.	Subscriptions.....
474.	Mrs. W. C. A., N. J....	490.	".....
475.	Subscriptions.....	491.	W. C., Penn.....
476.	".....	492.	Through Dr. Stearns.....
477.	".....	493.	Subscriptions.....
478.	".....	494.	".....
479.	".....	495.	P. D., Mass.....
480.	W. F., Mass.....	496.	J. P. H., Penn.....
481.	Miss C. E. K., Mass....	497.	Subscriptions.....
482.	Subscriptions.....	498.	Misses D., Scranton...
	City Mission for Jan... 50.00	499.	Mrs. T. L. T., Ohio....
483.	Subscriptions.....	500.	Rev. B., Mo.....
484.	".....	501.	Subscriptions.....
485.	".....	502.	Rev. P., Kan.....
486.	".....	503.	Subscriptions.....
487.	Through C. Weston &		
	To be brought forward, \$3,664.18		Total.....\$3,862.43

EXPENDITURES.

For Hebrew printing, tracts, circulars.....	\$191.62
Printing of Our Hope, German and English Editions.....	391.47
To E. F. Stroeter, Secretary.....	450.00
To P. Rosenzweig, Baltimore work.....	75.00
For furnishing hall and rent in Baltimore, Missionary's Salary....	147.03
Mission in Philadelphia.....	200.11
H. Zackhausen, salary, Nov., Dec. and Jan.....	75.00
Rent and work in Rosephayu, N. J.....	89.50
Dr. A. C. Grimois, for Dispensary work.....	20.00
Express charges and postage.....	15.50
N. Y. Mission Assistants, H. Waller, L. Busker and Miss Wibel...	159.23
Organist for Dec. and Jan.....	10.00
For singing.....	38.00
Stenographer and Typewriter, Addressing and Stationary.....	49.00
Membership in New York Employment Society.....	10.00
Expenses on account of Sabbath School.....	14.00
Carsfare, Telegrams, etc.....	48.50
Hebrew Signs.....	17.50
Rubber Stamps.....	4.50
2,000 Postal Cards.....	20.00
Traveling expenses of Mr. Gaebelein and Mr. Stroeter.....	132.00
Incidentals.....	64.47
Account of the Poor, and Loans.....	451.35
Repairs of Madison Street House, furnishing, Janitor, etc.....	126.16
Total.....	\$2,760.18

Balance on hand, Feb. 15, 1895..... 1,102.25

Examined and found correct,

BOWLE'S COLGATE,
Per J. O. Hillier.

New York, Feb. 27, 1895.

OUR HOPE.

A MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND TO
MESSIANIC JUDAISM.

1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
ישוע המשיח תקוותנו

ERNST F. STROETER, Editor, }
ARNO C. GAEBELEIN, Associate Editor, } 209 Madison St., N.Y.

Entered at the New York Post Office, June, 1894, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

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OUR HOPE.

*A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND TO CHRISTIAN JUDAISM.*

Annual Subscription,	•	50 Cents.
Foreign	“	65 “

All communications, business or editorial, to be addressed to

OUR HOPE,
209 MADISON ST., NEW YORK CITY.

THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETZ, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock.

Preaching every Sunday evening, 7.30, in 209 Madison Street.

German Services every week night at 209 Madison Street.

Contributions should be sent to REV. A. C. GAEBELEIN, 58 E. Seventh Street, New York City, or to E. F. STROETZ, at 209 Madison Street. To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on application.

OUR HOPE.

Vol. I.

APRIL, 1895.

No. 10.

ANNOUNCEMENT.

We are prepared to fill orders now for the tract containing the article published in this magazine on "God's Purpose in This Age." The price is 15 cents per copy, postage free.

EDITORIAL NOTES.

This last winter has brought a remarkable revival. Not of religion, as the phrase goes, though religion never needs a revival; only its professors do sometimes; nor a revival of trade for which the people of all classes have been hoping. We mean a revival of what might be termed Napoleon-cult. A number of the leading magazines are giving lives of the great Corsican. Dealers in pictures and bronzes, in china and silver, are exhibiting in their show windows portraits and busts and statuettes of the "man of destiny." Fashionable society is carried away and is giving Napoleon teas, Napoleon soirees, Napoleon tableaux vivants, and what not. What does it all mean? Whence did it come? Whither does it end? Is there any connection between all this and the saying of one of France's late premiers: "I hear the gallop of the man on horseback! Is organized society apprehensive of dissolution in the face of anarchism? Is it casting about for another man of destiny?"

WHAT a train of thought these few questions bring up. Are we alarmists? No; we certainly do not mean to be anything of the kind. All we desire is, by way of contrast, to point out the real assurance of the firm believer in God's word, the more sure word of prophecy. There is nothing alarming to

him in any symptom of restlessness, or worse, on the part of human society fashionable or the reverse. Whether this is only one more of the many bubbles that rise up from the slimy depths of society, *simply to glitter for a moment, then burst and be forgotten*, or a more serious indication of a far advanced state of inner preparation for that which is coming,—he is always remembering that He who came to His own and His own received Him not, distinctly foretold: *Another shall come in His own name, him ye will receive.*

THE REDEMPTION OF THE BODY.

(Continued.)

OVER against the high praises which are sounded of "death the great deliverer," it is well to hold fast to the name "enemy" which Scripture gives to the monster.

What a strange reading that would be if we were to substitute 1 Cor. 15: 26. The last "great deliverer" which is to be destroyed is death. A fine "deliverer," indeed, whom Christ will destroy and swalk w up in His final complete victory, and who is to be cast into the lake of fire. 1 Cor. 15: 54; Rev. 20: 14.

And over against the insidious degradation of man's physical frame we place the divine declaration that our body is the temple of the Holy Ghost, that we are bought with a price and are, therefore, to glorify God in our body which is God's. 1 Cor. 6: 19, 20. Men may make a great show of superior spirituality by speaking contemptuously of their bodies; but God's word never does. In it our bodies are never called "shackles of the spirit," "prison houses of the mind," "unworthy fetters" fit only to be cast aside forever, but they are spoken of as "members of Christ." 1 Cor. 6: 15. We are exhorted, therefore, to present them a living sacrifice, holy, acceptable unto God. Rom. 12: 1. And again, the Holy Spirit directs the apostle Paul to pray that our whole spirit and soul, and *body* be preserved blameless unto the coming of our Lord Jesus Christ. 1. Thess. 5: 23. This is far different from the mean esteem in which modernized gnostics and dualists among our philosophers and theologians hold man's body. According to their mind Paul should have made no mention whatever, in his prayer, of the body. For, they say, what is the use of preserving it? The spirit is much better off without

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it. What folly; we say, to try and extol one part of God's crowning work of creation at the expense of the other, when both are equally marvelous displays of His wisdom and power. Just as though anything were added to the renown and honor of a Paganini, *e. g.*, by setting forth the unworthy wooden stiffness of the frame, the contemptible catgut nature of the strings of the Stradivari violin with which he charmed his hearers. Man's spiritual nature never will gain anything by dragging down and belittling its wonderful tabernacle, the body.

Let us examine the Scripture foundation on which rests our hope and expectation of the redemption of our body from death and corruption, and its transformation into conformity with Christ's own glorious body. Rom. 8: 23; Phil. 3: 21.

1. *First, then; God is the Creator of matter as well as of mind.* The very opening of God's revelation settles that for us. In beginning God created the heavens and the earth. Gen. 1: 1. The whole material universe, as well as the hosts of spirit beings which people it and are round about Him, is God's work. And modern science must bring increasing evidence, through the spectroscope, that the myriads of worlds and stars about us consist of the same material elements, gases, liquids, solids, as our own little earth. The heavens declare the glory of God and the firmament sheweth His handiwork. Psa. 19: 1. All this expressed in material substances of exactly the same nature as the component elements of our earth.

One of the postulates and premises of body despising gnosticism was, that matter owed its origin to a malign and evil disposed demiurg, or even to the devil himself. Therefore, the conclusion: matter is evil in itself and the seat of evil; spirit is intrinsically good. This is truly a doctrine of the devil. For we know that he, though a spirit being, is not good in himself. Nor is matter evil in itself. For when God saw everything that He had made, behold, it was very good. Gen. 1: 31. And even of the material substances in the bondage of corruption and subject to vanity Paul declares to Timothy (1 Tim. 4: 4), that every creature of God is good, and nothing to be refused if it be received with thanksgiving.

Let it be remembered that, while the devil knows very well how to "raise the dust," he has never yet been able to create

atom of it. Nor has all the boasted advance of man in art and science enabled him to create as much as a single grain of sand. Only the divine mind was able to conceive the thought of material substance; and only divine power could produce it. What caused the morning stars (bright angelic hosts, no doubt) to sing together, and all the sons of God to shout for joy? It was when God laid the foundations of the earth, when He manifested the glory of His power in the material universe. Job 38: 4, 7. Proud philosophers would do better to join in ascriptions of praise to the Maker of that wonderful and mysterious something, called matter, instead of vilifying it.

And as God only was able to produce matter, so God alone can speak with authority on the possibilities of matter. It is sheer presumption for any finite mind to do that. If man could create a stick, or a stone, or a star, he might put in a word here and there when the question comes up of the final possibilities of our material bodies. But what do we know of matter, anyhow? Who understands its meaning? Who can fathom its destiny? Who of us has seen Eden? Who can realize the glories of uncursed creation before the serpent's slimy trail befouled it all and it was made subject to vanity "in hope?" Rom. 8: 20. Even now we know and deal with certain substances in the material world to which a degree of imperishableness attaches. We have the gold, a metal so precious because it remains unchanged in its beauty and composition under all ordinary conditions of existence. From Egyptian tombs, five thousand years old, gold ornaments have been taken which would draw the admiration of all in a modern jeweler's window for their undiminished beauty and excellency.

We have become very familiar with matter, and familiarity has bred contempt. We seldom appreciate what wonderful displays of beauty and power and grandeur God has arranged all around us in the material world. We stand in awe before thundering Niagara and never realize that it is only a mass of water falling down a rock,—all matter. We are enraptured by the glories of a sunset, never thinking that it is nothing but a few of the sun's rays broken in some vapory matter. We are stirred to the depths of our soul by the wonderful melodies coming from the mouth of a sweet singer, and what is it? Devitalized, poisonous air setting in vibration a few cords of

tender, red flesh in the throat. What a wonderful study chemistry is. And what is it all about? The properties and possibilities of matter. It ill becomes man to be spirit-proud as long as he is bound to acknowledge that this despised something, called matter, even in its present corruptible and perishable condition, presents an inexhaustible field of study and investigation for his mind. More than that, matter persistently and stubbornly refuses to give up the secret of its being to the proud spirit of man. It will allow man to watch and analyze its phenomena, but it will not tell what it is and whence it comes. It is only by faith that we know it came into being by the word of God. For by Him and through Him and for Him are all things. And it is for the purpose of revealing Him and of showing forth the riches of His glory that all material things were called into being. And God hath put all things under His feet. *Psa. 8: 6; Heb. 2: 8.*

2. *God formed man of the dust of the ground.* This is the second great fact in the three-fold cord of our argument. Man was made in the image of God. This is what Tertullian, one of the early fathers, has to say on this point. "And God made man, *i. e.*, to say, the creature which He moulded and fashioned. After the image of God (in other words, of Christ) did He make him. For the Word was God also, who being in the image of God, thought it not robbery to be equal to God. *Phil. 2: 6.* Thus that clay which was even then putting on the image of Christ, who was to come in the flesh, was not only the work, but also the pledge and surety, of God."

Is not man, in the divine purpose, God's crowning work of creation? That the first Adam was formed with a view to the second Christ, is manifest from the Word of God. All creation, of heaven and earth, preceded man's, and all was made with a view to man. And God made man in His own image. Nothing higher can be said, nothing as high is said of any other creation of God. We need not become evolutionists to acknowledge that there was no retrogression, or going backward in the order of creation. In the Godlike Man, or the Manlike God divine self-revelation must reach its culmination. And now when God proceeds to give expression to this most wonderful and mysterious conception of a being after His own likeness, He takes the dust of the earth for His material,

Surely, if God ever meant to make foolish the wisdom of the wise of this world, it was then He did it. 1 Cor. 1: 27, 28.

Away, then, with the false spiritualism which would make us believe that only "the spirit is the man." This is as false as its opposite, the gross materialism, which says: what a man eats, that he is. Man is neither all mind, nor all matter. He is a complex being. He is according to Paul, a tri-unity, spirit, soul, and body. 1 Thess. 5: 23. Martyred Stephen prayed: Lord Jesus, receive my spirit. Acts 7: 59. Jesus warns His disciples: Fear not them which kill the body, but are not able to kill the soul: but: fear him that is able to destroy both soul and body in hell. Matt. 10: 28.

It is true, man's body is neither what it was, nor what it shall be. All the more reason for us to be very careful not to base our philosophy entirely upon present conditions and phenomena. Being in this tabernacle we are burdened. We suffer weariness, pain, exhaustion, sickness, death, corruption. But this is not normal, it is not according to the original plan. Philosophers have gone astray here by taking man as they find him and assuming that this is man's normal state. God's Word tells us clearly that we are in a death condition. The body that now is, is virtually dead, because of sin, Rom. 8: 10.

But again we ask: What do we know of the first man's body, its glory, its beauty, its vigor, its raiment? One fact stands out with telling clearness. Pristine man did not require to go borrowing either from the vegetable or the animal world, for a covering of his nakedness. There was no shame to hide until sin came. Gen. 2: 25. And still again, let the spirit-proud philosopher consider the absolute dependence of mind upon matter in man's present condition for all purposes of self-demonstration. No matter how powerful one's mind, there is no possibility now of exercising it except by means of material brains. If I wish to reveal my thoughts, affections, volitions, I must set in motion material organs, like eyes, lips, tongue, fingers. To prevent the expression of my thoughts from perishing with the fleeting breath of my mouth I commit them to paper; parchment, marble slab or burnt clay. There can be no satisfactory revelation of man to man except through the medium of material substances.

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GOLDEN KEY TO THE PSALMS.*

BY GEO. C. NEEDHAM.

TWO things are of absolute importance in order to acquire a proper understanding of the book of Psalms. First to possess the right key with which to unlock its treasures, and next the ability to make use of that key. The Holy Spirit alone can give us this ability. The key is Jesus Messiah. While the doctrinal Epistles may be partly understood by the use of certain key-words, the Psalms can only be unlocked by a key-person. Jesus not only possesses the key of David, with which he will hereafter open the door for Israel to the kingdom of David, and so fulfill those grand prophecies which declare that He shall sit upon the throne of his father, David, but He is also Himself the key of David in the sense that He is both the *object* and the *subject* of David's Psalms. "In the volume of the book it is written of Me." Ps. 40: 7; Heb. 10: 7. All through His blessed ministry He called attention to the predictions of Scripture concerning Himself, very frequently quoting from the book of Psalms. Luke 24: 44.

Now, while I would not by a hair's breadth lessen the importance rightly attached to our Lord's dying words, "It is finished," I beg to call attention to their first application and fulfillment. The Holy Spirit, through the human writer, is pleased to record these words: "Jesus, knowing that all things are now finished; that the Scripture might be accomplished, saith, I thirst. . . . When Jesus, therefore, had received the vinegar He said, "It is finished." John 19: 28-30, R. V. Did not our Lord at His near approach to death have in mind every Scripture prophecy relating to His first advent, and as yet one remained unfulfilled? Had He not this prediction in mind, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." Ps. 69: 21. Was it not to this final prophecy He referred when He said, "It is finished?" All was now accomplished that had been declared concerning His earthly life and ministry. And is not the very

* This article forms a chapter of a forthcoming book by Geo. C. Needham. It was first published in advance to this Magazine by the author.

language, "It is finished," a quotation from Ps. 22: 31, "He hath done it," *i. e.* completed it. He had completed a life which had fulfilled every Scripture prediction regarding it.

If, then, this conclusion is the result of candid interpretation, why not view the Psalms in their entirety as a complete prophetic history of Jesus in His two advents and in all that pertains to them? I do not say, of Jesus *alone*, but of Jesus in His varied official character; in His relation to the Jew, the Gentile, and the Church of God. The Psalms are, indeed, more penetrating in their history of Jesus, than the Gospels. These give us His historical life in its outward form: *what He did*; while the Psalms predict chiefly His inner life: *what He is*. Thus they are the real exponents of the highest form of spiritual life.

Does not this view of the Psalms also explain their unlimited fullness? Holy penmen spake and wrote of things beyond their knowledge; they portrayed emotions and described sensations not known to themselves through personal experience: for, whether aware of it, or not, they were transcribing the tender experiences of the Man of Sorrows, and the exultant hopes of Israel's future King.

We sometimes speak of the Messianic Psalms as if they were limited in number. But if we view the book, not in its fragmentary parts, but as a whole, may we not claim that the Psalms are altogether Messianic? As the Sinaitic law relates in its entirety to God and man, so we submit that the whole collection of Psalms in their leading features and general teaching pertain to Christ as both God and Man. The Psalms of experience are Messianic; so also are the doctrinal. Every doctrine is necessarily related to Christ, otherwise they become abstract and of little worth.

For instance the *Psalm of Sin*. That evil thing receives full recognition in the Psalms, not only as a transgression of law, but also a secret heaven-working power in the heart of man. In the fifty-first Psalm the terrible consequences of sin are exposed in David's confession of his guilt as the outcome of a corrupt nature. But hear his prayer: "Purge me with hyssop and I shall be clean, wash me, and I shall be whiter than snow." Is there no reference to Christ in this prayer for purification? In the thirty-second Psalm hear we

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the joyful note: "Blessed is he whose transgression is forgiven, whose sin is covered." Is there no allusion to the atonement in this Gospel declaration? Turn we now to Psalm one-hundred-and-third, that glorious acknowledgment of mercies received for which praise is rendered. Notice verse 2, "Who forgiveth all thine iniquities, who healeth all thy diseases," and verse 12, "As far as the east is from the west, so far hath He removed our transgression from us." Here assuredly it is Christ forgiving, Christ healing, Christ putting away sin by the sacrifice of Himself; Christ through His atonement of blood covering man's guilt, as prefigured in the typical mercy-seat. Inasmuch, then, as these Psalms refer to Jesus, the sinner's great Redeemer, they are indeed Messianic. And so we can trace each doctrine throughout the book in its vital connection with Christ Jesus. Election, sovereignty, grace, assurance, holiness, priesthood, resurrection, find their life, source and power in the glorious person of the Messiah. The *experience Psalms* have a fuller and richer meaning because it is Messiah's experience; the *doctrinal Psalms* are spiritually vital because linked with His personality, while the unfulfilled *prophetic Psalms* are still pointing onward to His enthronement and universal supremacy.

2. Thus, having established by proof that Messiah is the key of the book in its broad and general teaching, I now pass on to notice that there are some of these Psalms *which are specially and manifestly Messianic*.

The Old Testament name, Messiah, belongs chiefly to Israel. I have used it heretofore in an accommodating sense. It is not the New Testament name by which Jesus is best known to the church. Since His resurrection from the dead His appellation is LORD. Throughout the book of Acts and the epistles this name of headship and rule is most frequently employed.

Messiah is indeed the Anointed One, anointed as the Prophet of whom Moses said, "The Lord thy God shall raise up unto thee a prophet from the midst of thy brethren, like unto Me, unto Him shall ye hearken," Deut. 18: 15; anointed as a Priest after the order of Melchizedek, Heb. 5: 6; anointed as a King, of whom David was type, and of whose kingdom David was founder, Luke 1: 32, 33. Now in the Psalms there is constant reference to Israel's re-vivification through the

spirit of life bestowed on them by Messiah. He is the foretold Shiloh, and unto Him shall the gathering of the people be. Gen. 49: 18. Therefore, throughout the book, Zion and Jerusalem have special prominence. Jehovah-Jesus will hereafter impart life to His people; Israel is very dear to His heart. The plaintive wail of the captives by the rivers of Babylon is but the echo of Messiah's voice, "If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth if I remember thee not; if I prefer not Jerusalem above my chief joy." Psa. 137: 6. There is a deeper meaning in the tears of Jesus as He wept over Jerusalem than we usually think. Have we not more than an intimation of His special interest in the royal city in the command, "Pray for the peace of Jerusalem, they shall prosper that love thee." Psa. 122: 6. Mount Zion was once the dwelling place of Jehovah. Within the curtained Temple He shone in awful splendor, until, when grieved by Israel's multiplied apostasies, He withdrew from the sanctuary. Hear the glowing description of the once favored city: "Beautiful for elevation, the joy of the whole earth was Mount Zion, the city of the great King. God had made Himself known in her palaces for a refuge." Psa. 48: 1-3. Again, "Out of Zion the perfection of beauty God hath shined forth." Psa. 50: 2. Once more it is recorded, "The Lord loved the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of Thee, O city of God," Psa. 87: 1-3.

3. We now raise this question: *Is Jerusalem to have no future corresponding to her past greatness?* Reaching back to the days of Abraham she has a history of 1200 years before the birth of Rome, and to her properly belongs the title "The Eternal City." We submit that this name is scripturally appropriate in view of her future glorious destiny. For she shall become an "Eternal Excellency," Messiah's city, the city of the Great King. Founded by Melchizedek, King of Righteousness, and King of Peace, she shall become super-excellent, when hereafter governed by Melchizedek's great Anti-type, David's Son and David's Lord. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall

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see thy righteousness, and all the kings thy glory : and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken ; neither shall thy land any more be termed desolate ; but thou shalt be called Hephzibah, and thy land Beulah : for the LORD delighteth in thee, and thy land shall be married. And they shall call them the holy people. The redeemed of the Lord ; and thou shalt be called, Sought Out, A city not forsaken." Isa. 42 : 1-4, 12.

Thus we see the Isaiah predictions of Jerusalem are in accord with the Psalm prophecies. Attaching no mystic meaning to the references made to the future of Zion and Jerusalem what can be our conclusion when we read :

" Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her : tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." Psa. 48 : 11-13.

" Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem." Psa. 51 : 18.

" Thou shalt arise, and have mercy upon Zion : for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. When the Lord shall build up Zion, He shall appear in His glory." Psa. 102 : 13-16.

" For God will save Zion, and will build the cities of Judah ; that they may dwell there, and have it in possession. The seed also of His servants shall inherit it ; and they that love His name shall dwell therein." Psa. 69 : 35, 36.

My object in directing special attention to these Jewish prophecies is to show how closely Messiah is connected with the future of the Jewish people, and their beloved city, and that it is *His life* which is the *source*, and *sustenance* of all spiritual life, individual or national.

Thus, then, we conclude that the *doctrines* of the Psalms centre in Him who is both *King* and *Priest* ; the *experiences* of the Psalms radiate from the inner life of Jesus, the perfect Man ; while the yet unfulfilled *prophetic* Psalms concern the

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Messiah, Israel's future King, and earth's rightful Owner. This is THE GOLDEN KEY fitting into the complicated wards of the lock, by which we may open the door, through the ability which the Holy Spirit imparts, into this well-filled storehouse of heavenly treasure, and enrich ourselves unto all bountifulness. Thus, also, is Jesus Messiah the Fountain of Life which through restored Israel shall bud, and blossom, and fill the world with fruit. Through the Seed of Abraham shall all the nations of the earth be blest.

Upon the height of Mount Lebanon, in Syria-Palestine, appears now a daily paper in the Arabic language, called *Ha-Aretz*, "the earth, or the land." The district counts 20,000 souls, and supports a daily paper. The *Ha-Aretz*, says the Hamagid is altogether unsectarian, it is equally devoted to all religions represented in that district.—*American Israelite*.

PROGRESS OF PROPHETIC KNOWLEDGE.

THE following is taken from a most excellent book entitled "After the Thousand Years," by Geo F. Trench (to be had through F. H. Revell Co., New York or Chicago). The paragraph and diagram taken from pp. 20 and 21 of the book will give our readers a very fair idea of the aim and scope of Mr. Trench's work.

According to the word of the Lord to Daniel (12: 4) "at the time of the end" knowledge shall be increased." All earnest students of prophecy realize that we are drawing rapidly nearer to "the time of the end." We have every reason, therefore, to look for a steady advance along the line of successful investigation of the sure word of prophecy. While we do not accept every position in detail taken by the author in the work mentioned, yet we are persuaded that on the whole, it marks another step forward in the direction of setting forth more clearly the glory of the Son of Man, and of preparing His waiting ones for His coming by a brighter and fuller intelligent appreciation of the things which are to come.

There is no account made, on the diagram given, of the very

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lively and intense chiliastic hopes of the early churches who had been under the immediate influence of apostolic teaching. It was not in the author's plan to represent the decadence of this Scriptural belief during the third and fourth centuries of this dispensation; but rather to set forth clearly the very remarkable revival of chiliastic teaching which has taken place during the present century.

Between 1. and 2. of the chart would be the place for an outline of earliest Christian belief on the subject of the millennium. That it does not appear there, does not mean that there was no such universal belief in the early church. The author's aim to bring before the mind clearly and comprehensively the various stages in the restoration to the church of the teaching of the Lord's apostles and prophets has been successfully accomplished by the diagram. But we shall let him speak in his own words:

"In the chart annexed my design is to show how gradually our present knowledge of the prophetic programme has been evolved. Also to show that as great changes have in the past been introduced, in the course of prophetic investigation, as that which is now suggested. For example, when the Millennium assumed a distinctly separate place, and the coming of the Lord was seen to precede it.

"The effect of each great successive discovery has been to postpone the eternal state, and introduce ages, limited in time, previous and preparatory to that. What the present paper (the book 'After the Thousand Years') does is to point to an age which is post-millennial and yet not eternal; post-millennial necessarily because perfect in its character; terminable, not only because of its title, 'the Dispensation of the Fullness of Times,' but also because its course is broken in upon by the abdication of the universal kingdom on the part of the Son of Man, and its transition to God and to the Son of God.

Possibly some further stage or stages, limited in duration, may lie beyond even that event. For who shall dare to say what are the number of "the ages to come"? As to that we say nothing. Let us only walk up to the light we are given from day to day, and God will reveal Himself fully, so far at least as we are able to bear.

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1. ISRAEL. CALVARY. THE KINGDOM OF MESSIAH: GLORIOUS IN CHARACTER, INDEFINITE IN DURATION.

In the days of our Lord Israel bore a suffering Messiah, or of the Church, but looked for the King and Kingdom of Prophecy.

2. ISRAEL. CALVARY. THE CHURCH PERIOD. THE GREAT WHITE THUNDER. ETERNITY.

Very early in the present age, and far messier centuries, the Kingdom of Christ was lost sight of, the prophecies being first spiritualized and then appropriated.

3. ISRAEL. CALVARY. THE CHURCH. THE MILLENNIUM. THE GREAT WHITE THUNDER. ETERNITY.

About the beginning of the present century the Millennium was partly recovered, but was supposed to precede the Lord's Coming.

4. ISRAEL. CALVARY. THE CHURCH. THE ADVENT. THE MILLENNIUM. THE GREAT WHITE THUNDER. ETERNITY.

More recently the true position of Christ's Coming was discovered, the Millennial Kingdom reinstated, and the prophecies restored, literally, to Israel.

5. ISRAEL. CALVARY. THE CHURCH. THE ADVENT. THE MILLENNIUM. THE GREAT WHITE THUNDER. ETERNITY.

Further investigation revealed that our Lord's second coming has two stages, separated by at least 7 years, as foretold in Daniel 9: 27.

6. ISRAEL. CALVARY. THE CHURCH. THE ADVENT. THE MILLENNIUM. THE GREAT WHITE THUNDER. ETERNITY. GOD ALL IN ALL.

Diagram illustrative of the present Exposition, showing that the Millennium is not the final age, nor the "Krausian" is its perfection.

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ISRAEL IN PROPHECY AND IN HISTORY.

THIRD PAPER.

BY W. DAVIS.

(Continued.)

I. THE DISPERSION AND RESTORATION OF THE PEOPLE.

THE Bible in many places predicted the dispersion of the people, the desolation of their land and the destruction of their city, as a punishment of their evil deeds. But the promises of the restoration of the people, land and city, greatly outnumber the threatenings and the curses. This gracious disposition of Jehovah towards His people was shadowed forth on Mounts Ebal and Garizim, where the weaker tribes stood to curse, but the stronger to bless. The passages predicting the dispersion and the restoration that should follow, are too numerous to quote as a whole, but a few will suffice to show how certainly, and literally, prophecy has been fulfilled, and with what confidence, and in what manner we may expect the whole to be fulfilled.

"And it shall come to pass that as the Lord rejoiced over you to do you good and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess. And the Lord shall scatter thee among all people, from the one end of the earth to the other," Deut. 28: 63, 64.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim," Hosea 3. 4. "For I will command, and I will sift the house of Israel among all nations, like as corn sifted in a sieve," Amos 9: 9. "And they shall fall by the edge of the sword, and shall be led away captive into all nations," Luke 21: 24. These predictions have received very striking and literal fulfillment in the history of the Jews during the last eighteen centuries. The "plucking from off the land," the "scattering among all people," the "abiding many days without king or sacrifice," the slaughter and the captivity, have been terribly real things in the experience of poor Israel.

But the divinely inspired penman predicted that the "many

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days" of dispersion would come to an end, and that the entire nation would return to the land of their fathers. "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth," Isa. 11: 12. "Therefore, behold the days come, saith the Lord, that they shall no more say the Lord liveth which brought up the children of Israel out of the land of Egypt: but, the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land," Jer. 23: 7, 8. "Hear the Word of the Lord, ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock," Jer. 31: 10. "Behold, I will gather them out of all countries whither I have driven them in mine anger, and I will bring them again unto this place, and I will cause them to dwell safely . . . and I will plant them in this land assuredly with my whole heart, and with my whole soul," Jer. 32: 37-44. "Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all," Ezek. 37: 21, 22. "And I will so plant them upon their land, and they shall no more be pulled up out of their land which I have given them; saith the Lord thy God," Amos 9: 15.

These promises cannot apply, as some have thought, to the return of the nation from Babylon. The prophets here predict a greater exodus than that from Egypt. They speak of a restoration "from the four corners of the earth,"—"from all countries"—"no more to be two nations"—and "no more to be pulled up out of their land." There are not wanting signs that this glorious return is very near at hand. The marvelous increase of the Jews in recent years, and the settlement of nearly one-half of their number in Southern Russia, "the North Country," are facts which must have a meaning in them. They have increased in proportion to the Gentiles at the

ratio of three to one. Two hundred years ago they had been reduced by massacre, persecutions and suffering to about three millions. The best authorities estimate them now to number from eleven to twelve millions. There is no accounting for this increase on any natural grounds; we can only say, "It is the Lord's doings and it is marvelous in our eyes." The wonderful increase of the Hebrews in Egypt was the sign of the nearness of national redemption. May we not conclude that the rapid increase of the same people in our times, is an indication that the time, yea, the set time to favor Zion, is at hand?

Already there are good reasons for believing that the restoration has commenced. Within the last few years the Jews have been returning at a rate never before known since their dispersion. Seven steamships every week are now landing Jewish emigrants on Canaan's shores, whereas a dozen years ago there were not more than 10,000 Jews in Jerusalem, and about 30,000 in all Palestine, there are at the present time about 45,000 of the people in the city, and about 120,000 in the entire country. The number who have returned in recent years, more than double the number who came back from the Babylonian captivity in the days of Ezra and Nehemiah.

2. THE DESOLATION AND THE RECOVERY OF THE LAND.

Even more remarkable than that of the dispersion of the people, are the predictions relating to the land. In the plainest language the prophets of God foretold that while Israel was in exile the land would remain desolate, continuing in mournful and barren widowhood. "And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste, then shall the land enjoy her Sabbaths as long as it lieth desolate, and ye be in your enemies' land, even then shall the land rest," Levit. 26: 32-34. "To make their land desolate, and a perpetual bissing; every one that passeth thereby shall be astonished and wag his head," Jer. 18: 16. "For I will lay the land most desolate and the pomp of her strength shall cease, and the mountains of Israel shall be desolate, that none shall pass through," Ezek. 33: 28. These predictions have had a remarkable fulfillment.

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Turning to a popular cyclopedis, we find the country described thus: "Their last attempts to throw off the Roman yoke were defeated after enormous and almost incredible butchery. The suppression of Bar-Cochba's insurrection (135 A. D.) marks the final desolation of Judea, and the dispersion of its inhabitants. About 985 towns and villages lay in ashes; fifty fortresses were razed to the ground, and the whole of Judea was made like a desert." Describing the condition of the land seventeen centuries later, the same authority says: "The plains of Jericho is a vast level expanse, covered with the richest soil, now quite neglected. Around the site of Jericho, "the City of Palm Trees," there is not now a single palm, but a recent experiment proved its capability of producing in abundance all the crops for which it was formerly famous." Describing another district the writer says: "Judah, and part of Benjamin, is a dry, parched land, the bare limestone rock is covered here and there with a scanty soil, and the vast remains of terraces show how assiduously it must have been cultivated in ancient times to support the teeming populations indicated by the ruins of cities with which every eminence is crowned." Gibbon, the historian, tried to discredit the Bible account of Palestine as being "a land flowing with milk and honey," by declaring that it was nothing better than a dreary, howling wilderness; that nothing would grow upon it, and that rocks abounded in every field. But the sceptic, instead of disproving the inspired narratives, was simply confirming the sure word of prophecy. But the land is not to lie in this condition forever. A restoration is promised to it as well as to the people. There is to be a re-marriage, resulting in great fruitfulness. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations," Isa. 61: 4. "Thou shalt no more be termed forsaken, neither shall thy land be termed desolate; but thou shalt be called Hephzibah and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married," Isa. 62: 4. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For behold, I am for you, and I will turn unto you and ye shall be tilled and sown, and the desolate land shall be tilled, whereas it lay desolate in the

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sight of all that passed by, and they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited," Ezek. 36: 8. 9. 34. 35. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt, and I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them," Amos 9: 13. 14.

There can be no doubt but that these prophecies are now receiving fulfillment. In a recent lecture, Sir Charles Wilson, of the Palestine Exploration Society, said, "Formerly it was considered that the Holy Land was accursed, that the land would grow nothing, and had become infertile, with no possibility of its restoration to its former fertility. The survey that had been made, however, showed that all that was required now was population and cultivation." Within the last dozen years an undoubted change has come over the land. The climate itself is undergoing a change and the seasons are becoming regular as in bygone days. The latter or April rains which for centuries had been withheld are now returning, and making crops and harvest possible. Thousands of Jews have in consequence settled on the land, and are becoming prosperous farmers and fruit-growers. There have been over twenty Jewish colonies established in Palestine within recent years. These colonists have made roads, built houses, and planted millions of mulberry, orange, almond, pomegranate and fig trees, and grape vines without number. Over two million grape vines have been imported recently from America. A visitor to one of these colonies says he was simply astonished at what he saw there. He saw their houses, synagogues, schools and hospitals. The country was looking like a beautiful garden; the fields were covered with waving grain; the vineyards were in a wonderful state of perfection, and all this where, ten or a dozen years ago, the country was simply a wilderness. Thus Palestine has undoubtedly awakened out of her long sleep, and is now putting on her beautiful garments. Very soon we may expect her to be as of old, a land flowing with milk and honey.

THE HOPE OF ISRAEL.

MISSION TO THE JEWS.

REPORT OF THE WORK.

THE feast of Purim was kept by the Jews Sunday and Monday, March 10 and 11. We had a large audience on the eve of Purim. Mr. Gaebelcin preached a sermon on the book of Esther, dwelling especially on its prophetic meaning. The large audience was very attentive throughout the long discourse and many came after the service to shake hands with Mr. Gaebelcin, and expressed their gratitude for what they had heard.

On Sunday evening another large audience came together to hear a second sermon on "Queen Esther; her salvation a type of Christ and His salvation." It may be of interest to our readers to know that the orthodox Hebrews keep the feast of Purim in the same way as it is recorded in the book of Esther, that is a feast of rejoicing and gladness. They assemble in their synagogues and read the whole book of Esther, the children are present and have little rattles and sticks, and whenever the name of Haman is mentioned in the reading of the book they clap with the sticks and make a noise with the rattles, they give gifts to each other, and bake little cakes which have a tri-angular shape which is the likeness, they say, of the hat Haman wore. Our Hebrew friends did not forget us in their feast of joy, they sent to our house a good supply of candy cakes and other sweet things.

The Orthodox Jews believe that the law and the book of Esther will stand forever, and though all other festivals of Judaism may be discontinued, the feast of Purim will always be remembered. We thought of the many higher critics and other so-called Christians who sit in judgment over that marvelous book of Esther trying to prove that it is not inspired and that it does not belong in the Old Testament Canon. How different the orthodox Jews treat this book, and with the celebration of Purim to-day is certainly a very powerful proof of the historical facts which are recorded in the book of Esther.

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After the reading of the book of Esther the Jews repeat this prayer in Hebrew. "Blessed art thou, the Eternal, our God, King of the universe, God, who hath plended our cause, defended our rights, avenged our wrongs, dealt out retribution unto all who hated our very existence, and wreaked punishment for us upon our adversaries. Blessed art thou, the Eternal, who wreaketh punishment for His people, Israel, upon all their adversaries; the God who saveth."

Here is a little incident. Some time ago a wagon stopped in front of our Madison street house, a young man got down and asked one of our assistants if Pastor Gaebelein was at home. Not finding us, he came again a few days later and had an interesting conversation with us. For some time he had attended our services; last October he asked for a Hebrew New Testament, and he found by reading the same that Jesus is the true Messiah, but he was afraid to believe on Him because he knew it would grieve his father and mother. He said to himself: "I will commit a big sin in grieving my father and mother, because it is written in the Book, "Honor thy father and mother."

A few weeks ago we spoke on Abraham; how he obeyed God and left his father's house. We mentioned that some Jews have great conscientious scruples about grieving their father and mother, and said that we must obey God more than our parents. This sermon proved to be a great blessing to this brother, and he came and told us his experience, and his willingness to confess the name of Jesus before all his friends and relatives.

Our Dispensary work is developing nicely; several hundreds of persons have been treated, and much good has been done to suffering humanity. In connection with this Dispensary work we have distributed regularly among the attendants New Testaments and our tracts.

We call the attention to our readers once more to Brother Rosenzweig, of whose baptism we reported some seven months ago, and who was our able missionary in the city of Baltimore. He left us in December to return to his home in Russia. Not only his ill-health was the reason of his return, but it was more a deep desire which drove him to go back. He sent us a very nice letter from Bremen, and of late we received the following letter:—

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PUZKONORZ, Feb. 11, 1895.

My dearly beloved Brother and Teacher, Pastor Gaebelein:

From cold Russia I write you this letter. You will have received, no doubt, my letter from Bremen. To-day I write you that I arrived safely at home. What I suffered in this time I am not able to express, but this I can say, though it is cold here, but in my heart there is a fire of burning love for my people and for my Lord.

Oh! how it pains me when I see the misery of my Jewish brethren. I would gladly give my own blood for them; but what can I do? I stand all alone here. I am being persecuted everywhere I go, but I fear nothing; whenever I can, I proclaim the name of Jesus. . . . Oh! my dear brother, help me with your prayers for my brethren in Poland. The Jews here are not like in America. If a true and loving heart calls them, that voice would not be like a voice in the wilderness.

Dear brother, you have a warm heart for Israel, please help me as much as possible.

Send me all your publications in Hebrew and Jargon.

I am to-day in a little town of 2,000 inhabitants, all upright and good people. If I only had help, how much I could do for these in the name of Jesus who shed His blood, and who has commanded us to preach His Gospel to the Jew first. Oh! I beseech all American friends of Israel to do something for these Russian and Polish Jews.

Please write me a letter all about your work and how it progresses, also about Newark and Baltimore, etc., and of your plans about coming to Russia?

Oh! how necessary and important this is. Please send me an answer soon, and give my love to all the friends of the Hope of Israel Mission in my name.

Your obedient servant and brother in Jesus,

PAUL ROSENZWEIG.

Our friends will see by this letter that this dear brother, who is indeed a man full of faith, and full of the Holy Ghost was led by the Lord when he returned to his native home.

His sufferings must be immense to judge from a letter his own mother sent him, and which we read; where she cursed the day of his birth. Still he stands there in dark Russia, a wonderful witness for the Lord Jesus Christ.

For months back we have felt that the Hope of Israel Mission must do work in the country where nearly five millions of Jews are living, and to whom the name of Jesus as a present Saviour, and as the coming King has not yet been preached.

In that country among these millions there is certainly a remnant according to the election of grace, which must be taken out before He can come. . . . We asked the Lord

to open the way for such a work and for the distribution of our tracts and papers in Russia and Poland. Brother Roseuzweig is certainly the right person to labor among his brethren there. He has a thorough Hebrew education, is a fine Talmudical scholar and speaks, besides German and Yargon fluently, the Russian and Polish languages.

It is our intention to visit Russia this summer if the Lord opens the way and sends us the means, which we have not at present. We believe that the principle of our Mission, that is the non-proselyting method, is especially well adapted for Russia. We would like to visit several of the largest cities of that country, and preach to the Jewish masses. The consent of the Russian government will be granted, we understand.

Will our friends and readers please remember this new and interesting departure of the Hope of Israel Mission?

NOTES OF THE WORK.

We have sent many tracts and New Testaments during the last months to different parts of our land. We mention a few places: Seattle, Wash.; Lawrence, Mass.; Brighton, Ill.; Detroit, Mich.; Scranton, Pa., and a good supply to our Brother Rosenzweig in Przedborz, Kussiau Poland.

Scranton, Pa., will be visited by Mr. Gaebelein the beginning of April. We intend to open work there among the Jewish population, which is said to be quite numerous.

Wherever the Lord sends us we find a few earnest people who are deeply interested and concerned about God's ancient people. It seems as if the Spirit is especially laying the work among the Jews on many hearts of His believing children. Here are a few expressions who were made by different people in different places: "What we can do yet we want to do for Israel." "I feel this is the work which is to be pushed more than any other Christian work." "I cannot give you any money, for I am poor, but oh, how I plead your cause and the Jews before the Lord." Such words encourage us in our difficult work.

We do not make appeals for money nor solicit collections. Our Mission is supported by Christian friends of all denominations. The work is carried on entirely on non-denominational lines. We trust that the Lord will as heretofore move His children to help us in the extension of this movement. Contributions may be sent to Mr. Gaebelein, or Mr. Stroeter, 209 Madison Street, New York City. A numbered receipt is sent to every donor.

OUR HOPE.

A MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND TO
MESSIANIC JUDAISM.

1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
וְיֵשׁוּעַ מְסִיחַ הַמֶּלֶךְ

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A. C. GAEBELEIN, SUPERINTENDENT
E. F. STROETER, SECRETARY.

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THE HOPE OF ISRAEL MISSION TO THE JEWS.

**A. C. GAESELEIN, SUPERINTENDENT.
E. P. STROETER, SECRETARY.**

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock.

Preaching every Sunday evening, 7.30, in 209 Madison Street.
German Services every week night at 209 Madison Street.

Contributions should be sent to REV. A. C. GAESELEIN, 58 E. Seventh Street, New York City, or to E. P. STROETER, at 209 Madison Street.

To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on application.

OUR HOPE. |

VOL. I.

MAY, 1895.

No. 11.

ANNOUNCEMENT.

We are prepared to fill orders now for the tract containing the article published in this magazine on "God's Purposes in This Age." The price is 15 cents per copy, postage free.

THE REDEMPTION OF THE BODY.

(Continued.)

[N harmony with the fact that the "dust of the ground" was chosen of God for the formation of man in His own likeness, stands the other truth, that the Word of God never speaks contemptuously of the human body. Phil. 3: 21 seems to contradict this. The authorized version in that passage reads: Who shall change our vile body. . . . But the better rendering of the Greek (*soma lees lapinoseos*), as adopted on the Revised Version makes it rather: the body of our humiliation. And such it is. But it is not in itself "vile," properly speaking, and it is never in Scripture declared to be such. On the contrary, God's word speaks in quite a different tone of the human body. Listen to the inspired psalmist: I will praise Thee: for I am fearfully and wonderfully made, Psa. 139: 14. Reverent science can only say amen to this statement. One need but allow his mind to dwell for a few moments on the marvelous mechanism of the human hand, or of the eye, to be lost in admiration and praise of the wisdom and power and beauty displayed in these parts of our physical organism. Man's body is a microcosm. All the medical and surgical science of all the ages has never yet explored all its mysteries. Man does not yet know himself perfectly—not

even physically. We seriously doubt whether human science will ever exhaust the depths of wisdom concealed in our mortal frame which are continually challenging the mind's most noble efforts to search them out. There seems endless room for advance in knowledge, but no limit can yet be discerned. And this is man's physical frame, subject to death and the bondage of vanity and corruption.

Look at the art of sculptor and painter. Have brush and chisel ever exhausted the possibilities of expression in the "human form divine?" It does not seem likely that they ever will. A hush of almost worshipful admiration falls upon the spectators in the Dresden art gallery when they stand before Raphael's Sistine Madonna. Hundreds of pens have in vain tried to do full justice to the quiet majesty of that virgin countenance on the canvas. And this is only the painting of a human face and form.

When we turn to the New Testament, the language employed of the human body is still more remarkable. Of the most common and prosaic functions connected with the sustenance of our physical life it is said: Whether, therefore, ye eat or drink, . . . do all to the glory of God. I. Cor. 10: 31. Eating and drinking to God's glory! Assimilating with the body, taking up into our own nature, those lower creatures which God provided toward our needs. Establishing continuously the closest and most intimate relation between all the ranks of God's creation—that is what we are doing by eating and drinking. Think of the dignity, the significance, the responsibility of these functions! Thus all creation is linked together in one, in man. And now the word proceeds to exhort: Know ye not that your body is a temple of the Holy Ghost which is in you . . . glorify God therefore, in your body, I. Cor. 6: 19, 20. And again Paul writes to the Romans: I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service, Rom. 12: 1.

The contrast between mere human reasoning and philosophy on the one hand, and divine revelation on the other, is clearly marked and absolute in their respective estimate of the human body. Proud contempt characterizes the one. Humble acknowledgement of divine wisdom, and clear recognition of

God's exalted purpose in the creation of man's physical frame, the other.

3. *The Word became flesh.* The Divine Incarnation, God manifest in the flesh, is our crowning argument. The other two are comprehended in it. For it is evident that God created the material world with a view to man. And He, just as clearly, made the first man, Adam, with a view to the last, or second, Christ. And thus the creation of matter and of man are understood only as they head up in the incarnation of the Son of God.

a. The incarnation is the highest self-revelation of God. God is Spirit, said Jesus to the woman of Samaria. But of Jesus Christ the Spirit Himself declares through Paul, that in Him dwelleth the fulness of the Godhead bodily; and that it pleased the Father that in Christ should all fulness dwell, Col. 1: 19; 2: 9. Thus it is clearly established that bodily existence in the man Christ Jesus not only does not constitute any hindrance to the dwelling of all the fulness of the Godhead in Him, but that this is the very thing God in Christ Jesus desired to accomplish and bring to pass.

That this is a mystery too deep for the human mind to fathom, is true. At the same time we bow in perfect submission to the statement in God's Word of the ever present fact: that in Christ Jesus *dwelleth* all the fulness of the Godhead bodily. And we have no sympathy whatever with those who regard the manifestation of God in the human person of Jesus only as something transitory for a temporary purpose. The word in Col. 2: 9, is not "did dwell," in the past only,—but *dwelleth*. We take it to be an endless present. Jesus Christ, the same yesterday, and to-day and forever, Heb. 13: 8.

b. How much depends on the reality and genuineness of Christ's physical manhood? Much, every way. What becomes of the cross of Christ, of the shedding of His blood, the breaking of His body, the efficacy of His atonement for the sins of the whole world—if we deny or doubt that the Son of God had taken on Himself a real, genuine flesh and blood human body? Without the shedding of blood there is no remission, is the divine declaration. Take away the corporeality of Jesus of Nazareth and we are without a sacrifice for sin. Sin is no sham. It is an awful reality. So must the sacrifice be. It

cannot be a mere sham. Let men in aesthetic horror cry out against the "blood theology" if they please,—it is only "when I see the blood I will pass over," Ex. 12: 12. The blood of Jesus Christ, His Son, cleanseth us from all sin, I. John 1: 7. In whom we have our redemption through His blood, Eph. 1: 7.

Therefore, in the Epistle to the Hebrews it is distinctly declared of Him: Sacrifice and offering (of bulls and goats) thou wouldest not, but a *body* didst thou prepare for me. Heb. 10: 5. And again: By which will (of God) we have been sanctified through the offering of *the body* of Jesus Christ once for all, verse 10. It is very clear, then, that our redemption and sanctification depend on the reality of the offering of the body and the shedding of the blood, of Jesus Christ.

Again, in this same epistle, when the wonderful purpose of God in Christ Jesus, to bring many sons unto glory through the captain of our salvation, is brought out, we read: Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; Heb. 2: 14. If the "first-born among many brethren" (*i. e.* sinful men whom He is not ashamed to call brethren, having redeemed them to Himself) did not fully and really partake of our bodily, flesh-and-blood nature, then it is forever doubtful if we ever can or shall become partakers with Him of the divine nature. If He did not come down to our level, how can He raise us up to His? If Jesus is no genuine Son of Man there never will be any other genuine sons of God.

c. Too little attention is given in our day to the primary significance of the miracles of Jesus while on earth. The general drift of theological thought has been so strong in the direction of a spiritualizing exegesis, that the first and foremost meaning of those Messianic demonstrations has been largely lost sight of. The fact stands out very clearly that Christ's miracles for the most part, almost entirely, were manifestations of healing and life-giving power on the physical bodies of sinful men in the flesh. We do not wish to be misunderstood. We do not raise the least objection to the perfectly legitimate practice of making a spiritual application of these miraculous acts of Christ. There can be no objection to saying, that Christ is able to cleanse the moral leper, to open

the eyes of the heart, to raise those dead in trespasses and sins. All this is gloriously true. But it is just as true that all this would not be true and could not be true, had not Jesus by His works declared that the Father had sent Him into the world. All the fulness of spiritual truth drawn from those miracles by application does not destroy one iota of the primary truth that Christ, according to the Scriptures, demonstrated at every step that groaning and suffering creation had at last found its Deliverer, that sickness, pain and death had found a Conqueror. Jesus did not comfort the ruler's family with the remark: Your daughter is "better off" where she is now, but be restored the maiden to natural, physical life in the body. Corruption was not allowed to have its perfect work in the body of Lazarus then yet: He called him up out of the very jaws of the gnawing monster. Lazarus lived again in the body.

If some of our spirit-proud philosophers are right, then Jesus did these departed spirits a most cruel wrong by calling them back from their glorious condition of "disembodied spiritual freedom" into the "unworthy thralldom of a physical existence!"

(To be Continued).

WHAT DOES IT MEAN?

THE following figures are taken from the *Literary Digest*:
 "The record of suicides is higher for 1894 than in previous years. They run as follows: For 1889, 2,224; 1890, 2,640; 1891, 3,331; 1892, 3,860; 1893, 4,460; 1894, 4,912. . . . The amount of money stolen by embezzlers, defaulters, etc., for the year is the highest in the history of the country, reaching the sum of \$23,234,112. The highest previous record was in 1884, twenty-two millions. The number of murders shows a startling increase: reaching for the year, 9,800. The increase of murders has been steady, from the number 3,567 in 1889, to this last, which is *fifty per cent. higher* than the previous year, which was 6,613. Adding the murders to the suicides, the destruction of life from these two causes amounted for the year 1894, in the United States, to 14,712. The provocations to murder were: quarrels, 4,336; unknown, 1,856; jealousy, 812; liquor, 776; strikes, 179—and for the remainder, highwaymen, infanticide, insanity, etc."

We are often taken to task for holding what are called pessimistic views of life and of the world. Many dear Christian people think it strange, that we do not grow enthusiastic over the progress of the age and the forward strides of humanity. We often wonder, in turn, how they manage to reconcile such awful revelations as given by the above figures with their pet theory that the world is growing better day by day. If our part of the world keeps on a little while longer at the above rate of "progress" it will very soon be one of the most desirable portions of the globe to keep away from.

And all this horrible increase of bloody violence in spite of the still remaining and restraining influence of God's Holy Spirit in the Church. One shudders to think what it must become when that restraining One shall once be taken out of the way, and then that Wicked be revealed—whose coming is after the working of Satan, the murderer from the beginning.

THE COMING ONE—THE WORLD'S HOPE.

WE rejoice in the near advent of the "King of kings," for He is sore needed. There are a thousand wrongs needing the presence of a "stronger than the strong man armed." He is at hand to come.

1. *As a Reformer.* Who is sufficient to grapple with the hydra-headed evil of the day? Not man, certainly, for 6,000 years of human history and change, with failure writ large on all human effort, prove this. The Lord is needed to cleanse the Augean stable of this corrupt world.

2. *As a Sovereign.* Many forms of government have been tried, and all have failed, and must fail—because administered by men, oft selfish and corrupt, and where honest and earnest, yet failing, because having to effect their plans and purposes by men not like themselves, and, therefore, human rule is a confessed failure. As a result, many, in despair, are now advocating that every man should be a law unto himself, having "neither God nor Master." This is not a new phase of thought. It prevailed before and produced the deluge in the earlier years of human history. Sodom and Gomorrah were also its fruits, and in latter times the horrors of the French revolution. The Lord is needed to rule and reign in righteousness with His as-

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sociate saints. Then shall we have a Righteous Head working through a Righteous Executive—the saints and converted Israel. Glorious days those will be.

3. *As a Leader.* With all their faults men are willing enough to follow, but who shall lead? It must be one who is, in all things, the superior of those led; in knowledge, morals, wisdom to apply knowledge, power, etc. In short, a God, not a man. And where is such a one to be found, save in the God-Man—the destined Leader of mankind. So the Lord is needed as the Director and Leader of Men.

4. *As a Physician.* Disease mocks at all medical skill, while ever and anon new forms arise to baffle human wisdom in the art of healing. The human frame is the sport of a hundred foul fiends that mar God's handiwork. We call them by familiar names: such as cholera, fever, influenza, bronchitis, consumption, etc., but each and all are foes to health and wealth, to peace and comfort. Who shall deliver us from these? We need the great Physician with His touch of healing, and His power over every form of evil that makes the human body its resting place and home.

5. *As a Statesman.* One who has loomed large in the public eye for half a century has just retired from the councils of his queen and country. Were he to speak the full conviction of his heart he would, doubtless, say that the task of constructive statesmanship in this last decade of the 19th century is too great for any man, certainly so for one of 84 years. We live in trying days, when "men's hearts are falling them for fear" because of the things which are coming on the earth, and we doubt if there lives on earth the merely man who can wisely guide, as a statesman, one of its many nations—not to mention all. There is, however, a Man in the heavens who can do this, and His name is the Lord Jesus Christ. *Lord* or *Despot*, *Jesus* or *Saviour*, *Christ* or *Anointed King*, to Him we look, and to Him alone, and for His coming we plead. "Even so, come, Lord Jesus."

6. *As a Creator.* We live in wonderful days, when science has taught men some very wonderful things. We can flash, or speak, our thoughts over the wire. We can tunnel mountains and make a path in the trackless deep. We can preserve and reproduce at will our spoken words. We can magnify sound

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so as to make the chirp of an insect vibrate like a peal of thunder. We have gathered the electric force from the atmosphere and made it our mighty servant. But in face of these, and kindred wonders, we are still so sharply limited in wisdom and power that we are powerless to alter any of the dread phenomena of nature which destroy and affright men. We cannot stay or control the winds, the lightning, the waves, the earth-forces which produce earthquakes. Mildew and blight and many forms of evil still mock our efforts, and rob the husbandman of the fruits of his labor. Who shall alter this? Who shall recreate this fallen world? We know of but One Man equal to that Herculean task, and that One is our destined Ruler, by whom (the *Logos*) Earth was first fashioned, whose name is "The Word of God," and whose glory it is to bring in those "new heavens and new earth" wherein dwelleth righteousness. And we but speak out the intense conviction of heart and mind when we say that the signs of the times proclaim, praise God, the nearness of His advent.—*The Faith.*

 ISRAEL IN PROPHECY AND IN HISTORY.

 FOURTH PAPER.

 BY W. DAVIS.

 (Continued.)

 THE HAND OF THE LORD TRACED IN THE PRESENT
 RESTORATION.

IN the last paper it was shown that the prophets had predicted the dispersion of the people, the desolation of the land, and the destruction of Jerusalem, to be followed in time by a general restoration. The aim of the present article is to show that the movements which we are now witnessing have not been brought about by human agencies, but by the will and hand of God. From a human standpoint, nothing seemed more improbable—we might say impossible—some twenty years ago, than a return of the Jews to Palestine. The obstacles were so numerous, and had blocked the way for so many centuries, that unbelief shook its head, and said, it would never come to pass.

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1. *The land itself was barren and uninviting.* Visitors usually describe it as a desolate wilderness. In many parts, they would travel for days over a desert of sunburnt rocks without seeing a tree or a shrub. For centuries the spring rainfall had proved too scanty to insure a full crop. That steadfast friend of Israel, Robert Murray McChesne, thus describes Southern Palestine as he saw it for the first time: "It is all changed; no more is there one brook of water. Every river of Egypt,—Wady Gaza, Eschol, Sorek,—every brook we crossed, was dried up; not a drop of water. The land is changed; no more is it the rich land of Philistia. The sand struggles with the grass for mastery. The cities are changed,—where are they? The people are changed; no more the bold Philistines,—no more the children of Simon,—no more Isaac and his herdsmen,—no more David and his horsemen; but miserable Arab shepherds,—simple people, poor, degraded, fearful. Baldness is come upon Gaza. The old city is buried under sand-hills, without a blade of grass, so that it is bald, indeed. Judah is gone into captivity before the enemy, there are few men left in the land, not a vine is there."

Twenty years ago the country was without railroads, without harbors, and without carriage roads. Everything had been neglected by the idle Turk under whose blighting presence and misgovernment the country had gone to rack and ruin. For many centuries there had been a systematic discouragement of everything that would improve the country.

2. *The Turkish laws were against Jewish immigration and settlement.* Under those laws the tenure of land was very insecure. Foreigners could buy land only under certain unfavorable conditions. Jews could not buy or hold land at all for purposes of cultivation. It had been the settled Turkish policy to do everything to prevent Jewish settlement on the land. Jewish pilgrims might enter the country and were allowed thirty days to visit Jerusalem, and to weep under its walls. A very limited number were also allowed to reside in the city, but in the filthiest quarter, next to the leper colony. The Turks were jealous of the Jews and feared that if they permitted them to return in large numbers, their hold of the country would be thereby weakened. If a Jewish family

gle itself in by bribing the officials. Many a time emigrant Jews have arrived in Jaffa, and because of the presence of a *pasla*—the local officers dared not take the bribe: so the poor people were kept tossing on the rough sea, within sight of land and yet refused entrance. Threatened with such an experience as this, not many Jewish families cared to make the effort to enter Palestine.

3. *The Jewish people in general had lost the desire to return.* In most countries the fires of Jewish persecution had burnt out; the old oppressive laws had been repealed, and the Jews were placed on an equality with other citizens. As a result they were for the most part not uncomfortably settled in the various countries of the world; and where political and other offices were thrown open to all competitors without respect of nationality, the Jews were very successful in securing those prizes. In the race for wealth, through their innate energy, perseverance, shrewdness and other qualities they were beating all competitors, and by means of such wealth wedded to literary abilities, they were capturing the press, and exercising great influence in political and financial circles and over public opinion generally. The leading Jews, therefore, had nothing to gain by a return to Palestine. A story is told of one of the Rothschilds which well illustrates leading Jewish sentiment twenty years ago. At a banquet given in London, the baron was asked if he favored a Jewish return to Palestine. In reply, he said, that he saw no objection to it, that indeed he would be glad to see Palestine in Jewish possession again, but for himself he would prefer to remain in London as their ambassador.

4. *The common Jewish people were not experienced agriculturists.* For seventeen or more centuries they had been homeless and wanderers upon the earth, and in nearly every country had not been allowed to own land. The disabilities under which they were compelled to live had driven them into mercantile and professional pursuits, and since the time of their political emancipation they had not manifested any taste or aptitude for agriculture. This lack of experience in farming and in fruit culture had led to the popular belief that the Jews would never make good farmers, and that if they were ever allowed to re-occupy the land they would not, or could not cultivate it to

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any good purpose. Thus, twenty years ago, the obstacles that stood in the way of a restoration were many, and to all human calculations insurmountable. But in His past dealings with Israel God has many times shown that no barriers can stand in the way. Old age could not prevent the birth of Isaac when God willed it. The Red Sea could not prevent His people going through as on dry land. Wilderness difficulties could not stand in the way of His purposes. The swellings of Jordan could not prevent the entrance of His chosen ones into Canaan, and no barriers could stand in the way of their return thither when God's set time had come.

ALL THE OBSTACLES THAT STOOD IN THE WAY OF THE RESTORATION HAVE NOW BEEN REMOVED.

1. *A wonderful change has come over the land.* The climate itself has undergone a change, and the seasons are becoming regular as in by-gone days. The latter, or April rains, which for centuries had been withheld and without which full crops could not be raised, have been copious for several years past. Rev. Samuel Schor, a native of Jerusalem, said in a recent lecture, "Comparing the rainfall for the last five years, I find there has been as much rain in April as in March, whereas comparing five earlier years from 1880-1885, I find that the rainfall in April was considerably less than in March. If we go back earlier still we find that rain in April was almost unknown." Another writer, Mr. Rolls Floyd, has said that he had spent twenty-seven years in Palestine, and that formerly he never used to carry a rubber coat with him, but now he never leaves home in the spring months without one. In fulfillment of prophecy and in answer to prayer, God is undoubtedly preparing the land for the people, and thousands of Jews have in consequence already settled upon it.

2. *Turkish objections to Jewish immigration have been removed.* This ancient barrier has been completely broken down. The old laws which forbade Jewish immigration and forbade a Jew buying and holding land in Palestine, have been repealed, and now a Jew may freely enter, may buy land, and do as he pleases upon it. There were no special reasons why the Turks should change their Jewish policy. It was not done through stress of war, or for financial reasons, or by virtue

any international treaty. But the same Lord God of Israel, who stirred up the heart of Cyrus, King of Persia, to permit the Jews of olden time to return, did in these last days, move the stolid sultan to permit the Jews of the present time to go back to their fatherland. A modern Nehemiah, an ardent lover of Israel, Mr. Scott Moncreiff, in connection with the Syrian Colonization Society went to Constantinople, and petitioned the Sultan to allow the Jews to land and settle in Palestine. He was able to plead so effectually that his petition was granted, and about October, 1892, the last of Turkish barriers was removed.

3. *Jewish apathy has been overcome in the same providential manner.* The return of the latter rain, and the removal of Turkish obstructions would not in themselves prove sufficient to insure a speedy return to Palestine. The whip of Russian persecution was needed to hasten the exodus. This was first applied about thirteen years ago, and has been continued with more or less severity up to the present time. From four to five millions of Jews were settled in Russia, and were rooted to its soil. They were anxious to be regarded as Russians, and although their lot was by no means a desirable one, they were as loth to leave that country as their forefathers were to leave Egypt.

Fierce Russian persecution has done for the children, what Egyptian bondage did for the fathers; it has weaned them from the love of the country that was not theirs and awakened earnest longings for their own fatherland. The Divine will was also seen in the closing of almost all doors, except those of Palestine, against the refugees. Strict measures were taken by Germany to prevent their entrance into that country. They were refused asylum in Austria. England was already so overburdened with paupers, that London Jewish Boards of Guardians, refused to assist these poor immigrants, and made the fact known far and wide. Out of this condition of things sprang the great colonization movement called "The Chovevei Zion Society." "Some half a dozen foreign Jews who had settled in London, met one night in a small room in the east end of the city, to form a society having for its object the colonization of Palestine. They felt this was the only solution of the difficult Jewish question. They made their plans, and laid down certain

rules as to the subscriptions of members, having but a very vague idea as to how the few pence given weekly, could possibly buy the land of Palestine and help thousands of families to settle there. They met weekly and at each meeting a few Jews generally enrolled themselves as members. Before long the upper room in which they had met became too small, and a small Synagogue was placed at their disposal. They adopted a name for the Society which was already in use in Russia and elsewhere. Chovevel Zion means, Lovers of Zion. But the English term hardly expresses the full force of the beautifully poetic Hebrew word. It refers to the love of a man toward his future bride. Their idea then is that the Society is the bridegroom, the land is the bride, and 'As a young man marryeth a virgin so shall thy sons marry thee.' And again, 'Thy land shall be married.' Isa. 62: 4, 5."*

This movement found an eloquent advocate in Rabbi Makaby who arrived in England fresh from the scene of persecution, shortly after that Society was organized. Although not more than five years old, the Society has spread to every part of the world, its membership has already assumed national proportions, and its work of colonizing Palestine is advancing rapidly.

4. *The Jews have turned out to be excellent agriculturists.* He who taught Bazaleel, and Abolish and many others "To work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber to work in all manner of workmanship" has taught the Jewish colonists to plough, and sow, and reap; to plant fruit trees and dress the vines to farm bees, and rear silkworms and to do all that needs to be done on farm, garden and orchard. A recent visitor to the Jewish colonies writes thus to an American journal, "These Hebrew immigrants are industrious and set a good example to their Christian neighbors. Contrary to their antecedents, and general opinion, they are diligent tillers of the soil. They have planted millions of mulberry, orange, almond, pomegranate and fig trees; also countless grape vines. We camped for three days at one of their settlements, a few hours north of the Sea of Galilee, upon a beautiful mountain slope which overlooked

* From *The Morning Star*. Alfred Holness, Publisher, Paternoster Row London, Eng. Price by mail, one shilling and six pence per annum. A most excellent monthly and a warm friend of Israel

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the waters of Merom. Iron pipes brought abundant water from a near fountain. Fifty neat stone and tiled cottages were all inhabited and more were being built; piles of stones bigger than houses betokened the industry of preparing the nurseries of young trees near. A long steam boiler was upon trucks in the street intended for a silk mill, and a public bell, as in a New England factory town, indicated the hours of work. Evidently capital and labor were in close alliance."

Of the twenty-four or more colonies now established every one is said to be in a thriving condition. Thus the changes brought about within a couple of decades are simply marvelous. "Oh, sing unto the Lord a new song, for He hath done marvelous things: His right hand, and His holy arm, hath gotten Him the victory." Ps. 98: 1.

(To be continued.)

"I AM THE LORD'S."

BY MRS. GEORGE C. NORDHAM, EAST WOODFIELD, MASS.

Isa. xlv. 5

I am the Lord's—I bear His name,
Shall scattered Israel say;
When God restores their "blind" and "lame,"
In that prophetic day.

I am the Lord's—I bear His name,
For as the promise said,
His Spirit on the thirsty came,
His blessing to the dead.

I am the Lord's—I bear His name,
For grace has met our need,
And now the Crucified has same,
With Jacob's faithful seed.

I am the Lord's—I bear His name,
Messiah's claims avow;
He bore the cross, the curse, the shame,
We share His honors now.

I am the Lord's—I bear His name,
Our God, our Kinsman, Friend,
Whete'er the loss or pain or shame
I'll own Him to the end.

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I am the Lord's—I bear His name,
 Let Jew and Gentile cry,
 For Jew and Gentile both the same,
 For by one blood brought nigh.

I am the Lord's—I bear His name,
 When Israel's light shall shine
 And wrap them in Shekinah flame,
 Their blessing shall be mine.

THE PRECIOUSNESS OF PROPHETIC STUDY.

THE following is taken from the "Introductory" to a most excellent work which has recently appeared on a very interesting phase of prophetic study. We refer to Geo. F. Trench's book "After the Thousand Years," published by Morgan and Scott, 12 Paternoster Row, E. C., London, Eng. We heartily recommend a careful study of this book. American readers can obtain it through F. H. Revell Co., New York or Chicago.

The vision of God, as it is the beginning of life in the soul of man, is, ever after, the longing desire of every true believer. "Show me thy glory" was not a prayer suitable only to Moses' hour of great perplexity, it is the prayer of every quickened soul of man, for every day, in every circumstance of life, and in the hour of death itself.

The answer of God to that prayer was given in the Incarnation of His Son. In Him, while on earth, the "vision of God" was made plain, His "glory" was discovered to every opened eye. In His death, resurrection, ascension, coming again, and events consequent thereon, that vision becomes, and will become, ever more and more clearly articulated, till we shall know as we are known, shall see Him as He is, and be like Him.

And it is because "we see not yet" the full light of that glory, that all prophetic studies are so precious to the lovers of God. They reveal beforehand to faith what the eye expects to see. They see visions of God in the successive stages of the glory of the Son. So that, if any ask what are the normal and spiritual benefits of such investigations as the following, we answer—all that exalts the Son of God helps us to discern His

glory. And in that we learn of God, He is correspondingly magnified and enthroned within His palace-temple of our souls. The effect of the following interpretations of the prophetic oracles must be, I think, in all who receive them, to magnify extremely their views of the glory of Christ as Son of Man. If not, they have been written in vain.

There is another gain. Prophetic study is saddening. Coming judgment is its burden to a large extent. It is also humbling; for it discloses with terrible fidelity the dark depths of human sin. It will be found on the following pages that, while on the one hand, the splendor of the majesty of the Son is brought out, on the other, the inconceivable magnitude and depth of man's hatred and hostility to God comes into greater prominence than before. And thus, to the sympathetic soul and the willing spirit, the vision of God becomes the more wonderfully, excellently lovely, as self and man are caused to take a lower and yet lower place.

The moral effect, then, of such studies as these can be estimated truly. To make sin more hateful, to cast down those high thoughts that cling lightly even to His people, and bring them into captivity to the obedience of Christ; to exalt Him upon a throne high and lifted up, and thus, with love and ardent devotion to His dear name fanned to a brighter flame, to walk in holiness and hope, lifting up our heads in all distress, as those whose redemption draweth nigh—these are the fruits of prophetic research, when, in human self-distrust and patient willingness to learn, we are content to advance one step at a time on this divine science of futurity.

WHAT HOPE REMAINS?

EVERYTHING in heaving, and tossing, and yeasting. The world is like the troubled sea, which cannot rest; its waters cast up mire and dirt.

The great human whirlpool—'tis seething and seething;
O! in time for shrieking out—scarcely for breathing.

Nothing seems stable unless it be the throne of iniquity; all else appears to swing to and fro in the hurricane. That "sea of glass," of which we have so often read is a thing of another

age. We may say of the present moment, "the sea wrought and was tempestuous." That a great calm will come of it all; because the Lord liveth and reigneth, is our unmoved conviction; yet it strikes the thoughtful observer that the coming of the Lord Jesus is for more the hope of the church than any remedial processes, or revolutions, or progress among mankind. Under some aspects the world grows better, but in the deepest and most solemn sense, evil men and seducers wax worse and worse. It is ours to plod on as if all depended upon us; but it is still more ours to look up and believe that our redemption draweth nigh, and that not from our endeavors, but from the appearing of the Son of God. In hopeful expectation we look no more upon the flying scud, and the boiling waters; but we fix our eye upon the Pole Star, which abideth and shineth on for ever. "Until the day break, and the shadows flee away," we will with our readers watch.—*C. H. Spurgeon.*

A REMARKABLE LETTER FROM A SOUTHERN JEW.

REV. L. W. MUNHALL, the well-known evangelist, received the following very interesting letter from a Jewish gentleman during his stay in the South. Dr. Munhall kindly gave us permission to print it, which we gladly do.

MONTGOMERY, ALA., April 8th, 1895.

DR. MUNHALL:

My dear Sir.—With sunset commences our Passover holiday. The sacred memory of the feast of the unleavened bread and the eating of the Paschal lamb. No reminder is needed to a learned minister that this feast is solemnized as a thanks offering and a traditional observance instituted in Egypt of our divinely wrought redemption from then existing oppression. I send to you with my best wishes and compliments some of our Passover bread. This humble tender is singularly due you as forcibly illustrative of one of your sermons I had the pleasure to listen to last week. This feast, as is well known to you, was the Passover feast or Last Supper of Jesus.

Matthew and Mark call it the feast of the unleavened bread and of the eating of the Paschal lamb. Jesus said—"My time is at hand; I will keep the Passover at thy house with my dis-

cles," as an admitted biblical fact, the Jewish Rabbi of Nazareth ate his Last Supper, in conformity with the traditions of our race, in strict observance of the Passover feast. That you will relish this humble token in commemoration of that event I feel fully assured. To connect, however, your sermon with this feast is the leading object of this small gift. According to the Gospels at the Passover feast, Jesus said: "As the Father hath loved me so have I loved you, continue ye in my love. If ye keep my commandments ye shall abide in my love even as I have kept my Father's commandments and abide in His love. This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." This and many other passages illustrate the mission of the Rabbi of Nazareth. A mission of love—love, for one another. In this, your sermon created you a disciple of Jesus. Instead of persecution of our race you invoke love, in place of prejudice you extol love;—as a substitute for hatred you invite love. You are one among thousands. Your mission must be productive of incalculable good. Kindly accept this with profound respects and regards.

Truly,

A. H.

A REMARKABLE RELIGIOUS MOVEMENT AMONG JEWS IN SMYRNA.

NEWs of a religious movement of extraordinary interest comes from Smyrna. For two years past there has been, especially among the Russian Jews, an unusual eagerness to know the Gospel of Jesus Christ, and willingness to consider His claims to be their Messiah. A large number of baptisms were reported to the last General Assembly. A great step in advance has been taken by them within the past few months. At the beginning of summer a Karaite Jew from Sebastopol, a teacher of languages, a man of considerable culture and intelligence, found himself obliged to flee from Russia to escape arrest, because of the discovery that a year or two ago he had taken part in the circulation of forbidden literature on socialistic subjects. He escaped by steamer, and was smuggled ashore at Smyrna in Turkish territory. He was brought

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to our hospital—the Beaconsfield Memorial—very sick, and was successfully treated by our excellent missionary, Dr. Lee Bolton. While in hospital, conversation was turned by Dr. Bolton to the subject of Christianity, which the Jew—Abram by name—characterized as simply a system of idolatry and superstition. On the steamer a Greek priest had said to him that if he would burn a candle before St. Nicholas, it would do him more good than all his socialistic schemes. He was told by the doctor that he must not call that Christianity. When he asked what then Christianity was, he had it explained to him concisely, and a New Testament given him. This he proceeded to read with evidently ever-increasing intensity. The effect became manifest in his face as conviction grew in him, and the joy of a new glad discovery. After a very short time he announced his thorough conviction that if there were any Messiah for Israel, he had found Him in Jesus Christ. He expressed a wish to be allowed to speak of it to other Russian Jews. A school room was granted him, with the immediate result that he found many others nearly as fully convinced as himself, and needing only some one to take the lead. Meetings continued to be held, and with a view to mutual support in their study of the Bible, and resistance to the persecution which they foresaw, they, on Dr. Bolton's suggestion, proceeded to organize themselves in a Hebrew-Christian society or community. At once, sixty-four heads of families offered to join it, numbering from 300 to 400 persons. But as persecution became more intense, consequent on their meeting for worship on the Lord's Day, a sifting took place; those who had joined in the glow of enthusiasm, but with imperfectly-rooted conviction, backed out, leaving thirty-two families and seventeen single men; in all, 185 persons at the time of writing. The number was almost daily being added to.

Mr. Murray being at home on furlough, no steps have been taken in regard to baptism, except in the case of one young man, who had volunteered to go to Sebastopol on a critical errand connected with Abram's political offence, and who, uncertain as to how he might fare, wished to be baptized before leaving. An arrangement was made by which he was baptized by the English clergyman at Smyrna, in the chapel of our mission.

Dr. Holtin reports that there are symptoms of a similar movement among the Spanish Jews, and that Mr. Murray's return from furlough is awaited for special dealing with them.

The special lines on which they propose to constitute the community may be gathered from the following constitution and rules mentioned in Dr. Holtin's letter of 30th August:

"1. The Society shall be called the Society of Christian Jews.

2. The first principle is that they believe in God and in the Trinity of God according to the teaching of their Messiah, but not according to the teaching of any commentary or the principles of any other community. [This has special reference to the Talmudical teachings, and to that also of the Greek church, from which their first erroneous impressions of Christianity were formed.]

3. That each of them must live in accordance with the principles of the New Testament only.

4. That they should keep circumcision not as a law, but as a national symbol that they are the children of Abraham and the other fathers.

5. That they should henceforth live in the spirit in which the Messiah has commanded to His disciples—love, unity and truth.

6. For this purpose, to enable them to live a true Christian life, they will unite together and buy some land, where they could have their own community and their own spiritual teacher, and should have all things in common as with the early disciples of Christ.

7. As for the children—all the children should be taken into a school where they should be taught by a thorough educator brought up in the Christian faith.

8. Should any of the community prove in the course of time, that he has been, from any motives or by the way of his life, not sincere and true to the principles above mentioned, he must be dismissed from the community."—*Church of Scotland Review*.

THE HOPE OF ISRAEL MISSION TO THE JEWS

REPORT OF THE WORK.

THE great Jewish holidays Passover (Pesach), lasting seven days are again passed. This Feast is kept as a remembrance of the wonderful deliverance from Egypt, the house of bondage. It is universally kept by all Jews. On the day before the Passover night the Jewish houses are carefully cleaned and all leaven is put aside. For seven days none but unleavened bread is eaten. Our services during the Passover week were attended by hundreds of Hebrews. We saw many of our old friends, whom we had missed for weeks, with us again. These large audiences were very appreciative and many expressed their gratitude for what they had heard.

We had only one theme for the sermons we preached during these holidays, and that was, "Christ, our true Passover Lamb." It seems that much good has been done, certainly the good seed has not been sown in vain. We also scattered a great many of our tracts, papers and other reading matter.

We are indeed greatly encouraged in all the departments of our work. No other Mission among the Hebrews in this country can report such large audiences as the Hope of Israel Mission. Many of the attendants belong to a class of people which are seldom found in other Missions. During Passover we noticed several well-dressed, venerable Hebrews in our service. They kept up their bats during the entire meeting and paid very strict attention.

We had also a special service with our Jewish Christians on the evening of the so-called Easter Sunday. After an appropriate discourse by Mr. Gaebelein, we broke bread and drank from the blessed cup in remembrance of Christ, our Passover Lamb. It was again, as always, a time of much feeling.

Thus we will keep on witnessing for Christ, proclaiming Him as the true Saviour, the One altogether lovely, the great High Priest, who can save to the uttermost, and the coming King.

who gave it to us has riches untold." The old good man left and I never dreamt that this little event which I attributed to chance, was nothing than the finger of God and was to settle my future destiny. The first time I was found guilty of reading the New Testament, I was then a well-known student of the great Hebrew school in Wulzka. I was pardoned under the condition that I shall never do that again. I was detected the second time and promptly dismissed from the school. But the stronger I was restrained the more I cherished the reading of the book, and this and a great desire to learn brought me to this country. . . . I thank heaven for directing me to you. And now dear friend and pastor I do feel the need of a father, an adviser, to encourage me in the dark hours when my heart fails me, to pray for me and teach me how to pray.

M. H.

NOTES OF THE WORK.

Please note the change which has taken place in the Philadelphia work.

Brother J. D. Alpern, a young Hebrew who was with us for some time last year and who returned to the old country, writes us from Focsani, Roumania: "I will pay your traveling expenses from Hamburg to Focsani, if you intend to visit Roumania during July." We have been praying for someone to come and to say: "I will pay the entire cost of a missionary trip to Russia."

Two more interesting letters have been received by us from our Brother Rosenzweig. One tells of terrible sufferings and persecutions he has to stand. Still he is keeping hold on Christ and testifies of His saving grace. We would like to visit him and his brethren in Russian Poland. Dr. G. Dalmas, of Leipzig, has also sent a very cordial invitation to Mr. Gaebelin to attend the Conference on Jewish Missions which will be held this summer in Germany. Our dear brethren Rabinowitz and Lichtenstein will also be present.

Mr. Stroeter attended a successful Bible Conference in Cleveland, and also preached there to the Hebrews in the Jewish Mission. A conference will be held by us in Phillipsburg, N. J., May 5-7. Mr. Stroeter will also give addresses and lectures during the summer at the following places: Old Point Comfort, Va.; Niagara, Ontario; and Asbury Park, N. J.

Sample copies of OUR HOPE, the English or German edition, are sent on application to any address. We send likewise tracts, papers and New Testaments for free distribution among the Hebrews to any person who likes to help in this work.

OUR HOPE.

A MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND TO
MESSIANIC JUDAISM.

1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
ישוע המשיח תקוותנו

ERNEST F. STROETER, Editor, }
ARNO C. OEBELEIN, Associate Editor, } 109 Madison St., N.Y.

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A. C. GARDKIN, SUPERINTENDENT.
H. F. STROETZ, SECRETARY.



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THE HOPE OF ISRAEL MISSION TO THE JEWS.

**A. C. GABELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.**

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock.

Preaching every Sunday evening, 7.30, in 209 Madison Street.

German Services every week night at 209 Madison Street.

Contributions should be sent to REV. A. C. GABELEIN, 58 E. Seventh Street, New York City, or to E. F. STROETER, at 209 Madison Street. To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on application.

OUR HOPE.

VOL. I.

JUNE, 1895:

No. 12.

IMPORTANT ANNOUNCEMENTS.

THE first volume of OUR HOPE closes with this number.

WILL all our readers who have received OUR HOPE from the beginning please and look to the renewal of their subscription? Now?

WE desire to thank our friends, and there are many such, who have very kindly assisted us in securing new subscribers. Let them not be weary of well-doing.

WE are prepared to offer the following:

1. To any person sending us name and address of one or more *new* subscribers for one year together with the cash, we will allow 20%, *i. e.* ten cents for each new subscriber.
2. To persons ordering five or more copies sent to one address we allow club rates, *i. e.* 40 cts. each copy.

BROTHER Mark Levy, a well beloved Hebrew Christian from London, England, has been led to come and identify himself with the Hope of Israel movement. Brother Levy is fully persuaded of the scripturalness of our position in this work. He has taken up his residence in 209 Madison Street, where he can be addressed. He is quite ready to accept invitations to speak in English on behalf of Israel.

THE NIAGARA BIBLE CONFERENCE.

THE Nineteenth Annual Meeting for Bible Study will be held, the Lord willing, at Niagara-on-the-Lake, Ontario, Canada, for seven days, June 26 to July 2, 1895.

The annual gathering for the study of the sacred Scriptures has been to many a season of great refreshing. Its attendants meet together as one "in Christ." Party names are forgotten. All who love Him are welcome to this gathering.

This year more time will be devoted to the study of select portions of Scripture, the whole Conference being turned into a large Bible Class.

Following are some of the topics to be considered: The Integrity of the Scriptures; the Uses of the Word; the Spirituality of the Holy Law; Reconciliation; Adoption; the Work of the Spirit; the Resurrection of Christ; Types of Worship in Old Testament; Coming of Israel's Messiah; Future Prophetic Epochs, and others.

Rev. W. J. Erdman, Germantown, Pa., or H. M. Parsons, 335 Jarvis St., Toronto, Can., will gladly respond to requests for further information.

BIBLE CONFERENCE AT OLD POINT COMFORT, VA.

THERE will be held June 11th to 18th, this year, a Bible Conference at the Hygeia Hotel, Old Point Comfort, Va. Rev. A. C. Dixon, D.D., of Brooklyn has accepted the presidency. John De Witt, of Brooklyn, the "Drummer Evangelist," is secretary. A number of well known Bible teachers are expected to be present. Special rates are made by steamers, railroads and by the proprietors of the Hygeia Hotel.

Those desiring further information are referred to the Secretary, John De Witt, 894 a Greene Ave., Brooklyn, N. Y.

THE REDEMPTION OF THE BODY.

(Concluded.)

d. Let us next turn our attention to the inspired records in the gospels of that marvelous experience of Jesus during His earthly life—the transfiguration. We find them in Matt. 17: 1-9; Mark 9: 2-10; Luke 9: 35-36. Note the fact that the Holy Spirit did not move any one of the evangelists to write down the first word about the exalted feelings or emotions, the "transcendent ecstasy," the "spiritual uplift," in the

Saviour's inner life, of which men sometimes discourse so eloquently in the pulpits. We do not, of course, mean to say that Jesus did not have any such emotions in this supreme hour. But they are not the subject of divine revelation. Consequently it is idle for us to speculate on them, or to allow our imagination to run away with us. The record is concerning the facts. And the facts of the transaction concern His body and His raiment, not His spirit or inner life. When the holy writers come to describe the glory-appearance it is: "His face did shine as the sun," "He was transfigured before them," "the fashion of His countenance was altered." And of His garments it is said: "His raiment was white as the light;" "His raiment became shining, exceeding white as snow, so as no fuller on earth can white them;" "His raiment was white and glistening." These are the things spoken of the visible, glorious appearance of Christ's physical frame, and of the animal or vegetable material substances serving as vestments to His body.

There can be no doubt then, from the character of these inspired records, that the emphasis in them is decidedly on the side of the material, and not of the mental or spiritual. It was a manifestation of divine glory on and in the real physical humanity of the Christ. It was a showing forth, not of what the Spirit of God can produce in the hidden life of the inner man, but of what the power of God can do and will do in the material creation. It demonstrated clearly what wonderful possibilities of shining out the Divine glory there are in the material frame of our being.

c. It was this body, then, of Jesus Christ, which He in perfect obedience offered up on the cross. As it is written, "A body hast Thou prepared me," Heb. 10: 5. And again, "You . . . hast He reconciled in the body of His flesh through death," Col. 1: 22. And again, "Who His own self bore our sins in His own body on the tree," 1 Pet. 2: 24.

It was this body which was treated by the Roman soldiers with such remarkable distinction when they came to break the legs of the two malefactors crucified on either side of Christ. Not knowing what they were doing, when they came to Jesus and saw that He was dead already, they brake not His legs. "This was done," says the beloved disciple, who saw it and bare record, "that the Scripture should be fulfilled, 'A bone of

Him shall not be broken' " John 19: 32-36; Exod. 12: 46. Why this care for the integrity of the material structure of Christ's body? Why should the Holy Spirit make it an object of special instruction on the Jewish Passover all down the ages that not a bone of him should be broken? Are any inclined to ask, what does God care for a broken bone? The answer is, He did care, and gave special command concerning those of the body of His own dear Son.

And then the story goes on to tell us that one of the soldiers pierced His side with a spear, and forthwith came there out blood and water. This again in fulfillment of the other Scripture, "They shall look on Him, whom they pierced," John 19: 34-37; Zech. 12: 10.

Then this same pierced body of Jesus from which the blood had flown out, and whose life should never again be in its blood (*i. e.* soulical, psychical life), was taken in charge by Joseph of Arimathea and Nicodemus, and was laid away in a new sepulchre, wherein was never man yet laid.

And then comes a most wonderful experience of this human body. For three days and three nights it lay there marvelously preserved from decomposition and corruption. Again Scripture was fulfilled, "Thou wilt not suffer the Holy One to see corruption," Ps. 16: 10. It is the physical frame of Jesus made the subject of distinct prophecy by the psalmist. It is this physical structure, fearfully and wonderfully made, which is by the power of God guarded against the very touch of decay and decomposition. The absolute identity and integrity of that one body is most sacredly preserved and most clearly and triumphantly established. There is not the slightest break in the record given us of its history from the hour of crucifixion to the glorious morning of resurrection.

f. What was the nature of the resurrection body of Christ according to Scripture? Was it ethereal, angelic, immaterial? Again we turn to the record of the meeting between the Risen One and His disciples. When Jesus suddenly stood in the midst of them, they were terrified and affrighted, supposing they had seen a spirit. This is exactly what many of our modern preachers try to make of the Risen One—a disembodied spirit, a being entirely different from Him who died and was buried. But Jesus said unto them, Why are ye troubled? and

why do thoughts (questionings) arise in your hearts? Behold my hands and my feet, that *it is I Myself*: handle me, and see; for a spirit hath not *flesh and bones, as you see Me have*. Luke 24: 39. Can words be clearer? Add to this the episode with Thomas a week later, as described in John 20: 26-29, where this disciple is hidden to reach his finger and behold His hands; to reach his hand and thrust it into His pierced side. If these do not teach the absolute identity of the risen body of Jesus with His buried body, though marvelously transformed, then what language can be constructed to teach it?

Thus the glory of the resurrection of Christ is not, as some would have us believe, that Christ was thereby lifted out of the physical into an ethereal, purely spirit-existence, but that His mortal body, kept from the foul touch of corruption in its structural integrity, was raised in immortality, incorruptibility, power and glory, to die no more forever.

g. It was this same Jesus, and yet so wonderfully changed, who shewed Himself alive to His disciples (but not to the world) after his passion by many infallible proofs, repeatedly eating and drinking with them, Acts 1: 3; 10: 40, 41. While He did many things, undoubtedly, that in the mortal body He had not done, yet did He nothing which could lead His disciples to doubt the corporeality of His risen life, and everything to establish their faith in the absolute and perfect identity, corporeally and otherwise, of the risen Christ and the crucified Jesus. The apostles are very emphatic in bringing out again and again this truth. Their very apostolate depended on their ability to bear witness to the fact of His resurrection. Acts 1: 22.

And now the appointed time was come when He should be taken up to be seated at the right hand of the Majesty on high. Heb. 1: 3. And He led them out as far as to Bethany, and spoke to them still of the things pertaining to the Kingdom, and of the promise of the Comforter who should come not after many days now, and appointing them to be His witnesses during His absence. And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. Who had spoken? He, Jesus. Whom did they behold? Him, Jesus. Who was taken up? Not a spirit, surely, that cannot and need not be "lifted up." But He

even Jesus. Whom did the cloud receive out of their sight? Again we say, Him, even Jesus. The chain of identity is absolutely perfect, unbroken, not a link is missing.

And there stood by them as they were looking steadfastly toward heaven *as He went up*, two men in white apparel which also said: "*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven*" Acts 9: 11.

Yet there are disciples of the Lord Jesus Christ to-day, who would have us believe that that was the last of this same Jesus for this earth. Gone away, to be gone away from here forever. Never again, they say, is He to set foot upon this earth. Not so, not so, beloved. This same Jesus—not the other "Comforter," who did come down ten days afterwards, and is still here taking of the things of Christ and showing them unto us. His delight is to show us things to come, to make us to love Christ's appearing. He joins the Bride in saying, "Come." Oh, why are we so slow of heart to apprehend the Spirit's eagerness and holy ambition to have that Man Jesus reappear *with us* in the glory! "Yet a little while (but to us it seems oh, how long), and He that shall come, will come, and will not tarry" Heb. 10: 37. This same Jesus, not another.

A. And He it is who has gone into heaven itself now to appear in the presence of God for us. Heb. 9: 24. "Seeing He ever liveth to make intercession for them who come unto God by Him" Heb. 7: 25. And from heaven He has on several occasions shown Himself in His glory. Thus He appeared to Stephen, who saw the heavens opened and the Son of man standing on the right hand of God. Acts 7: 56. Thus He called Saul of Tarsus to become His apostle to the Gentiles by appearing to him on the way to Damascus, saying, I am Jesus, whom thou persecutest. Acts 9: 5. And the beloved disciple, when he was in the isle of Patmos for the word of God and for the testimony of Jesus Christ, saw in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle, His head and His hairs white like wool, as white as snow; His eyes as a flame of fire; His feet like unto fine brass, as if they burned in a furnace. . . and His countenance as the sun shineth in his strength, Rev. 1: 13-16. The

whole appearance described in language which bears the most striking resemblance to that used in the records of the transfiguration. Only it is fuller and goes more into detail. It is manifest that what the disciples beheld on that mountain, when Jesus was transfigured before them, was just what their Master had previously declared it would be, namely, "the Son of man coming in His kingdom," Matt. 16: 28. This is what Peter witnesses when he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty . . . when we were with Him in the holy mount," 2 Pet. 1: 16, 18.

Thus we have the word of prophecy more sure, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Tit. 2: 13. "For our citizenship is in heaven, from whence also we wait for a 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, according to the working (energy) whereby He is able even to subject all things unto Himself," Phil. 3: 20, 21. (R. V.) "And as we have borne the image of the earthly, we shall also bear the image of the heavenly . . . For this corruptible must put on incorruption (when the sleeping saints are raised first), and this mortal must put on immortality (when the living and remaining saints are changed in a moment without seeing death)" 1 Cor. 15: 49, 53. (R. V.) And while "it doth not yet appear what we shall be, we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

A DANGEROUS DELUSION.

. . . From all pulpits come voices calling upon men to sing praises unto death—death, the friend; death, the Saviour; death, the white-robed angel which lovingly separates our spirits from the gross flesh and wings them up and up, into the realms of bliss. God's only begotten Son had to be snatched from the clutches of the foemen death, by the intervention of Almighty power. He was the first-fruits by a resurrection in which death was overcome. How little God knows of the character of death! How stupid in Jesus to pray,

even Jesus. Whom did the cloud receive out of their sight? Again we say, Him, even Jesus. The chain of identity is absolutely perfect, unbroken, not a link is missing.

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and a struggle, and sweat as it were, great drops of blood as He felt Himself falling into the hands of man's greatest friend, believing it to be the direct enemy. "Death is the wages of sin." What an ignorance was that era whom our fathers in their simple credulity designated as the inspired St. Paul, to believe and teach that death was something to be shunned or feared, and from whose clutches we could be delivered only by the kind offices of the Anointed One! The world is sadly in need of a new Bible. Who cares to read any longer such senseless words as, "The last enemy that shall be destroyed is death." Who would have death destroyed, and be compelled to remain bound forever to the flesh? Destroy death! This would be to doom man to eternal misery, and keep him from his "native seat, the skies." "There is no death" in the sense that it can rob us of anything but evil. "Death is transition." This is the new revelation. Long live death! the kindest, gentlest, best of friends!

It is not impossible that human reason, acting freely, can so stultify itself. The Christian masses are under the dominion of some evil genius. There must be a devil, that the nations should be so deceived.

The less we conceive death to be an evil, the less glory and love to Him who delivers us. When we have lifted death into "transition" we have abolished the entire redemptorship of Christ.—Selected.

"I AM COMING!"

THE Greek of the words of Jesus recorded in John 14: 3, has a sweeter significance than that given in our English version. "I am coming," said our Saviour. Amid the dissonance of earth's discordant jangle, how sweet the harmony of these words falling upon our ears from the lips of the Prince of Peace, "I am coming."

Just when our souls are ill at ease by the disturbing elements within and without the church, the sweet influence of the Master's "I am coming!" is like His "Peace! be still!" to the discouraged toilers, amid the storm-troubled waters of Galilee. How like little children we are. How easily the little ones are disturbed in the absence of the mother; she has left her

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dear ones, and has gone to an upper room in the home to prepare for them a resting place. Something occurs in the room below that disturbs the children; they murmur, or cry out; you cannot quiet them; they know not the voice of strangers, but from the room above the mother calls; "I am coming!" that voice they know, and it comforts them for a season.

Still the mother lingers, and the little ones grow restless again, and in answer to their cry, comes again, in tones of a mother's love, "I am coming!" and the troubled hearts of her beloved ones are comforted. We are reminded of the promise,

"As one whom his mother comforteth, so will I comfort you."
—From "The Gleaner."

"SALVATION IS OF THE JEWS."

(John 4: 22.)

REV. WM. H. WALKER, JR.

IT WILL be remembered that when the Child Jesus was carried by His parents into the Temple, Simeon took Him up in his arms, and blessed God, and said: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: for mine eyes have seen Thy Salvation which Thou hast prepared before the face of all Thy people." Godet, commenting on this passage, draws attention to the singular fact that "the word rendered 'salvation,' is not the usual form of the Greek word *soterias*, but it is the neuter of the adjective *soterios*, and denotes an apparatus fitted and prepared to save." It was as if the aged saint, looking upon the little Babe in his arms, saw not so much *the Person* as *the means* by which God was about to deliver His people, and which He had been making ready for their redemption. It is in this sense, as well as in the sense that the Saviour was a Jew, that "Salvation is of the Jews," for before *them* has the great apparatus of the world's salvation been prepared, and through *them*, as the channel of its communication, it has been made known to the Gentiles. Thus it was first intruded for them, and was primarily for their deliverance. As "The Gospel of the Kingdom," it was first announced to them by the Lord Jesus Christ and His apostles. Its first messengers and its earliest martyrs

were of the Jewish race. Stephen—the first man to seal his testimony to its truth by his own blood—was a Jew.

But this was not all; for while salvation was for *the Jews*, and belonged to them *primarily*, as the people of God's special choice, it was not for them *exclusively*. Literally rendered, the passage might read: "The expected salvation proceeds from (or through) the Jews." They were to be delivered by it, but *it was not to end there; they, in turn, were to be the evangelizers of the world, bringing all nations to a knowledge of the one true God, and of the redemption He has arranged for the blessing of all mankind, in the person of His beloved Son. And it is still true that "Salvation is of the Jews;" nay, more, for "neither is there salvation in any other, for there is none other name under heaven given among men whereby we might be saved."*

What an incentive there is in this simple truth for the speedy evangelization of this beloved people! Gratitude for the blessings we have already received at their hands should lead us, to say the least, to give them the same amount of interest and effort that we give to others; but when added to this is the fact that God's plan of operations has not changed, and that it is still true that "the expected salvation is of the Jews," how doubly alive the Christian ought to be, to the golden opportunities for labor on behalf of this long-neglected race, which are offering themselves on every hand, at the present time.

We are working, and often are working blindly, for the conversion of the world to Jesus Christ. Prophets and sages have foretold and sung a golden age of peace and happiness to all mankind, which is something more than an idle fancy, or the dream of a mad enthusiast. Such an age is clearly revealed in the Word of God, and for it we long, and pray, and strive. But are we striving in the best way for the realization of such a dream? Are not our methods wrong, or, at least, are we not taking the round-about way of reaching the goal when we give so little effort, and sometimes none at all, to the evangelization and conversion of those people who alone can bring about the very change for the better for which we sigh? "Salvation is of the Jews;" and to emphasize that fact, God chose Jews to be its earliest messengers, and gave them most marvelous success

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in doing the work to which He called them; and when we come to understand that God's plan is "to the *Jew first*," and *afterward* "to the Greek," and are willing to labor in accordance with His commands, then, and only then, may we hope to see *the world* brought to the feet of Him Who shall yet be Lord of all and Ruler among all the nations of the earth. The world *will* be converted, for God has spoken it, but not until "all *Israel shall be saved*," in accepting their long-rejected Messiah and King. Salvation shall again be "of the Jews;" for when we have evangelized *them* and given *them* the glad tidings of redemption we have so long withheld, *they* in turn—the ready-made missionaries for all lands and for every clime—will go forth to be living witnesses to its truth in the regions beyond. Then the time for world-wide testimony will have come, and that day for which we labor will be ushered in. Through Israel's priesthood, and in no other way, can universal blessing reach the other nations of the globe.

An anecdote is told about Charles Simeon when he began his work on behalf of the Jews, which will serve to illustrate this point. Someone said that he hoped they were not going to spend their time and money in endeavoring to evangelize a few Jews, "when there were eight hundred millions of heathen, while there are only eight or nine millions of Jews." But someone else, presumably Simeon himself, wrote on a piece of paper in reply: "Yes; but if you will make the eight or nine millions of Jews followers of the Lord Jesus Christ, then you will have *eight or nine millions of missionaries* to the eight hundred millions of heathen!"

The best missionaries the world has ever produced have come out of Israel. They have not only enriched the church by their noble Christian lives, their consecrated service, their deep spirituality, and their scholarly writings, but they have been the instruments in God's hands of doing more for the world, in proportion to their number, than have the converts to Christ from among the Gentiles. Stern, Neander, Edersheim, Saphir and Lederer, and later Rabinowitz, Lichtenstein and Waraswisk are illustrations of what single Jewish Christians can do when brought to a recognition of the claims of Jesus Christ and what they have done many other Hebrews can do as well and will. "In this nation of Israel" an aged missionary t

This people has aptly said, "are yet to be found a treasury of pastors and teachers and living saints, ready at the Master's command, to teach the whole world of Jesus the Christ." They only need to be sought and gathered out of the ritualism in which they have so long been buried, and polished by the Holy Spirit, to become bright and shining lights in the Christian church.

It is a sad commentary upon our work, great and blessed though it has been, to be reminded that, after one hundred years of missionary effort, the church cannot report more than *one-half* of heathendom open to the gospel; while a little handful of poor and ignorant Jews, more than eighteen hundred years ago, filled with the Spirit of God, obedient to God's commands, and working in accordance with the Divine plan, evangelized *the whole* of the then known world, carrying the gospel to every nation and into every city in the space of a few years. Just so far as we neglect Israel—still beloved for the Father's sake, let it be remembered—even though at work for the Gentiles, in just that proportion do we put ourselves out of harmony with the mind of God, and indirectly, at least, neglect the world, and deprive it of its best and lasting good. The shortest way to reach Africa, India, China, and the islands of the sea is to do it through those who, by birth and training, by discipline, by wealth and power, and by geographical position, are better fitted than ever we shall be to do that work—the Jewish race.

There was a time in the history of this dispensation when the Jews were sent *to us* as the messengers of that great salvation first announced to them. God is now calling upon us at the present time to give back again, *to them* the knowledge of the gospel, and an interest in the priceless treasures they have made it possible for us to possess. To heed this call will mean not only the blessing of our own souls but the blessing of the Jews as well, and the blessing of the world through them. It is for us now to do our work *for Israel*, leaving it for Israel to do their work *for the world* in God's own due time; and when our work for them is done they will again send forth missionaries to the Gentiles, as they did at the beginning of the present age.

This, then, is the programme of God for the world's salva-

tion; and salvation was, and is, and always will be through and of the Jews. The receiving of them (the Jews) is life from the dead for all the heathen nations of the globe. Their return to God in Jesus Christ, their elder Brother, will mean an ingathering of others such as the world has never seen since apostolic times. Interest in the claims of Christ will be quickened and intensified, and Israel will have become again a positive power in the evangelization of men. "As in times past they have been a curse, they shall yet be a blessing;" "and Pentecostal blessings and apostolic success will be repeated through them with a brightness and glory surpassing all we have ever read of or seen." Israel is yet to blossom and bud, filling the whole world with (salvation's) fruit; for "when God shall bless us (Israel) all the ends of the earth shall turn to the Lord."

Is it not time, then, if this be true, that we set about the systematical evangelization of the Jews? It may mean a change in some of our methods of work, but it will have the merit of being in harmony with the idea of God, and therefore cannot fail of blessing at His hands. Indeed, had the divine order been observed all through this dispensation, every generation might have been evangelized and the church completed long ago. Begin, then, beloved friends, at Jerusalem, at home; reach *Israel* first, and reaching *Israel*, encompass *the world*; for "*Salvation is of the Jews.*"

May these thoughts inspire every reader to greater activity on behalf of "the scattered nation," for His name's sake. Amen!

ISRAEL IN PROPHECY AND IN HISTORY.

FIFTH PAPER.

By W. DAVIS.

(Concluded.)

I. ISRAEL TO BE A SEPARATE PEOPLE.

"NOW the Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," Gen. 12:1. Isaac and Jacob were in the same way to be separated from

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their kindred, Gen. 25: 5, 23. Moses fully understood that the nation was to be separated from all other peoples, "So shall we be separated, I and thy people, from all the people that are upon the face of the earth," Ex. 33: 16. And Balaam also foresaw Israel's separation when he said, "Lo, the people shall dwell alone, and shall not be reckoned among the nations," Num. 23: 9. The inspired penmen have been very careful never to "reckon" Israel among the nations. Throughout the New Testament as well as the Old, Israel receives separate mention as in the Song of Simeon, "For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of Thy people Israel," Luke 2: 32. See similar examples in Acts 4: 26, 27; 26: 17, 23; Rom. 1: 16; 1. Cor. 10: 32; 12: 13; Rev. 7: 1-9.

In the figures of speech, and in the symbols employed by the sacred writers, the distinction is always maintained, as for example, "Children of disobedience," (Jews who had sinned against law); "Children of wrath," (Gentiles who had sinned without law), Eph. 2: 2, 3; "Raging waves of the sea," (Gentiles); "Wandering stars," (Jews), Jude 13; "The sea," (Gentile nations); "The earth," (Jewish nations), Rev. 13: 1, 11.

II. THIS SEPARATION CONFIRMED BY CHRIST.

There is an impression on the minds of many, that from the time of Christ the distinction between Jew and Gentile has been abolished. These impressions are based upon careless reading of such Scriptures as the following:—"There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female; for we are all one in Christ Jesus," Gal. 3: 28. But this no more teaches that the distinction between Jew and Greek has been abolished, than it teaches that the distinction between male and female has been ended. The separate mention of Jew and Gentile throughout the Acts and the Epistles is proof that the Gospel does not do away with Israel's separation. Paul's teaching is the very opposite of such an idea. "Now this I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," Rom. 15: 8. This included

the promise of Israel's preservation as a distinct people. Again Paul writes, "Hath God cast away His people? God forbid!" Rom. 11: 1. In the 1st chapter of Acts from the 19th verse we find that Peter and all the Christian apostles were of one mind about observing the rites and customs which distinguished the Jews from other peoples, far from teaching Jewish Christians to "forsake Moses." Paul followed him on this and on other occasions even to offering the prescribed sacrifice, Acts 21: 26.

III. ISRAEL'S SEPARATION FORESHOWN IN NEBUCHADNEZZAR'S VISION.

King Nebuchadnezzar dreamt that he saw a great image made of gold, silver, brass, iron and "potter's clay," Dan. 2. Under this figure was represented Supreme Earthly Dominion, forfeited for a time by Israel and delivered unto the Gentiles. The gold, silver, brass and iron represented successive Gentile monarchies, the last, the iron representing the Roman Empire, at first united, but afterwards to be divided, and subdivided, into as many kingdoms as there were toes on the feet of the image. The iron and clay which was mingled in the feet and toes speak of substances which would not amalgamate. A careful reading of Daniel's interpretation will show that the iron and clay do not represent monarchy and democracy, as some have thought, but Gentile and Jew. "And whereas thou sawest iron mixed with miry clay, they (the Jews) shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay," Dan. 2: 43.

"Clay" like "dust," and "sand" is frequently employed in Scripture as a symbol of the Israel people. "O, house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand; O house of Israel," Jer. 18: 1-6.

How wondrously has the vision been fulfilled! From the time of Nebuchadnezzar, "the head of gold," to the beginning of this century, the Jews had no political or governmental power worth speaking of, but were in the position of "miry clay" under the chariot wheels of Gentile rulers; in every country they were a down-trodden people. But within the

present century, "the time of the end," a great change has come about; the Jews have been admitted to citizenship in all Gentile countries, they have been given a share of political power; and admitted to governmental offices. But while the Jewish clay has been mingled with Gentile iron, in trade and in politics, the God of Israel has not permitted the two substances to amalgamate, however much, both Jew and Gentile have desired this should be, but has maintained the distinctness of His chosen people. As a Hebrew Christian said recently to the writer, "The Jew still carries the map of Palestine on his face."

JEWISH THOUGHT ON THE COMING RESTORATION OF THEIR NATION.

WE doubt not that our readers will be greatly interested in the translation we give below of two articles which recently appeared in a Yiddish paper published in New York City, called "The Telegraph." They do not, of course, pretend to have any regard to the fulfilment of prophecy. They are not written from the standpoint of the student of prophecy at all. They simply reflect purely Jewish sentiment of the present day.

We were very much surprised and greatly impressed, on reading them, especially by the allusion contained in the first article to a possible "*casus belli*" between the new Jewish nation which is to be, and the Christian peoples of the world, over the treatment of the "holy places." We were very forcibly reminded of Zech. 14: 2, 16. The plausibility of such a gathering of all the nations against Jerusalem appeared in quite a new light.

But we will let our readers consider the subject itself.

The first of the following articles appeared, April 21, 1895. The other early in May.

A JEWISH KINGDOM.

A Review of the great National movement among the Jews.

The hope that a time is coming when a Messiah will come flying down from heaven, to destroy all the wicked, corrupt and sinful nations of the world, and to gather together again the Jews from the four corners of the earth in the land of

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Israel, that hope in this form is thus far limited to those Jews who spend their days in the synagogues in unending prayers. The modern Jew, who has heard and read of the downfall and rise again of great nations, has quite a different idea of the future and glory of his nation if it should be destined to come to power and dominion again.

Considered from a geographical standpoint, Judah and the cities of Israel have never been quite like Russia, France, Germany, or Austria. The land of Israel has always played the rôle of a third-class power, just as Roumania, Greece, Bulgaria and Servia now. History has shown us that the downfall of mighty empires has taken a long time, and, therefore, they have risen again only with great difficulty, or not at all. Egypt, Assyria, Babylon, and Persia, the ancient world empires, are fallen down and have never been restored. Of the world renowned Grecian empire, again, there is now left a little kingdom of Greece which has regained its independence only within the last sixty-five years. And of the great world conquering Roman empire all that is left is poor Italy, with its semi-barbarous Sicilians. And this has been the case with all great powers which have not been permitted to become great again, only just because others were in fear of them. Poland, *e. g.*, has the least hope in the world of ever becoming great again. It was torn into three parts: three lions have devoured it; Russia, Germany and Austria. They will never allow Poland to flourish again because once it was a great nation. It will remain just like Egypt, Assyria, Babylon and Persia. People will pass along and point with their fingers and say: This is where once stood Poland's greatness.

From the small kingdoms, as we said above, there is no fear. We see this at present with all the Balkan principalities of Europe, and with other lands in Central Europe. They once lay prostrate and in ruins. But of late they have been permitted to rise and to stand before the world as nations, and even in independence.

Israel is to be numbered among these latter smaller powers, with this difference only that the land lies in Asia Minor under the protection of Turkey, and that it is closely connected with too much religious history that concerns all the nations in the world. And there lies the contention between two Jewish parties and two of the greatest Jewish magnates.

- One of these parties, with Baron Hirsch at its head, insist, that if a Jew think of a government restored in the land of Israel, conducted according to the commandments of Schulchan Aruch and other religious codes, it would be out of the question even to mention such a thing; because such a government is nothing but the dream of a book-worm, or an idealist, and our advanced age will not hear of such a thing. For if such Jews would go back to Palestine, they would immediately lay hands on the tomb of Jesus Christ, which is to them a great uncleanness (abomination), but to all Christians in the world a very sacred shrine. And therefrom, would arise a far greater misfortune than Titus brought on in the destruction of the second temple. To prevent such a calamity, Baron Hirsch has declared, that it is better to get the mind of the Jews away from their own land altogether, and if a Jewish kingdom would be a help to the Jews in general, to look for a different country, a land which has no connection with their temple and their sacrifices, and nothing in common with the sentiments of the whole Christian world. This would much better serve such a purpose. With this in view, Baron Hirsch has lately been negotiating with Turkey and England for the purchase of the island of Cyprus. There the Jewish kingdom is to be restored.

The other party, under the lead of Baron De Rothschild, of Paris, and all the Chovevei Zion Societies are of a totally different opinion. They contend that the Jewish people does not consist of mere idle dreamers and bigots, but of men of culture and progress, and that the land of Canaan is the only country to which every Jew is lifting up his eyes to behold the future of his people. They insist that a Jewish kingdom in Palestine at the present time could be established just like any other European nation: government apart, and religion apart. Every inhabitant of Palestine, even under a Jewish government, would have perfect religious liberty, and consequently the tomb of Jesus, the sacred shrine of all the Christian nations, would remain intact, as it is now under Turkish dominion. The Chovevei Zion are, therefore, opposed to Baron De Hirsch and his plans, and they strive to accomplish their object just as other nations have theirs.

We shall not attempt to decide at present which of these is

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right or wrong. We will only remark that this movement has found a response also among the nations of the world, and that both in England and in France this question is being seriously considered.

A SWEET HOPE.

Very important discussion over the Jewish future.

(From The Telegraph, New York).

A few weeks ago "The Telegraph" in an article, 'A Jewish Kingdom,' described in detail the movement for the return to the land of Israel, in which Baron Rothschild, of Paris is interested for many years, and at the same time also the opinions of Baron Hirsch and his followers, who believes likewise that a Jewish kingdom is very necessary, only that it cannot be in Palestine, but in another country. We learn now from the European press, that these two opinions are being seriously discussed, and that great men are interested in the solution of this great question. We read in the Paris "Figaro," a discussion of a speech delivered by Prof. Robert Montesquieu before a large audience on this subject, and we will give an abstract of what this learned man says:

Lord Beaconsfield, or Benj. D'Israeli, England's former prime minister, who is descended from Judah, was surely a great statesman and a shrewd politician. He put to himself this task for his life, to build again a Jewish kingdom, and that in Palestine. We can gather all his plans from his work "Tancred," and we know also that he was firmly convinced that the Jewish question would not end so long as Jews do not have their own land, their own rulers and magistrates, in order that a Jew may know that there is some one on this globe who will look after his interests. We are satisfied that Lord Beaconsfield was a man of sound common sense, and that he carried no false ideas in his powerful brain. He clearly saw the necessity and expediency of such a measure. He has probably also seen its practicability or he would not have advocated it.

Sir Samuel Montague, the celebrated Jewish philanthropist of London, at a meeting said the following: "I will not say that Baron De Hirsch is entirely wrong with his applications, but I can prove that his views do not agree with the ideas of thousands of well known Christians and Jews. Let Palestine first have enough Jews that you can begin to do something;

let there be found in Palestine such Jewish men who know what is going on in the great world,—then we shall easily be ready to accomplish our end. The idea of Baron Rothschild, to colonize Palestine with Jews, is, after all, the best one; and the future will teach which way to pursue."

Mr. G. Gokato, at the same meeting spoke as follows: "Yes, it is true, his majesty, the Turkish Sultan looks on dissatisfied with this Jewish movement about Palestine; but when we once shall have reached the point to take the last step, then Turkey surely will not decline to have some of the richest and wisest Jews of Europe as leaders in the land of Palestine, which will always remain under its protection."

We on our part do not venture to express the least opinion in this whole matter. Every word is of the greatest importance for the history of our people, and we will patiently wait to see to which end the future will lead.

In general, this very interesting movement is a precious hope for our persecuted brethren in all parts of the world which seek to have a place in the world where they can say: "This is my home."

THE HOPE OF ISRAEL MISSION TO THE JEWS.

REPORT OF THE WORK:

ANOTHER OPEN DOOR.

MR. GAEBELEIN paid a few days ago another visit to Scranton, Pa., to preach to the Hebrews of that city.

We were greatly encouraged by our first visit and decided to return there as soon as possible. We called on a number of Jewish families during the day, and were very kindly received by them. A meeting for Tuesday evening in Finley's Hall was announced, and handbills for the same distributed. At the appointed hour we found the hall well filled, and a few minutes later almost every seat was taken. Mr. Gaebelin preached a sermon on the question, What think ye of Christ, whose son is He?

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The attention was very good indeed. After the sermon a number of Hebrews asked us questions which we answered. The meeting lasted about two hours. Seventeen of those in attendance gave us their addresses, requesting us to send them Bibles and our Jargon and Hebrew literature. We also found that several Hebrews had come from neighboring cities to attend this meeting. It is needless to say that we sent the desired reading matter. Others came to us and invited us soon to return and hold several services in succession, which we gladly promised. This is only another proof that the Spirit is to-day working among the ancient people of God. We feel very much encouraged in the blessed work of witnessing for Christ among Israel. God bless this movement in Scranton and may some of His people there accept Jesus as their Saviour and coming King.

OUR WORK IN NEW YORK CITY.

Our meetings on Saturday, we are glad to report, have not decreased in numbers with the warmer season. In fact, Saturday, May 18th, we had a larger meeting than we had for some weeks. We noticed in the large audience many older men who listened reverently to what we had to say. Mr. Gaebelien was led to give his personal testimony concerning the salvation which is in Jesus. It was listened to with the greatest attention, and we have no doubt that it was blessed of the Lord. Mr. Stroeter followed and reinforced Mr. Gaebelien's words by giving his own experience that there is forgiveness and peace through Jesus. Permission was given to ask questions, but not one rose to make use of the privilege. It is a pleasure to preach to our Saturday morning audience. This is the only Saturday morning service which is being held for Hebrews by Christian teachers in this city. From the very start of the Hope of Israel movement we have held more meetings for Israel than other missions, preaching twice on Saturday and twice on the Lord's day, and Bible study or prayer meeting every night of the week. The Lord has given us the strength to do it, and to Him belongs the glory.

Every afternoon, with the exception of Saturday and the Lord's day, we devote to inquirers, and not a few have been

• OUR HOPE.

making use of the privilege. Our Dispensary work is a blessing in every way and will be more so in a few weeks when the hot tropical weather will bring much sickness and suffering, especially among the poor children.

Interesting letters from Jewish friends reach us from time to time showing that the Lord blesses our testimony. Here is one which we received recently:

Beloved Mr. and Pastor Gabelstein:

On a stormy day I passed by No. 91 Rivington Street. I read the words "Tiaweth Israel (the Hope of Israel); Preaching to the Jews." For half-an-hour I stood undecided before the house until I thought I go in some other time. I felt, however, as if some one draws me inside, and a sweet voice said to me, "Kring lenth, thou hast go, " astray loog enough; here is the right place for which you have been looking." I went in. I saw a tall man with black eyes, and the words which came from his lips were like burning coals, and his voice was sweet to me. I sat there for an hour and would have sat longer. . . . O God, hear my prayer and send to me Thy Messiah Jesus and give me Thy Spirit that He may show me more light. D. S. H.

THE following is a sample of the kind of letters we receive and answer so gladly. Let us have more of them:

SEATTLE, WASH., April 12, 1895.

REV. A. C. GARRETT,
NEW YORK CITY.

Dear Brother: I inclose 15c. for postage. I would like some more New Testaments. Those you sent were received gladly. I feel encouraged in regard to the work among the Jews here.

Yours in Christ, Mrs. E. A. T.

NOTES OF OUR MISSION.

Our dear brother Rosenzweig has written us several letters during the last month. We have not the space to quote them here, but give only parts which we think will interest our readers the most. He writes: "You stated in your letter about coming to Russia. It is true, this will be connected with many difficulties and perils, but what is that all in comparison with what you may be able to do here. I see already the great success which you will have here. . . . I will do everything in my power to open the way for you. . . . My life is in danger every day. I fear to go out evenings. Many Jews here think that it would be a meritorious act to take my life. I was put in prison several times by the Government, but the Lord did not forsake me. To my great joy I can see that the seed of God's Word has not fallen upon dry ground, but is

OUR HOPE.

bringing already fruit." God bless him there is darkest Russia. Remember him, dear friends, in your prayers. If the Lord opens the way and sends us the means, Mr. Oebelein will undertake a Mission tour to Russia this summer.

Our dear brother Lewis who has now charge of the Philadelphia Mission, is doing a good work there. We have rented larger apartments for him, and he is gathering quite a little band of Hebrews, who are anxious to find the truth, around him.

Brother Reina is working in Baltimore and meeting with good success. We were not able to visit that city for some time, but expect to do so before long and meet with the Hebrews there.

Another open-air meeting in the Jewish colonies in Southern New Jersey is planned for the month of August. We may be able to give the date next month.

We do not make appeals for funds. Our work is one of faith, depending upon Him who has called us to this work. Again and again the Lord has answered our prayers, and we are sure He will supply all our needs in the future and send us the means to extend the Hope of Israel movement.

FINANCIAL REPORT FROM FEB. 15 TO MAY 15, 1895.

RECEIPTS.	
No. of Receipt.	No. of Receipt.
Balance on hand, Feb. 16.....	519. Thru' D. M. Strauss, 20.00
504. E. M., Switzerland..... 20.00	520. Subscription and dona- 1.00
505. Baptist Church, N. J... 15.61	521. Subscriptions..... 3.00
506. Mrs. A. M. A., Md..... 5.00	522. Miss A. B., Mass..... 3.00
507. Subscriptions..... 1.65	523. Montclair Sunday S... 6.69
508. "..... 9.00	524. Through E. F. S..... 1.30
509. Friends, Mass..... 1.50	525. Subscriptions..... 1.00
510. H. F., Mass..... 1.00	526. "..... 1.00
511. German Presb Church 17.00	527. "..... 1.00
Mass.....	528. "..... 1.50
512. German M.E. Church, 2.00	529. R. S., Conn.....
Mass..... 14.00	530. Subscription..... .60
515. W. F., Mass..... 15.00	531. Subscriptions..... 2.00
514. Christ. Alliance, Mass. 5.98	532. A. R., N. J..... 12.00
515. Cash..... .15	533. Subscription..... .75
516. Subscriptions..... .50	534. Subscriptions..... 2.50
517. Subscriptions..... 5.00	535. I. R., Ind..... 2.00
518. "..... 1.00	536. J. W. B., Penn..... 25.00

OUR HOPE.

537. Subscriptions	4.50	569. W. H. C., Penn.....	30.00
538. Rev. V. H.....	5.00	570. Mr. G., Neb.....	50.00
539. J. C. G., Tex.....	2.00	571. Subscriptions	4.50
540. J. H., Mich.....	2.00	572. J. C. W., Ohio.....	1.00
541. Mrs. C., Mo.....	5.00	573. Mrs. K., N. J.....	2.00
542. Mrs. R. J., Mu.....	5.00	574. Sub. and tracts.....	4.40
543. Subscriptions	2.00	575. W. S., Ill.....	1.00
544. "	1.50	576. Subscriptions	1.00
545. D. B. H., N. Y.....	25.00	577. "	1.00
546. Mrs. L., Wis.....	5.00	578. P. H., Tenn.....	4.25
547. H. B., Cal.....	5.00	579. Mrs. Sch., N. Y.....	5.00
548. J. A., Penn.....	5.00	580. Mrs. H. B., Neb.....	5.00
549. R. G., Wash., D. C.....	10.00	581. Subscriptions.....	4.50
550. Subscriptions	8.00	582. Mrs. P., Mass.....	5.50
551. R. D., Penn.....	1.00	583. Subscriptions	5.50
552. K., "	1.00	584. Grace S. S., Penn.....	10.00
553. Dr. D., "	2.00	585. Subscriptions	1.50
554. E. L., "	2.00	586. "	1.00
555. A Friend, Penn.....	9.00	587. "	2.05
556. O. H., "	1.00	588. Canceled.....	
557. Subscriptions	3.00	589. Subscriptions	4.50
558. H. B., Mo.....	2.50	590. Mrs. E. D., Minn.....	5.00
559. Mrs. W., Ark.....	.50	591. Mrs. Dr. A., N. J.....	15.00
560. Subscriptions	3.30	592. Subscriptions	1.90
561. Mrs. C., Ont.....	5.00	593. "	1.00
562. Mr. McK., N. H.....	5.00	594. Mrs. H., Penn.....	5.00
563. Subscriptions	2.00	595. Mr. H., "	25.00
564. R. M., Switzerland....	20.00	596. A Friend "	5.00
565. Sunday School, O.....	10.51	597. Miss D., "	6.00
566. For tracts.....	2.50	598. Subscriptions	21.60
567. M. S., Cal.....	2.00	City Mission, 7 months.....	100.00
568. S. B., Ohio.....	5.00	Total.....	\$1,784.06

EXPENDITURE.

Hebrew printing, weekly hand bills.....	\$ 58.96
OUR HOPE, English and German editions, mailing and postage..	103.54
To Dr. Stroeter, Assistants Zuckhausen, Busker, Waller, Rev. W. Hoch, Dispensary service, to Bro. Rosenzweig, typewriting, for work in Philadelphia and Baltimore, traveling expenses and incidentals	967.26
Janitor service of Madison Street House.....	47.40
For relief and loans.....	216.95
Total.....	\$1,434.11
Receipts	\$1,784.06
Expenditures.....	1,434.11
Balance on hand, May 16, 1895.....	349.95

Examined and found correct,

N. Y., May 22d, 1895.

Correction: The name of Miss Wibel in our last Financial Report should have been listed under N. Y. Assistants.

**BOWLES COLGATE,
REV. J. O. HILLYER.**

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THE HOPE OF ISRAEL MISSION TO THE JEWS

A. C. GAEBELEIN, SUPERINTENDENT,
E. F. STROETER, SECRETARY.

Headquarters: 209 Madison Street, New York City.

For Services in New York City see Page 2 of the Cover.

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Philadelphia, Pa. MICHAEL LEWIN, Missionary. Residence, 721 So. Tenth Street. Mr. Lewin distributes our literature, visits from house to house and meets inquirers in his home. Public meetings will be resumed in due time.

Pittsburgh, Pa. R. D. WHITESIDE, Superintendent of Penn Avenue Gospel Mission, in charge. Miss EMMA DIND, Treasurer, 940 Penn Avenue Mission in Mount Olivet Church, Fulton Street, near Hazel. Reading room open every afternoon from 2 till 6 o'clock. Jewish Sewing School, Thursday afternoon at 3.30 o'clock. Preaching Services from time to time.

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