

OUR HOPE.

DEVOTED TO THE STUDY OF PROPHECY, AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

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

יֵשׁוּעַ הַמָּשִׁיחַ תְּקוּמָה

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

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OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND ORGAN OF THE HOPE
OF ISRAEL MOVEMENT.

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THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GARRICK, SUPERINTENDENT.
H. F. STROCKER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 8.30
P. M., in the Allen Memorial Church, 91 Rivington Street,
near Orchard.

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

Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every week night, except Saturday, at 209
Madison Street.

Contributions should be sent to REV. A. C. GARRICK, or to H. F.
STROCKER, at 209 Madison Street, New York. 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. II.

JULY, 1895.

No. 1.

PUBLISHERS' ANNOUNCEMENTS.

Have you renewed your subscription? "Our Hope" will continue its visits to you unless you order it stopped. Write to us for ample copies to show to your friends.

By an oversight we failed to give the name of the publication from which we took W. H. Walker, Jr's, article on "Salvation is of the Jews," in the June number of OUR HOPE. The article was not written for our magazine, but was taken from *The Faithful Witness*.

HERMANN WARSZAWIAK'S METHOD OF GETTING "CROWDS TO HEAR THE GOSPEL."

A PROTEST AND AN APPEAL.

REPEATEDLY the question has been put to us by Christian friends and lovers of Israel: What is your estimate of Hermann Warszawiak's work among the Jews? We have purposely refrained hitherto from saying anything in public on this subject. It seemed to us like going aside from our own work and calling. And also, like sitting in judgment upon one who is accountable to God for all his works, be they good or evil.

But we realize that further silence may be construed to "give consent," and thus would become culpable. And as laborers among God's ancient people, we feel that we dare not by silence give countenance to things which are a reproach and offence to the Jews, to the Gentiles and to the church.

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God. It is exceedingly painful to hear how honest Jews and Jewish Christians are grieved and tried and distressed over the things which are done in H. W.'s "American Mission to the Jews." And it is no less painful to observe how easily Gentile Christians are hoodwinked and deceived.

We do not propose to burden these pages with any of the many and persistent rumors that are afloat. We mean to give plain facts, the correctness of which we vouch for, holding the documents in evidence in our hands.

Anyone who desires, can see from the "Jewish Christian," organ of the American Mission to the Jews, edited by Hermann Warszawick, what earnest and frequent appeals are made in that paper to the Christian public of America and Great Britain to help in building the projected "Christ's Synagogue" in New York. The erection of this building, which would require an outlay of not less than \$150,000, is declared to be "the one great need," and indeed the most important one in connection with the work of Jewish missions. The promise is made, editorially, that it will be the means of bringing "the Jewish people *en masse* to the faith in Jesus the Messiah." Great regret is expressed that the receipts for this "greatest desire" of the editor have fallen off lately. Appeal follows appeal to set the stream of contributions aflowing again that has become sluggish.

The argument from the "crowds in attendance" is, of course, the strongest. And so the crowds are produced to make the pressing need for the building self-evident.

How are the crowds attracted?

The following is the way in which they were brought into the "Church of the Sea and Land" on Saturday, June 15, and Saturday, June 22, 1895:

1. Previous to the meeting for the afternoon of June 15, a large number of yellow cards were distributed in the Jewish quarter. Special attention was paid to the visitors at our own Saturday morning service, *i. e.*, they could readily obtain these yellow cards right near the door of our meeting place. Thus we secured some.

2. These cards were printed on both sides in Yargon. One side contained the regular, standing invitation to the meetings of Herman Warszawick at 2¼ p. m. every Saturday at

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19 Market street (the Presbyterian Church of the Sea and Land). On the reverse side, in larger type, the following appeared, which we render exactly from the Jargon :

"Whoever comes this Sabbath afternoon to our meeting at No. 19 Market street, will receive a free ticket to a wonderful electric picture exhibition. Come and secure the free tickets. The collection of pictures is highly interesting."

Underneath these words were printed :

These tickets to buy cost 50 cts.

3. On that Saturday afternoon, June 15, the Rev. John Hall, D.D., pastor of the Fifth Avenue Presbyterian Church, New York, occupied Hermann Warszawick's pulpit in No. 19 Market street. Dr. John Hall is the chairman of Hermann Warszawick's newly organized committee of the American Mission to the Jews. Dr. Hall's name as speaker, however, did not appear on those yellow cards of invitation. He was evidently not there to draw the crowds, but to see them and to be duly impressed by their presence. He may have thought they "came to hear the Gospel," and so he addressed them, and his address was interpreted to them."

4. The crowd on Saturday, June 15, came, and received more than was promised to them. They heard and saw one of the greatest divines of New York, and they also received the promised free tickets "costing to buy 50 cts." These tickets, printed on blue cardboard, had a detachable stub, just like regular show or concert tickets. They were printed mainly in Jargon, as follows: "A wonderful electric picture exhibition will take place this Sabbath, 2.30 p.m., at No. 19 Market street, near East Broadway. Who brings this ticket has free admission." And underneath again this legend :

Tickets to buy cost 50 cts.

The stub part was in plain English, giving the date for the exhibition: This Saturday, June 23, 1895, at 2.30 p.m., No. 19 Market street, near East Broadway, New York. In other words, the people who came for these free tickets, heard, and were, of course, seen by Dr. John Hall, chairman of the committee, and received cards to admit them to *the same place, at the stated hour of the regular preaching service, for the following Saturday, June 22.* And these free tickets are twice declared to cost, if bought, 50 cents.

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5. These identical blue tickets, "costing to purchase 50 cents," were on Saturday morning, June 22, 1895, freely and generously distributed on the streets of the Jewish quarter. We have no knowledge that any were bought at the cost price mentioned. Nor have we been able to learn that anyone without this ticket "costing, if bought, 50 cts." was refused admission. Of course, on Saturday, June 22, the Church of the Sea and Land was again filled with a "crowd that came"—to see the show!

We leave it to the reader to make his own commentary to these facts.

But we do here desire to enter a solemn protest in behalf of poor, downtrodden Israel against such shameless proceedings. We appreciate fully the stinging shame and righteous indignation of the great mass of honest Jews over such an insulting appeal to the low passion for getting something free which "costs, if sold, 50 cts." And this by one who professes to be a disciple of the Man of Nazareth. We feel deeply aggrieved with them.

Again, we enter our protest against such methods in behalf of all sincere workers among God's ancient people. Shall we do evil that good may come? Does the end justify the means? God forbid. We are in a condition to know that scores and hundreds of Jews of all classes are open and ready to accept a frank and straightforward invitation to come and hear the Gospel of Jesus the Christ.

There is no excuse whatever in a harvest field as large and promising as the Jewish populations of this and other cities to-day, for recourse to any such dishonourable method of drawing audiences, except a man is bound to have crowds at any cost, and for a purpose. In the name of all honorable and sincere workers among Israel we utterly repudiate these means of obtaining "crowds to hear us" under false pretences. It is a libel upon the honesty and intelligence of the Jewish race and a degradation of the high and holy calling of the Christian ministry.

We hereby publicly appeal to the highly honored and greatly revered Christian gentlemen, Dr. John Hall and associates, who constitute Hermann Warzawiak's new committee, to remove this reproach by a public disavowal of the above

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described dishonorable methods. It is high time, in Jewish mission work, that the Christian public in general should understand whether the committee mean to lend their names and standing to anything and everything that is done to bring crowds to the American Mission to the Jews. It is high time, that sincere Jewish Christians should know, whether these Gentile Christian ministers, and laymen will continue to allow the tenderest sensibilities of a Jewish Christian to be trampled upon by one of their number, and thus the name "Jewish Christian" to become a synonym for double dealing and for ways that are dark and devious. And it is time, surely, that the Jewish community, among whom we preach Him who came from the seed of Abraham after the flesh, should understand whether some Jewish converts shall continue, under shelter of men of high standing in the Christian community, to outrage the sense of honor and self-respect of our Jewish fellow-citizens.

The opportunity has come for the new committee of the American Mission to the Jews, to be heard from on these questions. We hope and trust they will be, and with no uncertain sound.

A. C. GAEBELIN, } *Hope of Israel movement*
E. F. STROETER, } *among the Jews.*

I heartily endorse the above protest and appeal,

THEO. LEONHARD,
German Pastor of New York City Mission.

SHOULD JEWS BE PROSELYTED?

BY THE EDITOR.

THE increased attention which is given to the claims of God's ancient people Israel upon the gratitude and love of believers in the Lord Jesus Christ is one of the most gratifying signs of the times. God's children are being led to realize more fully and keenly than ever before that Israel's claims to "our mercy" are simply paramount. To the Jew *first*, was apostolic principle and practice. It should never have been otherwise. And while it is more or less idle to speculate on "what might have been," it seems to us unde-

airable that the failure on the part of the Gentile church (*i. e.*, Gentile in its non-Jewish and often even anti-Jewish composition and tendencies) to continually observe that principle has been with serious loss to the church at large. It stands to reason that the attitude of historical Judaism to historical Christianity would have been greatly modified had that practice been continued. The world might have been spared the humiliating spectacle of professing Christians and ministers of the gospel of Christ, the Jewish Messiah, engaged in antisemitic movements, *i. e.*, in the systematic persecution of Jews as such. Not only this. Look at the results of the labors of that first band of Jewish missionaries of the cross. Within a single lifetime they filled the whole known world with the sound of the gospel, without treasure, without committees, railroads, printing presses, telegraphs, and other modern appliances. Can the results of this "century of missions" under Gentile Christian control and management stand a sober and searching comparison therewith? We question it.

But perhaps the most serious loss has come to the Christian church at large in the failure, though Gentile propensities, to properly apprehend and, consequently, reap the full benefit of fellowship with the proportion of Jewish believers in Christ of whom there have been some in every age of the church. We will not ask, though it may be proper to do so, why Jewish believers have not been more numerous. But why should it ever have been deemed, and actually been, so difficult to reach the Jews with the gospel of Christ, since Paul declares that this gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek? And why should Christian Jews ever have been looked upon as something so remarkable and "strange," that in many cases they have been and are still treated as veritable freaks or curiosities? Why should there be (and we know there is, for we meet it again and again) in the minds of true Christians so much doubt, suspicion and prejudice toward professed believers in Christ from the house of Israel? The fact that these and many similar questions can be raised at all, seems to prove clearly that there is some serious mistake in the attitude of the Christian church, in its Gentile preponderance, toward the Jews, both believing and unbelieving.

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We believe the mistake lies in the fact that the Jews have been made, quite generally, the objects of proselyting methods of evangelization. This mistake to us seems fundamental. We believe it is chiefly responsible for much, if not most, of the existing feeling of disappointment, pain and perplexity in connection with Jewish mission work on the part of earnest Christian workers. We are satisfied that it is responsible for much of that bitter contempt in which many Jews hold the very word "mission" and "missionary," as applied to their people, while they have no such feelings toward Christian missions in general.

1. *What do we understand by proselyting methods of evangelization?* We mean nothing unusual or extraordinary. We speak of the most generally adopted style of missionary effort among the Jews. The style which has become so common as to be almost universal. So familiar as to be considered almost the only one. Or, is it not the usual way, to expect of the Jew, when he accepts Jesus Christ by faith in Him, that he shall henceforth identify himself with one or the other of the historical forms of Christianity? That he shall unite with some church and thus become a "proselyte" of the Christian religion? Not only this. Is not the almost universal impression that the Jew, in order to do this most effectively, must rid himself as radically as possible of anything and everything in and about him that is Jewish, except, possibly, his countenance? And we are not sure but this latter would even be considered by some a desirable change. The less of the Jew there remains of him, the better Christian will he make—seems to be the principal. The consequence is that we find Jewish Christians who have not only cut loose entirely from the observance of all Jewish rites and customs, but who, publicly and privately, speak of these same religious and national observance of their own people in tones of ridicule and contempt. They have been impressed, or taught, somehow, that the strongest proof to Gentile Christians of the sincerity of their (Jewish) faith in Christ was the ardor with which they disclaimed all further connection whatever with the religion and nationality of Moses and Isaiah and—Jesus of Nazareth! Can this be considered a healthy or normal condition of things? Is this the true relation of Judaism (Scriptural, or Mosaic

Judaism, we mean) to New Testament Christianity, that the latter should and must forever utterly exclude and antagonize the former? To us it appears not so.

2. *Let us determine the meaning of the word "proselyte."* Who is a "proselyte"? Webster gives the derivation of the word correctly from a Greek verb (*proserchesthai*) which means to come to, and adds, proselyte is "a new comer, especially one who has come over from heathenism to the Jewish religion." The New Testament throughout never uses the word in any other sense than this latter, namely those from heathenism who by adopting circumcision and the observance of the whole Mosaic law, or by taking upon themselves only a portion of it, had come to be partakers in whole or in part of the blessings vouchsafed to God's only chosen nation, Israel. In the Scripture use of the word, and with the Scriptural conception of Israel's position in the Divine purpose with humanity, there can be only one body that can have true proselytes, —and that body is Israel. For according to God's word Israel has been from the beginning the only keeper of God's oracles, the only covenant people, the only channel of salvation for the human race. Jesus Himself has substantially affirmed this when He said: Salvation is of the Jews. In conformity with this Peter declared on the day of Pentecost: To you (Jews) is the promise and to your children, and to all that are afar off, as many as the Lord our God shall call unto him (*i. e.*, make real proselytes, "to comers," of) Acts 2: 39. Paul fully recognizes the same dispensational distinction between Jew and Gentile, when he says of Christ, that "He came and preached peace to you that were far off (Gentiles) and peace to them that were nigh (Jews)." Eph. 2: 17. Clearly, then, in the Word of God, the Jews as such are always and invariably represented as being nigh, or heirs of the promises, or first to be addressed with the gospel. While all the other members of the human race are represented as far off, alienated from the commonwealth of Israel, strangers of the covenants of the promise. Eph. 2: 12. Accordingly, only Gentiles can ever become "proselytes" in the true sense of the term, the Jew never. The term Jew and the term "proselyte" forever exclude each other. Gentile Christianity has evidently forgotten or overlooked this fundamental distinction

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established by God Himself, between Jew and Gentile. The Jew as such is within the pale of all the fullness of God's wonderful promises in Abraham's seed and David's son. The "proselyte" *i. e.*, he who comes to, can only be one who is by nature on the outside, a stranger, an alien, a Gentile. To make a "proselyte" of the Jew is as reasonable as to "naturalize" a native Yankee whose ancestors came over in the "Mayflower."

We are fully aware of the fact that we Gentile believers in Christ do not by faith in Him, become "proselytes" to Judaism. We are *fellow-heirs*, and *fellow-members* of the body with the believing Jew. But they are the *original* heirs. Without becoming Jews through circumcision, we become Abraham's children by faith in Abraham's Seed, Christ. But when Paul gives warning to the Gentile branches not to be high-minded, nor to boast against those branches that were cut off, he tells us plainly that, we, by nature from the wild olive tree, were grafted contrary to nature into the good olive tree (God's chosen people), and that we do not bear the root, but the root us. Rom. 11: 17-24. A careful study of this parable and the apostolic application should forever make impossible the unscriptural attempt of foisting upon the descendants of Abraham anything like the title or attributes of "proselytes."

When the door of salvation by faith was first opened to the Gentiles, as we read in the book of Acts, it was a debatable question whether these Gentile believers must first become "proselytes" of Judaism, because they had been outside of the covenant of the promise. That question was decided and remains forever settled. No Gentile is ever to be put under the law of Moses in order to salvation. But who has given authority to the Gentile churches to turn the tables on the Jew, and to require of him to consider himself as Jew "on the outside," and to become a "proselyte" to historical Christianity? The whole proceeding is preposterous. It shows that Gentile Christianity has not heeded the warning of the eleventh of Romans.

It is putting gospel work among the Jews on the same level with missionary work among the heathen. It is a practical denial of the fact that Christianity is after all only Messianity,

i. e., the normal outgrowth of God's revelation in the law and the prophets. The Jew who holds to these, though yet blind as to the claims of Jesus of Nazareth, is not a pagan. His God is the Lord. His Scriptures are they of which Christ spoke "they testify of me." His religion is revealed as truly as ours,—only he does not see the absolute harmony between them. Shall we make him think they are at enmity with each other? His customs and observances (as far as they are Scriptural) are given to his nation by God, they are not human inventions or devices—which cannot be said of a great many so-called "Christian" institutions, ceremonies, and observances. Tell him that he must become a "proselyte" (a term which he understands as well as we), *i. e.*, abandon all these observances as incompatible with Christianity, and you set him to doubting either the divine inspiration of the law and the prophets, or that of the New Testament. You have given rise to a conflict of authority which is as mischievous in its operation as it is unjustifiable and uncalled for.

We do not say that the proselyting method has never given to the Church of Christ the best type of Jewish converts. Church history, ancient and modern, has a brilliant galaxy of names of those who from Israel have become heirs of salvation in Christ. But we confess to a suspicion on this point similar to that we feel when we read in the papers of people who became centenarians "having used tobacco and whiskey all their lives." We are always tempted to ask: To what ages might these people have lived if they had abstained from those poisons?

JEWISH EVANGELIZATION.

THE HOPE OF ISRAEL MOVEMENT.

1 Tim. 2: 1.

BY MARK LEVY.

THE efforts made in the past by true-hearted Christian men and women to prove their love for Israel have frequently resulted in pain and disappointment, from causes which are easily explained by those acquainted with the workings of the Jewish mind. Money has been given with a lavish hand

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for charitable and religious work among God's ancient people, yet how few of the generous donors, or their representatives, do truly enjoy the love and confidence of the Jewish community by whom they are surrounded.

The bestowal of money alone will not command this. To win the love and confidence of the Jew, the orthodox especially, one must sympathize with the burdens of his environment as an exile from the Land of Promise, and encourage the joyous hope he entertains of the speedy coming of the Messiah to turn back the captivity of Jacob and to restore the supremacy of Israel, a hope which has its foundation in the testimony of Moses and the prophets.

When the door of salvation in Christ was thrown open to the Gentiles, there were those in the early Christian church, composed exclusively of Jews, who continued to observe the Mosaic law and to attend the temple worship, who attempted to impose observance of the law upon their newly-found brethren in the faith. But at the Council of Jerusalem the apostles in the Holy Ghost decided not to put any unnecessary burden upon them. The tide of time has brought about a reversal in the order of leadership in the Christian world, and to-day we find Gentile followers of our Lord striving to indoctrinate Jewish believers with their pet theories of church government and conduct, and to induce them entirely to "forsake Moses."

This teaching, unwarranted by Scripture, and centuries of active persecution, have tended to raise an almost impassable barrier between the orthodox Jew and the Christian, which a wiser understanding of the Word of God, followed by a display of loving toleration and mercy, will go far to remove.

Present methods of Jewish evangelization undoubtedly work unnecessary pain alike to the believer and to his nearest and dearest friends, as they compel him to separate from home and family, and to condemn by default every ceremonial the Israelite has been taught for thousands of years to revere as sacred. Are not these unnecessary burdens placed upon God's ancient people, a direct stumbling-block to the cause of Christ? Most certainly, in the light of Scripture and experience. A Jew who believes the Messiah has come, may continue to observe the law of Moses, *although it is not obligatory upon him, as is fully proved by the Acts of the Apostles.* Chaps. 15: 1-3; 21: 17-26, etc.

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Three or four years ago several of the leading Jewish Christian workers in London, laboring under a sense of evident failure in the general methods of evangelizing their brethren, formed a society under the title of the "Christian Jews' Patriotic Alliance." In that movement the mistake was made of placing national aspirations concerning restoration to the Holy Land in the forefront of the programme,—those interested forgetting that in the purposes of God their chief labors should be spiritual, as workers in the service of the good Shepherd of souls.

In the Hope of Israel Movement spiritual aspirations and needs are put first, and national hopes and promises remembered in their rightful place. This will, when fully understood, preserve and deepen in the hearts of Jewish Christians the highest love for their own race, and will go far toward removing from the Jewish mind the honest feeling of doubt which is almost universally entertained as to the sincerity of their brethren who believe in the Lord Jesus Messiah, with the result of opening many doors that are now closed to the presentation of the Gospel.

To refrain from mentioning certain facts connected with Jewish evangelization would be unjust to Israel and show a lack of moral courage.

As one remembering his own mistakes and failures, the writer ardently desires to avoid breathing through these lines toward loyal brethren the slightest suspicion of the spirit, "I am better than thou." But the purest-minded and most lovable worker for Israel, who has a true knowledge of facts, must admit that far too much of the modern missionary effort to the Jews appears to have been under the direction of the father of lies, resulting often in most scandalous hypocrisies. In this connection one is frequently reminded of the words of our Lord: "*Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.*" Matt. 23: 15.

On hearing certain testimonies, many good people are led to believe that the Jews not infrequently conspire to murder their brethren who believe the Messiah has come. The Jews are not a murderous race. So far as the writer can learn, it is many

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years since a Jew suffered death because of confession of faith in Him, who is the Way, the Truth, and the Life. When we remember the terrible persecutions in recent times, of Jews and Students in Russia, and of Armenians and other Christians all over the world, it is evident that Jewish Christians enjoy comparative immunity from physical danger. God forbid that ill-considered or unnecessary criticism should wound weaker brethren! Some testifiers of the above mentioned class are honest; but their fear is generally born of the imaginations of a timid spirit. Others under the Satanic power of lying hypocrisy have spread scandalous statements far and wide concerning their relatives and race, or have returned to them with lies on their lips concerning their profession of faith in Christ, and proved a terrible stumbling-block in the way of Jewish evangelization. Bribery and other corruptions have also prevailed. All these evil things will be greatly restrained, if we work according to the divine order. There is persecution, but it has been unduly magnified. Moral, not physical courage, is the chief characteristic of loyal-hearted Jewish, as it is of loyal-hearted Gentile, believers in the Lion of the tribe of Judah. In the Christian life the truest heroism is the unseen, silent, inward struggle for truth. The outward expression of the result, more often than not, is a joyful experience.

Paul wrote, "Unto the Jews I became as a Jew that I might gain the Jews. I am become all things to all men that I might by all means save some." 1 Cor. 9: 20, 22. This is the attitude that Jewish Christians of to-day, and Gentile Christians too, should present to all men outside the circle of grace, to the Jew first, as the Apostle commands. Rom. 1: 16.

Jesus said, "My doctrine is not mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," John 7: 16, 17. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," Luke 16: 31. If we do not encourage God's ancient people to do His will as revealed in Moses and the prophets so far as they can outside of the Holy Land, how can we hope to lead them into the higher light of His will as revealed in Jesus Christ? The Jews often remark to those who follow this course, "We don't know whether you are a

Jew or a Christian." Thanks be to God, the double relation can be so perfectly blended that it is possible to live peacefully and lovingly, though not joyously, with family and friends who do not believe, and still make a good confession of faith in the only begotten Son of the Father. "Ah!" some may observe, "this is an easy way of escaping persecution." If it were, it would be a Scriptural way. But those who have tried it will testify that it is one of the most difficult positions to maintain in the field of spiritual conflict where filial and fraternal affection wage constant warfare with love and loyalty to Christ in the heart and mind of the Soldier of the cross.

THE CHIEF OF SINNERS.

BY MRS. GEORGE C. NEEDHAM.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1: 15.

THIS passage has been the subject of numerous and eloquent apologies. Apologies we say, for it would seem that in the minds of expositors there was a latent impression to the effect that St. Paul's famous confession was extravagant and demanded the glamour of eulogy to defend it. It is indeed a marvel that the actual intent of the passage has been so dimly apprehended.

What did Paul mean when he wrote, "Sinners, of whom I am chief?"

1. *For answer we appeal to the general context.* The entire chapter where the confession is found is singularly Jewish in tone. The Mosaic law is repeatedly referred to, and certain moral standards presented which would be woefully incomprehensible from a Gentile standpoint. This gives us every reason to expect that such Jewish discourse would mould the sentiment of, and cast its own coloring upon verse 15. That this is precisely the case we shall presently see.

2. *For further light we appeal to the immediate context.* The verse following the great confession is vitally essential to the confession itself. The one impinges upon and explains the other. Yet, singularly enough, we rarely find them linked together in quotation. It is a notable bad example of the

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fragmentary use of Scripture. Hear what Paul says in the succeeding verse: "Howbeit, for this cause I obtained mercy; that in me first Jesus Christ might show forth all long-suffering, for a pattern to them (rather, of them), which should hereafter believe on Him to life everlasting."

It must be plain to any intelligent reader that the apostle's thought rises above the consciousness of his own individual salvation. He stands forth a typical man, officially declaring himself a **PATTERN** or sample of **SOME CLASS** of persons who were hereafter to believe in the Christ; whose conversion should be after the same extraordinary fashion as his own summons to the faith.

And he further states that the occasion of his salvation lay not in his own voluntary desire, or because the Lord saw in him natural elements of zeal, honesty and eloquence which would make them eminently suitable as a minister of Jesus Christ. No qualifications of this sort were taken into account. "I obtained mercy," said he, "that in me Jesus Christ might show forth a pattern." Now the grand mistake made just here is to imagine that St. Paul's after-life and fervid preaching constituted "the pattern." That pattern was his **CONVERSION**, not his subsequent devotedness to Jesus Christ. It is equally a mistake to speak of St. Paul's conversion as an example in any general sense, of every saved soul.

Common elements do certainly pertain to all conversions. In our personal apprehension of Christ's redemptive work we each must follow exactly in the footsteps of St. Paul; but not more especially of St. Paul than of Nicodemus or Zaccheus, or the Ethiopian chamberlain. No; such is not at all the meaning of the idea, *Paul a pattern*. Something more definite and particular is here taught.

Again, in the order of time, it cannot be truly said that St. Paul was *the first* to obtain mercy in Christ. Were there no other evidences from gospel narrative, he himself denies it when he writes of "his kinsmen, Andronicus and Junia, who were in Christ before Him," Rom. 16: 7.

Not in the quality of merits have we any right to charge the apostle with assuming that he was the greatest of all sinners saved by grace. His own confession in Philippians would alone disprove such assumption.

"if any other man thinketh he hath whereof he might trust in the flesh, I more . . . touching the law, a Pharisee; touching the righteousness which is in the law, blameless," Phil. 3: 4-6. According to known Jewish standards none surpassed him in rectitude. He says in his defense before Agrippa, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." And again, "My manner of life from my youth," "all the Jews which know me would testify," was "after the most strictest sect of our religion," Acts 26: 4, 5, 9.

3. *We appeal for instruction to the words of the passage itself.* Where is the faithful saying recorded? And who spoke it? Jesus uttered it, at least twice; and it is recorded in four places, Matt. 9: 13; Mark 2: 17; Luke 5: 32; 19: 10. "I came not to call the righteous, but sinners to repentance." On each occasion the words were directed to the lost sheep of the house of Israel. Gentiles had not then been invited to hear the message of the gospel, and receive that mercy which the Jews were about to despise and refuse. This is particularly noteworthy as identifying St. Paul, the speaker in Timothy, with *his own nation*, rather than Gentiles of any name.

4. *But further we appeal for light to a single word of our text.* It is the word "chief," translated from the adjective *protos*. The same Greek word in verse 16 is rendered "first." This word occurs 95 times in the New Testament. In every instance save ten (the R. V. having rectified two) the word absolutely demands and gets the English meaning of *first in order of time*.

The adverb *protos*, its correlative, is found in the New Testament 60 times; and in every case save one it absolutely demands and obtains the English meaning of *first in order of time*.

There is no grammatical reason why the passage we are considering should not read, "Jesus came . . . to save sinners of whom I am first."

And now comes the question, What would be gained by translating *protos* in both verses uniformly by the English word "first?"

This much; that the apostle would then have a fair opportunity of stating in English, what he actually has declared in the original, that he was saved first in the order of time as a

pattern or sample of a special class, who hereafter in similar manner are to be converted unto Jesus Christ. Other Jews had believed on Christ before him, but none had been saved after his sovereign and miraculous fashion. According to the present English reading, the apostle is made to say, that though pre-eminent in blasphemy and unbelief, yet even such a sinner as he, was not beyond the grace of God. This sentiment is undoubtedly clearly taught elsewhere in Scripture, but we deny that it is here the leading thought.

5. *Lastly, who are those yet to be saved after St. Paul's pattern?* Clearly the Jews as a nation. The scattered few who are now being incorporated into the (Gentile) church, the remnant saved according to the election of grace, must not be confounded with the race out from which they have been gathered. In Romans 11: St Paul shows that after the fullness of the Gentiles is brought in, the natural Abrahamic olive branches shall be regraft into their own parent tree: "and so all Israel shall be saved." In 1. Corinthians 15: 8, when comparing himself with the other apostle, St. Paul strangely enough alludes to his conversion as *last in the order of events*. But the reason is that he is there seeking to show that in the divine purpose the calling out of a Gentile church must precede the ingathering of the Jewish nation. Yet never for one moment forgetting that he stood as the great connecting link between the Gentile church *then being accomplished*, and the Jewish redemption *yet to be accomplished*, he immediately hastens to state, "I was born as one out of due time." That is an *abortive or advance birth*. There could be no sense whatsoever in styling himself an abortive in reference to his call to the apostleship, which occurred after, and not before the other apostles were chosen. But there was all good sense and reason for writing of himself in reference to the whole house of Israel, as their one pattern saved in advance of due time: 1. Cor. 15: 8-10. The other apostles may be called voluntary followers of Jesus Christ. They became disciples through listening to teachings and beholding tokens which convinced them of the Messiahship of Jesus of Nazareth. Though "chosen" by Jesus, it was in no compulsory sense. But as regards the method of St. Paul's conversion, it stands a solitary, unique miracle.

While still in belief with the veil of ignorance upon his heart, he was smitten and changed by the visible revelation of the glory of Jesus Christ. And this is precisely what is predicted to occur unto the nation of Israel in the day of their visitation.

Their Messiah shall appear unto them in clouds with power and great joy. Every eye shall see Him; and when they shall behold Him whom they resisted and slew, all the tribes of the land shall mourn; every tribe apart; every family apart; every husband and wife apart, for as individuals of the whole house of Israel shall weep and repent, and receive the spirit of grace and supplication and faith. Zec. 12: 10-12.

The sovereign act of electing grace shall call them unto their Messiah, even as that same electing power arrested St. Paul in all the rashness of his blind zeal, and made him a chosen vessel to bear that one precious name before rulers and kings and peoples.

In them the possibilities of their illustrious pattern shall be magnified and developed a million-fold.

They shall become a nation of humble, burning, zealous ministers of God and His Christ, a kingdom of priests unto all other nations. "For I will," promises Jehovah, "pour water upon him that is thirsty. I will pour my Spirit upon thy seed and my blessing upon thy offspring. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel," Isa. 44: 3-5.

The "faithful saying" shall then have complete and exact and magnificent accomplishment. The harvest of Israel shall be the precise counterpart of its exalted earnest.

But while this Scripture and the conversion of this man thus stand before the age as God's pledge unto the seed of Abraham, St. Paul's devoted life and faithful ministry may also properly enough stand unto the Gentile church as her one peerless, pre-eminent example for zeal, self-denial and loyalty to God. We have no objection that Gentile believers should draw all spiritual profit possible from divine narrative; but we do think it a great wrong to the *true olive branches* now lying withered in the dust, when this kind of spiritual interpretation is pressed to such an extreme as completely to obscure the Lord's majestic intentions concerning his own beloved seed of Abraham.

THE KINGDOM TO COME.

BY J. A.

WHEN the King was rejected, the kingdom was in abeyance. The Gospel of grace was preached, individuals were gathered, and the Church was established. While the Church is not the kingdom, it is referred to in the Epistles as having a specific relation to the kingdom of God, and is, indeed, neither more nor less than that kingdom in embryo.

Paul, writing to the Colossians (1: 3) speaks of believers as already translated into the kingdom of His dear Son.

Writing to the Thessalonians, he exhorted them to walk worthy of God who had called them to *His own kingdom* and glory. 1 Thess. 1: 12, and again 2 Thess. 1: 5, he says that their sufferings as persecuted ones was a token that they were counted worthy of the kingdom of God.

In Acts 14: 22, Paul tells the disciples at Antioch, "we must through much tribulation enter into the kingdom of God." In writing to the Galatians, 5: 19-21, he names the works of the flesh and says that they who practice such things shall not inherit the kingdom of God. True Christians will.

Perhaps the most conclusive text in the whole New Testament is 1 Cor. 15: 50, where we read, "Flesh and blood cannot inherit the kingdom of God;" but the kingdom of heaven, the millennial kingdom, to which Daniel and Matthew refer will be on the earth and in the flesh.

In Rev. 12: 10; John heard a loud voice in heaven, saying: "Now is come salvation and the kingdom of our God for the accuser of our brethren is cast down." Woe is foretold on earth. Then we read of the two beasts arising, and the operations of Satan and of Antichrist and the false prophet are given in detail, until the two latter are cast into the lake of fire and Satan is bound. Some time will elapse before they are fully developed to commence their career and the world is ready for them. From a hint given us in the prophet Micah, it seems probable that forty years may intervene between the manifesto of the kingdom of God of Rev. 12: 10, and the establishment of the millennial kingdom of the Son of Man—the kingdom of heaven—of Daniel. The kingdom and the dominion under the whole heaven will be given to the *people of the saints of the high places.*

OUR HOPE. FAITH IN CHRIST.

BY MARK LEVY.

"Grace and Truth came by Jesus Christ."

Christ sheds delight around the Jewish heart,
That daily drifts to sympathies apart
From friends long loved and kindred ever dear,
Because it has in simple faith draw near
Unto His love, which prophets long foretold
Enriches more than priceless mine of gold;
For His self-sacrifice in truth and grace
The crimson stains of sinfulness efface.
He is the source whence love's pure fountains flow,
The great first cause of all true joy below,
And though unsees is ever o'er to hide
All who believe in childlike artlessness;
Lips touched by love alone can gladly tell
Of grace and truth that in Messiah dwell!
Faith in the Christ makes war on roots of wrong,
And in His power our purposes grow strong;
And sheds abroad affection's warmest rays
To woo the weary into restful ways.
It prayerfully upon the sea of life
Goes forth amid the fiercest gales of strife
To rescue those who sink 'neath waves of care,
Or drift toward the vortex of despair.
Faith purifies the motives of the mind,
Leaves worldliness forever far behind,
Reveals humility's supreme repose,
Withholds revenge when enemies oppose,
Restores the peevish to peace and joy
So all the patience meekness should employ,
Bids charity a lifelong course pursue,
And tinges hope with radiance ever new.
It checks the path wherein our steps are led,
Trusts God the Father for our daily bread,
Proclaims that God the Son redeems from sin,
Rings the devil from the heart within,
Believes that God the Spirit from above
Has come to comfort with the light of love,
Beholds the second coming of our Lord
Sinners and saints to punish or reward,
Sees Jew and Gentile in pure worship one,
And universal brotherhood begun.
O for a perfect faith to fully know
The grace and truth Christ Jesus can bestow!

OUR HOPE.

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A WORD TO OUR READERS.

HAVE you renewed your subscription for the new volume beginning with this number? Will you not do so NOW?

"Our Hope" has no income whatever from advertisement. We do not seek any. We desire to keep the paper exclusively for spreading the knowledge of the Word and the work of the Lord.

Many kind and encouraging words have been sent us, for which we are grateful. A number of our friends have nobly helped us in getting new subscribers. Will not many more of you do the same? We shall gladly send you numbers of sample copies for canvassing. We announce on the second page of the cover our club rates. We give a commission of 20 per cent. (*i. e.*, 20 cents on every copy) to those sending us new subscribers. Let us hear from you soon.

THE PUBLISHERS.

SIGNIS OF THE TIMES.

"There are now 100,000 Jews in the Holy Land, one-half of whom have arrived there in the past seven years.

"Jerusalem is advocated as the initial meridian, instead of Greenwich, by no less a renowned society than the Academy of Sciences at Bologna.

As one of the signs of the times, so far as Israel is concerned, is it to be observed that the Jewish newspapers have set apart a portion of their space for the purpose of reporting the events of national import which are taking place at the present time among the Jewish people.

"Another great Russian orator has arrived in England from Russia, and is attracting crowds to his addresses. He, too, is full of Palestine for the Jews. Indeed, the key-note of his message is this: 'Just as Bulgaria is only that country where Bulgarians dwell, so Palestine could only become Palestine when it was inhabited by Israel.' His name is Masalansky.

"If there was one Jewish paper that altogether ignored the

Zion idea, and succeeded at the colonization idea, it was *The Jewish World*, published in London. But how times have changed! However, Zion has become a power which no Jewish paper can afford to ignore, and now week by week appears a column devoted to news and paragraphs on the subject of the 'National Movement.'

"A SIGN OF THE TIMES may be observed in the fact that, in assigning topics for the week of prayer, the Council of the Evangelical Alliance suggested for Friday evening, January 11th, 'PRAYER FOR THE JEWISH RACE. That special blessing may rest upon all those who are seeking to make Christ known among God's ancient people Israel, and that His purposes concerning them may be speedily accomplished.' We say 'AMEN!' but wonder how many followed the suggestions of the committee in this respect."—*Things to Come*.

There is a cross upon the high tower of the Presbyterian Church recently erected at Scarborough, Westchester Co., N. Y. Not very many years ago the cross could not have been put upon the tower, steeple, belfry, or any other part of a Presbyterian church. It was regarded as the sign of "Popery." The change in this respect has been very marked within a generation. The cross is now to be seen, not only over Episcopalian churches, but also over many of the churches of nearly all Protestant denominations.—*N. Y. Sun*, May 16, '95.

RECONCILIATION OF ISLAM AND CHRISTIANITY.—"Père Hyacinthe Loyson, who is now in Marseilles after a lecturing tour, maintains that Mahomet, like Christ, was to some extent an inspired prophet. The ex-Carmelite is in favor of the union of all forms of religious belief, including Islamism. He maintains that both Napoleon I. and Abd-el-Kader believed that the gospels of Christianity and Talmud might walk hand in hand for the bettering of the world. All religions are mere forms of worship of the Creator by the creature. Mahomet was the prophet of the Arabs, and the founder of a great religion which guides the temporal and spiritual destinies of millions. M. Loyson does not profess to have any data about the second coming of the Messiah, but, like Abd-el-Kader, he considers that one of His missions will be the reconciliation of Christendom and Islam."—From the *Daily Chronicle* of March 27th.

THE HOPE OF ISRAEL MISSION TO THE JEWS.

REPORT OF THE WORK.

IN THE CITY.

THE Saturday and Sunday services continue in spite of the oppressive weather to be attended by large numbers of our Hebrew friends, and are as usually very interesting. We mentioned in the last number of OUR HOPE that permission was given to ask questions, but none were asked. We have requested almost every Sunday afternoon during the last month our hearers to ask questions, but not one was put to us. We have preached Christ and Him crucified, still no questions were asked. We remember well how in the beginning of the Hope of Israel Movement our services were again and again disturbed by those who asked questions and were dissatisfied with the answers, sometimes while speaking one or two would arise and object, desiring to be heard, and not granting them the floor, they and thirty or forty of their friends would leave the meeting very angry. This is all different now, no more disturbances and no more questioning and debating. Most of our attendants know us already for months, and some for years. They have heard us again and again; they no longer come out of curiosity or to disturb, neither do they come because they have no other place to go to, but we have every reason to believe that the majority of them comes to hear the Word of the Lord. These are, indeed, hopeful signs and we rejoice.

Like last year, we shall continue our preaching services on the Sabbath and the Lord's Day throughout the entire summer. This is very trying, but we are greatly rewarded in our own personal experience by knowing we are in this following Him who took no vacation while upon this earth, but He worked while it was day.

During the week we continue to study the New Testament and have our prayer-meeting. We are reading now in the Acts of the Apostles, tracing the steps of that wonderful man

OUR HOPE.

the apostle to the Gentiles, Paul. What will it be when there are a million or two Pauls going forth from Jerusalem? It will be as life from the dead.

A TRIP TO NEW ENGLAND.

A few days ago Mr. Gaebelein made a trip to the eastern states. We stopped first in our old home, Lawrence, Mass., where sixteen years ago Mr. Gaebelein gave his heart to God. A very large congregation, numbering nearly 500, had assembled in the German Presbyterian Church and listened to a sermon by Mr. Gaebelein on the second Psalm. There was great hunger to know more about the blessed hope of His coming, and the Spirit blest the message.

Twenty-one Hebrew men came to a service in the afternoon which was announced the day before, and which Mr. Gaebelein was to address in Yiddiah. After a few hymns were sung and prayer was made, Mr. Gaebelein took the stand and spoke to the Hebrews for about three-quarters of an hour, explaining first who he was and why he had come. The attention paid to the sermon, which was, of course, on the person of Him who is our hope, was remarkable, and Gentile Christian friends who were present took notice of it. One Hebrew gentleman got up after the sermon and replied. Speaking especially on Isaiah 7: 14. He requested us to meet him in private. Mr. Gaebelein had a delightful talk with him the next day in his store. He returned the call in the evening, bringing Dr. W. along, a Hebrew of great learning. These two men attended the evening service in the German M. E. Church, and listened to a long discourse on the book of Revelation. Their invitation to come soon again and preach to them and their Jewish brethren was so heartily, that we decided to go there soon again.

On Monday morning Mr. Gaebelein went to Salem, looking over the Jewish field there and leaving papers in the hands of a devoted and deeply interested friend for free distribution among the few Hebrews there. Lynn was next visited. A meeting in one of the Baptist churches was addressed in the evening on the Lord's coming and Israel's hope.

Returning to Boston, we saw a terrible railroad wreck which had taken place that day. How good it is for us to know that Jesus guides and protects His own.

Mr. Gaebelein intends to visit the other eastern states as soon as possible, and is willing to address Hebrews in Massachusetts, New Hampshire, and Maine.

Our mission in Philadelphia will be closed for the present. We have discharged the missionary, because we found him an

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I Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
"ישוע המשיח תקוות"

ERNST F. STROETER, Editor,
ARNO C. GAEBELEIN, Associate Editor, } 209 Madison St., N.Y.

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A. C. GAEBELEIN, SUPERINTENDENT.
M. F. STROETTER, SECRETARY.



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A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STRONGER, 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 8.00, in 209 Madison Street.

German Services every week night, except Saturday, at 209
Madison Street.

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STRONGER, at 209 Madison Street, New York. 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. II.

AUGUST, 1895.

No. 2.

PUBLISHERS' ANNOUNCEMENTS.

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REQUEST FOR BACK NUMBERS.

We shall gladly pay to any person sending us clean copies of numbers 1 and 2 of volume 1 of Our Hope (i. e., July and August, 1894), at the rate of 5 cents per copy, and postage refunded.

SILAS HENN'S TRACT ON "PROPHECY,"

Of which we have brought abstracts in "Our Hope," can be

obtained through us. Send us 6 cents in stamps and we shall mail you a copy. It is a very instructive paper.

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EDITORIAL NOTES.

During Brother Gaebelcin's absence, i.e., for the months of August, September and October, all communications and contributions for the Hope of Israel work should be addressed to the Secretary, E. F. Streeter, 209 Madison Street, New York.

WE ARE glad to announce that arrangements have been completed for the trip of our superintendent, Rev. A. C. Gaebelcin, to Russia, Germany and England. Bro. Gaebelcin proposes to sail early in August and to return the latter part of October. He expects to meet Joseph Rabinowitch, Rabbi Lichtenstein, Professors Dalman and Strack, John Wilkinson and a number of others prominently connected with the work of the Lord among Israel. An exchange of thoughts on principles and methods of Jewish evangelization with these men will surely prove very helpful. Opportunities for studying the "Jewish question" in its various phases, the national, the Zionist and other colonization movements, will not be wanting. And above all, we pray and trust that our brother may find many open doors to present Jesus the Christ to large numbers of the Lord's chosen people in Russia, Poland, Galicia, and Roumania, the strongholds of orthodox Judaism. We would bespeak the earnest and constant prayers of all the friends of Israel in behalf of our brother and his very important mission. To the readers of OUR HOPE we can promise a series of correspondences containing much valuable information from the pen of Brother Gaebelcin, which will, no doubt, make the coming numbers of this paper very helpful and interesting to the student of prophecy and the lover of Zion.

BIBLE CONFERENCES.—In these days of arrogant criticism of God's Holy Word on the part of men set for its defense and proclamation, it is exceedingly refreshing and edifying to meet with brethren beloved whose sole aim and purpose is to honor and to stand by the blessed old Book. We rejoice in the mul-

tiplication all over the land, of these Bible Conferences. We hope that the conference at Old Point Comfort will be soon followed by many more held all over the South. The Canadian brethren who are not willing to let the Niagara Conference depart from their borders should by all means maintain a Canadian Conference, or better, a series of them. While we believe the Niagara meetings should be made more accessible to a larger number of pastors, missionaries and teachers from the States by being transferred to a place along the South shore of Lake Erie.

We hope that another year will see this change accomplished without a loss to Canada.

OTHER CONFERENCES TO BE HELD.—An invitation was sent us to attend a Conference of Christian workers for Bible Study and Prayer to be held at Poynette, Wis., Aug. 13-19, 1895. Poynette is a quiet little village of 600 people on the Chicago, Milwaukee and St. Paul R. R., between Madison and Portage. Good board is obtainable at \$4.00 for the week. Tents for campers provided free of charge. For particulars address Dr. L. M. Squire, Poynette, Wis.

We also learn with pleasure that arrangements have been made for holding a Prophetic Conference at Pittsburg, Pa., some time in October. Prof. W. G. Moorehead of Xenia, O., and Rev. W. J. Erdman of Germantown are the Committee on teachers and programme. We expect to give fuller information later on.

DOES THE JEW, IN CHRIST, CEASE TO BE A JEW?

FIRST ARTICLE.

SOME GENERAL REMARKS ON THE RELATION OF JUDAISM TO CHRISTIANITY.

BY THE EDITOR.

SOME time ago in a company of workers among Israel, the question arose as to the number of Jews now in the world. Various estimates were given. Finally, one of the brethren, an earnest and zealous worker in the Church of Christ, remarked, "Never mind how many there may be; at

any rate since last Sunday *there are two less in the world.*" When asked to explain himself, he referred to the fact that on that day he had witnessed the baptism of two Jews!

We doubt not that the good brother voiced the sentiment of a very large number of Christian people on this subject. The almost general impression in Christendom seems to be that for a member of the Hebrew race to embrace the Christian faith, and to profess the Lord Jesus Christ in baptism means, practically, the complete and absolute abandonment of everything that is "Jewish" about him. The thoroughness and readiness with which the Jewish convert to Christianity proceeds to "un-Jew" himself is taken by most Christian people to be one of the best and most convincing proofs of the genuineness of his conversion. The traditional test, "Ama, quod odisti, et odi quod amasti" (Love that which thou hatedst, and hate that which thou lovedst) of the days of mediæval conversionist methods is applied to the Jewish convert with great faith in its efficiency.

It seems to be taken for granted that what applies to the heathen does with like force apply to the Jew.

We often wonder if these earnest and well-meaning Christian people have a realizing sense of the fact that Mosaic Judaism is not one of the *natural* religions of the world, but a *revealed*, *i.e.*, divinely appointed religious, social and political system, the most perfect and beautiful of its kind the world has ever seen. Do we realize that "Christianity" is only a Greek form for saying "Messianity"? And when you say "Messianity" you simply name that which has grown from the "root and fatness of the good olive tree"—Israel. The Lord Jesus Christ is in His human personality (and His body, the church, through Him) forever inseparably connected with the Jewish race, the Jewish religion, the Jewish state, and the land of Israel.

When a Gentile or heathen, *i.e.* any non-Jew, turns to the Lord for salvation, he turns "from idols" in every instance. No matter whether it was the worship of a fetish, or of the sun, or of an ideal, or of a system of philosophy—his only salvation is to turn to God from these idols, to serve the living and true God. But this living and true God is the very God of Abraham, Isaac and Jacob; the God of Moses and Aaron, of David

OUR HOPE.

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and Daniel and Isaiah,—the God of Israel. The Jew, then, need not turn his back upon that which Moses and Isaiah and David have written and sung to him about—the holy One and the Eternal, the ever living and true God. Nay, verily, he must follow faithfully and steadfastly right along the very lines of revealed, divinely appointed, divinely ordered Judaism, and he will surely find Him of whom Moses in the law and all the prophets did speak, even Jesus of Nazareth, the Messiah of Israel, the Anointed of God, the Word made flesh.

We fully and freely admit that for the Jew to deny the claims of the Lord Jesus upon his faith and affection in the light of Moses and the prophets, makes his unbelief most inexcusable and grievous. And truly the Lord is visiting the confirmed unbelief of the nation with most condign punishment even unto this day. But how could the Lord so visit the unbelief of that nation if for the Jew to accept the Son of God, Christ Jesus, was not the only rational and consistent course to pursue in full accord with his own religious oracles, the law and the prophets? This it could never be for any other nation on the earth, except Israel.

Only a Jew could ever say, "We have found Him, of whom Moses and the prophets did speak." For while there may have been dim and vague longings for a Divine Deliverer even in the heathen world, yet it remains forever true that "in the wisdom of God the world through its wisdom knew not God." Notwithstanding all the modern attempts at lifting up some of the ancient man-made systems of religion to an equality, or even superiority, with the Christian, not one of the apostles of oriental or occidental theosophy and philosophy will ever be able to say, We have found Him of whom Confucius or Zoroaster, or Socrates or the Eddas did speak! Only of the Jewish Scriptures was it said, "They are they which testify of me." And He declared to the Samaritan woman, Salvation is of the Jews.

It cannot be denied that of all the bitterness and hatred manifested against the Lord Jesus Christ there is none to surpass the Jewish so intensely, depth and persistency. But was He ever loved more tenderly, worshipped more devoutly, followed more faithfully and preached more victoriously than by Jews? The very fact that Jewish opposition to Jesus the

Messiah is so deep-seated finds its most ready explanation in the fact that He came into *His own*, and *His own* received Him not. No hatred more deadly than hatred between brothers. And this was Joseph,—hated, not by strangers and aliens, but by His own brethren. Does it not appear manifest, then, that in the issue of revealed religion versus natural religion the only one who not only can, but must be, admitted to our platform is—the Jew! Christianity is Messianity. It is, historically speaking, the legitimate offspring of Scriptural Judaism.

But we wish to emphasize the word *Scriptural* Judaism. We do not mean either Rabbinical, much less Liberal or Reformed Judaism.

Strangely enough, it is the liberal or reformed Jew whose appearance on the platform with Christian ministers is greeted with applause in our day. The orthodox or conservative Jew is looked down upon as the bigoted, the uncompromising enemy of Christianity. Or is it not strange that Christian people should exult in the fact that Jewish teachers, who professedly abandon implicit faith in the divine authority and inspiration of the Old Testament Scriptures, who are prepared to surrender one after another of the strongholds of revealed supernaturalism, who, though seated on Moses' seat, are quite willing to grasp the hand of the Buddhist as well, and call him "brother man"—that these Jewish teachers should manifest such outspoken affinities and cultivate fraternal relations with ministers of the New Testament? We confess our inability to discover in this liberality of reformed Jewish rabbis any hopeful sign either for Judaism or for present-day Christianity. Reformed Judaism is the child of German rationalism, or, at least, its twin brother. If it can breathe the air of the modern Christian pulpit, then there is something wrong with that air. The oxygen of 2 John 10, 11 seems to be lacking in it.

On the other hand, while we bow to the dispensation of God in the blinding of the Jewish nation, we cannot but feel keenly the anomaly and the incongruity of the fact that there has come to be an almost impassable barrier or chasm between orthodox, Bible-honoring Judaism and orthodox, Bible-loving, evangelical Christianity. To say the least, there is far more which the orthodox Jew and the orthodox, Scriptural Christian hold in common, than either seem to realize. The faith and

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hope of both rest on the same supernatural foundation—the revelation of God in His Word. Are we tempted to reproach the orthodox Jew for his hostile attitude towards our Christianity? Let us ask ourselves the question, how much we have done on our part to make him see that our Christianity is in very deed his "Messianity"? Who has the greater responsibility for the existing estrangement between these two bodies of believers in the Divine Word,—the blind Jew or the seeing Christian? In a letter written by a French missionary to the Jews in Africa, published in *Le Reveil d'Israel*, we find this passage: "An Israelite told me lately that a reform must needs be accomplished, and speaking of Mr. Rabinowitch's Articles of Faith, he declared them good. He told me that if the gospel had always been presented to the Jews in this way, all those who truly feared the Eternal One in their heart would have accepted it. He was convinced that the chief cause which has kept the Jews away from Jesus is the fact that those who call themselves His disciples sever themselves from the Israelitish nation, and to prevent all intercourse with the Jews, cast off all biblical customs and gentilize themselves."

We are not quite as sanguine as to the results to be accomplished by a change of attitude on the part of Christians toward Scriptural Judaism, but we are firmly persuaded that all the blame does not rest with the Jew alone that he does not recognize in the Saviour of the Christians his own Messiah.

A STRIKING SIGN OF THE TIMES.

A CHAPTER FROM THE WOMAN'S BIBLE:

THE critics of the Bible may look to their laurels. Woman has come to the fore. We mean the New Woman, the advocate of Woman's Emancipation. The old book has long been charged by infidels with being the "greatest enemy of human progress." We have heard the charge, and turned to our Christian wives and mothers for proof conclusive of what the Book and its message has done for woman at least. But the New Woman is discovering that she has as great a grievance against the law and the gospel as the infidel. So she issues a Woman's Bible. All the passages in the Word of

Old treating on woman are made the special subject of comment. Following is a sample. The passage is Num. 12: 1-15, and the comments are by Mrs. Elizabeth Cady Stanton, who with a score or more of other women of the emancipated stamp is editing this Woman's Bible. Says Mrs. Stanton:

"Here we have the first mention of Moses's second marriage, but the name of the woman is not given, though she is the assigned cause of the sedition. However, the historian tells us later that she was known by the euphonious name of Zipporah. Both Aaron and Miriam had received a portion of the prophetic genius that distinguished Moses, and they naturally thought that they should have some share in the government, at least to make a few suggestions, when they thought Moses made a blunder. Miriam was older than Moses, and had at this time the experience of 120 years. When Moses was an infant by the River Nile, Miriam was instructed by his parents to watch the fate of the infant in the bulrushes, and the daughter of Pharaoh in her daily walks by the river side. It was her diplomacy, that secured the child's own mother for his nurse in the household of the King of Egypt.

"It is rather remarkable, if Moses was as meek as he is represented in the third verse, that he should have penned that strong assertion of his own innate modesty. There are evidences of this and several other points that Moses was not the sole editor of the Pentateuch, if it can be shown that he wrote any part of it.

"Speaking of the punishment of Miriam, Clarke in his commentaries says, it is probable that Miriam was chief in this mutiny; hence she was punished while Aaron was spared. A mere excuse for man's injustice: had he been a woman he would have shared the same fate. The real reason was that Aaron was a priest. Had he been smitten with leprosy, his sacred office would have suffered, and the priesthood fallen into disrepute.

"As women are supposed to have no character or sacred office, it is always safe to punish them to the full extent of the law. So Miriam was not only afflicted with leprosy, but also shut out of the camp for seven days. One would think that potential motherhood should make women as a class as sacred as the priesthood. In common parlance we have much fine-sounding

theorizing on the exalted office of the mother, her immense influence in moulding the character of her sons; "the hand that rocks the cradle moves the world," etc. But in creeds and codes, in constitutions and scriptures, in prose and verse, we do not see these lofty pæans recorded or verified in living facts. As a class, women were treated among the Jews as an inferior order of beings, just as they are to-day in all civilized nations. And now, as then, men claim to be guided by the will of God.

"In this narrative we see thus early woman's desire to take some part in government, though denied all share in its honor and dignity. Miriam, no doubt, saw the humiliating distinctions of her sex in the Mosaic code and customs, and longed for the power to make the needed amendments. In criticizing the discrepancies in Moses' character and government, Miriam showed a keen insight into the common principles of equity and individual conduct, and great self-respect and self-assertion in expressing her opinions, qualities most lacking in ordinary women.

"Evidently the same blood that made Moses and Aaron what they were as leaders of men, flowed also in the veins of Miriam. As daughters are said to be more like their fathers and sons like their mothers, Moses probably inherited his meekness and distrust of himself from his mother, and Miriam her self-reliance and heroism from her father. Knowing these laws of heredity, Moses should have averted the punishment of Miriam instead of allowing the full force of God's wrath to fall upon her alone. If Miriam had helped to plan the journey to Canaan it would no doubt have been accomplished in forty days, instead of wandering round like gypsies for forty years. With her counsel in the cabinet, the people might have enjoyed peace and prosperity, cultivating the arts and sciences, and not always making war on other tribes with burnt offerings to their gods."

We leave our readers to judge for themselves, if this is the way in which the wives and mothers of this land are being trained to look at and speak of God's Word, how long it will be before we are ready for the utter collapse and corruption of organized society? If the salt lose its savor wherewith shall it be salted? If woman save the foundation of the family, how can society and the state continue to stand? The pillar of the

church is the headship of Christ. The pillar of the family is the headship of the man. Truly, perilous times are upon us! Let us watch and be sober.



ON THE COMING AND KINGDOM OF OUR LORD.

BY REV. CHAS. CUTHBERT HALL, D.D.*

INTRODUCTION.

THERE are three remarks to be made by way of introduction. Remark 1. On the Duty of Prophetical Study. *Of this duty I am increasingly sensible.*

a. Because prophetical Scriptures constitute so large a part of the Bible.

b. Because the giving of the Written Word by the Holy Ghost is an act of great mercy and a mark of God's solicitude for us, as well as of His respect for our powers of comprehending truth. Hence to dwell in voluntary ignorance of a large part of the Written Word, by neglecting all effort to understand it, is an unbecoming attitude toward God, and cannot but grieve the Holy Spirit.

c. Because a proper spiritual development requires a proper and intelligent handling of Scripture. If we would be "all-round Christians" we must seek to receive all the influences which the various Scriptures are calculated to impart. As various physical exercises are required to bring various sets of muscles into play, so in spiritual life practical commandments exercise one set of muscles, historical Scriptures another; prophetical Scriptures require the exercise, and develop the power of another and in some respects the very noblest part of our spiritual nature.

Remark 2. On the Importance given to the Study of Israel's History and Destiny in this and other lectures of this course.

It might be said, why spend so much time over Israel? We are not Jews: Why not trace the course of English History and the growth of English-speaking civilization? This surely

* We count it a great privilege to have received permission by Rev. Dr. C. C. Hall to print in these pages his address on the Coming of the Lord. To explain some references occurring in this address it should be stated that it is a second one in a course on this great theme, by the same author. We bespeak for it a very careful perusal by our readers.

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is a greater factor in the world than the despised and feeble Jews.

Answer. *a.* We give this importance to the study of Israel, because God Himself has given this importance to the nation of Israel. See Deut. 7: 6-8. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you because ye were more in number than any other people, for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." See also Ps. 135: 1. For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.

b. Because more than one-half of the Bible is devoted to the history and destiny of Israel, and, if we value the Bible, we cannot fail to seek for an explanation of this phenomenon by studying what the Bible says about Israel.

c. Because as a result of such study we find that the destiny of the whole race turns largely upon the history and destiny of Israel; that English-speaking civilization is less important than the life of Israel, as a factor in the world's development. To pass the Jew scornfully, is, however unconsciously, to treat the Word of God with scorn, and to ignore one of the most tremendous elements of revelation.

Remark 3. On the absolute necessity, in studying this question, to separate in our thought the "Church of Christ" from the "kingdom of Christ," and to recognize the fact that these are not synonymous terms. This is of great importance.

a. In popular religious language no such distinction is observed. The church is spoken of as the kingdom of our Lord. This is a source of the greatest confusion, and is closely connected with those prevalent views which teach that the church is to become universal in power on the earth, and to enjoy a millennium before Christ comes.

b. "The church" is explained to us in the New Testament as the "Body of Christ" of which He is the Head. Eph. 1: 22: Hath put all things under His feet, and gave Him to be

the Head over all things to the church. Eph. 4: 12: For the edifying of the body of Christ. Col. 1: 18, 24: And He is the head of the body, the church. The church means those and only those individuals who gathered one by one out of the nations and out of Israel, are brought into lively fellowship with Christ by regeneration; in whom the Holy Spirit dwells, and to whom is given the charge to be witnesses unto the Head. A part of that church is now with Christ in Paradise; and a part shall still be remaining on the earth at the second coming of the Lord. Those who thus are living on earth, shall be translated, without death, at His coming; gathered into His presence, and into the company of the blessed ones who are with Him, "and so shall we ("the church") be forever with the Lord." We shall not all sleep, but we shall all be changed, 1 Cor. 15: 51. But I would not have you to be ignorant, Brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him, etc., 1 Thess. 4: 13-18.

c. The terms so frequently found in the New Testament "Kingdom of Heaven" (more than thirty times in Matthew's Gospel) "Kingdom of God," "Throne of David," etc., signify something quite different from that which is signified by the term "the church," and chiefly relate, though not exclusively, to Israel, and it is hoped that as this lecture proceeds this distinction may be made clear, and that thus a broad beam of light shall be thrown upon the Bible.

It is only possible here to state the case in its main outlines without going into details.

A word of advice to those who are just beginning to lay hold of the doctrine of the pre-millennial coming of our Lord. Hold the substance of the fact, with simple, loving, blessed hope, and be not impatient to clear up all the details. Let the Spirit guide you as He will. Some more slowly, some more rapidly.

1. *The prophecies of Israel's exaltation in a millennial kingdom of Christ on the earth.*

In a former lecture the predictive prophecy in the New Testament concerning the second coming of Christ was pre-

sented. Now we turn to the Old Testament, showing the predictive prophecy of Israel's exaltation, to be accomplished through the triumph of a kingdom of Christ in millennial peace and power upon the earth. Most of these passages are those which have been used from the time of Origen and Augustine, to support the idea of the grandeur of the church, subduing and converting the world by the preaching of the gospel.

Many of these passages are those upon which Daniel Whitby relied, to support his theory of a golden age of the church, the millennium, to take place after the conversion of the world, and before the coming of Christ. These passages were thus used as proofs by establishing as a principle of interpretation that the promises of blessing to Israel are to be interpreted as spiritually fulfilled in the church, and by the triumphs of the gospel, and not as relating to the literal national Israel.

In distinction from this principle of interpretation, the dispensational method of interpretation considers that these prophecies are communications to the literal nation of Israel, and that at a point in future time, namely, after the second coming of Christ, they are to be literally fulfilled, by the exaltation of Israel under the kingship of Jesus, the Messiah, in a millennial kingdom on this earth.

We cite the following passages, as specimens only. Isa. 2. (Compare Micah 4. 8: 2-8). Isa. 11. 49. 69; Jerem. 33: 9; Ezek. 37; Zech. 8. 14; Ps. 102. Consider in this connection Luke 11: 31-33; Acts 1: 4-8.

By giving these citations we have laid the foundation in Scripture for the argument to be set before us in the second section.

(To be Continued),

THE PRAYERS OF ORTHODOX JUDAISM.

By A. C. GARBELEIN.

NOT many of our readers are aware of the fact that no other religious sect in the world possesses such beautiful and scriptural prayers as orthodox Judaism. Their penitential prayers and confession of sin are the most humili-

athing we have ever read. The supplications to the Almighty One in behalf of Jerusalem, for the rebuilding of the city and the coming of the Messiah are all in harmony with divine prophecy, and are in many respects remarkable. These prayers contain no idle words or unscriptural phrases, such as we sometimes hear from the lips of Gentile Christians; it is all Scripture from the beginning to the end. What strikes us as very remarkable is the fact that after God is asked to forgive or restore, words of praise are added, words like these: "Blessed art Thou, Eternal One, who forgiveth the sins of Israel." "Blessed art Thou, who rebuildeth Jerusalem."

Occasionally we call the attention of our Hebrew friends to their many and earnest prayers, and ask them why it is that, though their nation has been praying like that for many centuries, still no answer comes. Said an old Hebrew to me: "If God has to move heaven and earth, He will and must at last answer our prayers." Yes, I said, He will, for it is written: "Yet once in a little while, and I will shake the heavens and the earth, and the sea, and the dry land, and I will shake all nations, and the Desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts," Hag. 2: 6, 7.

Sometimes on a Friday night when the Jewish Sabbath commences, and in the many Hebrew homes around us the festive candles are lighted, I take the Hebrew prayer-book and read in the original some of their prayers, and more than once my eyes were dimmed with tears, and I called upon Him who is the Hope of Israel in the words of the inspired King, "Have mercy upon Zion, for the time to favor her, yea, the set time has come." We give now a literal translation of some of their prayers:

Unto the city of Jerusalem in mercy return and dwell therein as Thou hast promised. O behold it speedily in our days as an everlasting structure, and the throne of David do Thou soon therein set up.
And may our eyes behold when Thou returnest to Zion in compassion. Blessed art Thou, who restoreth the divine glory unto Zion.

Save us our God! and gather us from among the nations to render praises unto Thy holy name, and glory in Thy praise. If Thou didst take strict heed of iniquities, O God, who could abide? But with Thee is forgiveness, in order that Thou mayest be feared. Deal not with us according to our sins, requite us not according to our iniquities. Our Father, our King, be gracious unto us and answer us, for we have no

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meritorious deeds; vouchsafe clemency towards us for the sake of Thy name. O Lord, in accordance with Thy great mercy, turn away, we beseech Thee, Thy anger and Thy wrath from Jerusalem, from Thy holy mountain; for it is due to our sins and to the iniquities of our fathers that Jerusalem and Thy people have become a reproach unto all that are around us.

We are conscious of having sinned, and have no one to plead our cause (poor Israel, there is one, even Jesus). We know that no meritorious acts are ours, deal mercifully with us for the sake of Thy name. As a father has compassion upon his children so mayest Thou have compassion upon us, and save us for the sake of Thy name. Have pity upon Thy people, have compassion upon Thy heritage, have pity, we beseech Thee, according to the abundance of Thy compassion; be Thou gracious unto us and answer us, for Thine, O Eternal, is justice, Thou doest wonders at all times. O suffer not wrath to prevail against us, for our eyes are directed in suspense towards Thee, save us for the sake of Thy name. O God of pardon, we beseech Thee, pardon us; God good and forgiving Thou art.

We beseech Thee, King, great and compassionate, remember and regard the covenant between the divided sacrifice, and to suffer to present itself before Thee, the *only Son, the Victim*, ready bound for Israel's sake.

The following is chanted responsively:

Reader: O Eternal, God of Israel, turn aside from the fierceness of Thy wrath, and relent as to the evil decreed against Thy people.

Congregation: Look down from heaven, and see how we are a laughing stock and an object of scorn among the nations, to be slain and destroyed, delivered up to blows and ignominy.

Reader and congregation: Yet, despite all this, Thy name have we not forgotten; we beseech Thee, then, forget us not.

Congregation: Strangers say we have no hope or expectation. Show grace therefore unto the people that trusteth in Thy name. Hasten to our salvation. We are weary, yet we are not suffered to rest. O may Thy mercy prevail to avert from us Thy wrath.

Reader: We beseech Thee turn aside from Thy wrath, and have compassion upon the peculiar people whom Thou hast elected.

Congregation: O Eternal, have pity upon us, and deliver us not into the hands of the cruel. Wherefore should the nations say, Where is now their God? For Thine own sake deal mercifully with us, and delay not.

On the Sabbath of the feast Chanukah (Feast of Dedication) the following prayer is said:

O our God, send the Messiah gift with righteousness and truth, who with His mouth, as with a scourge, shall kill the wicked one and destroy the foe (3 Thess. 2: 8). The people few in number, freed from bondage shall sing the whole Hallel-hymn (Psalm 116-118; in the latter Psalm

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the words are written, "The stone which the builders refused is become the head stone of the corner," and "Blessed is he that cometh in the name of the Lord") the *people shall no longer be hardened, incline, once more in spirit new, a willing ear. Then will He erect and gloriously endow His beautiful habitation, and we will sing the Psalms of David for the dedication of the house.*

GOOD, FIRST: BETTER, SECOND.

By J. S. MABLE.

ISRAEL is God's *covenant* people. Exodus is the *way out*. Leviticus is the *way in*. But in the New Testament we have the Holy Spirit's commentary on Leviticus: a book entitled, "To Hebrews." Hence, just what we might expect, we find Hebrews to be the book of *better* things. It is addressed, primarily, to *Hebrews*, as such. In this book we find the word *better* no less than *twelve*—Israel's number of—times!

Israel's first, *good* opportunity, has passed by, unimproved. By the *hovah* of the Elohim—Jesus of the triune God, will give us a *second* better opportunity. This second, *sheni*, opportunity, is grandly set forth in Israel's second, or *sheni*, pass-over.

Every Hebrew should remember, not only that *sheni* is their numeral *second* but also that it has been corrupted in modern times into a term of great reproach. Even the *spelling* has been corrupted. Thus we often hear the taunting reproach:—"He is but a Sheeney." Sad that it should be so! But, O ye Hebrews: *lift up your heads and rejoice; your redemption draweth nigh. God's sheni—second—new covenant, is about to be fulfilled in your behalf.*

In Exodus 12, Israel was instructed not only to *kill* the lamb, on the night of the 14th of Nisan, and to put the blood on door posts and lintels; but also to *roast* and to *eat* it, with bitter bread, "ON THAT NIGHT." Yea, more; they were to continue the feast for *seven days*—14th to 20th inclusive. Did they do *all* this as they were bidden? Certainly not. They killed the lamb and applied the blood; and the Lord passed over, as He said He would. The Lord never fails to keep His word. But Israel failed to keep feast for *seven days*,

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as they were hidden. They were hurried out that very night—on the dark of the 14th, which was *before* the light of the 14th—not even having time to *bake* their bitter bread; much less, to remain and eat it for seven days. They took their unbaked dough with their kneading troughs, as they hastened out that night.

They were *saved* because the Lord kept PASSOVER, seeing the BLOOD. Not because *they* kept feast; for they did not. They entered not into—typical—fellowship, of which a feast in Scripture is ever a symbol.

So at the cross, the Lamb of God was slain, and the blood applied; for which reason the Lord has passed over and marvelously spared His covenant people—Israel—for a *future* blessing under the new—second—sheni—covenant; though that nation as such has not yet entered into fellowship with their Lord.

Turning to Numbers 9, we see that Israel did not keep feast *in all* its appointments, as God bade them; till the first moon of the second year, after the exodus, and in the wilderness of Sinai. Thus they became, as to the *year*, veritable Sheni's—seconds,—kept for *better* things.

But in Numbers 9, we see another most interesting thing: viz., certain defiled ones making honest confession that they are unclean by reason of a dead body (even as Israel was, at the cross, where Jesus died), and so are unfit to keep feast on *that day*—14th of *first* moon.

And Moses said unto them: "Stand still." As Israel has been doing in respect to fellowship with God though *tramping* in respect to the world since the cross. Moses takes their case to the Lord for an answer. The Lord's reply contains a noteworthy addition to their confession: "In a journey afar off." What a shadow of "The wandering Jew" for many centuries past! The Lord grants to these defiled and wandering penitents a sheni—second—*month*, in which to keep feast. Thus they become, as to the *month*, veritable Shenis—Seconds—kept for *better* things, under the sheni—covenant.

In Lev. 23, we find a new second arrangement for the feast, to be observed, after they get into the land of rest—Canaan. While the *passover* is still to be observed, as in Egypt, on the 14th of the moon; the *feast*, thenceforth, is to begin on the

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15th, and run on to 21st inclusive, seven days. Thus the 14th, being a *first* day, as given in Egypt, on which to begin the feast, the 15th, being a day later, becomes a *second* day, on which to begin the feast in the land.

Here is the two-fold arrangement for the eye to look upon. The *first* order, as given in Egypt, 14, 15, 16, 17, 18, 19, 20. The *second* order to be observed in

Canaan, 15, 16, 17, 18, 19, 20, 21.

And be it remembered, the sheal order was the very one the Jews were observing when Jesus was crucified. Jesus was crucified on the 14th, as He also kept the feast with His disciples in the upper room on the dark of the 14th; before the light of the 14th; a day *earlier* than the Jews kept it.

Not knowing this fact, King James' translators in Matt. 26: 2, and in Mark 14: 1, interpolated three words, "the feast of," that belong not there. The Holy Spirit wrote: "After two days is the passover," the 14th; not, "After two days is *the feast of* the passover," the 15th.

Jesus was no Sheal. He was on time, as the Lord always is. But Israel is a day late. From the time they entered Canaan to the cross, they took the place of veritable Shenis as to the *day* of beginning the feast. See Josh. 5: 10, 11, where the passover was on the 14th, but they *began to eat* the old corn of the land "on the *morrow after* the passover, the 15th.

Read in 2 Chron 30, how Hezekiah—Strength of Jehovah—prayed: "The good Lord pardon every one, . . . and the Lord hearkened . . . and healed the people" who were unclean. But He kept His passover in the *sheni* moon. Thus He acknowledged Himself and people to be Shenis.

Said Solomon in Eccles. 4: 9, "Two (*shenoyim*) are better than one (*echad*)." *Better* things under *new* covenant than under the *first*.

Peeled, torn, scattered, persecuted, despised, wandering Jews—down-trodden by the gentile, who has dared to corrupt the better name into a vile term of reproach, and to call you Sheeneys—there are in waiting for you better things under the new—*sheni*—covenant—in Christ. He has been down here a *first* time. He will be down here a *second* time; not only to take individual believers into fellowship with Himself,

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as He is now doing through faith in His name, but to restore the Hebrew nation to its God-given land and position of headship over the nations of earth. Deut. 28: 13, is just as true for *future* fulfillment, at the *second* coming of the Lord, as the 44th verse is now, and has been true, since the dispersion of the Hebrew people, among the gentiles. *Good* things for Israel under the *first* covenant. *Better* things for Israel under the *new—sheni—*covenant during the coming millennial age. *Best* things for Israel under the Christ as Son of God, in the new earth, during eternal ages. Good ! Better !! Best !!! Hallelujah.

 THE NINTH DAY OF AB (JULY 30th).

From the French of Pasteur Krüger to "La Revue d'Israel."

ISRAEL, is the age-lasting people, Isa. 44: 7. Centuries pass over its head—it does not grow old. Its tree of life is hope. And this hope is, after all, an active faith in the Word of God, which becomes a life germ as it were in the hearts of the Jews, however dry the rubbish under which it is buried. But just as Egyptian grain, wrapped up in the mummy for thousands of years it may be, when cast into the soil has sprouted and borne fruit, so will the hope of Israel spring forth when once the first tears of repentance shall flow over their hearts, and they cry out, as did the sons of Jacob: "Verily, we are guilty concerning our brother—his blood is required of us," Gen. 42: 21, 22.

Soon the second millennium will close upon the event which has caused the long Roman captivity. . . . The Divine time piece has stopped since God broke off His dealings with His people, a fact which became manifest in the lurid light of the burning of His temple, on the 9th day of Ab in the year 70. Or, rather, since God foresaw in His eternal wisdom that His people would not profit by the respite of forty years which Christ's intercession on the cross had secured for it, this stop had already begun with the hostile attitude of the Jews at the first appearing of Jesus in Jerusalem, an attitude from which the Lord clearly foresaw the certainty of His rejection and death.

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This is what God revealed to Daniel (9: 24-27). The sacred cycle of seventy weeks of years which should bring in everlasting righteousness and the fulfilment of the prophecy, is cut up by intervals which God does not count. There are seven weeks, then sixty-two, then one. The sixty-second, preceded by the first seven, ends with the manifestation of the Messiah. But, "after threescore and two weeks shall Messiah be cut off and shall have nothing" (margin), neither throne, nor people, nor land.

The Divine reply to this rebellion has been the destruction of the city and the sanctuary by the Roman people, the people of "the prince that shall come," a prince already familiar from the revelations in chapters 7 and 8 of Daniel. And the end thereof—"of the sanctuary, its total destruction—" shall be with a flood," like a violent irruption of waters which will not leave one stone upon the other. "And unto the end of the war"—of Israel against its Divine King—"desolations are determined," until the time when the people shall mourn over Him whom they have pierced, Zech. 12: 10. Ye shall not see me henceforth, said the Lord Jesus, till ye shall say, Blessed is He that cometh in the name of the Lord, Matt. 23: 39.

And this moment is sure to come.

Come, they will say, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten and He will bind us up. After two days will He revive us; in the third day He will raise us up, and we shall live in His sight, Hos. 6: 1, 2.

Rashi and Abarhanel find in these "two days" an allusion to the Babylonian and Roman exiles, and to the destruction of the two temples. The third day signifies the restoration of Israel and the third temple.

But it is possible, also, to find an allusion here to the two millennia of the Roman captivity, each thousand years counted as one day. In this case, the third day would usher in, with the national conversion of Israel, the seventieth and last week of Daniel's prophecy (9: 27). The reckoning has sufficient margin not to conflict with the Saviour's word in Matt. 24: 36:

"And a week shall confirm the covenant with the many." This is the covenant, re-established between God and the saved "remnant of Israel" (Isa. 10: 21) through the Messiah, who

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in himself called the "covenant of the people" (Isa. 42: 6). Under this title in that passage the targum, the midrash on Ps 43: and even Abarhanel, despite his predecessors, Kimchi Iben Ezra and Kaahi, recognize the Messiah.

"And the midst of the week will cause the sacrifice and the oblation to cease." Previously, then, a new sanctuary, the third one, will have been constructed and Divine worship restored. The cessation of sacrifices will be the result of a profanation like that in the days of the Maccabees: for the revelation to Daniel continues in these words: "And upon the culmination of abominations (comes the) desolator." Seated upon an elevation or pedestal covered with blasphemous inscriptions shall the anti-Christ usurp divine honors in the sanctuary, as it is written: Who opposeth and exalteth himself above all that is called God or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God, 2 Thess. 2: 4; Matt. 24: 15; Mark 13: 14.

This profanation will last "until the consummation and the decree shall be poured upon the desolator." The judgment of God will smite the anti-Christ. He will be cast alive into the lake of fire, Rev. 19: 20, without passing through any intermediate state after death. There will be fulfilled those features mentioned in 9: 24, and which have not yet found fulfillment in the sixty-second week. "The transgression will be restrained" and rendered impossible. Eternal righteousness will reign. This will be the glory of that millennium which it was not the angel's mission hereto reveal to Daniel; it which was known to him through the oracles of former prophets, Ia. 2: 1-4; 60; 66: 17-25; Mich. 4: *et al.*

This era of happiness will follow the conversion of Israel as a nation. To work for Israel means to hasten the coming of that seventieth week when the Divine clock will begin to move its hands forward again.

THERE is a terrible awakening ahead for the many easy-going preachers and people that "believe in human nature." When that one really appears and reveals himself, "whose coming is after the working of Satan" he will undoubtedly be the very ideal of humanitarianism. He will be the Messiah of the "gospel of humanity" that is being proclaimed now, and

for which the famous Parliament of Religions framed the platform. "Faith in human nature!" He will possess it, preach it, demand it. Faith in human nature—and in nothing else! Faith in God—obsolete and abolished. Humanity is God, then. When the Son of Man cometh, shall He find faith (in God) in the earth?

THE HOPE OF ISRAEL MISSION TO THE JEWS.

MR. GAEBELEIN'S MISSIONARY TOUR.

MR GAEBELEIN has engaged passage on the S. S. St. Louis leaving for Southampton August 7th. After a short visit to his aged parents, whom he has not seen for sixteen years, he will proceed directly to St. Petersburg, where he expects to receive a license to hold public services with the Hebrews in Russia. In St. Petersburg he intends to visit several leading Hebrews to whom he has letters of introduction. He expects to preach in Protestant churches, halls, and other places. From St. Petersburg he will proceed to Smolensk; Moscow, Nishny-Novgorod, Kiew, Odessa and Kishinef. In the last-named place he will stop with Brother Rabinowitz. From Kishinef a visit to the Crimean Peninsula will be made mainly to become acquainted with the Kairitic Jews, a sect which rejects the Talmud and believes only in the Old Testament. In all places Mr. Gaebelin will visit the Rabbis and try to reach, with the preaching of the Word, as many as possible. The strength of the national and Zionist movement will be tested, the conditions of the people studied everywhere, and we expect to return with valuable information. If the Lord sends us before leaving additional means, which are necessary, we will prolong our visit and go to Roumania, the Balkan Peninsula, and the Bucovina.

Poland will also be visited. Our dear Brother Rosenzweig, whom the readers of OUR HOPE no doubt remember of having returned to his native land, has of late gone through deep waters. Fanatical Jews have accused him of holding meetings

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and speaking against the Government. They said that he is an anarchist sent from America. We will write, for many months to come, articles in Our Hope about our trip, what we have seen, and heard, and done in Eastern Europe. Mr. Gaebelein needs the prayers of all the friends of Israel.

Brother Stroeter will have charge during Mr. Gaebelein's absence of all departments of the work. Send all letters, subscriptions, and money to him at 209 Madison Street. As heretofore we make no appeals for money to support this work. We expect the Lord to supply all our needs.

REPORT OF THE WORK.

Our dear Brother Zackhausen, a student in Dr. Dowkmit's Med. Missionary Institute and one of our assistants, is at present visiting Uolontown, Pa., and has met there with excellent success among the Hebrews. They have received him very kindly and invited him to speak in one of their meeting places, which he did. Our literature in different languages has been distributed there also.

Dear Brother Levy has done excellent work among the Jews and Gentiles in Scranton, Pa., during the last three weeks. He had a five-hours' talk with one of the Rabbis, also with a number of the leading business men of that city. Brother Levy has gained the confidence, if not love, of many Hebrews in Scranton. In the Y. M. C. A. and a number of the leading churches he did likewise excellent work. Brother Levy is now visiting other towns.

On Saturday, July 12th, we did not have any invitation cards printed, nor did we send any man to invite the people in the streets. Nevertheless there were 157 adults, all men, mostly middle-aged and several old men, in attendance. Their attention was as always, excellent. In the morning while a heavy rainstorm was raging about 75 came and listened to a good sermon from Brother Stroeter on "Israel like sheep without a shepherd, and Jesus the great Shepherd of His people."

Professor Julius Magath, a beloved Hebrew Christian, spent a few days in our city, and called on us several times. He

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was present in one of the above mentioned services, and was delighted. Brother Magath is Professor of Languages in Oxford, Ga., in the Emory College. He is an able and consecrated man.

Another successful open-air meeting was held by us in the colonies of Southern New Jersey. Our headquarters are in Rosenhayn where sister Snow has laboured for almost two years so faithfully. Maranatha Cottage is a blessing to the little village. The few Christian people gather there for Bible study, and the little Jewish boys and girls come in and learn to sing the sweet hymns. The year's meeting was the second. It lasted four days. The attendance was not quite as large as the year before. Still fine audiences gathered. The mosquitoes were something terrible in the little grove, but our hearers were little disturbed by them. They thanked us very heartily for what we had said. Brother Busker, another of our New York helpers, will go to Rosenhayn soon and do special mission work there.

Time: Sunday afternoon, 4 o'clock; thermometer 95° in the hall, no breeze. Between fifty and sixty Hebrew men sitting for almost an hour listening to the Word. No music, no other attractions, simply the Word. Said brother Stroeter: "Well, how many German or English congregations can boast of such an attentive audience on an afternoon like this?"

An elderly Hebrew came to the front, "Pastor, do you know me yet?" "Yes," we said, "we remember the face." He gave us his name, and we at once remembered him. Three years ago Mr. Gaebeleis had long conversations and debates with Mr. J. He became a believer in Jesus and a regular attendant at our services. We missed him for two years. He was in a Southern City, and coming back here at once came to see us. We could read it in his face how he enjoyed the services.

Our Baltimore Mission will be closed for two months. We desire very much to send brother Reines to the Southern cities distributing the New Testaments which we received of late from the Mildmay Mission.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

1 TIM. II 1. "The Lord Jesus Christ, which is our hope."
ישׁוּעַ הַמָּשִׁיחַ תְּקוּמָתוֹ

ERNST F. STROETER, Editor,
ARNO C. GABSELEIN, Associate Editor, } 209 Madison St., N.Y.

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

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OUR HOPE.

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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 8.00, in 209 Madison Street.

German Services every week night, except Saturday, at 209 Madison Street.

Contributions should be sent to REV. A. C. GAEBELEIN, or to E. P. STROETER, at 209 Madison Street, New York. 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. II. SEPTEMBER, 1895. No. 3.

A QUESTION TO YOU!

Have you renewed your subscription for this volume? If not, will you not please and do so NOW before you read any further?

EDITORIAL NOTES.

REV. A. C. Gaebelin, our superintendent, sailed for Europe on the steamer St. Louis, August 7th. He intends to visit England, Germany, Austria, Russia and Roumania during the next three months to make a thorough study of the Jewish question and situation in general, and of Jewish evangelization in particular. A cablegram informed us of his safe arrival, after a pleasant voyage, at Southampton. In the October number we expect to bring the first of a series of letters from his pen.

During Bro. Gaebelin's absence the entire responsibility for the work here and elsewhere rests on the shoulders of the secretary. May we not plead for a double portion of prayerful support and assistance from all lovers of God's work among Israel? As we have stated before, all letters and communications, all requests, as well as contributions should be made payable and addressed to E. F. Stroeter, 209 Madison Street, New York.

The regular quarterly Financial Report which should have appeared in this number will not be found. Just as we were about to present it as usual to Mr. Bowles Colgate, who was appointed by our Board for the purpose of auditing our accounts, we learned to our sorrow that Mr. Colgate was not

only out of town (in Europe) on account of ill-health, but also that he had been compelled, for the same reason, to resign all offices and positions requiring his personal attention. The committee could not at short notice be brought together to fill the vacancy, and so the report for the past quarter will appear together with that for the next in the December number.

The series of papers on "Does the Jew, in Christ, Cesse to Be a Jew?" which was begun in the August number, will be continued in the October issue. The second article would have appeared this month had it not been for the fact that the subject is referred to somewhat controversially in the article, "A Misapprehension Corrected." The leaders of the Mildmay Mission to the Jews have taken pretty strong ground against our principle and position. We have tried in this number to clear the ground a little, and shall take the scriptural argument for the negative to the above question at greater length later on. We rejoice to see the question agitated. Let us search the Scriptures.

We need not call the apscial attention of our readers to the first editorial article. It is an exceedingly painful duty we are performing in calling public attention to a crying evil, i.e. to the ease with which committees on Christian work are drawn into false positions by designing men. Rev. J. M. Buckley, D.D., editor of the "Christian Advocate," in a brief notice has a word to say on what he calls a curiosity, which to us seems very much to the point in this whole matter. He says, "Another fact is that in some of the Protestant missions of this city a number of the members whose names appear upon the committee, doubtless to give countenance for the sake of securing subscriptions, know absolutely nothing about the work, and never participate in it in any degree."

We think that no Christian minister or layman has a right to go on a committee who does not intend to know as much of the work as he can. It is mischievous in the extreme to go on simply because the Rev. So-and-so is at the head, and therefore "all must be right."

We are aware that our "Protest and Appeal" has caused considerable pain to many dear friends. That could not be

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avoided. It has not been any joy to us. In the light of later developments we have no apology to offer for its publication.

We presume that our article in this number will, perhaps, create still more commotion, surprise and pain. All we ask is a fair and calm consideration of all the facts given in both articles.

The "Faithful Witness and Notes for Bible Study" is an excellent monthly paper, now in its eighth volume, published by Arbutnot Bros. & Co., Toronto, Canada. W. Henderson is the editor. Its platform is "Salvation by Christ, Separation to Christ, Working with Christ, and Waiting for Christ." About one third of the paper is taken up with short articles and reports, some illustrated, in harmony with that platform. The rest is devoted to copious notes on Bible study adapted to various classes of students. A special feature of the August number was a very clear and concise report, with illustrations, of the meetings of the Niagara Conference. The price is only 50 cts. a year.

We had intended to bring in this number a review of G. H. Pember's work, entitled, "The Great Prophecies of the Centuries, Concerning Israel and the Church," but must postpone that for next month. The book, we understand, has been rewritten, and is essentially a new work, though appearing under the same title as the former one. We have read it with great and increasing interest, and with much profit. It is a handsome volume of more than 500 pages and contains two colored parts. It can be had of F. H. Revell Co New York, Chicago and Toronto.

A STARTLING REPLY TO OUR "PROTEST AND APPEAL" IN REFERENCE TO HERMANN WARSZAWIAK.

BY THE EDITOR.

IN OUR HOPE for July we have exposed one of Hermano Warszawiak's schemes for getting "crowds to hear him."

We were wondering what his or his committee's answer would be to our charge. The answer has come. And a most

extraordinary answer it is. It came in two parts. Both have appeared in the last (double) number of "The Jewish Christian" for July and August. This was published a few weeks after the July number of *Our Hope* came out.

We have evidence, which need not be published, warranting us in stating that the paragraphs referred to in *Herm. Warszawiak's* official organ are introduced as replies to our "Protest and Appeal." Professedly, "no notice whatever" is taken of our article, no names are mentioned, no details given. This is in itself quite remarkable and significant: Why should Christian men meet a frank and open accusation, supported by substantial evidence, with a pretense of silent martyrdom and hintings at "persecution," instead of either giving a frank and open denial to the charge, or making a just as frank and open confession of the wrong? If wrong was done it cannot be righted by pretending "to take no notice whatever," and at the same time speaking evil and insinuating against those who exposed it.

The first part of the answer appears on page 78 of "The Jewish Christian," under the title, "A Much Needed Prayer," and reads as follows:

"It is not the Jewish rabbis who are evidencing their displeasure because such large numbers of Jews attend our meetings, but those, we are very sorry to say, who are themselves engaged in Mission work in this city. How strange, that instead of rejoicing over *the success which God may be pleased to give to one or another* (italics ours), some of those who are at work in the Jewish field should try to hurt and discredit their fellow laborers. We could not begin to tell how much we ourselves have suffered from this cause; indeed, *we have been more persecuted and accused by other Jewish missionaries than by our own Jewish brethren or the dear grieved parents* (italics ours) from home. When our closet, in communion with God, there is perhaps nothing we pray for so much as for love and union between Jewish missionaries which is sadly needed in the Jewish work at the present time. Will all our readers heartily join us in this prayer?"

This is remarkable. It sounds very pious. But—the voice is Jacob's. Let us see.

"*The success which God may be pleased to give.*" We have

not breathed a word against that. We spoke only of that manufactured by H. Warszawiak himself for a purpose through his ticket scheme. To implicate God in dishonorable trickery borders on blasphemy.

Again, "*We have been more persecuted and accused by other Jewish missionaries than by our own Jewish brethren.*" This is either wild exaggeration, or else, those harrowing stories of cruel persecutions spread freely before the public must have been more imaginary than real. No truthful man could deliberately make that statement. No sane person will believe it, as made.

And this whole call for prayer," just when one stands openly convicted of trickery,—we do not care to print the language suitable to characterize it

But now for part two of the answer. This is more remarkable yet. It is found on page 80 of "The Jewish Christian" as follows:

"At the same time we have also been attacked in some quarters; *but* at the last meeting of our Provisional Committee, when all matters pertaining to the work were fully discussed, the following resolution was passed: Resolved, That it is our view that NO NOTICE WHATSOEVER should be taken by us as a committee OF ANY CHARGES OR ACCUSATIONS against Mr. Warszawiak."

We confess that, when we first read this, we almost hoped, for the sake of the Provisional Committee, that the whole paragraph was a fabrication, or at least a misrepresentation by H. Warszawiak. Having known and proven him guilty of double dealing before, it would not have surprised us so much. But we learn, on inquiry, that we cannot take this more charitable view of the case. We are assured, on good authority, that the paragraph as printed is a true record of action taken by H. Warszawiak's committee.

This is amazing. If we had needed any justification for the exposure of H. Warszawiak in our "Protest and Appeal," we could not have desired, or even imagined a stronger one. We had no thought that the comparatively slight puncture of the swelling of the American Mission to the Jews would reveal such an alarming state of things. We had never believed it possible that a committee of Christian men, representing a deli-

cate and difficult, because already suspected work, would go on record publicly with a resolution so sweeping, so startling, so fatal. While we deeply deplore the situation, and have not yet recovered from our painful surprise over it, we are prepared to accept it. Let us consider it.

1. The publication in "The Jewish Christian" of this resolution, which pretends "to take no notice whatever," is obviously occasioned by a "Protest and Appeal" sent out by two Christian workers, and endorsed by a third who are not novices in religious life and work, who are the accredited representatives of two well known religious organizations, who were never known during long years of Christian work, to "accuse or persecute, to hurt or discredit" fellow laborers without cause, and whose "protest" is substantiated by plain and undeniable facts. We can not only understand, but would ourselves heartily endorse any committee declining to take notice of mere rumors spread by irresponsible parties, unsupported by any evidence. But for a committee of Christian men to go on record on an occasion like this with a decision "to take no notice whatever of any charges"—is truly startling.

2. It further appears from "The Jewish Christian," that this action has not even the excuse of hastiness. For we are distinctly told that it was taken at a meeting "when all matters pertaining to the work were fully discussed." If the addition of this clause was intended to give force to the action, its rebound, on the committee was, perhaps, not calculated.

3. This resolution, if carried out by the committee of Herm. Warszawiak, will, during the life of this committee, effectively prevent the Christian public from receiving any guarantee whatever that the American Mission to the Jews is in any degree worthy of public confidence and support. Any committee standing by and acting upon such a sweeping resolution: "to take no notice whatever of any charge or accusation" against any mortal man, would thereby demonstrate its unfitness to act in any matter involving public trust. And any Christian worker, among Jews or Gentiles, who is ready to wear as a cloak what amounts to a declaration of faith in his moral infallibility, gives strong presumptive evidence that he is not—a martyr to unjust and groundless persecution.

Hermann Warszawiak has played this role with great skill

and wonderful success. He has played it long enough. He overshot the mark, by displaying a license, obtained in some way from his Provisional Committee, of continuing the game *ad libitum*.

We realize that a crisis in Jewish work is upon us. It was bound to come, sooner or later. We are prepared for it. *Let the search-lights be turned on full.* We call upon the Committee of the American Mission to the Jews to cancel and recall the action of the Provisional Committee. Let them show to the Christian public that they are, man for man, not merely lending their name and influence to the work, but that they mean to act, and to know for themselves what is going on, as Christian men to whom a sacred and responsible trust is committed.

We call upon them, in the name of truth and honesty; to declare over their signatures in the pages of "The Jewish Christian," that they are willing and ready to receive and entertain, to carefully and conscientiously examine into all charges and accusations against any worker under their charge brought by responsible parties, on good and substantial evidence.

Nothing short of this will put away the reproach of that extraordinary resolution. Nothing short of this will lay the "persistent rumors" that have shadowed the public career of Herm. Warszawiak from the beginning. Nothing short of this will sweep away the vicious impression gathering strength in the minds of Christian people, that to Jewish converts a different standard of morals applies than to others. Nothing short of this will clear the atmosphere for the future healthful development of Jewish missions.

A MISAPPREHENSION CORRECTED.

By THE EDITOR.

IN "Trusting and Toiling" of July 15th, (Organ of the Mildmay Mission to the Jews) those "Jewish missionaries who are in favor of Christian Jews keeping certain parts of the ceremonial law, . . . as a voluntary means of preserving their nationality, and winning their brethren to Christ," are taken to task for thus "yielding to Jewish customs and

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prejudices." This is, oddly enough, called "Judaising" and declared to be "unscriptural, mischievous, and dangerous."

The Hope of Israel movement cheerfully assumes its share of this criticism. We are earnest advocates of the principle thus attacked. We consider our position scriptural, safe and sound. Having begun a series of papers in the August number of OUR HOPE on the question at issue, "Does the Jew, in Christ, cease to be a Jew?" we do not desire to discuss the merits of the case at length on this occasion. We shall clearly show our position and its thorough agreement with Scripture in these articles. At present we intend only to relieve the editor of "Trusting and Toiling" and his venerable father, the Rev. John Williamson, of a wrong impression, at least, so far as the representatives of the Hope of Israel movement are concerned. In an editorial note on "Trusting and Toiling" the ground is taken that "the whole thing arises out of a misconception of God's plan for this dispensation," and the opening article of the paper, on "The Jew, the Gentile, and the Church of God" aims to set forth and to correct this supposed misconception.

We wish to assure our brethren that their "doxy" on this point is in perfect harmony with our "doxy." We have no sympathy whatever with any such unscriptural notion as the conversion of the Jewish nation to Christ before the return of our Lord. If the brethren had only taken the trouble to read a few, at least, of the editorial articles in OUR HOPE, which we have been glad to send to its younger sister, "Trusting and Toiling," they would not have imputed such erroneous ideas to us. We are sure that OUR HOPE has given no uncertain sound on dispensational truth. (See our article on God's Purposes in this Age, Vol. I. 2-6). We think that even an editor had better first ascertain the position of an opponent before levelling his guns at him. So far as we are concerned, therefore; the shot at our position as a result of "a misconception of God's plan for this dispensation" has gone through a perfect vacuum.

We have been pained, however, by the implication contained in the following passage: "Would it not be better to seek the salvation of individual souls in harmony with the purpose of this dispensation than even to get the nation by

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compromise to acknowledge Jesus and still remain unconverted Jews?" This is neither kind, nor charitable, aside from being absurd. For, supposing we were guilty of the foolish intention charged, of merely getting the Jewish nation to acknowledge Jesus as Messiah without seeking their true salvation, will Bro. Wilkinson please explain, how this could be done while the Jews are still in the dispersion and not yet again a "nation"? Where is the Jewish Sanhedrin before whom we could go to get Jesus officially recognized, as many dear American Christians are endeavoring to get the U. S. Congress to recognize Jesus Christ in the constitution of the land? Does Bro. Wilkinson know of any other possible way at this present time, than to reach individual groups of Jewish men and women with the gospel of Jesus Christ? The dear Lord Himself has seen well to it that no such folly can be attempted in this dispensation, as Bro. Wilkinson would charge against those who do not believe as he does on "dislodging" the believing Jew from his own people. But who has told our brethren across the water that we do not seek the conversion and regeneration of the individual Jew in our preaching? Ought not brethren to be very sure of their facts before making such grave charges? Their own position will surely not gain any strength from implying that brethren who are otherwise minded, are compromising the gospel.

Again, we were surprised to see the writer of the opening article use as a closing and clinching argument a passage from the epistle to the Galatians, i. e., to *Gentile believers*! Surely, Bro. Wilkinson does not think that we desire *Gentile* believers to become circumcised? Then, why does he quote a passage which has point *only* in its connection, i. e., as addressed to *non-Jewish believers*? Is this "rightly dividing the word of truth"? We think not.

As stated above, we do not desire to enter into the very full scriptural argument for our position now. We expect to do so in these pages in following numbers. For we are agreed with "Trusting and Telling," that this is a very "important question," indeed.

In conclusion we would simply state that we can "urge believing Jews to be circumcised," i. e., to remain Jews, nationally, according to the plain words of the apostle Paul: *Is any*

man called being circumcised? let him not be uncircumcised. In any called in uncircumcision? let him not be circumcised. This, the apostle declares, is the way he ordained in all churches. 1. Cor. 7: 17, 18. This, to us, is conclusive. Ought it not to be for all?

If our brethren are unable to reconcile this apostolic injunction with their perfectly correct attitude on dispensational questions, that is their own difficulty. We have none. We cannot reconcile our position with any other, because we find that it is written again: Even so now at this present time also there is a remnant saved according to the election of grace. Rom. 11: 5. What does a "remnant" stand for? Is there any meaning left to the word "remnant" after you have destroyed its relation to the whole? Does the inspired use of this word mean that the Jewish woollen is to be mixed with and to lose its identity in the Gentile linen? Not so, surely. If there were no other words of Scripture on the subject, the doctrine of the remnant alone would furnish sufficient support for the principle of allowing, nay, of urging the Christ-believing Jew to remain what God intended him to remain forever—a circumcised believer, an Israelite indeed, a member of the "Israel of God."

A CALL FOR FACTS ABOUT THE RETURN OF THE JEWS TO PALESTINE.

By THE EDITOR.

[N "Zion's Herald" (Boston) of July 31st Rev. C. L. Goodwin claims to have had "an honest desire and exceptional opportunities to get out those facts" above referred to. He went from one end of Palestine to the other, inquiring of consuls, missionaries, physicians, teachers, dragomans, Turks and Jews, and using my own eyes to the best of my ability, to determine if anything in the present condition of things could be taken as evidence of any general and surprising return of the Jews." Referring to the "great effort made to get poor Jews to go back to Palestine," he says that "the concurrent testimony of the men best qualified to judge is that nothing has as yet transpired which is at all significant from a prophetic standpoint." (Italics ours.)

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His figures for the Jewish population of Jerusalem are only 27,000 on the authority of Dr. Selah Merrill. He further claims that "much more than half the Jewish population of Palestine is in Jerusalem," which would make a total for the Holy Land of only about 50,000 Jews.

Concerning the Jewish colonies he declares "it cannot be truthfully said that there are "dozens of Jewish agricultural colonies" in Palestine. *I saw only three* in a journey from Damascus to Jerusalem."

We confess that this last remark of Rev. Goodell has impressed us as not tending to make his testimony weighty. We do not think that his failure or inability to see more than three Jewish colonies "in a journey from Damascus to Jerusalem" will warrant him in doubting even that there are "dozens of Jewish agricultural colonies" in Palestine if he had only fair hearsay evidence of their existence. We have before us an excellent German publication "Nathanael," edited by those well known scholars Prof. H. Strack of Berlin and Dr. Gustav Dalman of Leipzig. In No. 2, Vol. IX., 1894, of this periodical we find a very full and detailed report of just 29 Jewish agricultural colonies in Palestine, giving the number of acres, buildings, heads of families, the kinds and value of produce raised, etc., up to the end of 1892. We have no reason to assume that this report is altogether a fabrication or based on fancy, but we believe that it is based on existing and concrete facts. If so, then it can be truthfully stated that there are at least two dozen Jewish agricultural colonies in Palestine. And this fact alone has considerable significance from a prophetic standpoint.

However, we fully agree with Mr. Goodell that "none of us would want to base even a desirable conclusion on an unwarranted promise." If there is no foundation in fact for the current reports of the actual return of considerable numbers of Jews to Palestine during the last 12 or 15 years, all prophetic students most assuredly will want to know it. We have ourselves repeatedly printed, on the authority of such writers as S. Schor in the "Morning Star" and others, statements to the effect that the present Jewish population of Palestine is not below 100,000, and that of Jerusalem not less than 40,000; that a modern Jerusalem is now building outside of the walls of the

old city, largely by Jewish capital and for Jewish occupants; that a Hebrew paper is published and circulated in the Holy City; that the Jewish colonies are prospering; that the Chovevei Zion and other national movements are spreading among the Jews all over the world. If these and similar statements, which, if true, are strikingly significant from a prophetic standpoint, are without foundation in fact; if there is no Zionist national movement, no noteworthy colonization, no considerable increase in Jewish population in Palestine, we want to know it. We do not like to believe in illusions nor in delusions.

In any case we are thankful for Rev. Goodell's article which calls in question what we believe to rest on good authority. If there has been exaggeration, we shall be among the first to publish the fact, and to recall what has gone abroad by way of non-conscious misrepresentation in these pages. If, on the other hand, there is more of an actual return of the Jews than Mr. Goodell has been able to discover or verify, we shall rejoice greatly both at the fact and its confirmation.

We are anxious to get possession of all the facts and the best possible information obtainable. Will our friends and readers help us in this matter? Especially, will the editors of prophetic papers and periodicals assist us in sifting this matter most thoroughly? We cannot surely afford to be misinformed on these things.

ON THE COMING AND KINGDOM OF OUR LORD.

BY REV. CHAS. CUTHBERT HALL, D.D.

SECOND ARTICLE.

Section 2. An outline sketch of the kingdom of Christ on the earth; past, present and future.

REGARD the ideas embodied in this section as among the most important I have yet attempted to communicate. If you can follow this outline sketch, you will clearly see how the plan for a glorious kingdom of Christ, to be set up on earth, and to be centered in Israel, dates from the very beginning of history; and you will see how the church is not that kingdom, it is altogether differentiated from that earthly kingdom, and

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has another destiny altogether, and a more glorious and spiritual destiny than is realized in an earthly kingdom of Christ.

This outline sketch has been prepared not in haste but thoughtfully and prayerfully, searching and comparing the Holy Scriptures. Their teaching concerning the kingdom and the church in their respective destinies is a subject of the grandest dimensions. It involves one in spiritual meditations which are of awful and absorbing interest. It leads one to conclusions which startle, which humble, which exalt, which inspire.

I would set at the beginning of this sketch that line from the Te Deum, "Thou art the King of Glory, O Christ," and that line from the Gospel, "Of His Kingdom there shall be no end."

The steps in this outline sketch will be indicated by numerals and supported by citations from Scripture. These citations are but hints, and must be worked out by the reader.

1. The plan of a kingdom of Christ on earth existed in God's mind from the beginning. Matt. 25: 34. Inherit the kingdom prepared for you from the foundation of the world. These words are to be spoken at the second coming of Christ on earth to preside over His millennial kingdom.

2. The foreshadowings of the king, in His connection with Israel, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be," Gen. 49: 10. "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a star out of Jacob and a sceptre shall rise out of Israel and shall smite the corners of Moab, and destroy all the children of Sheth," Num. 24: 17.

3. The earthly kingdom defined under covenant to Abraham: "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," Gen. 15: 18.

To Isaac:

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father: And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed," Gen. 26: 3, 4.

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To Moses :

" And God spake unto Moses, and said unto him, I am the Lord : And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of God Almighty* ; but by my name Jehovah was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments : And I will take you to me for a people, and I will be to you a God : and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob ; and I will give it you for a heritage : I am the Lord," Exod. 6: 2-8.

To David :

" And thine house and thy kingdom shall be established for ever before thee : thy throne shall be established for ever."

4. God offers Himself to Israel as king: a solemn offer of Theocracy.

" Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth is mine," Exod. 19: 5.

5. Israel rejects the kingship of God, the Theocratic ideal is put off.

" Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And said unto him, Behold, thou art old, and thy sons walk not in thy ways : now make us a king to judge us like all the nations.

" But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee : for they have not rejected thee, but they have rejected me, that I should not reign over them," 1 Sam. 8: 4-7.

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6. The monarchy thus established ends in catastrophe, viz., exile. a Kings. During the monarchy, and the exilic and post-exilic periods, we find the steady voice of prophecy proclaiming that the kingdom of the Messiah shall come, that God's purpose from the beginning will prevail; that the kingdom shall be offered again, only to be again rejected of men. Is. 53.

7. Renewal of the offer to Israel at the first advent, without acceptance.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end," Luke 1: 31-33.

Where is He that is born King of the Jews? Matt. 2: 2.

"In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand," Matt. 3: 1, 2. Here is the new voice of the wilderness after all the silence; God's plan is brought once again within their reach. Matt. 9: 35; 10: 7. This was the limited ministry of the twelve. See in this connection Christ's fearful denunciation of Phariseeism. Matt. 23: 29, sq. The mind of Christ was being wrought up. It was not that the rank and file of Israel had rejected him, for we see how many followed him. It was the Pharisees who blocked his effort to reveal to Israel His kingdom, which was prepared for Him from the foundation of the world. In Matt. 29: Christ pours His *fury* upon them. In all language there is nothing more terrible. It is His denunciation of the men who were standing in His way, and who were blocking Israel's path to Him, and *rejecting* the kingdom.

8. Transfer of the kingdom to human hands to be administered for a season by men, the servants of the Master, while He goes away for a time.

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And

I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven," Matt. 16: 15-19.

"And I appoint unto you a kingdom, as my Father hath appointed unto me," Luke 22: 29.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods," Matt. 25: 14.

Study the parables of the kingdom of heaven in Matthew, from which we arrive at the next step in our sketch.

(Christendom is the present "kingdom of heaven." Christendom is a great institution in all parts of the world now, including Rome, Protestantism and all other denominations.)

9. The king having gone, and His kingdom, rejected by Israel, being left in other human hands for administration, soon shows the marks of imperfection. Tares and wheat: Christendom and the church. The gospel shall be more and more widely preached; and at the same time fierce confusions and terrible infidelities shall prevail. The kingdom, heavenly in its name and design for men, grows more and more corrupt.

"The disciples came unto Him privately, saying, Tell us when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation. . . . But he that shall endure unto the end, the same shall be saved: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come," Matt. 24: 3-14

10. All through this period of the absence of the king and the mal-administration of His kingdom by fallible men, the absent King is, by His spirit, gathering a church for Himself, which is His body.

"For as the body is one, and hath many members, and all

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the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit," 1 Cor. 12: 12-27.

11. The first step toward the return of the king shall be the translation, without death, of all living members of that church, at His coming in the air, to be forever with the Lord and with the blessed dead, whose bodies shall then be raised from their graves. 1 Thess. 4: 13-18.

12. Christ having gathered out of the earth His church into a state of perfect glory, joy and completeness, shall begin to take steps to set up on earth that kingdom which was prepared in the purpose of God before the foundation of the world. Israel is still unconverted, though gathering rapidly now into national unity in Palestine. The world and that corrupt Christendom, that wrecked and mal-administered kingdom, are in a state of utter confusion, distress and degradation. Then shall come a period, between the translation of the church to glory, and the coming of Christ in glory (which glory is the church, Eph. 1: 23), of such tribulation and judgment as never was known before.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," Matt. 24: 21. This frightful period is described in Revelations, ch. 4-19: 11.

13. Then immediately after that tribulation shall be the glorious appearing of Christ.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory," Matt. 24: 29-32.

And at this glorious appearing of Christ, Israel, long rejecting the king and despising His kingdom, shall be *born again* as a nation and shall receive Christ as King. Is. 66: 8-20. His saints and angels shall be associated with Him gloriously in His second coming. Rev. 19: 11-16. Then shall follow

the assumption of the Messianic throne on earth, and a series of judgments, subduing nations, separating just from unjust, claiming and establishing His Messianic inheritance. Matt. 25: 31; Ps. 2.

14. Then shall begin the beautiful millennial reign of Christ. For 1,000 years Satan shall be bound, and perfect peace shall be maintained. "On earth peace." The angels' song realized at last. Rev. 20: 15. 11.

15. At the end of that sweet reign of peace, Satan shall be once more loosed,—the fury and the storm shall burst forth once more. Rev. 20: 11. The great white throne of judgment shall decide the destinies of those who, after all these dispensations, remain impenitent. This earth, the scene of so much blessing and so much woe, shall pass through the fiery ordeal of 2 Pet. 3: 10-13.

And that new heaven and new earth for which Peter looked, and which John saw in vision, shall appear. Rev. 21. And into that new earth the glorious church shall descend as a bride out of heaven, to dwell eternally one with the exalted Israel.

Beyond that point, no heavenly vision has allowed mortal eye to reach. The vision ends with the awe-stricken prayer, Come, Lord Jesus.

(To be continued).

DISCREDITING THE SECOND ADVENT.

By ROBERT CAMERON.

FROM time to time efforts have been made to destroy faith in the personal return of the Lord. The latest and most ingenious theory which the writer has seen is that which was published in New York a short time ago with a great show of scholarship. In brief it is this: "The Lord did make promises of an immediate return. The apostles preached it. They and the apostolic church expected that the Lord would certainly return in their own day. But they were all disappointed. Paul met the disappointment by changing his views as seen in his later writings. The conclusion of the whole matter is that Jesus did not mean what He appears to say, and we must have a faith different from that of the early

church on this point, or be doomed to a more disastrous disappointment. It is better to let the question alone. If the apostles did not understand it, how can we? Let us wait for farther light."

Now to all of this assumption and unbelieving irreverence the answer is plain and unmistakable from the teachings of the New Testament.

1. It is a fact that Jesus never promised to return immediately after His ascension. He promised the exact opposite. Jesus represents the present day and His relation to it by "a man going into a far country and delivering his goods to his servants." To one he gave five, to another two, and to another one talent. Then He adds, "Now after a long time the Lord of those servants cometh and maketh reckoning with them." It was after a *long time* and not immediately that the Lord was to come. Matt. 25: 14-20. Again, on His way to Jerusalem for the last time "He spake another parable, because they thought the kingdom of God should immediately appear." This parable was spoken to remove from their minds the expectation that the kingdom in *manifested power*, with Mount Zion at its centre, would come immediately. In other words, that the millennial glory would come with Christ as "King of kings, and Lord of lords." This aspect of the kingdom can only come when the Lord returns the second time. Now in this parable thus spoken "a nobleman went into a far country to receive for himself a kingdom and to return." His servants were to occupy (trade) until the return of their Lord, and they had the assurance of plenty of time to get gain by the process of trading. This parable refers to the whole period between the ascension and advent, and this advent was to occur not *immediately*, but after time enough had elapsed for trading and for profit. Luke 19: 11-27. So far then as the parabolic teaching of our Lord is concerned, there is not only no ground for this assumption that He promised to come back immediately, but the instruction given is in the exactly opposite direction.

2. In His last conversation with the apostles our Lord postponed to a long period in the future His return and the restoration in the Jews of governmental supremacy. When asked, "dost thou restore at this time the kingdom to Israel?" He replied that it was not given to them to know when this

"Coming and Kingdom" would be, but *until that day* they were to receive power with the Holy Ghost coming upon them to qualify them to "be witnesses both in Jerusalem and all Judea and Samaria, and to the uttermost part of the earth." Here was a very long period between the disciples at that time and the return of the Lord to close the time of their witness and the time of Israel's humiliation. The uttermost part of the earth could not be evangelized in a moment, in a year, nor in less than many years. As a matter of fact it has not yet been accomplished after nearly nineteen hundred years have passed away. Acts 1: 3-8.

3. In harmony with this instruction is that given by our Lord a few weeks previous, on the slope of the Mount of Olives. He cautioned the disciples against expecting "the end" because of wars or pestilence or apostacies. Then He adds, "The gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations, then shall the end come," and not before. This term, "end," or "end of the age," occurs only in Matthew's Gospel and defines "the time of the harvest" and the closing up of this gospel dispensation. Now this termination—end of the age, occurs at the time of the advent of the Lord. Thus we see again how plain it is that our Lord did not promise to come back immediately after His ascension, but immediately after the gospel should have been preached amongst all nations as a witness.

4. But whatever may be thought of the hopes of the rest of the apostles, it was impossible for Peter to expect the return of the Lord in his day. The Master told that apostle immediately after the resurrection, both the fact and the manner of his death. "When thou wast young thou girdedst thyself and walkedst whither thou wouldest: but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldest not. This He spake signifying by what manner of death he should glorify God." In after years Peter refers to this in a most touching way: "Knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me." And then it is a significant fact that Peter did not expect the Lord to return immediately after his own death. He assumes that He will not so

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come. Therefore he says, "I will give diligence that at every time ye may be able, *after my decease*, to call these things to remembrance," 2. Pet. 1: 13-15. He evidently expected the Lord to "tarry" and the church to go on in her warfare, long after he had passed away.

5. Again, our Lord taught His apostles not to expect His immediate return, but to wait for the coming of the Holy Spirit, the Paraclete. The Holy Ghost and not the Lord Himself, was the immediate object of their expectation. The other Comforter was to come to glorify Christ, to show His realities unto them, to guide them into all truth, to show them things to come, and to bring to their remembrance all of His wonderful teaching, and to be to them the power for a testimony as wide as the world. The thing put before those disciples then was not His return, but the coming of another, even the Holy Spirit, to abide with them unto the age. Luke 24: 43-49; John 14: 16, 26.

6. Again, the mission of the Holy Spirit was of such a character that they could not possibly expect the Lord to return immediately after receiving His presence and power. The Holy Spirit was to convict the world of sin, righteousness and of judgment to come. He was to be the enabling power for testimony to the ends of the earth. He was to give the believers words to speak when brought before rulers and kings. So wonderfully would He speak through them that all such persecutions would be occasions of testimony. Now all these things could not be accomplished in a man's life time. The apostles were men of good sense and sound judgment. They knew that such a mission of the Spirit would take much time. They preached and acted accordingly, and therefore did not look for the Lord in their own day. John 16: 8-16; Luke 12: 11, 12; Matt. 10: 16-20.

(To be concluded.)

If there is any proof wanted, that the exertions of Baron Rothschild of Paris, in founding colonies in the Holy Land for Russian Jews are bearing fruit, we can point to the fact, that on many a table during the recent (Passover) Pesach Festivals our Odessa Jews indulged in wines and brandies grown and

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distilled by our Jewish brethren who have settled in Rishon le Zion, G'deire and Mikoch Israel. Kasher wines are no rarity in Odessa; but preference is given to the newly imported wines from Palestine.—From *Jewish Spectator*, May 3, '95.

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A MORNING MEDITATION.

BY CHAYNE BRADY.

WHAT wait I for? Glory!

I now possess all things: my Father has made over to me all that He hath. He hath given to me His Son, and in Him "all things." He is mine and I am His.

He hath given me forgiveness of sins. He giveth as the world giveth not. To Him He hath given me eternal life.

In Christ and with Him He hath gifted to me His Holy Spirit. He indwells in me, my soul breathes in Him. He tells me all about Christ. He becomes to me the evidence of my union to Christ. Faith is as it were merged into a seal, no longer a hope. Faith becomes realization, an anchor.

What wait I for? The redemption of the body.

What do I expect? The coming again of the Saviour. "That blessed hope, the appearing of the glory of the great God and our Saviour Jesus Christ."

Look up, redemption draweth nigh! Behold, He cometh!

The glow preceding the rising sun is manifest.

The signs of His coming appear!

Then! Oh, then! I shall exchange this body of sin and death.

Then! Oh, then! I shall see Him, gaze upon Him, be like Him.

This is what I hope, wait for, expect.

"Even so, come Lord Jesus!"—From the "*Morning Star*."



THE HOPE OF ISRAEL

MISSION TO THE JEWS.

REPORT OF THE WORK.

The absence of our superintendent makes itself felt, of course. Yet we rejoice in the assurance that the great Head of His Church, the keeper of Israel, who neither sleeps nor slumbers, is with us and abides.

The meetings at 91 Rivington Street are all maintained during the summer. The Sunday night meeting at 209 Madison Street we have suspended for a while, at least during the hot season.

There has been a slight falling off in the attendance. But on the whole the interest in the meetings has kept up to a marked degree. We are issuing no hand bills, no special invitations of any kind whatever, the weather is hot, the church, especially upstairs, not a very cool and inviting place in these days, and still our friends come in goodly numbers to hear the preaching of the word. This is gratifying evidence that they are drawn not by any human device or effort, but are hungering for the bread of life.

From Rosenhayn we have received very encouraging news. The few days' preaching we were able to give there some weeks ago seems to be bearing good fruit. And our faithful helper, Miss Snow, does not fail to water the seed sown with kind words and much prayer to God. She writes that one of the leading young men in the colony came with greatly subdued spirit, and asked for a Bible. He declared he was telling his people that perhaps, after all, we Christians were right about Jesus being the true Messiah, and they ought to read up on the question. May God soon open his eyes and those of many more that they may behold the grace and truth which are in Christ Jesus our Lord.

We have sent one of our young helpers down to follow up the preaching with kind and helpful testimony and words of encouragement.

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From Baltimore we have received an anonymous letter which, strange to say, has made us glad for once. Anonymous letters are not generally of that nature. It enclosed a contribution which the writer, "One Interested in the Salvation of Israel," requests us to publish in *OUR HOPE*. This request we cannot comply with for several reasons.

1. Because it and the accompanying letter are without the name of the sender. We mean never to publish any communication the author of which does not want to give us his name. Our withholding the name from the public is another matter.

2. Because it contained an appeal for funds to carry on the work. Such we also never intend to publish. We shall, of course, not deny or keep from God's children the fact that our work needs, and can make excellent use of a great deal more money than we have. But we mean to look exclusively to the Lord for the maintenance of this work, and shall not plead for money before men. We have been compelled, it is true, to suspend the work in Baltimore for a season for lack of means, but we hope and intend to resume the work in a couple of months and to carry it forward along the same lines as heretofore.

But we repeat it, the letter has cheered us, because it betrays an anxiety and loving interest in the work done by our brother Reines, which is good proof of the confidence our brother has won in the hearts and minds of those that love Israel.

We are greatly pleased by frequent requests for suitable literature to hand to Jews which are sent to us from various quarters. We gladly comply with them, and shall continue to scatter the good seed trusting God for an abundant harvest in "that day."

We have also received invitations to visit other cities to preach to the Jews. It will be understood that during Bro. Gaebelein's absence it will be very difficult for the secretary to accept these invitations, especially at greater distances. However, if such meetings could be arranged in mid-week, so that no Sabbath need be spent away from New York, we shall be very glad to come and do what we can. Invitations to preach to or address Christian audiences we could during the next few months accept only for week nights; for Sunday only in New York or immediate neighborhood.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

1 Tim. ii: 1. "The Lord Jesus Christ, which is our hope."
ישוע המשיח תקוותי

ERNST F. STROETER, Editor, }
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A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

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E. F. STROETER, SECRETARY.

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Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30
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near Orchard!

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

Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every week night, except Saturday, at 209
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tion.

OUR HOPE.

Vol. II.

OCTOBER, 1895.

No. 4.

PLEASE, NOTE!

A BLUE pencil mark across this paragraph indicates that your subscription for the current volume remains unpaid up to date of mailing.

We must satisfy our printer, and hope that all who are concerned will act promptly.

THE PUBLISHERS.

EDITORIAL NOTES.

MR. GAEBELEIN'S first correspondence from Europe will be read with great interest by the friends and lovers of Israel. Just before closing the forms for this paper we received a short letter from him containing most joyful news. Mr. Gaebelin writes that not only did he hold three public services in a large German church at Lodz, Poland, at which many Jews were interested listeners, but the next day, in Warsaw, a still more wonderful opening did present itself. He was making inquiries concerning the Chovevei Zion movement, and was introduced to the president of the local society, one of the orthodox rabbis. After an interview and conversation with him, *this gentleman invited Mr. Gaebelin to address the Jews, and especially their society, on his belief in the restoration of Israel and the Messiah!* As Mr. Gaebelin writes, "this is almost too much to believe, and yet it is true."

This is strikingly significant, for these places are strongholds of orthodox Judaism in Russia (Poland). It must have caused the greatest excitement to have a Gentile Christian — and a German at that — address a large Jewish congregation on his belief in the Messiah as bearing upon the future of Israel. And this upon the invitation of one of their leaders.

When sometimes our Jewish believers would predict that the orthodox Jews in Russia would gladly listen to Mr. Caebelien as a "born Christian" (not a Jewish convert), and bringing the gospel of the real Jewish Messiah, even Jesus, in whose pierced hands are the coming glorious destinies of the Jewish people, we were a little skeptical. But the above experience goes far to establish the correctness of their prediction. We can see no reason why in other Jewish centres the same experience should not be repeated, and one door after another be open to our brother for his message of the Coming Messiah, even Jesus of Nazareth, King of the Jews, in the teeming centres of Jewry in Russia and Austria.

Surely, this is of the Lord, and it is a marvel before our eyes. The time, the set time to favor Zion is surely at hand.

Will our friends, one and all, join us in hearty and earnest prayer, that the seed sown by our brother may be abundantly blessed, and that he may be greatly sustained and safely guided in his further movements. He asks: Can I stay two months in Russia? I have pressing invitations from various parts of the empire. To which we have replied at once: Stay as long as the Lord so manifestly leads you into these open doors. The Lord will help us to maintain the work here in the meantime.

We praise God for His wonderful leadings in this matter, and we feel assured that the whole question of bringing the gospel to the Jews (especially the orthodox) will receive new inspiration and direction.

It is very distasteful to us that we have to burden the pages of Our Hope with articles like that concerning Herm. Warszawiak again. Our readers will understand, of course, that we owe a duty in this matter to our honored brother, Mark Levy. And we are free to say that we also feel it our duty to call attention, in the name of true and clean methods of doing the Lord's work among Israel, to some of the very peculiar things that issue from the American Mission to the Jews. All we call for is the most careful and searching investigation. First pure, then peaceable.

In this connection also we have been greatly impressed by a remark we read the other day: "Supposed charity to the one

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becomes actual cruelty to the many." If this had been heeded by those who were in a condition to give the note of warning before Herm. Warszawiak succeeded in fortifying himself behind another very strong and eminently respectable Committee, who are, naturally, slow to believe that anything can be fundamentally wrong to which they have committed themselves, then many a "root of bitterness" would have never sprung up to "defile many." But it is not too late, if this Committee will do their duty and sift things thoroughly.

IN THE meantime we are continuing quietly to preach the blessed gospel of Christ to attentive and earnest audiences. We have very gratifying evidence that the Word does not return void. On several occasions we had earnest inquirers whose objections showed a sincere spirit and a desire to know the truth. Captious questioners do not find much favor with the audiences that come to hear the expositions of God's Word.

THESE are days of some of the highest Jewish holidays and fasts. On September 19th is their New Year (Rosh hashoneh), and ten days later the great day of atonement (Yom kippur). It is very odd to see gaily colored New Year's Cards and other holiday tokens displayed at this season of the year. The other night we passed a group of Hebrew gentlemen who in parting from each other were profuse in their wishes for a "very happy New Year."

The demonstrations of pious, orthodox Jews, as the day of atonement draws near, are becoming more and more pronounced and noisy. Early in the morning we are often awakened by the pounding of these zealous worshippers upon the doors of their meeting places, where they immediately proceed, by gas light yet, to lament, and cry out, and blow horns, etc. Oh, that God would speedily remove the veil from before their eyes that they might see that the true atonement has long since been made, and that the way into the very sanctuary of the living God is wide open by faith to every believer in Jesus, the great High Priest.

WE HAVE received several invitations to address meetings and to preach in other places. We are quite willing to accept

such invitations if the meetings can be arranged in midweek, when at a distance from this city. Sunday engagements as a rule, for either morning or evening, we could only accept in New York or the immediate vicinity.

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FIRST LETTER OF MR. GAEBELEIN.

LODZ, POLAND, September 3, 1895.

AFTER an excellent and pleasant passage of six days and nineteen hours I reached old England. I met a number of Jews on board the *St. Louis*. Two families traveling in steerage were returning to Jerusalem. I had very interesting conversations with them and they accepted New Testaments and tracts. One of the stewards told me that on almost every trip they were carrying Jews booked for Palestine. A young Hebrew traveling with me in the same stateroom seemed to be very anxious to know the truth; he also accepted an English Bible and a Hebrew Testament when we parted. Coming to London I called on several friends with whom we had corresponded, but whom I never met. Bro. S. Wilkinson showed me great kindness. I had requested the Midway Mission to place several hundred of New Testaments at my disposal for distribution in the interior of Russia, where few Hebrew missionaries, if any, ever come. They refused to grant them to me fearing that I might get into trouble, and their own work might suffer by it. This proved to be a groundless fear, for I am allowed to move about and work almost as freely as in America. Bro. W. showed me around in the new Central Hall and after prayer we parted. I then called on Mr. Alfred Holness, the Publisher of the *Morning Star*, who asked me to call at once on Dr. McKillien, the Editor. This dear brother welcomed me very heartily, and he and Mr. Holness requested me to give an account of my travels, etc., in the Jewish department of their valuable paper. They also promised to arrange for a conference on my return. Leaving the same evening I reached Rotterdam the next morning and then proceeded to my former home, where a large number of dear friends were awaiting my coming. For sixteen years I had been away. I left my home sixteen years ago without the knowledge of a

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personal Saviour, and when I thought of all the Lord had done for me, my heart broke out in shouts of praise. I had requested the conductor to give me a separate coupé, so I was alone with my Jesus. When the famillar scenes of my childhood and youth greeted my eyes, I fell upon my knees and praised Him who had led me all these years, and asked Him to use me in saving souls. Now the train atopped and dear mother was the first to fall upon my neck and kiss me. Father was missing, and for the first time I learned that while I was crossing the ocean he was seized with pneumonia and brought to death's door, and was even now hovering between life and death. I hurried home, and there I found him waiting anxiously for my coming. I will not attempt to describe the scene which followed. We prayed much, and the prayer of faith has helped him. Gradually he recovered and the physician said it was the pure joy of seeing his son which helped him so much, but we know better; it is Jesus the Great Physician who has given him new strength.

It was Saturday when I reached my home, and Sunday morning I went to the old Schloss-Kirche (Court Church), where I heard a good sermon. His Excellency Heory XXII, Sovereign Prince of Reuss, was present, as he always is, and recognized me at once. My father has held for many years a responsible position with this prince, who is not only a nobleman but also a good and earnest Christian. He has been a careful reader of the German edition of OUR HOPE. One of his adjutants came the following day and requested me to call at his summer palace. The half-hour's interview I had with the prince was indeed very pleasant; and when we parted he shook my hand very heartily. Before I left for Russia he sent another messenger to bid me God-speed on my journey.

I preached once in my homeland, and gave two lectures. All these services were attended by many people. There is no doubt but much good has been done.

There are no Jews in Greiz so the readers of OUR HOPE will understand that I did not have much rest here, but went very soon to Leipzig. It happened to be the time of the Leipziger Messe (a great Annual Fair). Hundreds of little booths are built all over the beautiful city, and, of course, the tradesmen were mostly Jews. I had many interesting and profitable con-

versations with them. Many expressed a wish for our presence in Germany. "Oh," said an old Jew, "If only more such men with love for the Jews would be here in anti-semitic Germany, we would gladly hear them." It is a very sad fact that the Landes-Kirche (State Church) is full of anti-semitism. While in my home I was invited by one of the best Christians in the town to give a lecture in the Anti-semitic Society of which he is the president. I gave him instead a private lecture which seemed to have a good effect.

It is only too true that Protestant Germany is Jew-hating, and we fear, from what we have seen and heard, that sooner or later there will come another disgraceful outbreak. Of course, there is fault also on the other side. Hebrews have been associating themselves with the Socialistic party, and by their open and avowed unbelief have made themselves very obnoxious.

One day I met an old Jewish tradesman in Leipzig, who, after a short religious conversation invited me to come to his house. Here a simple meal was spread, and after partaking of the same we had a long conversation. He was very open and when I told him of a belief in a coming Messiah and Israel's restoration, he rejoiced, and then very tenderly I spoke of Jesus and he became a thoughtful listener. Before I left he asked me to send him every month ten copies of our Hebrew *Tiqvah* for free distribution among his friends, which, of course, was a great joy to us. We had hoped and prayed to find such a man in every place where we stop, and it was a great encouragement to see our prayers answered right in the first place. Praise the Lord!

I left Leipzig August 28th and went direct to the little Russian town Sosnowice. Kattowitz was the last German station. It took us twenty-nine hours from Leipzig to reach Sosnowice.

As soon as we crossed the border we noticed the Cossacks and Russian police armed to the teeth. As soon as the train stopped I was at once accosted by one of these fellows who simply said "passport" to me. I handed it to him. Half an hour later I was allowed to enter the "holy Russian Empire," and I write this in the land of "Gog and Magog."

About my experiences here in Lodz I will write in my next letter. I will only say that Saturday I attended the Synagogue and talked with many Jews. Yesterday morning I

preached to 1400 people, among them many Jews, in a German Evangelical Church here in Lodz, and in the afternoon to a crowded house, on the Lord's Coming. Nearly 1500 people listened attentively to the sermon. Again many Jews had come by special invitation. Two more addresses at night. To-night I preach again to the Jews especially, who are all informed of my presence. In a few minutes I will call on Rabbi Dr. T., the chief Rabbi of this town, which has a Jewish population of 100,000. Praise the Lord! Halleinjah!

Your brother,

A. C. GAEBELEIN.

A PAINFUL MISSTATEMENT CONCERNING BRO. MARK LEVY CORRECTED.*

BY THE EDITOR.

WE WERE startled to find in the American Letter sent to "Trusting and Telling," for August 15th (organ of the Mildmay Mission to the Jews), by the regular correspondent, Mr. Herman Warszawiak, the following:

We hear that a mission started by Mr. Gaebelin, in Philadelphia, "has been closed for the present." The missionary, Mr. Mark Levy (whom you know), has been discharged, "because," writes Mr. Gaebelin, "we found him an unfit person in more than one respect, to work among his brethren." We are very sorry for Mr. Levy.

We desire to say, first of all, that Mr. Mark Levy never has been connected with our Philadelphia work. Moreover, Bro. Levy never has entered into any such contract relations with the Hope of Israel work that he could be "discharged." Bro. Levy, to whom repeated offers of engagement in Hebrew mission work in this city had been made before, has preferred, of his own choice, and without any solicitation on our part, to cast his lot with our movement, because in it he believes to have found the best expression, so far, of his own convictions as to the principles which should govern Jewish missions. We have given him a hearty welcome, and have not had the slightest

* Up to the time of going to press no apology, nor even a word of regret has been received from the American correspondent of "Trusting and Telling," although more than ten days ago both Mr. Levy and myself had some correspondence on the subject, with the Secretary of Herm. Warszawiak. KORRO.

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reason for regretting it. Our brother has shown himself in every way worthy of our full confidence as well as our warm affection, both of which he enjoys in a high degree.

We have been greatly pained that a statement so damaging to his reputation, and so utterly without foundation in fact, should have found its way unchallenged into the columns of "Trusting and Toiling," and through that medium into circles where it must have caused grief and surprise on the part of those who accepted its full truth, or indignation and prejudice on the part of those who know Mark Levy better than to believe that he was "unfit to work among his brethren," but who might still believe that Mr. Gaebelein had "discharged" him.

We forbear to say more, for the present, on the peculiar character of that bit of information sent to "Toiling and Trusting" by Herm. Warszawiak, than to ask these questions:

1. Why did Mr. Warszawiak insert the name of Mark Levy into that paragraph on page 24 of OUR HOPE for July from which he is so careful to quote exactly? Mr. Gaebelein there, whom he quotes, *does not give ANY name*. All the rest of the information is taken bodily from that paragraph. *For the insertion of Mark Levy's name there is no warrant whatever*, either in the July, or in any other number of our official organ. His name never appeared in that connection.

2. If Mr. Warszawiak, as a careful correspondent, could not and did not trust mere hearsay, or his own memory, or the impression upon his mind, for the facts and circumstances he reports, why did he not act on the same excellent principle in the far more important matter of the true and correct name? The two preceding numbers of OUR HOPE, for May and June, both gave the name of our Philadelphia missionary in full and plainly. This fact alone reflects peculiarly on a correspondent who inserts a wrong name—and the name of a personally well-known brother at that—just when he manifests such society not to report anything but what he can put in quotation marks. Why has Herm. Warszawiak no quotation marks to Mark Levy's name?



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DOES THE JEW, IN CHRIST, CEASE TO BE A JEW?

SECOND ARTICLE.

THEIR ARGUMENT FROM NEW TESTAMENT HISTORY.

BY THE EDITOR.

IN our first paper on this subject, in the August number, we dwelt upon the inseparable, organic and vital connection, divinely appointed, between Christianity and Judaism. We showed that much (if not most) of the antagonism prevailing between evangelical Christianity and orthodox Judaism is artificial, unnatural, abnormal and unwarranted. We saw that the leanings of rationalistic (Reform) Judaism toward certain forms of modern Christianity; and vice versa, are not signs of healthy life on either side, rather the contrary. They are of a piece with the inclination of many professedly Christian teachers and leaders of thought to recognize in Buddhism and other heathen systems of religion—sisters of the same family, only, perhaps, of a darker skin. Truly, "blindness in part is happened unto"—Christendom.

On the other hand, we find reason to rejoice that the signs are multiplying of a growing desire on the part of earnest students of God's word, and lovers of Israel, to consider the question of the true relation between Judaism and the gospel, not merely in the light of accepted and prevailing missionary methods, but in the fuller light of divine revelation, in history, doctrine and prophecy. Increased attention is given to the question: Is the great aversion on the part of orthodox (*i. e.*, Bible believing) Jews to even consider the claims of Jesus to the Messiahship—altogether the Jews' fault? Or, may it not be that our presentation of the gospel of Christ (the Messiah) has taken on a needless and unwarranted anti-Jewish cast and coloring, calculated to confirm the impression that "our" Christ never could be a "Jewish" Messiah?

At the conference of Jewish missionaries and friends of Israel, held in Leipzig last June, no subject awakened deeper interest than the question: Which is the proper attitude of Christ-believing Jews toward the Mosaic law? This question goes to the heart of the matter. It seems likely to become the

burning question in Jewish mission work. We hail its being thoroughly discussed, with joy. We desire, in this series of articles to take a part in the discussion.

Let us proceed, then, to the unfolding of the scriptural aspect of this matter as it presents itself to our minds. We desire to show first, what New Testament history teaches on the subject. This is to be followed by the presentation of the doctrinal teaching of the New Testament. And, finally, we will let the light of the prophetic word bring out still more clearly the mind of the Lord in this matter.

1. What does New Testament history teach on this subject?

1. First proposition under this head: *That primitive Christianity according to the inspired record, was first cast in a Jewish mould exclusively.*

Nothing can be clearer from the pages of the book of Acts. Among all those thousands upon whom the Holy Ghost fell on the day of Pentecost, and the myriads who in days and months following were baptized by the Spirit into one body with the risen Lord, there was, for several years, not a single uncircumcised individual; they were all Jews or proselytes. No Gentile, as such, was ever incorporated into this marvelous communion of saints, until Peter, in the tenth chapter of Acts, is sent to Cornelius. And this did not take place until after the Jewish Sanhedrin, *i. e.*, the representative heads of the Jewish nation, had officially rejected and murdered that man full of the Holy Ghost, Stephen. Acts 7. Peter was not sent to a Gentile until after it had become apparent that there was to be no national turning to the Lord. His mission to Cornelius did not come to pass until at least eight years after the day of Pentecost. Thus it is evident, that the parent stock of the church of Christ was, for some time, exclusively Jewish in its composition.

This historical fact should never be lost sight of, as seems to be done so often. To be sure, there were added multitudes of Gentile believers afterwards, who were not required by the Spirit to become Jews first, as some of the latter demanded. But this was, even by the inspired and divinely guided apostles, recognized clearly as a *new departure*, as something not at all apparent from revelation hitherto received. Peter, when sent to the first Gentile is, accordingly, not hidden by the Spirit

to remember any Scripture on this point. He never goes until clearly instructed by a new revelation, a vision from heaven. And when, on his return from Cesarea to Jerusalem, he is called upon to explain his unheard of entering into a Gentile's house, he never once refers to any Old Testament passage in justification of his strange conduct; but his sole defense is that vision given him from heaven. All this is in perfect accord with the repeated claims of the great apostle to the Gentiles, that this fellow-heirship of uncircumcised believers with the original heirs of the promise, the Jews,—was a mystery not made known of God in former ages, not clearly revealed in the Old Testament. Eph. 3: 3-9; Col. 1: 26, 27.

Thus it appears that this first manifestation of the glory and power of the risen Christ through the outpouring of His Spirit upon Jewish believers only, was not an accident. The additional revelation, distinctly given us such (to Peter in the vision, to Paul by the personal revelation of Jesus Christ Himself) establishes fully the correctness and legitimacy of the original conception of those Jewish apostles, namely, that this pentecostal baptism was intended *primarily for Jews as such*. The Holy Spirit Himself,—we say it reverently,—was not mistaken when he at first fell upon none but Jews. Those later revelations did not come in the form of substitute, or amendment. There was no oversight to be corrected in the first part of the pentecostal programme. They simply added to the original, firmly established truth, that the glorified Christ, as well as the ministering and suffering One, should seek and find full expression of His life primarily in and through a Jewish mould. The Messiah in his life of service and sacrifice was, nationally and individually, a genuine Jew, put under the law until His death. In perfect harmony and parallel with this truth is the fact, that the first (and from all accounts the purest and most united and harmonious) portion of His body on the earth, infilled by His Spirit, was purely Jewish.

We have no desire whatever, as did so many of the early Jewish believers, to use this, even remotely, for the purpose of Judaizing Gentile believers. We are such ourselves, and would, with Paul in Galatians and Acts, protest most emphatically against any such attempt. But we do desire that the full force of the facts brought out in this proposition may be felt by

those who endeavor to un-Jew the Jew by the gospel of Christ, the Jew. Let them consider, if the Holy Spirit did build up a very considerable portion of Christ's body, the church, out of exclusively and very intensely Jewish material (and we doubt very much whether there are any more bigotted, pharisaical orthodox Jews to-day, than were some of those), what is to hinder Him from doing that again?

2. Second proposition: *The offer of salvation by faith in Christ, the crucified and risen One, was made by the apostles through the Holy Ghost, to the Jewish nation as such, i. e., on a Jewish national basis, looking toward national restoration under the Messiah to return.*

Peter, in summing up his inspired discourse on the day of Pentecost, concludes, Acts 2: 36: *Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ (i. e., Messiah). And again v. 39: For the promise is unto you and to your children. This is spoken manifestly with a view toward national repentance for the nation's sin in rejecting Him, and toward national acceptance of the marvelous offer of mercy.*

All doubt on this point must vanish before the plain words of his second recorded discourse in Acts 3: 19-21: *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 (i. e., Messiah, Ed.) who hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of His holy prophets which have been from of old (R.V.)* What Peter by the Holy Spirit here contemplates and presents to his Jewish hearers is nothing short of national conversion and acceptance of the Messiah appointed for them, to be followed by the long foretold seasons of refreshing (Hosea 14, e. g.), and the personal glorious presence of that same Jesus who would return from heaven to dwell among His chosen and redeemed people.

We anticipate right here the ready objection: *But where do you bring in the church, the called-out body of the Lord? Well, we do not try to bring it in here at all. It is very plain to us that Peter did not bring it in, for the simple and sufficient reason that the Holy Spirit did not teach or inspire him to mention it.*

The question how we "reconcile" this with later given church truth, does not and need not trouble us. We have no business to do any "reconciling" for God. All it behooves us to do, is to bow to the plain historical facts as recorded. Peter preached, in the Holy Ghost, the gospel to the Jews only. The Spirit did give to Peter's preaching an unmistakable and undeniable Jewish national cast. The result was that the church, the body of Christ, was builded up wonderfully by just that sort of preaching. This, to us, is the sober and convincing logic of the facts as recorded. And this is all that concerns us now.

Peter's obvious aim—the turning to the Christ of the whole people—was not accomplished, to be sure, though the offer of salvation and deliverance was manifestly framed by the Holy Ghost in that distinctly Jewish national form. But there is no denying the fact, that "many of them that heard the Word believed; and the number of the men came to be about five thousand." Thus we read ch. 4: 4.

Here again we ask, if the Holy Spirit not only inspired, but so visibly honored such preaching to the Jews as such (for no such appeals could ever be addressed, even now, to a non-Jewish assembly), who is prepared to say that the Holy Spirit would not honor the same kind of preaching to the Jews as such, which looks believably toward ultimate national restoration and salvation,—in the same manner to-day, namely, to the building up of the body of Christ?

3. Third proposition: *That un-Judaizing the Jew, i. e., dislodging him from his nation, does appear in inspired apostolic preaching not as the legitimate result of his acceptance of the gospel, but as divine judgment for his rejection of the same.*

We turn to Acts 3: 23. And it shall come to pass, that every soul, which shall not hear that prophet, shall be destroyed from among the people. These are remarkable words. Peter quotes them from Deut. 18: 19. But the last clause in Deuteronomy reads differently: It is only threatened in a general way: I will require it of him. But here we have the Holy Spirit's own commentary upon His own words. We know now definitely what that threatening meant, namely, utter separation from the blessings and privileges of God's everlasting nation, for every soul who will not hearken unto that prophet.

This is Scriptural un-Judaizing the Jew, as contemplated in

the mind of God, and brought out clearly and distinctly by the Spirit as a dire punishment threatened, not to the Christ-believing, but to the disobedient Jew. He ceases to be a Jew, who will not hearken unto "that prophet," even Christ. Is not the antithesis irresistible, that every soul (Jewish, of course) which will hear that prophet, shall never be destroyed, or severed, or dislodged from the people?

As a matter of historical fact, was the final destruction of the Jewish national sanctuary, the temple, the disruption of the Jewish state, and the complete suspension of all Jewish national life caused by the nation's *acceptance* of the gospel? One might almost be tempted to come to such an absurd conclusion from the way in which it is insisted, that the very idea of Jewish national restoration and of a continued observance (voluntary and free) of distinctly Jewish rites and ceremonies, are utterly at variance with and antagonistic to faith in the gospel of "that prophet." If we have read the New Testament story of the Jewish nation correctly and to any purpose, then the destruction of their house and city, the scattering of the people among all nations, the complete disappearance from the field of history for well nigh two thousand years of a Jewish state, are due exclusively to their *rejection* of the Messiah appointed for them and of His Spirit. It seems quite evident to us that those events characterizing the denationalization of the Jews were not at all occasioned by the "transforming power of the gospel," which is supposed to wipe out all national distinctiveness in the believing Jew and to dislodge him forever from his people. For the Jewish nation as such has rejected the gospel of Christ, thus far. And, therefore, the nation has been given over to destruction as such, during this age. And now, that such a consummation, which in the case of the nation is a divine judgment, and which by the Spirit of God is declared to be God's punishment for the individual soul who will not hear that prophet,—that such a consummation of un-Jewing the Jew should be not only tolerated, not made the very aim in the presentation of the gospel of "that prophet" to the Jew—is, to say the least, a very strange performance in the light of New Testament history.

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ON THE COMING AND KINGDOM OF OUR LORD.

BY REV. CHAS. CUTHBERT HALL, D.D.

THIRD ARTICLE (CONCLUSION).

Section 3. The Relation of Israel to the Future Millennial Kingdom of Christ on the Earth.

These concluding sections are intended to be but brief, indicating decisively the special dispensational features of this tremendous outline sketch of the kingdom of Christ. We see the relation of Israel to this millennial kingdom. As the time draws nearer the second coming, and the world is getting more confused and miserable, and Christendom more worldly, and the believing church more actively expectant of her Lord, what of Israel? Any student of the present age can mark the fact that Israel is growing mightily in power and influence. Israel is splendidly intelligent, boundlessly industrious, and to day the Hebrews are gathering into their hands immense financial power in all parts of Europe and America. And the tide is setting toward Palestine. The eyes of capitalists are on that land. The newspapers are talking of it. The railway has already been introduced to Jerusalem. What does it mean? It means that Christ is making ready to resume His rightful kingdom, which has so long been mal-administered by men; that kingdom which under the present name of Christendom is Israel's by covenant, and which has only been taken from Israel for a time. Christ is making ready for that of which the apostles asked after his resurrection, "Wilt thou at this time restore the kingdom to Israel?" We have seen that the pride of Israel shall be broken by a most terrific tribulation, such as never was since the world began. Then—when in glory He shall finally appear in His own land, when His feet shall stand on the Mount of Olives—a repentant and enlightened Israel shall yield Him the long-delayed homage, and the ancient people of God shall stand as the head, and crown and glory of the whole earth, the centre of all nations, rejoicing in the blessings covenanted to them by the oath of God.

Section 4. The Relation of the World, or the Gentiles, to the Future Millennial Kingdom of Christ on earth.

We have seen that instead of that triumph of the gospel over

the nations, which is believed in by many, the Word of God appears to show us quite a different future for the nations. Read again Matth. 24: 14, And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. The peaceful subduing and conversion of the nations as Christ's inheritance, does not seem to be a Scripture hope. Read again Psalm 2: And what but the "rod of iron" can break in pieces the national sins that resist the gospel? Take the pollutions of Christian nations—intemperance, immorality, injustice between classes. Take the deep-seated religions and the ancestral governments of the great heathen empires, after 1900 years of evangelization. Where are we, in the breaking up of these things? A million years too short, at the rate we are going now. The hope that is set before us is that soon, perhaps very soon—none can say how soon—Christ shall lift the "rod of iron" and break in pieces the fetters that bind the nations, until He whose right it is, shall reign. What a magnificent hope to think that while the faithful believing church is doing all she can to push evangelism, the omnipotent Christ may soon step in, take the thing out of our hands, and bring near the glory of the millennial dawn.

Section 5. The Relation of the Church to the Future Millennial Kingdom of Christ on Earth.

The relation of the church is this: We know that the millennial kingdom cannot come until the church is translated. And we know that Christ bids us look for Him, in the belief that that mysterious change, the translation of the church, may speedily be upon us. Instinctively many shrink from the thought of this astonishing change. But why should we shrink from this, when we know that that other change, death, is always at our very side? Each morning we rise with the knowledge that we may be dead before night. Each night we lie down with the knowledge that we may never awake to greet the next morning light. Why not realize that this other change, this glorious change, this painless, this triumphant change, is also within the range of immediate possibility? We know that 100 years from to-day, if Christ does not translate us sooner, not one of all now within the sound of this voice but shall be dead. Why not accept the thought of a simultaneous transla-

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tion, without death, of all who are Christ's, as a more glorious consummation for us all, than one by one to die and be buried; to die, some by violent accident, some by contagious disease, some by slow and melancholy decline? Why not pray, "Come, Lord Jesus, come quickly"? For think what it means for us! "Enoch walked with God, and he was not, for God took him." Escape from death and bodily change. Re-union and magnificent fellowship with those who have gone before, and fellowship in new freedom, in "that house not made with hands," with those whom we love dearly on earth, and with whom our intercourse is limited by many circumstances. It means life in the presence of Christ, and glorious co-operation with Him in all those splendid affairs of His millennial kingdom. We shall not be subjects in that kingdom. We shall reign with Him, His beloved friends.

Think what the translation of the Church would mean to Israel and to the world! We sometimes feel as if either could only be converted by the agency of the church, and as if the translation of the church would mean wreck and ruin to all other interests. -In the light of Scripture it would seem that the very reverse is the case: that the sooner the church is translated, the better for her, for Israel, for the world. For then Christ will hasten the coming of His kingdom. Then His will shall be done on earth as it is in heaven. And so I ask you to join me now in praying for the second coming, in taking that great promise with which the book of Revelation closes, "Surely, I come quickly," and in looking up in answer, as the beloved disciple did into the face of his glorified Lord, with the glorious prayer, "Amen, even so, come, Lord Jesus."

WHY SOME JEWISH CHRISTIANS ARE NOT MORE LOYAL TO THEIR OWN RACE.

BY MARK LEVY.

TO attempt to explain briefly why some Jewish Christians are not more loyal to their own race is a delicate task for one of their number to undertake, because, consciously or unconsciously, far too many fail in the exercise of this high and beneficent virtue. As descendants of the first-

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born bearers of the light, they have evidently not realized the full meaning of the promise. If they abide not in unbelief, God will graft them again into *their own good olive tree*, of whose root and fatness Gentile believers in the Lord Jesus now partake.

The early Jewish Christians erred in the opposite direction; as love of race and ancient institutions prompted them to demand that all believers in the Messiah, even those from among the Gentiles, should enter into the faith through the door of Jewish ceremonial rites. Paul, however, under the guidance of the Holy Spirit, upheld and demonstrated the glorious principle that the gospel makes us free in all things non-essential to salvation, and then conclusively proved his loyalty by exercising this liberty in word and deed on behalf of his Jewish brethren, upon the highest plane of loving self-sacrifice.

Although he was the apostle to the Gentiles, and one constantly misused by his own race, he always went first to the Jews, and at various times proclaimed, "I also am an Israelite." "I could wish myself were accursed from Christ for my brethren, my kinsmen according to the flesh." "My heart's desire and prayer to God for Israel is, that they might be saved."

To fully appreciate his absolute unselfishness one must understand the difficulties of his position: He fought almost single-handed the battle of toleration and liberty of conscience in spiritual non-essentials, and won it for all time. Yet his very consistency in living out the purposes of God for Jew and Gentile laid him open to the attack of enemies on the right flank as well as on the left. He went among the Gentiles and lived as they lived, thereby incurring the taunt that he was disloyal to his own race. He returned on occasion to the Jews, and in the exercise of Christian liberty did no violence to the tender conscience of brethren brought up under the restrictions of the Mosaic covenant, and thus laid himself open to the charge of double-dealing from those who did not understand the marvelous revelations he had received from Almighty God. Yet at the end of his career he could triumphantly proclaim, "I have fought a good fight, I have finished my course, I have kept the faith." In good and evil report his heart was truly loyal to his own race in the noblest sense of the term!

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Naturally, Hebrew Christian loyalty has for its aim primarily a spiritual object, and various causes account for its absence or lack of development in the hearts of Jewish Christians of to-day. Let us consider the most prominent. First and foremost is the teaching of the Gentile Christian church that Jewish believers in the Messiah must refrain entirely from all observance of the Mosaic law. Such teaching is in direct opposition to the Scriptures. This, combined with the deplorable divisions in Christendom, is a terrible trial to the Jewish Christian in the springtime of his faith in the Son of God, resulting fortunately in forcing the true-hearted to a personal study of Scripture for clear light in matters of doctrine. Loyalty demands that we should endeavor to make the position easier for our Jewish brethren in the future. Secondly, there is the love of ease in Zion, or with still weaker brethren the fear that daily bread will not be supplied, keeping many in bondage to the regulations of missionary societies and committees, often after the Word of God has clearly pointed out the straight and narrow path of duty. It is a sad fact that far too many of the said societies or committees, while they have a degree of love for God's ancient people, have either not sufficient knowledge, time or consecration for the duties they have undertaken, with the result that untrue men take advantage of their incompetency, making it doubly difficult for those who are loyal. Men who believe intellectually in the Messiah, but whose hearts are far from Him or His teachings, and others whose Christian experience does not qualify them for the position they occupy, are pressed forth into the work, causing many earnest Jewish Christians to be disgusted with almost all present public missionary effort to their brethren, thus turning their labors for the Master into other channels. The difficulties of the position, however, are no sufficient excuse for the palpable disloyalty of this course. It is said that in England alone there are scores of ministers of the gospel, of Jewish birth, who from one cause or another have apparently forgotten the spiritual claims of their own nation upon them. Should they not remember the way in which God led them or their fathers from the bondage of sin and darkness into the marvelous light of spiritual peace and joy, and thereby preserve love and sympathy for those who are knit to them by blood-ties? Thirdly,

there is the stumbling-block of leadership,—meny desiring to rule without fulfilling the condition laid down by our Lord, "Whosoever of you will be chiefest, shall be the servant of all."

Having been without rulers nationally for so many centuries, and being naturally ambitious under old conditions, it is very difficult for a Jewish Christian in the early days of his Christian life to bring his mind into subjection to the meek and lowly teachings of Jesus. Then the splitting up of Jewish Christians into little factions through the denominational differences of Gentile Christians leaves them practically without a court of appeal in times of doubt or difficulty, and induces a spirit of unhealthy rivalry which is fatal to loyalty.

Failure in Christian activities comes generally from the inside rather than the outside of the circle of grace. It is so in Jewish missionary labors, and earnest prayer for confession of past failure and future purity of motive is very needful.

God grant that a period of greater purity and loyalty may speedily dawn and last until the reappearing of our blessed Lord!

DISCREDITING THE SECOND ADVENT.

By ROBERT CAMERON.

(Concluded.)

7. It is, therefore, not a matter of surprise that in Peter's two first addresses after the coming of the Holy Spirit, he was careful to indicate *that Jesus would not immediately return*. At Pentecost he quoted David, saying, "Sit thou on my right hand until I make thine enemies the stool of thy feet." "Until" that time comes Jesus will remain at the right hand of the Father. Then, a few days afterwards, the same apostle speaking in Jerusalem says of our Lord, "whom the heavens must receive until the times of the restitution of all things whereof God spake by the mouth of his holy prophets." In both cases, whether it be the subjugation of his foes or "the restoration of all things," *Jesus must remain at the right hand of God, and in the heavens until these times of God's action on earth in behalf of His Son shall have fully come*. So we see that the apostles *did not expect Jesus in their day*—they did not

preach what they did not believe, and, therefore, did not preach that He would so come, and the early Christians could not have gathered such an expectation from their teaching. If an individual or local church did expect the Lord at that time, it was an expectation inspired by Satan, and not by the Lord or His apostles.

8. Now a word about these early Christians. When Paul parted from the Ephesian elders, he did not put before them the *immediate* return of the Lord. What he did say in that touching address of final farewell was this: "I know that after my departing grievous wolves shall enter among you, not sparing the flock," Acts 20: 29, 30. And this same apostle solemnly instructed Timothy concerning "the last days" of this Christian age. The very use of such a term suggests a lengthened period of time. The last days of this gospel dispensation would be perilous, and, therefore, he was "to preach the word" as the only guide to the saints in the midst of increasing darkness, 2 Tim. 3: 1-17, and 4: 1-4. Accordingly Paul knew that he would not live to see the return of the Lord. He said to his son Timothy, "The hour of my departure is come"—"I am about to be offered up." Now add to all this the fervid and emphatic statements of Paul to the Thessalonians about the anti-Christ and his destruction, and we see how absolutely absurd the baseless fabric of this God-dishonoring theory is. Jesus did not trifle with the early disciples: He said what He meant and meant all He said. He promised to return after receiving the kingdom. He promised to come with power to crush His foes; with a voice to raise the dead, and to change the living, saints; with rewards for every servant according to his works; with deliverance for groaning creation, and with a kingdom to be established under the whole heavens and to be administered in righteousness on the whole earth. But the Holy Spirit was to come first, evangelization was to be universal, the church made up of all nations was to be called out, and a long period of patient waiting was to transpire until the coming harvest with a coming Lord had brought in everlasting joy, while sorrow and sighing fled away forever, James 5: 7-9.

9. Now consider one more fact. It can be established without question, that immediately after the apostolic days, the

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Christians understood the record of the seven churches in Revelation to indicate, not only the condition of those churches at that time, but also the progress of evil in Christendom clear to the end of this church period. It is fair to assume that apostles and the Christians of their day, so far as the book was known, interpreted this part of the word of God in the same way. These seven churches represented the historic development of Christianity just as do the parables in the thirteenth chapter of Matthew, commencing with the sower and ending with the drag-net. Neither Scripture could, by any possibility, be fulfilled in a moment. The apostles knew that the time for drawing the net would be long after the seed sowing, and a considerable time after the net was cast. There must be time for the wheat to grow, for the tares to annoy, for the leaven to work, and so on to the end. They knew also that the Laodicean period of the church could not be reached in a decade—perhaps not in very many decades. Therefore, they "waited for His Son from heaven," and there is not a shred of evidence or hint that any apostolic teacher ever taught or expected the immediate return of the Lord in his own day. When Paul speaks of, "We who are alive and remain unto the coming of the Lord," he speaks of the corporate body and in the consciousness of the whole church of every age. This "we" covers the whole church period down to the last generation. These words may be used by us in the present day and in the same sense.

No, the early Christians were not disappointed. Paul did not change his views. His faith is our faith. We shall not be disappointed, "for yet a little while, and He that cometh shall come and not tarry." Even so, come, Lord Jesus.

It must be borne in mind, however, that all of this has exclusive reference to the Christians in the days of the apostles. Whether we may now expect the Lord at any moment is quite another question from what we have discussed here.—From *The Watchword*.

THE GREAT PROPHECIES OF THE CENTURIES CONCERNING ISRAEL AND THE GENTILES.—

BY G. H. PEMBER, M.A.

WE have already briefly spoken, in the September number, of the great pleasure and profit which the reading of this work has given us. The book contains three introductory chapters, on Proofs of Divine Inspiration, The Seven Dispensations, and The Three Lines of Prophecy (to the Gentiles, to Israel, to the Church). The present volume is concerned with the first two of these three lines, as the title indicates. The author promises shortly to publish a second volume on "The Great Prophecies of the Centuries concerning the Church," and a third on "The Great Prophecies of the End." Both of these works are already in progress.

The opening sentence of the author's preface strikes the keynote for his motive in writing the book. "We live in an age, he says, "of abounding skepticism and of waning faith, an age in which ceaseless infusions of superstition, paganism and humanitarianism; are altogether changing the color of Christianity." Amid the uncertainty and confusion resulting therefrom the attitude of most Christians toward the only true beacon light, the *Word of Truth*, especially the *Word of Prophecy*, is truly alarming. The indictment that "the conduct of most Christians in regard to them virtually amounts to an impeachment of the divine wisdom"—is none too severe.

Mr. Pember, as is well known, belongs to the Futurist school of interpreters of prophecy. He says that, while the present volume from the numerous additions and improvements is more than two-thirds new matter as compared with the former editions, yet "he has by no means found it necessary to withdraw or to modify the fundamental principles of interpretation which he had previously deduced from the Scriptures."

He takes "the general scheme or framework of divine prophecy; without which the interpretation of details cannot be attempted; from the predictions of Moses." He proceeds to give first the Promises of Abraham. Then, The Prophecies of Moses, Balaam and Ahijah. These occupy two-fifths of the book. The remainder is devoted to The Prophecies of Daniel which are treated with great fullness.

Two valuable colored charts will help the reader to comprehend the scheme of the great prophecies here presented.

The following appendices are added as side-lights on several points of interest. A. The Days of Israel's Discipline. B. The Jewish Application of the Name Edom to Rome. C. Hosea xl: 5. D. The Desire of Women. E. The Worship of Satan.

A pretty full index worthily completes the whole.

THE JUDGMENT OF THE GENTILE BRANCHES.

AN EXTRACT FROM YONGE'S BOOK, "THE NEW TESTAMENT SEER."

HOW amazing has been the forbearance of God for nineteen centuries with the Gentiles, and peculiarly with the Gentile church. Let it be asked, What should have been?

The church should have been united, but it has been divided.

It should have been spiritual, but it has been carnal.

It should have been humble, but it has been proud.

It should have repudiated idolatry, but it has adopted it.

It should have been 'not of the world,' but it has been of the world.

It should have propagated the truth, but it has restrained it.

It was always said that if the Jew did not continue in unbelief, he should be restored, but the church directly and indirectly obstructed the Jew. They should have been provoked to jealousy, by seeing how the Gentile church was adorned by her Bridegroom, but they have seen that which professed to be the church, dressed as a harlot. And the real church has not responded to the tears of Jesus, or the heaviness of Paul.

The American Jews are now working energetically for the cause of Zionism. Large meetings are being held, and many of the leading Rabbis are furthering the cause.

Two workmen's colonies are about to be started in Palestine by the London branch of the Chovevei Zion.

Vol. II.

NOVEMBER, 1895.

No. 5.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

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

ERNST F. STROETER, Editor, }
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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. GARRELEIN, 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 afternoons, 4 o'clock.

Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every week night, except Saturday, at 209 Madison Street.

Contributions should be sent to REV. A. C. GARRELEIN, or to E. F. STROETER, at 209 Madison Street, New York. 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. II.

NOVEMBER, 1895.

NO. 5.

A REQUEST.

WILL ALL our readers, who are not quite sure if their subscription has been renewed for this volume of OUR HOPE, please read and examine the first page of the October number? and if they find a blue pencil mark there, will they not at once remit the price of their subscription? THE PUBLISHERS.

EDITORIAL NOTES.

WE HAVE no apology to make for giving so much space this month to the account of Mr. Gaebel's travels and observations. We are assured that our readers will thank us for bringing so much of it. Of course, there is more to follow, as soon as our brother returns. His journal is just brimful of the most interesting and significant information. We can safely promise to our readers a rich treat for months to come.

According to Mr. Gaebel's latest letters he expected to sail from Southampton on October 26th. This will bring him home to New York, please God, about November 2d. Our hearts shall rejoice to greet him again, and to learn more fully of all the wonderful things God has favored him to see and hear and experience among Jews and Christians in Eastern Europe.

Unless we are greatly mistaken, the reports which our brother will bring about the movement among the Jewish masses of Eastern Europe both toward belief in Jesus as the Christ of God, and toward the inheritance of the promised land, will not only rejoice the hearts of all who love the Lord's appearing,

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but they will also throw a flood of light upon the question of Jewish evangelization. It seems to us clearly demonstrated, by the almost uniform experience of Mr. Gaebelin, that the Jewish mind is open to receive the gospel of a truly Jewish Messiah as never before. We are not aware that at any time in the history of Jewish missions any worker, either Jew or Gentile by birth, has ever been accorded a reception on the part of orthodox Judaism as has been given to our brother. We do not hesitate to say that we believe this is due chiefly to our non-proselyting principles, on which we do not aim to dislodge the Jew, who believes in the Crucified and Risen One, from his people, and thus to create the impression that a Jew, in order to be saved, must gentilize himself. We are trying to show in a series of articles that ours is the Scriptural theory. The Lord has manifestly set His approval upon it by opening doors to our brother, in a most signal and providential manner, wherever he went.

The impression has been made largely that only Jewish converts have any call to go and preach the Gospel of God to the Jews. We are more firmly persuaded than ever that God in His great mercy can also use a Gentile believer, whose heart is burning with love for Israel, and who works along lines clearly indicated in God's Word. Let all Gentile Christians, who pray for the peace of Jerusalem, and who may feel discouraged at the idea that, not being Jews, they could not reach a Jewish heart, take courage. And if they cannot go, they can, at least, send.

Our dear brother Mark Levy has represented the Hope of Israel movement at a convention of Christian workers lately held in the capital of the nation. From there he has been invited to go to Norfolk, Va., and give his testimony for the Master. We expect that the way will open for him also to visit Atlanta and other Southern points, from which repeated calls have come of those anxious to reach God's chosen people with the Gospel. God bless our dear brother among Jews or Gentiles, as the Lord may direct.

Speaking of Mr. Levy we would mention the fact, that the

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unfortunate misstatement referred to in our last issue, and made in a correspondence for "Trusting and Telling," has been explained somewhat. Mr. Wilkinson, the editor of "Trusting and Telling," takes all the blame upon himself, stating that the name had been written Mark Lev in the letter of Mr. Warszawiak, but that he thought Mark Levy had been meant. Strangely enough, the private secretary of the American correspondent had precisely the same impression, as he told us; he also thought Mr. Warszawiak meant Mark Levy.

To be sure, Mark Lev is not the person either, of which Mr. Gabelcia reported the dismissal. So the correspondent had it wrong in either case. And the question still remains, as put in our last month's article, Why did Mr. Warszawiak insert any name at all, where none was mentioned? and then chose the wrong one, and one easily mistaken for another? We confess there is still an unpleasant flavor left about that bit of reporting.

The Prophetic Conference, which had first been proposed to take place Oct. 29th to Nov. 1st at Pittsburg, Pa., has now been appointed definitely for Dec. 3d to 6th inclusive. Well-known and much beloved Bible teachers from different parts of the land have been assigned work on the programme, and a season of great spiritual blessing and power is looked for. Rev. W. J. Erdman, D.D., 5516 Morris St., Germantown, Pa., can be addressed for further information.

The editor has had the privilege of representing the Hope of Israel work before several gatherings of Christian workers and believers recently. He has also been invited to preach both German and English in the neighborhood. We gladly fill all such engagements as far as our much occupied time will permit. We find that an abundance of labors does not mean a scarcity of blessings.

Questions put to us by letter have brought to our mind the fact that we failed to mention in the review of Mr. Pember's recent work, "The Great Prophecies of the Centuries Concerning Israel and the Gentiles," that this very valuable book is on sale at F. H. Revell Co., New York, Chicago and Toronto.

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Our brother A. Gaebelein arrived in New York Monday morning, November 3d. He spent a most delightful time before he left for America with friends in London and Switzerland. Saturday afternoon, November 9th, he gave the story of his trip to an audience of 332 Hebrews, all adults; the Jewish press was also represented.

Mr. Gaebelein is ready to preach and address Christian gatherings on his mission tour, Israel and the national movement, etc. Please address us at once.

◆ ◆ ◆

**MR. GAEBELEIN'S REMARKABLE EXPERIENCES IN
RUSSIA, ROUMANIA AND GALICIA.**

SINCE Mr. Gaebelein's first letter (dated Sept. 2d, from Lodz, Poland) was printed in our last issue, we have received more than a dozen most interesting accounts of his travels and work. Each one brought new surprises. The leadings of the Lord with our brother in his journey have been truly wonderful. They have left far behind our boldest hopes, and put to shame our fear and apprehensions. The Lord once more has shown that His name is Wonderful, the Mighty God. Some of the experiences and observations of Mr. Gaebelein are calculated to fill even close students of prophecy with awe and wonder at the marvelous tokens of the nearness of the crisis in the world's history, when God shall turn again the captivity of Jacob the second time.

Some of the letters were written by Mr. Gaebelein for publication in full. But in a later communication he suggests himself the course upon which we also decided, namely, to give to our readers at present a somewhat shortened but comprehensive view over the whole of his tour, as far as heard from, and to leave it for him, later on, to give a more detailed account of some special features.

I. LODZ (POLAND).

It was from this place that Mr. Gaebelein wrote his first letter. It contained only a very brief reference to the opening he found there for the Word of God. Lodz is a large city, he writes, of about 300,000 inhabitants, one-third Jewish. It was late Friday night when I arrived, almost exhausted by the long

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journey and the excitement of being now in Russia. A good sleep restored my strength. The (Jewish) Sabbath was bright and beautiful. I found the largest synagogue, a magnificent building, filled with a congregation of about 700, mostly men. The usher, to whom I had told that I was from America, and who evidently thought I was a Jew, gave me a good seat almost in front of the Chazan (Reader). Prayerbook in hand I followed the impressive services. My eyes filled with tears, and I bowed my head and silently cried to God, O Lord, how long?

On the streets the Jews could be seen in large numbers. I had conversations with many of them. The men all wear very long coats, peculiar caps and high boots. By the ample folds of their coats I was reminded of Zech. 8: 13, where it is foretold that ten men out of every nation shall take hold of the skirts of him who is a Jew, etc. It seemed very easy for ten men to cling to one of these long garments.

Of the three or four services on Sunday in a large German Baptist church where our brother preached to great audiences each time, among them many Jews who had heard of his presence, he has spoken in his first letter.

In the afternoon, he continues, I spoke on the Lord's coming. Over a thousand people were present. The large church with its three galleries was packed. Again, on Monday night, when I spoke on Israel's hope, the house was filled. Many Jews were in the audience who gave close attention. A good brother handed fifty rubel to the pastor for the expenses of my journey. God bless him! During Monday many conversations were had with Jews; also with the rabbi, who was, however, very reserved.

I must relate a happy incident. I was called to a sick lady. She told me that her daughter who lives in West Hoboken, N. J., had written to her, how greatly discouraged she had been, and almost tempted to give up her Christian life, until one Sunday, several months ago, she entered a church and heard a sermon by a German preacher on the Lord's Coming and the Crown of Life. It proved, on comparing time, text and circumstances, that I had been that preacher. In gratitude and praise we bent our knees and worshipped Him whose ways are wonderful.

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Before I left Lodz many Jews called at my hotel, and I was surprised to hear that they knew of our work among Israel in New York.

II. WARSAW AND WILNA.

On the train from Lodz to Warsaw I fell into conversation with a well-dressed Jewish gentleman, who gave me the address of a Chovevei Zion society in Warsaw. I hunted them up and was happy enough to find their president. He talked with me freely for a long time and gave me much valuable information on the strength of their societies and other matters of interest which I have carefully noted down. Then followed a cordial invitation to address one of their meetings on my belief on Israel's future and the Messiah. There were seventy present, and the Lord blessed me in presenting to them His purposes with Israel in Christ Jesus.

A dear German pastor, who loves Israel, has undertaken to act as agent for our German publications. He also requested a large consignment every month of our Jargon paper for distribution among the Jews. Warsaw has 200,000 Jews, and only one missionary of the Anglican church, whose work, especially the many baptisms, is severely criticised by Jews and Christians.

Moving about on the streets among the Jews I learned some very interesting facts. Speaking to one Jew about our non-proselyting principles, he warmed up and opened his heart to me, by telling me that he and many others believed in Jesus the Messiah.

Next I stopped at Wilna. Over 100,000 Jews. A great readiness to hear the truth about the Messiah. Passing through the Jewish ghetto I had many opportunities. A hearty invitation to return and spend more time was sent me by Dr. Althausen. A few weeks later I met a Hebrew resident of Wilna on the train, who with his wife returned from the great fair at Nishnei Novgorod. He offered to distribute our Jargon paper in Wilna. I took him also to be a secret believer in Jesus. If we only had the means to send thousands of copies of our Jargon paper, "Tiqweth Israel," into these parts, they would be gladly received and do an excellent work.

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III. ST. PETERSBURGH AND WIBORG (FINNLAND).

A wide and effectual door was opened for our brother into the high, aristocratic circles of the Russian capital. On the train from Wiina to St. Petersburg he made the acquaintance of a nobleman, very highly connected, through whom he was introduced to a number of others. Sunday afternoon, he writes, I preached at a secret meeting on the Lord's Coming through an interpreter. A blessed season. Oh, how hungry these souls are for the blessed hope, and what a privilege to feed them! At night I was invited for supper near the emperor's palace. There were people present from the highest circles. After tea we gathered around the Word of God, each one Bible in hand. They asked me to tell them all about the Lord's Coming and Israel. I remained till midnight when we knelt in prayer. Many wept. You must meet Baron von N. at Wiborg, they said. So they telegraphed, and on invitation I went there, and was entertained for two days at his summer residence. The same experiences repeated. The same hunger for the truth, especially the sure word of prophecy. I gave a Bible reading in the parlor of the Baron, and preached at a hall in Wiborg. They thanked me heartily and urged me to stay longer. Learning that it was impossible, they insisted I must return to them next year. They gave me letters of introduction again to Moscow, etc.

In St. Petersburg Brother Gaebelein also learned that within the last three years not less than 2,500 Jews had been baptised. One German pastor alone had instructed and baptised one hundred of them. While many of these baptism may have been due to unworthy motives, yet the large number is very significant and cannot be explained altogether on that basis.

Another wonderful providence was the meeting of our brother with the censor of the Hebrew literature for Russia, who is a Hebrew Christian, and who assured Mr. Gaebelein that he would allow our tracts and papers to be freely entered and distributed.

IV. MOSCOW AND MINSK.

At Moscow Brother Gaebelein met again with a very hearty reception. He was invited to preach in the German Reformed Church, and gave Bible readings privately. Many thanked him. He found great hunger for prophetic truth. The General

OUR HOPE.

Superintendent of the Lutheran church in Russia invited him to his house and expressed great interest in his mission. He also believes in the future of Israel and says the churches ought to be awakened to that truth.

On the way to Minsk our brother was in great danger of his life, but God graciously watched over him. Train robbers made a dastardly attempt to wreck the train by placing obstructions on the track. Fortunately the engineer saw it in time to prevent the crash. One of the miscreants was caught. The delay gave a grand opportunity to speak for hours to the many Jews on the train. At Minsk Brother Gaehelein was welcomed by Pastor Meyersohn. His arrival having been delayed, a meeting of many Jews who had assembled to hear him, were disappointed. For several months twenty-five copies of our "Tiqveth Israel" had been sent here. Hundreds eagerly read them, the papers making the rounds of many families. Pastor Meyersohn said, a thousand copies a month at this place would do wonders.

V. KIEFF.

Here I am in the "Jerusalem of Russia." About two million Russians visit the many holy shrines here annually. The papers had given an account of the Pastor from America who had come for the Jews. I had telegraphed to Brother Wolobruski. He and thirty others met me at the train. One was waving a copy of the "Tiqveth" over his head. Brother Wolobruski fell about my neck. The others were all converted Jews. Oh, what a welcome they gave me! A Russian took me to his house. The samovar was singing on the table and a good meal was spread. True, there were the pictures and the images,—but these people truly had the Spirit of the Lord. Then they thanked me for the papers and tracts we had sent. Sometimes I had doubted if it would pay to send so many packages out there. God forgive my unbelief. For the first time I learned that since Wolobruski commenced handing around our "Tiqveth" and tracts, *i. e.*, since last winter, 400 Jews had been baptized in Kiew. Wolobruski had translated several articles into Russian. The Greek priests favored their circulation. Many of these priests are true lovers of Israel. I had to revise much of my opinion concerning the Greek church. I am to have an audience with the Metropolit. What I have seen

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and heard here almost surpasses belief. I held a blessed meeting with a number of Hebrew Christians.

More wonderful still, His Excellency the General Governor of Southeastern Russia has sent me a very cordial greeting, and states that I can have all freedom to work and preach among the Jewish masses. The police captains will be informed not only to protect me, but to give me all possible aid in gathering the people. The General Governor himself wishes me great blessing. The "Kiew Gazette" is to have a long account of myself and our work, and welcomes me as an American Christian.

VI. KISHINEFF (JOS. RABINOWITZ).

After a ride of twenty-nine hours I arrived at Kishineff, at Bro. Jos. Rabinowitz, who received me well with many embraces and kisses. He is a wonderful man of God. His conversations for hours each day, and often long into the night, are a great blessing to me. He is our friend, of course, and has been reading everything we have published. The stand we have taken on our principles, which were his own when he began his work, has led him back, and he is again heart and soul with us for non-proselyting, Jewish Christianity. He proposes a closer union between himself and our work. He says, the time for the practical realization of our principles is at hand. When Israel grasps the idea, and a part of the nation accepts Jesus and returns to the land, they will form a Jewish-Christian community in the midst of the unbelieving nation. Thus will Matth. 24 be fulfilled. You will find in Roumania, he said, the same longing for a Christianity that is Jewish. . . . You must send your "Tiqveth" in thousands of copies to the Jews. Bring them the truth and prophecy, and soon thousands will come and accept our truth and principles. You are young and I am old. God has given you and your brother grace to publish your principles, and I pray God that you both may have grace to keep on till God will do His part.

Saturday is Yom Kippur. I shall spend it with Bro. Rabinowitz in prayer for Israel. Oh, how wonderfully the Lord is leading us!

I will not try to describe the farewell. We prayed earnestly. Then he kissed me again and again, and said in Hebrew: Jehovah bless thee and keep thee! Peace upon thy path, peace upon thy heart, peace upon thy house; peace, peace be with you, Amen.

Before I left he handed me all his works and a little Hebrew New Testament in which he wrote in Hebrew.

From Kishineff I had gone down to Odessa to look over the immense field there. Over 100,000 Jews—no worker for Christ among them! I found a spiritual son of Rabinowitz willing to receive and distribute our publications. The Hebrew censor here likewise promised free entrance to our papers for Odessa, Kishineff, etc.

VII. ROUMANIA.

At the Bessarabian frontier I met Bro. Rabinowitz's oldest son, an engineer, a fine fellow and ready for the Master's bidding. Then into Roumania. Yassy, 100,000 inhabitants, two-thirds Jewish—no worker. I secured a good German Christian brother to distribute our literature. All along I talked to many Jews individually. I find that a wonderful impression is made on the Jewish mind by our principles. Roumenia is a wonderful field. Nowhere have I been received with more kindness. Here is my experience in Folticeoi—a small mountain town of about 15,000 people, four-fifths of them being Jews. I stopped at a Jewish hotel, not very clean. Soon it is known that I am here. The Chazan (reader) lives at the same hotel. When he learned that I was a born Christian, and not a converted Jewish missionary, he said, "You must stay and tell us all about what you believe." Towards evening I made my way toward the synagogue through crowds of children, Roumanian peasants, dogs, etc., a number of Jews following me. Once inside I soon had a meeting. Succoth being near, I spoke to them on Zach. 14. When they heard that I was a Christian, and preached Jesus, they fell back a little, but soon recovered. After I had finished they crowded around me. Many shook my hand and thanked me. Later the president of the synagogue called with a learned talmudist, and gave me a hearty invitation to come next morning and speak agslo. Next morning I was on hand. After their morning prayers some took off their *taliths*, others kept them on, and walked or stood

around me listening. Another invitation followed to speak again at night. When I left, several Jews saw me off. They gave me their addresses, desiring our papers to be sent to them. Five hundred copies ought to go to this place alone. I find the Zionist movement to be strongest in Roumania.

Rabinowitz had urged me to go to Bosotani. He had received information from there that a number of Jews there have commenced to meet in the name of Jesus, the Nazarene.

VIII. GALICIA, AND BACK TO POLAND, ONCE MORE.

At Czernowitz (Jewish population of 120,000), Stephen Vollert, my old schoolmate, received me with much kindness. A Jewish missionary of the Berlin Society here has lately adopted our principles, and had his son circumcised. He has to endure much persecution. On the eve of Succoth I went to Satagora, and saw Rabbi Israel Friedman, the great Zadik. Satagora is the centre of the Chasidim. These pious Chasidim believe that Messiah will surely come before the close of this century.

At Stanislaus I met my old friend Lucky. He will introduce me to the Karaitic Jews in Hlish, and acquaint me with the extent and strength of the Zionist movement, which he has made a special study.

And now back to Poland once more. Our dear brother Rosenzweig had not received my telegram in time, and so missed me on my first trip. Other matters also urged me to go to Warsaw once more. Bro. Rosenzweig has endured bitter persecution for the name of the Lord Jesus. He has stood the terrible ordeal. God's grace was sufficient for him. He had the joy of seeing his own wife turn to the Lord. Working along quietly he had gathered a company of twenty-one believers about him. They met and worshipped in a cellar secretly, for fear of the Jews. One night the police came upon them, and arrested them all. Bro. Rosenzweig was accused by the chief rabbi of being a Nihilist, and of conspiring against the government. For fourteen weeks he was under strict arrest in his own house. Twice daily he had to report at the police. To leave the place would have been certain death. All his books and papers were confiscated, but no revolutionary documents were found, and he was released. When the rabbi saw that his false charge would not stand, he was excommuni-

cated. Nobody was allowed to sell or buy from or to him. This was posted all over the town. Our brother had to walk thirty wersh to get some food. Oh, the joy at that meeting with me. We both wept. And now the Lord hath wonderfully opened the way for him. A high dignitary of the Lutheran Church in Warsaw had read the account of his trial in the papers, and taken a great interest in him. He offered to support him as a missionary in that city if he would join the Lutheran Church. This Bro. Rosenzweig declined, preferring to labor on our non-proselyting, Jewish-Christian principles. And the Lord has provided. Another brother, whose heart God touched, has pledged to keep him in Warsaw for one year. And so he will speedily begin a branch of the Hope of Israel movement in Warsaw, Poland. Blessed be the name of the Lord God of Israel, who only doeth wondrous things! More anon.

DR. JOHN HALL ON OUR "PROTEST AND APPEAL."

BY THE EDITOR.

IN THE July number we published a Protest and Appeal addressed to the Rev. John Hall, D.D., and his associates on the Committee for the American Mission to the Jews, regarding objectionable methods of work on the part of their superintendent, Mr. Herman Warszawiak. On Oct. 4th we received a letter from Dr. John Hall, referring to that portion of our account of that ticket scheme in which Dr. Hall's name occurred. We cheerfully make this statement as public as the charge against H. Warszawiak, by giving Dr. Hall's letter in full:

712 FIFTH AVENUE,
NEW YORK, 3d Oct. 1895.

REV. A. C. GARBELEIN, REV. E. F. STROKTER AND THEO.
LEONHARD.

Gentlemen—I find copies of OUR HOPE for July and September with a statement of a charge against Mr. Warszawiak, which, concisely put, alleges that he adopted extraordinary means to secure that a large audience "be seen by Dr. Hall" on the 15th of June.

Now, in point of fact, I had made no engagement to be there. Mr. Warszawiak had no reason to expect me. He did not

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know that I was to be there till he saw me at the opening of the meeting.

Now, I put this fact before you, and I shall expect you to make this statement as public as the charge, which is, I think, a plain duty in such circumstances.

I shall give no publicity to the fact, until I have seen how you "set your readers right" on the matter. It is painful to me to see such representations, and I cannot but feel that they do harm to Christian work.

Yours faithfully,

J. HALL.

Dr. Hall's point is, since he made no engagement to be at Mr. Warszawiak's meeting on June 15th, that therefore our charge of design on H. W.'s part in having Dr. Hall present falls to the ground. To this we say:

1. We take no exception whatever to Dr. Hall's first statement that he "had made no engagement to be there." We never supposed that Dr. Hall had any knowledge whatever of the scheme practised on him and the public by H. W. The crowd which came on June 15th for those tickets would naturally make a stronger impression on a man who believed himself to be a mere casual visitor.

2. But when Dr. Hall proceeds to say, "Mr. W. had no reason to expect me,"—we beg to differ with him. Mr. W. had a perfect right to expect, at an early date, the chairman of his new committee at one of his meetings. And we think too well of Dr. Hall's conscientiousness in the matter of meeting a responsibility, not to believe that he both intended and promised to Mr. W. to look in some time upon his meeting. The fact that he did drop in on that Saturday bears us out in this.

3. When Dr. Hall says, "Mr. W. did not know that I was to be there till he saw me at the opening of the meeting,"—he is speaking for Mr. W. and not for himself. We are sure that he cannot prove what he says, for we are in possession of information which casts a very strong light upon the matter, and which will compel a decided modification of the Dr.'s assertion. For during the week immediately preceding June 15th (the Saturday when Dr. Hall was at Mr. W.'s meeting), two different parties related to our hearing, the one "that next Saturday (schabas) H. W. is going to have one of the big men of his new committee on his platform" the other, more definitely, "that next Saturday Dr. John Hall from Fifth Avenue will be at H. W.'s meeting."

This was told without asking, as a mere bit of gossip, by men who had been attending Mr. W.'s services at the church of the Sea and Land, and who simply told what they had heard there. We neither believe that these men invented that story, nor do we believe them to be clairvoyants. The whole thing is very simple. Mr. W., who had good reason to expect Dr. Hall at some time, (Dr. Hall's disclaimer notwithstanding), knew that his pastor would leave the city within a few weeks for his summer vacation. It was no great feat to guess cleverly that June 15th would be the most likely Saturday for Dr. Hall to "drop in," if at all before July. The guess came true. That is all. And the whole scheme worked admirably.

We claim that Dr. Hall's honest attempt to clear Mr. W. of the charge of design in the matter of his presence is not successful. We see no reason whatever, in the light of Dr. Hall's letter, to take back a single item or statement in our Protest and Appeal. We repeat our challenge to prove it false in any one particular.

4. Thus far we have spoken to what Dr. John Hall has attempted to say for his parishioner and charge, Mr. H. W. We desire to say a few words about the silence of Dr. John Hall, chairman of H. W.'s committee. We are glad that Dr. Hall has not acted entirely on the advice of the famous resolution of the Provisional committee "to take no notice whatever of any charge or accusation against H. W." But we ask, Is this all that we and the Christian public are going to hear from that committee? Dr. Hall must surely recognize the fact that even if we had been entirely in the wrong concerning the incident of his presence at that meeting, our main complaint against H. W.'s *tricky and dishonorable methods* would stand as firmly as ever. Has Dr. Hall not a word on that ticket fraud?

And, furthermore, is nothing to be said on those paragraphs in the "Jewish Christian," the official organ of the American Mission to the Jews,—on that astounding resolution behind which Mr. W., the victim of "more bitter persecution from us than even from the Jews," hides his—*innocence*? If it be true that silence gives consent, then it were well for the committee of the American Mission to the Jews to break their silence. We beg to remind them that the policy of hushing

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up ugly things is a very dangerous one, and not to be trifled with. Truth will out.

DOES THE JEW, IN CHRIST, CEASE TO BE A JEW?

THE ARGUMENT FROM NEW TESTAMENT HISTORY.

THIRD ARTICLE.

BY THE EDITOR.

IN continuing our argument from New Testament history we desire to present the facts as recorded by the inspired writer, which give us the true picture of the manifestation of the glorified Christ through the Spirit in the body of early Jewish believers. This will bring before us the question, How much weight is to be given to these facts, as recorded? Do they show us the normal and legitimate way for the development of the Christ life in Jewish believers? or a manifestation of the Spirit bound and hampered throughout by the "husk of Judaism"? or a mere *modus vivendi*—a sort of compromise between the old and the new?

Immediately after the account of the marvelous events of the day of Pentecost we read of those three thousand Jewish believers, who continued steadfast in the apostles' doctrine and fellowship, and who gave such a unique exhibition of divine love by having all things in common,—that they "continued daily in the temple with one accord," Acts 2: 46. They did this surely not for the purpose of making opposition or disputing with the priests in the temple about the "uselessness of their service." They were doubtless in full accord with all that was going on there by divine appointment, being now able, as never before, to behold the wondrous riches of Christ aborn forth in it all.

Again, in Acts 3: 1, we find the two apostles, Peter and John, going up into the temple at the hour of prayer, being the ninth hour. And in Acts 10: 9, eight years later Peter receives a heavenly vision while on the housetop in prayer, about the sixth hour. There was no law of Moses for observing these stated hours for prayer. It was merely a custom of the Jews, which these apostles still observed. And the Holy Spirit causes

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that fact to be recorded on two several occasions. Is this done to show how little these apostles understood the meaning of true prayer, its independence of stated hour and stated place? In the absence of any mark of divine displeasure we decline to criticise the apostles for their continued observance of this Jewish custom, which in itself is surely neither fatal to, nor irreconcilable with the true spirit of prayer.

Right after the awful judgment on Ananias and Sapphira we find the believers "all with one accord in Solomon's porch. And of the rest durst no man join himself to them, but the people magnified them," Acts 5: 12, 13. A manifestation of the Lord, the Spirit, in the midst of this Jewish body of believers so uncompromising, so intolerant of anything like hypocrisy or half-heartedness; a spiritual atmosphere, so keen and clear that "no man durst join himself to them"—a condition of the church of which we only know the sad opposite, when almost everybody nowadays may join some church,—such conditions would seem little favorable to an attitude of compromise on the part of these Jewish believers toward the old Jewish ways, if such there was. Why should we judge that they were compromising the spiritual truths of the gospel by still "hanging round" Solomon's porch?

In Acts 6: 7 we are told that "a great company of the priests were obedient to the faith." These priests were in Jerusalem for service in their turn at the temple. If they, on becoming believers in the One, who had been sacrificed once for all for the sins of the people, and for the whole world, had refused to perform any longer the functions of the priesthood according to the law of Moses, there would have been no need whatever for the opponents of Stephen to suborn men, and to set up false witnesses against him, charging, "This man ceaseth not to speak blasphemous words against this holy place and the law," and to teach that "Jesus of Nazareth shall change the customs which Moses delivered us." All they would have needed, in order to make good their charge against Stephen, was to point to the "great company of priests," who, in consequence of their new faith, had practically forsaken the "rites which Moses delivered us." (Compare verses 11-14.) It is obvious, then, that these believing priests did not cease to perform their lawful functions in the temple according to all the

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ordinances of Moses. Moreover, the witnesses, who charged Stephen with teaching such a "forsaking of Moses," are declared to have been false witnesses. We conclude, therefore, that Stephen, this man full of faith and the Holy Ghost did not teach thus. Was Stephen remiss, or fundamentally wrong and mistaken on this point? Or, did his enemies, full of bitter hatred, have the mind of the Lord more clearly on this question than he, whose face shone like an angel's?

We now turn to the records concerning Paul, the great apostle to the Gentiles, the champion for the liberty wherewith Christ hath made us free. Paul's opposition to the judaizing teachers of his day is decided. His words ring out clearly. They give no uncertain sound. In the light of this doctrinal opposition to those who would judaize the believers from the Gentiles, the apostle's own practice in regard to law observance is of the highest significance.

The records show (1) That Paul still observed the Jewish feasts, Acts 18: 21; 20: 16; (2) That he circumcised his son in the gospel, Timothy, Acts 16: 1-3; (3) That on two distinct occasions he underwent the ritual observances of the law concerning vows, Acts 18: 18; 21: 17-26. Of the last-mentioned incident a very full and circumstantial account is given. Thus Paul's record is sufficiently complete to warrant the statement that his practice in regard to law observance did not differ in extent from that of other Jewish believers.

It is remarkable, however, that of the apostle to the Gentiles at least two actions are recorded, which in themselves are of far greater weight than any recorded of other Jewish believers. Nothing in previous records along this line equals in importance either the fact of Paul's circumcising Timothy after the latter believed, or that of his conforming to the ritual of those having a vow upon themselves. Both go to the very heart of the whole question, both touch fundamental principles. If Paul was right in either case, then his action at once becomes a clear and decisive standard for Jewish Christian practice. If he was wrong, then Paul immediately drops out of the ranks of the faithful witnesses and heroes of principle and of truth, and he stands forever branded as an apostle of the Lord, whose inspired teaching points in one direction, and his practice in the very opposite.

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We do not find it at all necessary to say, as many do, that Paul acted "in the flesh," when he circumcised Timothy. Much is made by those who condemn him of the statement that he took and circumcised Timothy "because of the Jews which were in those quarters." We consider this entirely consistent with his own inspired teaching in the matter, when he decides, "Unto the Jews became I as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law," 1 Cor. 9: 20. To us it seems unwarranted to assume that "because of the Jews" here constitutes any unworthy, cowardly or other fleshly motive on the part of Paul. Only the clearest evidence and the most urgent reasons can justify us in reflecting upon the actions of those called of God to set forth in word and in deed the truths of revelation.*

We now turn to Acts 21: 17-26. The elders of the church at Jerusalem request of Paul to make it manifest to all that "those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law." It would be impossible to state the issue more clearly than it is here placed before the apostle. He was reported in Jerusalem "to teach all the Jews among the Gentiles (i.e., in the dispersion), to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." To these reports he was to give a clear and emphatic denial, not by word of mouth merely, but by an effective demonstration in deed, which would set at rest these rumors.

No doubt remains as to where James and the elders of the church at Jerusalem stood on this question of continued voluntary law observance for Jewish believers. There were no Hebrew Christians in that apostolic church, who strove to un-Jew themselves and their own brethren. That body of believers, on whom the Holy Ghost first fell with power, and to whom the church of all ages has looked back with peculiar love and reverence, as being the parent in doctrine and practice,

* The non-circumcision of Titus (Gal. 2: 3) is fully explained by the fact of his "being a Greek," while Timothy had a Jewish mother and, as her son, a direct claim upon recognition as a Jew; as much as Jesus had through Mary, His mother.

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because under the immediate apostolic guidance and authority, —that mother church did not hold that the Jew, in Christ, must needs cease to be a Jew. This is self-evident.

But what of Paul? Again, it is apparent that he has either established an apostolic precedent in a clear test case, which ought to settle that clearly stated issue once and forever; or else, he has just as clearly and utterly broken away from his own teaching, and ended his marvelous career as the champion of evangelical liberty, in ignominious failure. We can see no other alternative,

Let us review the case. Paul surely must have known whether those reports about his teaching the Jews to forsake Moses were true or false. The assembled elders evidently believed them to be false. They surely did not mean that Paul should stultify himself or act the hypocrite.

But they might have been mistaken in fact. This is what we want to ascertain. Were those reports true, after all? Was it a fact that Paul's teaching, inspired and apostolic as we believe it to be, had been clearly and unmistakably in the direction of un-Jew-ing the Jew in the dispersion, of dislodging him from his nation? Was it true that Paul held and taught that the Jew, in Christ, must cease to be a Jew?

It is idle to make out that only the "man and Jew" Paul is on trial here. It is idle to say, Paul as a man failed here completely, but his teaching as an apostle remains untouched, and it contradicts his practice. *His very apostolic teaching is under fire.* His inspired teaching, as such among Jews and Gentiles, is either to be verified and clearly established, or emphatically denied. This practical demonstration was for the avowed and understood purpose of settling forever the drift and meaning of his teaching as an apostle. Paul, the writer of Galatians and Romans, the chosen vessel of the Lord to declare the whole counsel of God, the champion of gospel liberty, is on trial as to his whole official apostolic attitude on the question of "forsaking Moses," or "walking orderly," and "keeping the law." This was the deliberate proposition of his brethren, and it was accepted and acted upon just as deliberately.

Was Paul so utterly forsaken of God, so destitute of the spirit of truth that he could deliberately keep silent before the assembly of his brethren as to his true position in the matter?

Could that same Paul, who withstood Peter to the face at Antioch on an occasion that compares to this as a mole hill to a mountain,—pretend that he shared their views, when he knew he did not? Would the Holy Spirit, who caused Peter's dissembling to be recorded and reproved as such, allow this far worse piece of hypocrisy on Paul's part to be passed over without reproof? Nay, more, could the Holy Spirit allow this same Paul, who, according to some, on this occasion so flagrantly denied the faith, and so cowardly abandoned the race,—could He allow this same Paul a few years later from the Mamertine prison to pen these last words to his son Timothy, "I have fought the good fight, I have finished the course, I have kept the faith" (2. Tim. 4: 8)?

Is the word of the Lord, Yea and Nay? Never. Paul did not deny the faith, he did not give the lie to his apostolic and inspired teaching, he did not contradict himself when he acted on the principle that the Jew in Christ has the liberty and privilege to be and to remain a Jew for his brethren's sake.

We shall show in our next article that the inspired teaching of the New Testament is also in full accord with this position. There is no need of setting Paul against himself. The traditional views of his teaching on the subject need revision.

(To be Continued).

CHRISTIANITY SEEN THROUGH JEWISH EYES.

By J. T. THIMANN.

ONE of the most powerful objections a Jew generally brings against Christianity is simply to point to the kind of Christianity presented to him for acceptance. The unblushing worldliness, the icy formalism, the unbridled bigotry, the rank superstition, the intolerance, and the utter internal corruption that characterized the greater part of the Christian church, from the fourth century A. D., down to the reformation period,—all these were, as will be easily understood, so many deterrents to keeping the Jew aloof from Christianity, and even in steeling his heart against it. For, even if his own Rabbinized and adulterated Judaism was not any better than the current form of Christianity, there was no earthly

reason why he should change one corrupt form of religion for another. And the spiritual advantages that were to accrue to their highly developed religious faculties, as the result of such a manoeuvre, were not at all self-evident. For there can be no doubt whatever that Rabbinical Judaism, even at its lowest spiritual ebb, was much superior, alike in theory, practice, and influence, to the paganized and degenerated Christianity of the middle ages. And to this very day, with the exception of Protestants (who form only about one-third of the total Christian population of the world), about two-thirds of the entire Christian population of the world, embracing the Latin and Greek churches, are in a condition not a whit better than the Christianity of the middle ages. We speak from observation and personal experience. People who have not travelled on the continent cannot form a true conception of the complete spiritual deformity and utter hideousness of Roman Catholicism or of Greek Catholicism in Russia or elsewhere. If Protestants have not had the opportunity of detecting the utter hollowness and mockery of Roman or Greek Catholicism, the Jew is well aware of it, and has, in fact, seen too much of it. For the bulk of the Jewish population live either in Roman or Greek Catholic countries, and their first and last impressions of Christianity they receive through either of these misrepresentations of Christianity. Everyone who has studied this question knows well that in Austria, Russia, Roumania, Italy, Spain or Greece, the average Jew (though he is, according to the common Christian parlance, in unbelief, and hence in spiritual darkness), is intellectually, morally, and spiritually far superior to the average Christian in either of these countries. And the same is true to a modified extent, of most other European countries. And do we not see the same thing even in England? In a recent number of a popular English journal there was an account of Jewish life in the east end of London by a writer who has made a special study of the subject. Describing the poverty of the Jewish colony in East London, he says: "The poorest and densest population of the British Isles is there packed together in a state of inhuman, solid, and sodden poverty." And yet the same writer, when he comes to speak of the character and conduct of these poor and toiling Jews, says: "Drunkenness is almost unknown; temperance societies are

unhord of, for the Jew is never intoxicated. The public houses will be full on Saturday and Sunday nights, but not a Jewish face will be seen there." Such is the testimony of a Christian expert. Now the Jews have, as is well known, a characteristic but happy knack of putting two and two together. Comparisons are odious, but, at times, indispensable. And the Jew, whose keenness, penetration, and hard-headedness are proverbial, is not long in detecting the inherent weakness of the Christianity all around him on the continent, and, consequently, he soon arrives at the conviction of his own spiritual superiority. This consciousness of his own superiority, which animates every orthodox Jew, and which fills and swells his breast with a kind of hallowed pride, is probably the saddest trait in the Jewish character. But let us not be too hard on the Jew for this weakness. The more we shall think of this, and the more profoundly we shall penetrate into the inner recesses of the human heart, and the more we shall analyze our own ideas and feelings, the more we shall discover that this weakness really seems to be a universal instinct of man: We find it among all nations, races and creeds. Every great religion, as we all know, thinks itself better than all the others, and the same belief, or consciousness, is reflected in the hearts of the individuals constituting the adherents of these great religions. And if the Jew possesses this trait in a more highly developed form than others, the cause of this must not be sought so much in his own pharisaic tendencies, as in the degenerated forms of Christianity, by which he has, for these last 1,500 years, constantly been surrounded, and which have ever been challenging comparison. Russia and Austria contain by far the largest part of the total Jewish population of the world. In these, as well as in other Roman and Greek Catholic countries, who contain about four-fifths of the total Jewish population of the world, the Jewish boy or girl has grown up amid a most corrupt and idolatrous form of Christianity, the mere daily exhibitions and processions of which, as seen even in the streets, invariably offend and violate its most tender and delicate religious susceptibilities. The ignorant herd of gazing worshippers, who, unfortunately, know no better, and whom the "priests" are ever endeavoring to keep in the dark, are satisfied with these spectacular shows, since

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they take the place of, and absolve them from, personal religion and communion with God. But the chastened spiritual instincts of the Jew most implacably revolt against these mechanical and miserable make-shifts. Thus there is planted in the tender heart of a Jewish child the most inveterate aversion to everything that is "Catholic." And "Catholic" with them means Christian, for that is the only kind of Christianity they ever see. And even when a Jew comes into a Protestant country, it becomes next to impossible, or, at least, an enormous effort, to utterly eradicate this deep-rooted aversion, for it has grown up with him, and become ingrained in his system. Kind Christian people, who in their Christ-like love for Israel—a love that is begotten and stimulated by genuine gratitude for spiritual benefits received—are ever longing for the real spiritual regeneration of the Jews, and missionaries who go out to preach the gospel to them, failing to take note of this all-important fact, seem soon disappointed if the Jews are not converted in such large numbers as they sanguinely anticipated. But who can describe the enormous difficulties a Jew has to overcome, the nameless obstacles he has to surmount, before he can prepare his heart even to attend to the blessed evangel free from the prejudice Christians themselves have ceaselessly instilled into his mind? Every time he looks at the Christianity around him, he feels repulsed, and the missionary feels baffled. Is this all due to the stubbornness of the Jew?—From "*Jewish Missionary Herald*."

AN INTERESTING REPORT FROM NEW JERSEY.

MISS A. A. SNOW, our faithful worker at Rosenhayn, N. J., sends the following interesting report:

I was invited by the G.'s of Broadway to visit them, and to go to the synagogue with them; a week ago last Thursday. I accepted the invitation, and remained the night with them. We sat up until half-past eleven, reading the Scriptures and talking. I read and explained, verse by verse, the fifty-third of Isaiah. Mr. G. repeating in German to his wife and children what I said. I am quite sure, he, at least, is very near the kingdom. He very cordially invited me to come to his house at any time and remain as long as I wished; he said he

would not consider me any expense. Mrs. G. was quite as cordial as he, and the children were very interesting, so I had an exceedingly pleasant and, I trust, profitable visit with them. But I had rather an unpleasant time at the synagogue. The rabbi ordered me out, which I did not much wonder at, when I came to realize after he spoke, as I did not before, how conspicuous I was. I was standing near the door facing the desk with quite a circle of my Jewish acquaintances, some of whom I had not seen for a long time, around me; and a number I did not know were listening, as they will gather around and listen when there are strangers about. I suppose the rabbi thought I was talking about religious things, but I was not. I did not know that it was the rabbi; so did not pay any attention to him, but soon retired to a more quiet place. Mr. G. was quite indignant and told the rabbi to be quiet.

I visited another family with the G.'s. The man is quite an infidel and of considerable learning. I gave him an English Bible and he promised to read it.

I hope to go to Carmel to-morrow for a day or two and expect to have a good time going in and out among the people.

JEWISH ITEMS OF INTEREST.

Herr Theodor Ippen has been appointed Austro-Hungarian Consul at Jerusalem. This is the first time that a Jew has been invested with consular functions as representing a European power in Jerusalem.

The Benei Zion are starting a Hebrew National Society in London. The principal object of this society is to encourage the study of Hebrew as a living language.

The Chovevei Zion has now twenty-six branches in England. As Jews are practically limited to London and the larger provincial towns, this means that there is a branch in nearly every town where Jews have formed themselves into congregations.

The Jews in Cape Colony form quite an imposing congregation. Last year they spent in communal charities £287.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

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.

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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. GAEBELIN, SUPERINTENDENT.
L. F. STROTHER, 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 8.00, in 209 Madison Street.

German Services every week night, except Saturday, at 209
Madison Street.

Contributions should be sent to REV. A. C. GAEBELIN, or to L. F.
STROTHER, at 209 Madison Street, New York. 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. II.

DECEMBER, 1885.

No. 6.

EDITORIALS.

DARK AND heavy clouds are looming up on the Eastern horizon. The "Eastern Question," that bug-beat of European politics, is becoming dangerously visible again. The atrocities of the "unspeakable" Turk have aroused the indignation of all civilized peoples. It seems as if his cup was well nigh running over, and the day of reckoning near at hand. We are not statesmen nor prophets. But we remember that it is the Turk who is treading down the "city of the Great King" even until now, and that it is the Lord which shall one day be married again to the Lord, that is in the very centre of the Eastern question. It is an unmistakable fact that we are living in days which are pregnant with prophetic fulfilment. Watch ye therefore!

Both Mr. Gaebelein and the editor have been invited to take part in the programme of the Prophetic Conference which is to meet in Allegheny, Pa., December 3d to 6th inclusive. We anticipate a very blessed and profitable season of fellowship in the mighty truths of the sure word of prophecy. We trust the results of that gathering may be profound and far-reaching, to the glory of our Lord, and the special preparation of His body. May God help us to be faithful witnesses in these dark and perilous days.

THERE is not a single country in the whole world where there are no Jews.

WHEN Jews are converted they will already be scattered everywhere, ready to preach the Gospel.

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VERY IMPORTANT!

A PLAIN STATEMENT FROM THE PUBLISHERS TO OUR READERS.

WE HAVE reached a critical point in the publication of **OUR HOPE**. It is becoming a serious question whether we can continue it, at least as a monthly. When we undertook to publish it together with its German sister, *Unsere Hoffnung*, we were convinced it would prove very helpful to the interests of the work among Israel. We felt that our testimony concerning Israel to the Church was as necessary in its way as the word of truth to Israel. We did not hesitate, therefore, to draw largely on the general funds of the work to maintain these publications; and we know that the Lord has owned and blessed our testimony. But these papers were far from self-supporting. Our repeated pleas to delinquent subscribers even have remained unheeded by the majority of those in arrears. We do not believe in making a business combination of it by means of advertisements, and thus we are confronted with a serious financial problem.

We are told that the impression is abroad that because we do not make appeals for financial help, we have an abundance of means. This is far from true. We have kept up the publication at great sacrifice. We can do so no longer. We do not now plead for help, but we desire that our friends should understand the situation. We know, if the Lord wants us to continue this work of witnessing to His believing children as well as to Israel, He will provide.

Our German monthly had to be suspended for the last three months. There have been great demands for it from across the water. But we cannot continue unless speedy relief appears. The same will be true of **OUR HOPE**. Unless help arrives, the present number will be the last, for some time at least.

Will our friends join us in earnest supplication that we may clearly get the mind of the Lord in this matter. We do not care to go on unless He wants us to. But we do not feel to give up until we are fully persuaded it is His will that we shall stop.

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RUSSIAN FRIENDS OF THE JEWS.

BY A. C. GABELLIN.

WHILE in Kieff, the holy city of the Russians, we became acquainted with many of the leading priests of the Orthodox Church, among them Archbishop Nicolai. These men spoke very favorably about the Jews, and told me that they had no sympathy with those who persecute the race from which our Lord had come. Professor Skworzow, who is especially trying to counteract the influence of the Stundists in Southern Russia, invited me to his house, and treated me with much kindness, saying, "I love the Jews, and do wish they may soon believe in the true Messiah." He wanted us to remain a week in Kieff, and we had to promise to send him all our literature, and as many copies of our Jewish-German monthly as possible. Since then we have received already two letters from that distant city, asking for several thousand copies of the jargon "Hope of Israel" for free distribution in Kieff and vicinity. The authorities have allowed the distribution of the monthly. We sent a few days ago 500 copies in answer to the appeal, and certainly would have gladly sent so many thousands if our finances would permit. The following interesting statement from the *Jewish Chronicle* confirms the above:

"Archbishop Nicolai, of Kieff, lately visited his birthplace, Nowomirgorod (a town in the government of Kieff), where the majority of the inhabitants are Jews. His Grace visited the synagogue, where he was presented with a copy of the Pentateuch in Hebrew. The archbishop delivered a short but interesting speech. He said, "I thank you all for your kind thoughts of me, and especially for the honor you have shown me in this house of God. I gladly accept your handsome gift. This book is sacred to Christians as to Jews. Speaking of myself I can conscientiously say that I have never met with anything but sympathy from Jews, here and elsewhere, with whom I have come into contact. To my deep regret my feelings are not shared by all my fellow countrymen; on the contrary, in Russia, as also in other lands, there are many persons who have an sympathy for Jews, and who hold views regarding them, which we cannot but disapprove. From the depths of

my soul I wish you all happiness and prosperity, and I express the hope that the people of Israel will not forever be forsaken by God. God grant that this time may be near.' "

WHITHER?

A FEW INDICATIONS OF THE DRIFT OF THINGS AT THE PRESENT TIME.

By THE EDITOR.

WHILE our attitude as happy believers in the Lord's speedy return, is not and cannot be that of watching for mere signs, and then to make calculations and computations from them, still we would not be unmindful of the Lord's command, "Watch ye therefore!" The watcher must keep his eyes open; and if he does, he cannot fail to see things which are strikingly significant.

We have considered the following pickings from the press of sufficient importance to point them out to the readers of OUR HOPE, who are, we trust, fellow watchers with us.

1. Mrs. Elizabeth Cady Stanton has recently celebrated the 80th anniversary of her birthday. She is characterized in the *Christian Advocate* as "a woman of courage and of eccentricity of thought, speech and action; a strong character, whose longevity, attended by no perceptible decay of mental faculties, makes her increasingly interesting." In OUR HOPE for August, we gave a chapter from the *Woman's Bible*, edited under her leadership. In that book the New Woman vents her own opinions of the way God speaks through His Spirit about woman in the Bible.

The occasion of Mrs. Stanton's birthday was seized upon for making a great public demonstration. Among others, Mrs. Stanton herself delivered an address, in which she makes the following demands of the Church in behalf of woman. For this speech Mrs. Stanton received great applause. We can only give the salient paragraphs of the closing portion of her address:

"The other thought I would emphasize to-night, is the next step to be taken in our march to freedom. We must now make the same demands of the Church that we have made of

the State during the last fifty years, for the same rights, privileges and immunities that man enjoys.

"First—We must see that the canon law, Mosaic Code, Scriptures, prayer books, and liturgies be purged of all invidious distinctions of sex, of all false teaching as to woman's origin, character and destiny.

"Second—We must demand an equal place in the offices of the Church as pastors, elders, deacons; an equal voice in the creeds, discipline, in all business matters, and in the synodal conferences and general assemblies.

"Third—We must insist that all unworthy reflections on the sacred character of the mother of the race, such as the allegory of her creation and fall, and Paul's assumptions as to her social status, be expunged from our Church literature. Such sentiments cannot inspire the rising generation with respect for their mothers. [We cannot help inserting a question right here. How is it that some of us who have always believed the Bible's accounts of woman "bringing in the transgression," and also of the "seed of the woman" bringing in salvation,—how we, brought up on such Bible food, ever did learn to honor and respect our mothers, wives and sisters? Ed.]

"Fourth—We must demand that the pulpit be no longer desecrated with men who read these invidious passages of Scripture, and preach from texts which teach the subordination of one-half the human race to the other."

It is very evident that the New Woman is bent upon making a clean sweep of things. Let the ministerial brethren, who are preparing the way for her advent into pulpit, conference and assembly, take notice. When she comes, the "higher criticism" will speedily expire. She simply says, "false teaching," "allegory," "assumption," "desecration of the pulpit,"—and Moses and Paul are annihilated. There will, then, be nothing left for the higher critics than to fall down and worship the New Woman, who did the job of delivering mankind from the unworthy sentiments and false teachings of God's Word, with so much more neatness and despatch than they ever could. What a glorious deliverance that will be! We read of it in Psalm 2: 3: "But He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

2. Our second item is in the line of the increase of supersti-

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tion in this enlightened (?) age. A certain Dr. P., the founder and promoter of the Hermetic Brotherhood Circle of Isis, has reopened his fight against the post-office authorities for refusing the use of the mail for certain matter of the Brotherhood.

The chief grievance of Dr. P. was that a disc, with instructions for its use, was denied the privileges of the mails. The disc is about the size of a half-dollar, consisting of paste-board and covered with buckskin. For this \$1 was charged. The directions for its use require that a piece of ribbon of whatever color Dr. P. may see fit to name, be placed through a hole in the disc, to attach it to the neck of the wearer, letting the disc rest over the heart.

Every night before going to sleep the wearer is required to fix his mind on the disc, and repeat the following formula:

"By the power of the awful Tet-Ora-Gram-Ma-Ton, whose emblem I wear, I demand from the invisible source a supply of health, happiness, peace and plenty."

Before arising in the morning the wearer says, "By the power of the awful Tet-Ora-Gram-Ma-Ton, whose emblem I wear, I demand from the ruler of the day, during the day, all that light signifies to man."

These words, the directions say, are to be repeated in a low breath as solemnly as possible. Further directions say that the disc will do no other person any good, for it is especially polarized for that particular person only. When it has finished its work, it must be burned, or the user will suffer.

How truly the apostle wrote: "But evil men and seducers shall wax worse and worse, deceiving and being deceived" 2 Tim. 3: 13. And again, "And for this cause (because they received not the love of the truth), God shall send them strong delusions that they should believe a lie" 2 Thess. 2: 11.

3. The third is on the "Religion of Humanity." It is from an article by Fred. Harrison in the *London Fortnightly Review*. We copy parts of a condensation of that article from *Public Opinion*:

"Humanity—its laws, its life, its material abode, are wholly within the sphere of science, and thus make possible, at last, a scientific religion. It discards, as puerilities worthy only of the childhood of mankind, all sublimities about the universe, whether they be the guesses of Moses or of Spencer; it discards

all absolute power, absolute goodness, absolute paradise, all infinities, all the unknowns, all the unknowables whatever. Neither priests nor professors, neither Bible nor evolution can tell us anything trustworthy about it. We admit that it is quite probable there is something or someone corresponding to such an idea, though what, whom, or how we cannot conceive—and, *a fortiori*, we never can know. And in the meantime, we are certain that there is on this earth a vast human organism, which we can honestly respect, work with, live for and die for, just as we can honor and live for our country, our family. Let us get rid alike of the hysterics of godliness and the hysterics of science, and come down to common sense and plain facts."

We confess to a certain feeling of admiration for the candor and coolness with which this prophet of the "Religion of Humanity" disposes of all things absolute. There is no uncertain sound about the sound of this trumpet. The self-sufficiency of the human organism to be the sole object of respect, love, devotion and religious worship is the only absolute thing left. Thus the way is wide open for the advent of that man of sin, who opposeth and exalteth himself (the personification of the "human organism"), above all that is called God, or that is worshipped, 2 Thess. 2: 4. What self-revelations the "human organism" is thus giving of itself and its true nature! And again, what joy for the believer to find in all these things—terrible and startling though they be—only so many confirmations of the abiding truthfulness of that light which shineth in a dark place—the sure word of prophecy, 2 Pet. 1: 19. Brethren, we do well that we take heed unto it.

THE RESTORATION OF THE JEWS.

IN THE *North American Review* for August the Rev. Dr. Mendes wrote an article entitled, "The Solution of War," in which he stated his belief that the restoration of the Jews to Palestine would, among other things, lead to the solution of the difficulties which threaten the peace of Europe. Dr. Mendes sets forth, with due detail of chapter and verse, the reasons why he thinks the Jews ought to go back:

"The restoration of Palestine to the Hebrew nation means—

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"(a) The solution of the vexed Eastern question, the political rivalries and jealousies in the East.

"(b) The solution of religious rivalries and jealousies which affect the three great religious worlds of Catholic, Protestant and Greek church. None can afford to have the other supreme in the land whose very dust is so sacred to all.

"(c) The erection of the Hebrew nation by the Powers into a neutral state, its boundaries prescribed by the Bible limitation (Gen. xv. 18-21; Deut. xi. 24.)

"(d) The opening up of a vast commerce, for which the Hebrews are peculiarly qualified by commercial genius, and for which they are prepared by their commercial establishments in all countries, which would be maintained and continued (see Isa. lxi. 9). Palestine, geographically, is the natural converging point of the trade routes between two continents, Europe and Africa, on one side, and two continents, Asia and Australia, on the other. Tyre, Sidon, Elath, Eziou-Geber, Beyrout, Haifa and Acre among their ports would speedily become the London, Marseilles, New York, or Hamburg of the East.

"(e) It would mean the solution of the so-called Jewish question, whether it is Russian Pan-Slav policy or Franco-German anti-Semitism which propounds it.

"(f) And it would mean the fulfilment of two Bible ideals of vital importance to humanity. The one is 'a house of prayer for all nations' (Isa. lvi. 7). This would mean the quickening of the idea of the brotherhood of man, recognizing the Father of all of us.

"And the other ideal would be the institution of a world's court of arbitration, when 'out of Zion shall go forth law, and He will judge between the nations and reprove many peoples; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation will not lift up sword against nation, neither will they learn war any more' (Isa. ii. 3, 4; Micah iv. 2, 3).

"If the codification of international law by the chief jurists of the world is the first step towards the solution of war, and the education of public opinion to the cost, the injustice, the horror and the shame of war is the second, this creation of an international court of arbitration is the final step, and the guarantee

of peace and its blessings. It would be based upon such codification, its force would rest secure in public opinion. The administration of international law would be entrusted to the said court, each member of which would be a graduate in international law, high in rank among the learned of the Hebrew nation; esteemed as an authority on the polity of nations by the world at large, and known to be in life *sans peur et sans reproche*."

[We have no Scriptural authority for expecting such a world's court of arbitration under the present constitution of the nations, but when Christ comes again, He will Himself be the court of final appeal for all matters of importance during the millennial period, when He shall have "the heathen for His inheritance, and the uttermost parts of the earth for His possession" (Ps. li. 8), and "He shall have dominion from sea to sea, and from the river unto the ends of the earth" (Ps. lxxii. 8); "for all nations shall come and worship before Him" (Rev. xv. 4), and there shall be given to Him "dominion and glory and a kingdom, that all people and nations and languages shall serve Him" (Dan. vii. 14).—ED.] From "*The Prophetic News*."

DOES THE JEW, IN CHRIST, CEASE TO BE A JEW?

THE ARGUMENT FROM NEW TESTAMENT HISTORY.

FOURTH ARTICLE.

BY THE EDITOR.

We proceed to the presentation of apostolic teaching on the question under discussion. We have taken the ground in our last paper that Paul's practice was consistent throughout with his whole teaching on the subject. Others take different ground, and are prepared to charge Paul with grave inconsistency in the matter. The answer to our question does not depend on the verdict whether Paul in Acts 22. was acting "in the flesh," or in full conformity with the blessed will of the Lord. There is apostolic teaching on the subject, and if the inspired teachings of the apostles of the Lord Jesus Christ to the churches clearly establish the position—

*—That the Jew in Christ has perfect liberty to walk in all respects like a faithful and obedient follower of Moses.—

there must be an end of all controversy. There remains nothing for us but to submit to the authority of the Divine word.

Apostolic teaching on this subject is of two kinds—direct and by implication. Let us consider each in order.

1. *Paul's direct instruction given to the churches.*

This is found 1 Cor. 7: 17, 18: "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised." To this we remark:

1. There can be but one meaning to the words "circumcised" and "circumcision." They refer to the ancient rite by which any child or man became a corporate member of the covenant people of God—the children of Israel. The words cannot be spiritualized without making positive nonsense of the second part of the apostle's injunction—"let him not be circumcised." Circumcision of the heart is obviously not in the apostle's mind at all, but clearly circumcision of the flesh.

2. By reference to Gal. 5: 2, we are not left in doubt for one moment as to the import of the term, "be circumcised." "Behold, I Paul say unto you that if ye (Gentile believers) be circumcised, Christ shall profit you nothing." The strong tendency, while Jewish believers preponderated in the churches, to judaize Gentile believers receives tremendous blows by the apostle. To be circumcised stands for "becoming Jews," being judaized, brought into conformity with all the rites and observances of the law of Moses. This, for Gentile believers, was to make Christ of no effect. We are clearly justified, then, in thus paraphrasing the apostle's injunction, "Is any man called being a Jew? let him not cease to be a Jew. Is any called a Gentile? let him not become a Jew."

3. This, it must be understood, is not one of the things of which Paul in this chapter (verse 6) speaks "by permission and not of commandment." He adds distinctly, "And so ordained I in all the churches."

It seems to us that there is no escape from the conclusion that it was the mind of the Lord from the beginning, that there should be in all the churches of this age, side by side, believers of these two distinct classes Jewish and non-Jewish.

The believers from circumcision should never lord it over their Gentile brethren by forcing them to become circumcised, *i. e.*, Jews. That was the dangerous tendency in the apostolic age, when all the prestige was with the original Jewish heirs of the promises given to Abraham's seed.

Nor should the believers of the uncircumcision (and such undoubtedly were most of the members of the church in Corinth) ever lord it over the circumcised believers, urging them to become uncircumcised, which means to forsake Moses, and to un-Jew themselves, *i. e.*, to abandon in all respects the observance of the Mosaic law as far as it could still be observed. This has been the prevailing sentiment in these days of the supremacy of the Gentile element in the church of Jesus Christ.

Although we could safely rest our case on 1 Cor. 7: 18, 19, we proceed to produce confirmatory proof in the way of

II. *The teaching of the apostles by implication.*

1. In the 15. chapt. of Acts we have a clear revelation of the mind of the Lord on the question of circumcising, *i. e.*, making Jews of Gentile believers. That question was then and there decided in the negative not by mere majority vote, but by absolute submission of the hearts and minds of all present under the unmistakably revealed will of the Spirit of the Lord; and thus the message reads as sent by Barnabas and Paul to the brethren of the Gentiles in Antioch and Syria and Cilicia: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things" v. 28.

We think we are fully justified by the whole context to emphasize the words "upon you," *i. e.*, you believers of the Gentiles. There was no question raised as to continued law observance on the part of Jewish believers. The point under discussion was not at all, Shall all believers, as such, whether Jew or Gentile, consider the observance of the law as completely done away with? The only issue was, Must Gentile believers be circumcised after the manner of Moses, in order to salvation? Is it not self-evident that there never could have been any such issue, if the Holy Ghost had taught both the apostles and all the elders of the original Jewish church that in Christ Jesus law observance for Jewish believers also was for ever to be abandoned?

And if, for some reason, the revelation of this (supposed)

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truth had not till then come to the minds of the apostles (as it evidently had not), was not this the occasion above all others to settle that question on the broad basis of general abandonment, on principle by all believers of all further observance of the law of Moses?

There is no such ground taken, however, by the Holy Ghost or the apostles. It is plainly expressed, upon you (Gentile believers) no greater burden than these necessary things. The implication is inevitable: As for us Jewish believers it is a matter of course that we continue to walk orderly, and to keep the law (compare Acts 21: 24). Had the mind of the Holy Ghost at that time been what is now the accepted teaching in the Gentile church, and the common standard of precept and practice in Jewish missions, there would have been no reason or congruity in using the language, "No greater burden than these necessary things." The contrast to that can never be, by any fair construction of language, the absolute abandonment of law observance by Jewish believers. It would have bordered on cant and hypocrisy for the apostles to speak to those Gentile brethren of "no greater burden for you,"—if they themselves had been minded to throw over completely all obligation whatever to "walk orderly, and to keep the law."

And how could their decision be given so clearly as that of the Holy Ghost, if they themselves were still in bondage and in darkness, as those would have us verily believe, who hold that it is putting the Jewish believer under bondage again, to expect of him a continued, voluntary, reverend, spiritual and free obedience to the law of Moses? If continued observance of the law is in the very nature of things out of the question as soon as a Jew becomes a true believer in Christ, then how can inspired apostles claim to speak in the Holy Ghost while they themselves fail to apprehend such an elementary principle of the relation of a Jewish believer to the law?

2. Again, consider Paul's teaching in Rom. 11: 5, concerning "the remnant according to the election of grace even at this present time." The argument is, Has God cast off finally the Jewish nation as such? It is not a question of individual salvability. That had been settled long before Paul knew the risen Lord. The question is, Has this nation, as such, a future

and a mission in the purposes of God? The appearances were all against the thought. Branches broken off, withered, dead. But God hath not cast away His people which He foreknew. Things looked desperate before, in Elias's time, *e.g.* But God had his seven thousand. Even so now there is a remnant. Of what? Of that non-descript product of Gentile-Christian mis-directed zeal—the un-Jewed Jewish believer? No; but of the chosen nation, the peculiar people that is never to be reckoned among the Gentiles. Assimilation and amalgamation are devices of the adversary to rob God of His honor in saving, through the apparent wreck and destruction of that wonderful people, a clear genuine remnant of real Jews, of Israelites indeed! Is it not the very nature of a remnant to show intact all the essential elements and features of the original whole? Is it not the highest object and mission of a remnant to furnish in itself ircontestable evidence of the continued, abiding existence of the original? What is a remnant for, if not to guarantee the recognition of the original design and nature of the whole? And now, if every (Jewish) soul which will not bear that prophet (Jesus), shall be destroyed from among the people (Acts 3: 23), *i. e.*, shall be disinherited from its national covenant patrimony—and the Scriptures cannot be broken,—who are to preserve the sworn continuity of the chosen race as heirs and as witnesses to the faithfulness of God to His oath, if not the Christ-believing Jews? God wants no judaized Gentiles. But neither does He want gentilized Jews. He wants a true remnant even now at this present time of true, because believing, *Jews*. This to us seems the only reasonable conclusion to draw from the inspired teaching concerning a Jewish national remnant according to the election of grace, even at this present time.

3. There remains another very strong and striking reference from Paul's powerful argumentation in Rom. 4: 9-12. Cometh this blessedness (of sin not imputed), so argues the apostle, upon the circumcision (*i. e.*, the Jews) only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. Then he proceeds to show with invincible logic that because Abraham believed *before* he was circumcised, he was really the first uncircumcised, *i. e.* Gentile believer. Faith *preceded* circumcision in Abraham's case. That demolishes completely all the claims of judaizers that the

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Jew as such, because of circumcision, had greater or even exclusive privileges in matters of righteousness. And so he concludes (verse 11) that "he (Abraham) might be the father of them that believe, though they be not circumcised, . . . and the *father of circumcision* to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham (verse 12).

In other words, Gentile believers are true sons of Abraham, because he believed when he was still uncircumcised. And Jewish believers are his true sons not because of the circumcision only, but because they walk in the steps of his faith. All this is clear as the light of the morning.

But is it not strange that it should have escaped the minds of so many of us so long that these ringing truths are two-edged as all God's truth is? If God made Abraham the father of the circumcision after that he believed unto righteousness, how do men say that God wants to make the circumcision now as soon as they believe unto righteousness? Paul has shown clearly that circumcision avails nothing for righteousness, only faith: But he shows just as clearly, from Abraham, that circumcision and all that it implies never vitiates or militates against the righteousness which is by faith. How else could he so clearly designate Abraham as the father of both distinct classes of believers—the circumcised as well as the uncircumcised? The later he was himself when he believed; the former he became only after he believed. If Abraham never received "the sign of circumcision, a seal of the righteousness of faith," until after he believed, why then should they who not only follow in the steps of his faith, but also have the seal of the righteousness of faith, practically deny it, and proceed straightway to become uncircumcised?

(To be continued).

CHRISTIANITY FROM A JEWISH POINT OF VIEW.

THE caustic and almost unanswerable Jewish objection against Christianity we have considered, pales into utter insignificance by the side of the overwhelming indictment the whole Jewish nation levies against Christianity on the score of their own sufferings at the hands of Christians.

in the whole history of the world, no race has suffered so much at the hands of any religious society as the Jews have suffered at the hands of Christians. Throughout the annals of the human race there is no record more humiliating, more heart-rending and more shameful than that which narrates the treatment Jews have received from Christians. Insults the most virulent and degrading, contempt the most vile and loathsome, degradations the most menial and disgusting have for centuries ceaselessly been heaped upon them in sickening and intolerable profusion by the followers of Christ in most countries of Europe. The most glaring wrongs, the most stinging pains and the most heart-rending atrocities have been inflicted upon them by those who bore the name of the sweet and love-breathing Jesus.

There is a Hebrew book called *Emek Habácha* ("The Vale of Tears"),* which describes some of the sufferings the Jews have gone through, chiefly in Christian lands. I believe that few people, unless their hearts were made of wrought iron, could go through this book without covering it with tears. It is a veritable passing through the vale of tears. To attempt to reproduce here details of Jewish sufferings in Christian lands would require volumes. Even the briefest sketch would necessarily carry us beyond our limit. Moreover, a man whose human feelings are not yet altogether blunted, and who should be desirous of describing in detail some of the Jewish sufferings, would necessarily require to equip himself not only with a steel pen, but also with a heart made of the same unfeeling metal. For this reason, and in order to spare the feelings of the reader (to whom this subject may be, perhaps, altogether new), we will merely content ourselves with calling upon a few witnesses to give us some general statements. To avoid the least imputation of partiality, Jewish historians (such as Jost, S. Friedländer, Kayserling, Herzfeld, J. H. Donner, David Cassel, Detroit, F. D. Mocato, Picototto, M. H. Friedländer, Graetz, Joseph Jacobs, Brann, Berliner, Bäck, and others), shall all be rigidly excluded. Our witnesses shall all be Christians.

* Written by R. Joseph Hacothen (1498-1573, A. D.), a French Jew who settled in Genoa, and became a physician. He is regarded "as the most important Jewish historian since Josephus." See *Geschichte der jüdischen Literatur*, by Dr. O. Hargules, Berlin, 1884. Vol. II., p. 166f.

Dean Milman, D.D.

"At one period the history of the Jews is written, as it were, in their blood; they show no signs of life but in their cries of agony; they only appear in the annals of the world to be oppressed, robbed, tortured, massacred.*

"The knight was bound by the tenure of his rank to hate and despise the Jew. . . . He was not suffered to profuse his sword with such vile blood; it was loftier revenge to trample him under foot.† To complete his (*i. e.*, the Jew's) outlawry, (in France, during the reign of St Louis, A.D. 1254), and to mark him out as an object of inevitable persecution, it was ordained that he should wear a sort of conspicuous outward brand upon his dress.‡ . . . In one day (the 22d July, A.D. 1306) the most wealthy Jews of Languedoc were seized, their goods sold, and their debts confiscated to the crown. . . . The same scene took place in Paris; their synagogues were converted into churches, their cemeteries desecrated, their grave-stones torn up and used for building.§ In Brussels a false charge was invented against the Jews. The consequence may be anticipated. All the Jews were arrested, put to torture, convicted, condemned to be torn by red-hot pincers, and then burned alive. The picture of their sufferings as they writhed on the stake is exhibited with horrid coolness, or rather satisfaction, in the book of the legend.||

"In Spain at the voice of Martin, Bishop of Niebla, the population of Seville rose, plundered the Jewish houses, and at length the whole quarter was in flames.¶ In one year 280 Jews were burned in Seville alone, 79 were condemned to perpetual imprisonment in their loathsome cells, 17,000 suffered lighter punishments."***

Rev. C. H. Adams, M.A., Vicar of Old Shoreham. (This writer is by no means partial to the Jews, often the other way.)

"Their (*i. e.*, the Jews') history is sad and humiliating, so read; and no less sad and humiliating to them than to those whose ancestors trampled upon and persecuted them. . . .

* *History of the Jews*, vol. II., p. 398 (Ed. Murray, 1881).

† *Ibid.*, vol. III., p. 163.

‡ *Ibid.*, p. 197.

§ *Ibid.*, p. 207.

|| *Ibid.*, pp. 227, 228.

¶ *History of the Jews*, p. 566 (Ed. Routledge).

** *Ibid.*, p. 568. See also pp. 536, 539, 540, 426, 544-546.

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Our fathers were woot, in those evil times, to enlarge with horror on the sins of the Jew in obstinately rejecting Christ. In the day when account will be required of all, may it not be found that the deadliest of their own sins was that by their hideous travesty of the Christian faith they shut out from the Jew the knowledge of the reality? . . . Israel has, indeed, a heavy account against the Anglo-Saxon race, though it may not be so heavy as against the Goth, the Teuton and the Slav."*

Rev. J. J. Reynolds, M.A.

"That they (*i.e.*, the Jews) resided here (in England), that they were robbed here, that they were despised here, that they were persecuted here, that they were banished before that period (the Conquest) is certain.† . . . After that charges most horrible—and false as they were horrible—were invented, or made against the Jews, after the example of foreign nations in order to extort money from them.‡ In the reign of Edward I. in 1290, the prejudices of the populace, ever increased and inflamed by priests and friars, the cruelty of a monarch, who robbed them first of all which they possessed, drove away so industrious and harmless a race, and for 350 years none of them returned to dwell on our inhospitable shores."§

Macpherson asserts that King John, apart from his other iniquities perpetrated on the Jews, "not satisfied with the vast sums extorted from this miserable people, confiscated all their property, and expelled them from the kingdom."||

"I. D. L.," a Christian writer in 1795, writing to a popular magazine of the day, thus writes about the attitude of the Christians to the Jews: "Was there a plague? The waters were poisoned by the Jews! Was there a famine? The harvests were bewitched by the Synagogue! They (*i.e.*, the Christians) burned, they massacred, they tortured, till at length the plague ceased, and the famine was no more; and the consequence was that murdering Jews was considered as a desirable national expiation. Was a king crowned? The

* *History of the Jews*, pp. 11, 12, 13. (R. T. S.)

† *Lectures on the Jews*, p. 92.

‡ *Ibid.*, p. 91; see pp. 93, 96.

§ *Ibid.*, p. 93.

|| *On Commerce*, Vol. I. p. 376.

royal ceremony was attended with the splendid destruction of his unhappy subjects, the Jews."[¶]

Mrs. Hana Adams, of America.

"The champions of the Cross (*i.e.*, the Crusaders) in their march through Germany to the Holy Land massacred all (Jews) who refused to profess the Christian religion; 1,500 were burned at Strassburg, 1,300 at Mayence.** The public outcry was, 'Let us exterminate the descendants of those who crucified Jesus Christ, and let the name of Israel be no more remembered.'†† The Archbishop of Canterbury (in the reign of Henry III.) and the Bishops of Norwich and Lincoln, in order to expel the Jews for want of sustenance, published injunctions that no Christians should presume to sell them any provisions under pain of excommunication."‡‡

I. P. TRIMANN, in "*The Jewish Missionary Herald*."

LETTER OF A YOUNG JEWESS TO HER BROTHER WHO HAD ACCEPTED CHRIST.

WE HAVE seldom read anything that has touched our heart so deeply as the following letter which we print by permission. The struggle between deep seated religious conviction and just as deep seated love and affection is calculated to call forth our deepest sympathies. Pain and anguish caused by a beloved brother's "apostacy from the faith" are mingled with a spirit of tenderness and kindly feeling, which are only too rare even in Christians. The spirit of forbearance even with one who is accounted as one dead and lost compels our admiration. But we will let our readers judge for themselves, and we are assured that their earnest prayers will be enlisted on behalf of that sister who mourns so sadly over one who rejoices in the Saviour, while she herself does not yet know the joy of Christ's pardoning love.

"This morning I have bidden farewell to one of the brightest hopes of my life, have bidden adieu forever to a long-

¶ See the passage quoted at length in Picot's *Sketches of Anglo-Jewish History*, p. 237.

** *History of the Jews*, p. 191.

†† *Ibid.*, p. 195.

‡‡ *Ibid.*, p. 230.

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cherished dream, namely, of seeing you one of the foremost men of the day, not only in public life, but in congregational matters also. If I wrote forever, I could not express the deep grief and sorrow your letter has caused our dear mother and myself. This morning the light that had been to me a beacon of all that is good or true, as a rock to lean on, when it shall please the Almighty (may He in His infinite mercy grant her many years) to call our darling mother to Himself,—that light has gone out forever. And I almost think I would sooner have heard that God had taken you, than that you should have lived to become what you are; almost sooner know that you are not responsible for your actions, than that you should be held accountable to our Maker for what you have done. I think you have killed the best half of my life. Why did you do it? I am sure, if you had come back to us, we could have made you happy. I am sure we would have done anything for you; we all love you so. Now all is over forever. I feel as if I am going to a funeral. . . . When God has taken us all, and in heaven we are all re-united, one face will be missing—the face that has always been so dear to me. As I am writing this I am shedding the bitterest tears of my life. I can't finish as usual by saying, God bless you. Your welfare will always be dear to me, and when you write please omit any reference to your religious matters. As to your advice to us to read the New Testament, I pass it over with the contempt it deserves. I shall never forget your kindness and generosity to me. I shall try and think of you as you were in years gone by, not as you are. I still love you, but my faith and hope in you are dead—killed by your cruel letter. If you will come back to us in the old faith; as a repentant Jew, there is nothing I shall not do for you to prove my love. I wonder if you really loved us. I am writing you a few lines, but really I hardly know what to write to you about, your life is now so utterly opposed to ours. The only satisfactory thing about your letters is the fact that you say you are very happy; and I hope, dear, your happiness will be lasting. As for your thinking we shall any one of us some day be of your opinion, it is utterly ridiculous; for such a thing will never happen to us, to be so wicked as to change our religion. But it is no use

arguing the matter, so we will pass on to more pleasant subjects. . . .

"Our New Year commences on Monday, and the Fast is next Wednesday. May God grant us all happiness and prosperity, and keep us from fresh sorrow and trouble during the coming year. I shall never cease all my life to regret the step you have taken. Many a time I am seized with a feeling of deep sorrow and regret for your ruined and wasted life. Only our Heavenly Father knows what deep faith I put in you and how fervently I loved and respected you. But our idols are generally shattered. God bless and keep you safely. If you feel my letters in any way unkind or unsatisfactory, let me know, and if you like I will cease writing to you for a time; but there seems a sense of restraint and something inexplicable when I am writing to you now." . . .

JEWISH ITEMS OF INTEREST.

ENGLAND AND THE FUTURE OF PALESTINE.—On this subject, "*Palestine*," the *Chovevei Zion Quarterly* has the following remarks:

"From the time that Palestine had a history, it has, with a few exceptions, always been closely connected with Egypt. The great power which at present has its sway over Egypt is found to safeguard the Suez Canal as a free sea road to India. It cannot, therefore, tolerate a hostile power in Palestine. In one word, Palestine lies naturally within the circle of British interests, and if the collapse of Turkey were within measurable distance—which, fortunately, is not the case (*Query—Ed.*)—the Holy Land would fall under the power of Great Britain, and not in that of Russia, as some anxious people fear."

THE JEWISH COLONIES IN PALESTINE.—We extract the following from the *Chovevei Zion Quarterly*:

"The comparatively rich crops reaped last year by the colonists have given a great impetus to their zeal and their determination to devote themselves to a peasant life. The growth of cereals has considerably increased this year in the colonies of Petahch, Tikvah, Cadera and Rechoboth."

But what will most strike the reader of these reports is the

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prominence given to the subject of vine-culture. "It is well-known," says the journal before us, "that by far the greater number of the colonies turn their energies pre-eminently to the production of wine . . . The demand for their wine increases day by day, and several orders were received from Russia and Egypt."

And the British Consul at Jaffa says in his latest official-report: "The Jewish colonies founded by Baron Edmond de Rothschild are prospering. Extensive lands are planted with vines, and excellent wines are made in the colony named Rich-oo-le-Zion, which compare favorably with French wine, and are now largely exported."

"We Jews are not going to beg and pray for our rights as citizens—we demand them. Let a Jewish Parliament representing all the Jews of Austria assemble in Vienna to discuss the situation. One thing seems to me certain—Catholic-like resignation must have an end. We must help ourselves. And we will help ourselves." Thus writes Dr. Elbogen, a Jewish lawyer in Vienna, in his pamphlet just published, "The New Era."

The *Nowoje Vremja* is responsible for the remarkable statement that the Russian Government are projecting the construction of a railway from Kars to Jerusalem. The *Nowoje Vremja* is the leading Russian newspaper, and is hardly likely to make any such statement without some good authority.

THE WANDERING JEW!—A colonial paper recently drew attention to the existence in South Africa of two or three tribes of Kaffir Jews. They resemble the Kaffirs in appearance and complexion, but adhere to most of the Jewish rites and ceremonies. They "dwell alone," keeping themselves isolated, and are a most industrious people. How and when they got to South Africa is an interesting question one would like to have answered.

CONDITION OF RUSSIAN JEWS.—For some time past notices had appeared in the daily papers to the effect that the policy of the Russian Government toward the Jews had undergone no change for the better since the death of the late Emperor. We

received this news almost with incredulity, for the commencement of the Emperor Nicholas's reign had been signalized by several acts of great leniency toward his Jewish subjects. But this sad news is now amply confirmed. The same unchristian policy is to be continued. God evidently wishes to teach the Jewish people that they will never be "at home" in the land of Meshech.

In certain of the provinces the Jewish synagogues are closed by order of the authorities, and although the Jews have petitioned against this anomaly, they have been dismissed. Other synagogues were closed on account of their nearness to the orthodox churches. Kieff, with a very large Jewish population, is allowed to have no synagogue and no Jewish schools.

THE HOPE OF ISRAEL MISSION TO THE JEWS.

REPORT OF THE WORK.

OUR Hebrew friends have been very much interested in the reports Mr. Gaebelin has given of his journeys to Russia and elsewhere. Saturday after Saturday the meetings were well attended, and it has been a great joy to us to speak to the large and deeply interested audiences. We have preached several sermons during the past month on Joseph and his brethren as a type of Jesus, the true Messiah, and His Jewish brethren. We felt the presence of the Holy Spirit while we spoke on this glorious theme, and it seemed as if a great many of our hearers were touched. Much kindness and brotherly love has been shown towards us from many of our Hebrew attendants.

Sunday afternoon audiences are likewise very encouraging. It is a joy for us Christian pastors to speak to these hungry souls. Most of the attendants of our Gospel service on the Lord's day are known to us, and have been in touch with us for many months. It is true, from the majority of them we never heard a profession of Jesus, but it seems to us that their regularity

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in attending our services and attention, is proof enough that the blessed Holy Spirit has begun a good work in their souls.

Our Jewish children's service was discontinued for several months. We are not sure if it was the Lord's will that we should continue in this very difficult work. The children are very unruly, and it is a hard task to keep order. Many of the Hebrews also object to the religious instruction of their children by Christian teachers. However, so many Jewish boys and girls asked us on the streets: "Pastor, when are you opening the school for us children? we promise to be good," etc.,—that we thought it would be wrong for us to keep our doors closed. The first Sunday afternoon forty-eight children came, and the following week fifty-seven attended. They behaved quite well, and we have been very much encouraged. We have taken the names of the children, and intend to have the parents visited, to find out if they object to their children's coming.

OUR MONTHLY IN JARGON.

Three years ago we often desired to start a little periodical in the language which is understood by nearly all Jews. In the summer of 1893, Mr. Gaebelein was able to print the first number of the "Tiqweth Israel" (the Hope of Israel). It was then a four-page, and we had to pay for the first issue of 2,000 copies ourselves. It was well received, and if we had had more means at that time, we could have easily distributed 5,000 copies more. The Lord provided for the next three or four numbers by a friend of Israel, and we increased the number of pages to eight, and with the second volume it has become a twelve-page monthly. The first two volumes bound are before us, and we praise the Lord for the strength he has given us to continue in its publication. The "Tiqweth" has a very few paying subscribers; it is a mission paper for a free and large distribution among the Jews. It was one of the pleasant surprises during our trip in Russia to find that the paper was not unknown there. Said one Hebrew, "You are from New York? I have seen a little paper, 'The Hope of Israel;' do you know who publishes it?" He was somewhat surprised when we introduced ourselves as the man. Hebrews returning from this land took copies along, while others have been sending it to Russia. When the train stopped

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at the depot in Kieff, we noticed a little group of men; one of them held way above his head our monthly. Alexander Wolubruski (he was the man) had faithfully distributed twenty-five copies of the paper for about nine months, and he introduced Mr. Gaebelein soon to a number of Hebrews who are regular readers of the "Tiqweth," and became believers in Jesus by reading the paper. And now it is good news indeed that these friends besides several Christian pastors are ready to distribute thousands of our Jargon paper, if we send them across the sea. We could easily use 25,000 copies a month in this land, Russia, Poland and Roumania. Since we returned, letters have reached us from three places in Russia asking for more. We had only a thousand extra copies the last two months. What a wonderful opportunity for work among those millions! It will be certainly bread cast upon the water. We do not intend to appeal for money for the distribution of the paper but we think it right to mention here that it is a work of faith.

ANOTHER ROSENZWEIG.

This dear brother, who is not unknown to the readers of *OUR HOPE*, was visited by Mr. Gaebelein at his native place. He had to stand terrible persecutions. His labors, praise God have not been in vain. His dear wife, who was very bitter against him, commenced to love the Lord; also many others. He is now in Warsaw, and is doing there work among his brethren as our missionary. One of the leading pastors of Warsaw is deeply interested in him, and is trying to get official recognition and license for Rosenzweig from St. Petersburg. We print part of his last letter:

WARSAW, Nov. 9th, 1895.

My Dear Brother, Teacher and Pastor Gaebelein:

With much joy do I write you these lines, praising my God and Lord that He has brought me and my family safely to this city. How glad I am, that I am able to write you already how much blessing has been resting upon me. You sent me one copy of the "Tiqueth" from Germany. This paper has been read by sixty-four Jews. I never thought that here in Warsaw such a desire for the truth would be possible. Send soon a large supply of papers and tracts. . . .

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

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

ישוע המשיח תקוותנו

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A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETEN, SECRETARY.

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OUR HOPE.

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A. C. GABELLIN, SUPERINTENDENT.

E. F. STRGETER, 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 8.00, in 209 Madison Street.

German Services every week, night, except Saturday, at 209 Madison Street.

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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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JANUARY, 1896.

No. 7.

EDITORIAL NOTES.

WE ARE happy to appear before our readers again. The Lord has graciously enabled us to print another issue. He has opened some hearts to send us not only very encouraging words, but substantial aid to continue our publication. We count it a great privilege, indeed, to bear our testimony concerning Israel and God's wonderful purposes in grace with them and the world before the Church of God. We shall rejoice if the Lord will continue to use us in this way.

AT THE same time we desire to state that quite a number of our subscribers are still delinquent for the current volume, of which this is the seventh number. Some have responded to our statement of facts. If others would pay up the issue of number eight would be more than secured. We would be very glad to have it appear long before the month is ended for which it is printed. Our readers will understand why this (January) number reaches them so late.

THE addresses delivered at the Prophetic Conference in Allegheny, Pa., early in December, will shortly appear in book form. The volume will not fail to bring much joy and inspiration to the lovers of the oracles of God. It ought to find many readers all over our land. It should awaken the desire and purpose to have Prophetic Conferences more frequently in various parts of our country. Orders for the volume (which is to be sold at a very low price) may be sent to Rev. W. S. Miller, Crafton, Pa., or to S. P. Harbison, Brighton Road, Allegheny, Pa.

THE "Christian (?) world," as it is called, has been rudely startled out of pleasant dreams. That the "unspeakable

Turk" should receive a severe handling by the "Christian" powers was the general expectation at the close of 1895. But it is the unexpected which often happens. The six great European powers have distinguished themselves by a masterly inactivity. And bleeding Armenia still appeals to them in vain. Instead, threatening war clouds have arisen where none were dreamed of. Protestant America, and Protestant England are at odds on one side; and Protestant Germany is making a fist at Protestant England on the other. The three great Protestant "Christian nations" of the world seriously discussing war possibilities between one another!

SEVERAL things are apparent. Whether actual hostilities between these great nations begin or not, and we earnestly hope they may be prevented, nobody can guarantee peace for even a very short time ahead. Of course, earnest Christian men have held up their hands in horror, and said: War between the two leading Christian nations of the world? Monstrous! Impossible! Such language does honor to their hearts, but not to their insight. Thirty-five years ago the suggestion of a cruel, bloody, horrible war between two great sections of our own land would have been met with the same emphatic: Monstrous! Impossible! But the rebellion came nevertheless. Why should war be any less possible or probable now?

THE preachers and leaders who have been crying Peace! Peace! for all these years, and have done their utmost to make these nations believe that they were Christian, *i. e.*, animated and governed by the Spirit of Christ, have been deceiving themselves and others. There is no more propriety in calling any of the existing governments of the earth "Christian" governments, than there is in talking of "Christian" eagles, or "Christian" lions. At the screech of the American eagle the British lion roared. A little more provocation and feathers and fur will fly. We have not seen anywhere the first intimation, even by those writers who utterly deprecate the idea of war as too horrible to entertain, that these two "Christian nations" should settle their differences on anything like the principles of the Sermon on the Mount, *e. g.*, Whosoever smiteth thee on thy right cheek, turn to him the other also:

or, If any man would take away thy coat, let him have thy cloke also! These are Christian principles. It were much better to undeceive the people about the true character of all existing governments. They are self-confessedly bestial, not Christian. We fear the illusion will not be broken and dispelled except by the awful realities of the fearful judgments which must needs come upon the nations of the earth, before He comes whose right it is to reign,—the Prince of Peace. Then the nations shall not learn war any more. Then there will be abundance of peace so long as the moon endureth. . Pa. 72: 7. But not till then.

NOTES FROM OUR RECENT TRIP THROUGH RUSSIA.

BY A. C. GAEBBLEIN.

COMING through the Steppes in Southern Russia, I noticed some very strong fortifications and more soldiers than I had seen anywhere in the Czar's dominion, with the exception of St. Petersburg. It seemed as if much of Russia's military strength is massed in the southern part of the empire, and while Russia is continuing to conquer in Central Asia, and pressing on towards India, it is also a fact, that Russia's aim is Constantinople and Jerusalem. When I was in Odessa, on the black sea, Sept. 30th, I intended to take the steamer for Constantinople. Before I could purchase the ticket, the first news of the Armenien riot in Constantinople reached me. The Russians seemed to expect something like it, and several expressed the wish that something worse might happen so as to enable Russia to march to Constantinople. Several priests also said: The holy Greek Church must possess sooner or later the greatest pearls in the world—Constantinople and Jerusalem. It is to be wished for the sake of poor Armenia, that Russia may hasten her projects.

Our dear friend, Joseph Rabinowitz, sees with us in this respect eye to eye. More than once he expressed a strong desire to leave Kishineff, where he worked so faithfully for ten years, and transfer his labors to headquarters, that is Jerusalem. Joseph Rehinowitz in Jerusalem—this would mean much. No man like him stands on Jewish soil to-day. He is not only

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learned, speaks Hebrew fluently, but he is a believer in the Lord's Coming, and is filled with the Spirit. In saying farewell to him after a profitable week spent with him, it was with the thought that the Lord may lead us there again, that is if He returns, and to accompany the aged servant to the city of his fathers.

It is needless to add that these Orthodox Jews are hungering for the truth. Such longing, such feeling for the light I have never seen as during my trip. Often I have wished to hasten back, to leave everything that is near and dear to me, and go to these starving millions. For the present we send out as many copies of our Jargon Hope of Israel as the Lord sends us the means, and are ready to do His will in anything He may lead to.

DOES THE JEW, IN CHRIST, CEASE TO BE A JEW?

SIDELIGHTS FROM PROPHECY.

FIFTH ARTICLE.

BY THE EDITOR.

HAVING concluded our direct argumentation, both from apostolic practice and precept on the subject under discussion, as we found them recorded in the New Testament, we turn for some additional light to the word of prophecy. Believing firmly, as we do, that Israel's future glorious destiny is outlined as plainly and correctly on the pages of the Old Testament, as its sorrowful past and present, we do not for one moment hesitate to appeal to God's holy oracles there for evidence confirmatory of what we found in the New Testament. If it shall be found that some of those prophetic announcements, manifestly unfulfilled hitherto, do not, in their plain, obvious sense, harmonize with accepted and prevailing theories concerning the restoration or re-restoration of specifically Jewish rites of worship and sacrifice, we shall not, on that account, attempt to discount the Word of God as spoken by the prophets. No matter how ably advocated, how learnedly and plausibly presented such theories may be, as long as they con-

tradict, or fail to agree with, the plain statements of God's holy oracles, we must and shall, in every case, discard them, and follow the only "light in a dark place," the word of prophecy which to us is made "more sure." Human opinion at every point must bow to Divine revelation. The words of the book must never be made to bend to preconceptions. Nor must any part of Scripture be so interpreted as to contradict the plain teachings of some other portion. Contradictions in God's Word can only be apparent, never real. They arise not from inaccurate or faulty statements, but from our fallible and imperfect understanding. It is as vicious a principle of interpretation to make the Epistle to the Hebrews contradict Ezekiel or Jeremiah, as it is to make Paul contradict James, or Peter, or himself.

1. Let us first turn to Isa. 65: 19-23.

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pnl, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles.

"And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

"And I will also take of them for priests and for Levites, saith the Lord:

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain.

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

This is unmistakably one of the many wonderful promises of Israel's national restoration and complete return from among all the nations whither the Lord had scattered them. It points to the time, still future, when Israel shall indeed "declare the glory of the Lord among the Gentiles." And this glory of the Lord cannot be God's anger, but it is God's wonderful love, manifest in Him who is "the brightness of His glory and the

express image of His person," Christ Jesus, Israel's Messiah and King. At that time the Gentiles shall bring all the brethren of the house of Jacob to God's holy mountain Jerusalem. And the Lord declares that He will then take of them for priests and for Levites. This unexpected announcement is based on the eternal continuity of God's purpose with "the name and the seed" of Israel. These distinguishing marks of the nation, and of its peculiar relation and destiny, are declared to be as abiding as the new heavens and the new earth which the Lord will make. And to leave no doubt as to the meaning of this assurance of the perpetuity of Israel's "seed and name," it is announced expressly, that "from one new moon to another, and from one Sabbath to another, all flesh shall come to worship before the Lord."

We notice, then, very clearly :

a. A foretold resumption of priestly and Levitical service before the Lord, at that time.

b. Jerusalem to be again the center of the worship of Jehovah by His own nation and the Gentiles (all flesh).

c. The Sabbatical ordering for the worship of the Lord re-established.

a. We next consider Jerem: 33: 17-22 :

"¶ For thus saith the Lord : David shall never want a man to sit upon the throne of the house of Israel :

"Neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

"And the word of the Lord came unto Jeremiah, saying,

"Thus saith the Lord ; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season ;

"Then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers.

"As the host of heaven cannot be numbered, neither the sand of the sea measured ; so will I multiply the seed of David My servant, and the Levites that minister unto Me."

This is still more emphatic and striking, especially as setting forth the continuity, in the future history of the restored nation of the Levitical service and worship. God's covenant

of the day and of the night (going back to Noah, Gen. 8: 22), and His oath to David whereby the Messianic kingdom over Israel is forever secured in David's Son. We are not more sure than the promise of the Lord to the Levites, the priests, His ministers, that "they shall never want a man before the Lord to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." As surely, then, as the re-establishment of the Davidic theocracy is guaranteed for Israel in David's Son and Heir, just so surely is the restoration of the Levitical priesthood with its services and sacrifices before the Lord established by His Word of prophecy. We know that to many this is an almost impossible conception. It is so contrary to all the dogmatic teaching given on the subject in Christendom. But we submit that there does not appear any alternative to those who believe in the literal, historical fulfilment of God's oath to David, than to accept the future, historical restoration as well of Levitical worship and sacrifice. The one stands on no firmer ground than the other.

In this connection we would allude to a very interesting fact in Jewish tradition. It is well known that with the destruction of Jerusalem all the carefully kept genealogies of the various families of Israel are supposed to have perished forever. Thus it is impossible for any Jew to-day to produce documentary evidence of his descent from this or that particular tribe. This is the basis, also, for the unanswerable challenge to the Jewish rabbis who refuse to own Jesus of Nazareth, the Son of Mary, as the true heir of David, to explain how they will ever prove or disprove the legitimacy of any claimant to David's inheritance in the absence of all genealogical proof, apart from the New Testament records. Jewish tradition, however, is practically agreed that all the families bearing the name of Levi, Levy, Levin, Loeb, Loew and other variations, are direct descendants of Levi; while all the Cohens, Cohns, Kahns, or Kuhns are regarded as belonging to the priestly families in particular. (Cohen is Hebrew for priest.) Any pious and well-reputed male member of the Cohen-family to-day is privileged above all others, in the synagogues of orthodox Judaism, to pronounce the Aaronic blessing upon the congregation. Of course, this does not prove anything. But in the light of such plain and full prophecy concerning the permanency of the

house and office of Levi, as we have before us, it becomes significant and suggestive.

3. We turn to Ezekiel's prophecies. It is agreed that the temple of the Lord, which is so minutely described in its dimensions and appointments in the closing chapters (40-48) of this wonderful book, has never yet stood upon the earth. It is easy enough to classify the commentators who have struggled with these chapters. They are of two kinds: those who believe that just such a temple will yet be built to the Lord,—and those who do not believe this. We agree with the former. Of the many full and explicit passages in these chapters which bear directly on the question under discussion, we can make room for only one. Ezek. 44: 4-11.

"Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

"And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

"And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations.

"In that ye have brought into My sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, even My house, when ye offer My bread, the fat and the blood, and they have broken My covenant because of all your abominations.

"And ye have not kept the charge of Mine holy things: but ye have set keepers of My charge in My sanctuary for yourselves.

"Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into My sanctuary, of any stranger that is among the children of Israel.

"And the Levites that are gone away from Me, when Israel went away, which went astray away from Me after their idols; they shall even bear their iniquity.

"Yet they shall be ministers in My sanctuary, having charge at the gates of the house, and ministering to the house:

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they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them."

We call attention specially to the very remarkable combination of circumcision "*in heart*," and circumcision "*in flesh*," in verses 7 and 9. The former evidently looks beyond to the operation of the new covenant for the house of Israel and the house of Judah. (Deut. 30: 6; Jerem. 31: 33, 34; Ezek. 36: 26, 27). No such circumcision of heart was ever required under the old covenant (of works). But it is very significant, that in addition to a circumcised heart, the Lord then requires also "circumcision in flesh," of those who shall enter His sanctuary in that day.

4. One more prophetic passage, and we close. Zech. 14: 16-21.

"And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

"And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

"And if the family of Egypt go not up, and come not, that *have* no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles.

"This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

"In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bows before the altar.

"Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and scethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

We have found plain predictions of a restored Levitical worship and service, in a new and magnificent temple, by priests and Levites circumcised in heart and in flesh; also the order-

ing of the year in Sabbaths and new moons restored. It remains for Zechariah to foretell the final and glorious celebration, on the grandest imaginable scale, of that most joyous of all the Jewish feasts,—the feast of tabernacles. We have seen a fulfillment of the Jewish passover—even Christ, our passover (1 Cor. 5: 7). And when the day of Pentecost, the Jewish feast of weeks—was fully come, the Holy Spirit was poured out in Jerusalem, and the first fruits became holy. Acts 2. But in all the history of the church, thus far, nothing has yet appeared to take the place of the feast of tabernacles,—the festival of the completed harvest. Very naturally so,—for the harvest is not by any means completed yet. It is well for us, of the church, to remember, however, that Christ, as the true passover, died for the sins of His people, Israel. But Israel has not yet tasted of that true passover as a people. Again, the Holy Spirit first fell upon none but Jews, first fruits of the nation. There is to be a second coming of the Holy Spirit, when the whole lump will also be made holy, and the nation be baptized with the Spirit from on high. How much more, then, are we justified to look to the future, even Israel's future, for a grand and wonderful unfolding of the Divine purposes of redemption as shadowed forth in the feasts of the Jewish calendar.

In the light of all this Scripture it appears to us very strange and incongruous, and altogether out of harmony with the manifest Divine purpose to expect or even demand of believers from the circumcision that they shall, on becoming truly circumcised in heart, cease to be and to consider themselves circumcised in flesh also. It would seem, that so long as the sure word of prophecy looks forward, in plain and unmistakable language, to age-lasting perpetuity of all that is Scripturally Jewish in life and worship,—so long it can only be pleasing to the Spirit of the Lord if we encourage the Jewish believer "to abide in that calling wherein he was called," 1 Cor. 7: 20. We believe, therefore, that this fundamental principle of the Hope of Israel movement is in perfect harmony with all Scripture on the subject.

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THE ORDER OF THE RESURRECTION.

BY REV. WILLIAM LORD, D. D., LL. D.

THAT there will be a resurrection of all the dead is the doctrine of the Scriptures and the faith of the church.

Will the resurrection of the righteous and the wicked be simultaneous? Or will there be an interval between them?

(c) "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28, 29).

"There will be the resurrection of the dead, both of the just and unjust" (Acts 24: 15). See, also, in the Old Testament, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12: 2). In these Scriptures the resurrection of the righteous has the precedence in the order of narrative. This alone, however, would not render it certain in the order of fact.

(h) "In Christ shall all be made alive;" *i. e.*, as the connection demonstrates, shall be raised from the dead; "but every man in his own order, rather company; Christ, the first-fruits; 'epeita'—after that, at His Parousia—second personal coming, they that are Christ's;" "eita," afterwards cometh the end, when He shall have delivered up the kingdom to God, even the Father. (I. Cor. 15: 22-24). Here are:

1. The resurrection of "Christ, the first-fruits." This was eighteen centuries ago.

2. "Epeita"—after that, the resurrection of those who are Christ's, at His Parousia, or His coming in glory. The implication is, that then none will be raised except those who are Christ's. This "epeita"—after that, extends through the whole period from the resurrection of Christ until now, and onward into the future.

3. "Eita—afterwards cometh the end." What end? The end of Christ's dominion, not as God, nor as the Mediator over the church, but of that specific dominion which was given to Him as the God-man over the universe for the church,

and which He now exercises from the Father's throne. How long a period does this "eita"—afterwards—cover? The apostle does not answer. It is reasonable to infer that, as the period noted by, "epeita"—after that—the period between the resurrection of Christ, the first-fruits, and that of those who are Christ's at His second coming, embraces centuries; so the period denoted by "eita"—afterwards, or the period from the resurrection of those who are Christ's until the end, may also embrace centuries. It is almost certain, however, that the rest of the dead will be raised in connection with h. "end."

(c) "And I saw thrones, and they sat upon them, and judgment was given to them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor upon their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20: 4-6). Here are:

1. "The first resurrection." The first, not only as the first of the dead of men, as distinct from Christ the God-man, but the first also relative to a second which will follow it.

2. This is the resurrection of the witnesses and faithful servants of Jesus Christ, or what is the same thing, of "those who are Christ's." It will take place, therefore, at His "Parousia," or second coming.

3. It does not embrace all the dead. For "the rest of the dead," i. e., those who are not Christ's at His coming, "lived not again until the thousand years were finished." The implication is that then they did live again, or were raised up from the dead.

4. This implication seems to be made sure by that which follows: When the thousand years are expired, Satan and his hosts make their final and most desperate attempt, and are destroyed; the sea gives up the dead which are in it; death and hell give up the dead which are in them, and the dead small and great stand before God in judgment.

5. Such is the natural and obvious interpretation of this Scripture. If it is the true one, then there is not only an interval between the resurrection of those who are Christ's at His coming, and that of the "rest of the dead;" but that interval constituted the notable period which the Scriptures called "ta chilia etc," the thousand years.

6. It is scarcely a sufficient answer to this view to say, that the Apocalypse is a highly figurative and symbolical writing, and that the resurrection here set forth is a spiritual resurrection. The Holy One makes use of figures and symbols for the expression of literal truths. The view thus given was that of the whole church for three hundred years after Christ. And it is the result of a consistent interpretation. "If in a Scripture where two resurrections are mentioned, where certain souls live at the first, and the rest of the dead live only at the end of a specified period after that first; if in such a Scripture a first resurrection may be understood to mean a spiritual rising with Christ, while the second means literal rising from the grave, then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which, I suppose, none will be hardy enough to maintain; but if the second is literal, then so is the first; which, in common with the whole primitive church, and many of the best modern expositors, I do maintain and receive as an article of faith and hope." (Alford).—From "*The Christian Alliance*."

THE CONDITION AND PROSPECTS OF THE JEWISH POPULATION OF PALESTINE.*

THE Jew with national aspirations alone, as well as the strictly orthodox Jew, must look over to the land of Palestine as a land not only of his people's past, but also of their future. Politically, one might say it is that land or no land; a nation there or no nation at all. The Christian, too, if he studies the past history of God's ancient people, both sacred and profane, and that future which is revealed in prophecy, will surely expect to see the political history of this nation intimately associated with their ancient land. Lastly,

* By E. W. G. Masterman, F. R. C., in *Jews and Christians*.

the Moslem, if we are to believe popular report in the East, firmly believes that the land must eventually pass to the Jew. Certainly, the present conduct of the Turks in opposing in every way the immigration and settlement of Jews in Palestine, while encouraging colonization by other non-Christian nations, would seem to give color to this belief. Recent political events in Armenia, being one possible step towards the fulfilling of the long-cherished national hopes of another long-scattered and homeless people, would look like the foreshadowing of the removal of these political difficulties which now hinder the great return.

Many eyes have been turned during recent years towards Palestine, and numbers of people have thought that there they have seen a fulfillment of ancient prophecy in the rapidly increasing Jewish population. No one will dispute that during the last decade—there has been a return of the Jews to the Land of Promise; it is also indisputable that this return is still going on, and that, in spite of every possible difficulty put in their way by the Turkish Government, Jews from both East and West are continually arriving, and new buildings for Jews are constantly being erected. A glance at published statistics will show this clearly. Until 1832 European Jews were repeatedly banished from the country. In 1829 the Jewish population of Palestine was put down by Milman as 10,000; Baedeker in 1874 put the total population as from 14,000 to 18,000; but in his new edition published twenty years later (1894) he puts the population in the chief towns—that is, in the four "sacred cities" of Jerusalem, Hebron, Tiberias, and Safed, together with Jaffa—as 49,960. To this we must add at least 3,500 for the remaining coast towns, and for scattered Jews in the agricultural colonies and in the villages. This would give us a total of about 55,500 for the country altogether.

Dr. Dalman, of Leipsic, in a recent publication, (*"Gegenwaertiger Bestand der Juedischen Colonien in Palaestina."* Nathanael, 1894,) puts the total for all Palestine to be 43,783; but, apart from the absolute impossibility of trying to be exact even about the hundreds, let alone the units, he in many places puts the population manifestly too low. The statistics given above, derived chiefly from Baedeker, give a much fairer estimate. I have purposely kept the figures low, and I do not

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hesitate to say that most of the European population of Palestine would estimate the Jewish population to be a good deal larger. As there are no statistics, there can at best be only a rough estimate made. In the course of nature the population is fast increasing, for the Jews, as is well-known, are very prolific in Palestine, as elsewhere.

In Jerusalem about 10,000 to 12,000 Jews live within the city walls; originally they were confined only to their own quarter, but they have now extended to all parts. Some 20,000 or more live in the so-called "colonies" scattered about on all sides outside the city. These "colonies" are quite distinct from the agricultural colonies to be afterwards mentioned. They are simply groups of small houses built by various charitable persons—*e. g.*, Baron F. de Rothschild, Sir Moses Montefiore, etc.—or by various Jewish societies. A large proportion of the houses are in long rows, only one story high and of two or three rooms; but some are well built, and three stories high. The great mass of the "colonies" lie on either side of the Jaffa road and its offshoots, along which they extend for over a mile. There is another group on the Bethlehem road, the nucleus of which is composed of the almshouses of the late Sir Moses Montefiore. Immediately outside the Damascus gate two large "colonies" are situated on either side of the Nablous and Damascus road. Smaller "colonies" lie further along the road, and other detached "colonies" exist, such as that of the Yemenite Jews in Siloam and Beit Israel—a colony of mixed Ashkenazim and Sephardim Jews—on a hill overlooking the Valley of Hinnom, and separated by that valley from the city. The largest of these "colonies" are those now collected on the estate known as "Montefioreh," and the "colonies" of El Moabe and Merahirem. The colony which lies furthest to the west along the Jaffa road has been long known to the residents of Jerusalem as the "Box Colony," or the "Gas box Colony," because until lately all the houses, and there must be fifty or sixty, were made of old petroleum boxes, or, in some cases, even of the petroleum tins roughly nailed together. During the past year several of the houses have improved very much, but they are still very poor and crowded together. The Jewish name of this colony is Beit Yacob.

In the other towns of Palestine the Jews live in their own quarter of the town, or if there are only a few in a small group of houses. The remaining Jews are scattered about the country or connected with the agricultural colonies. Their habitations show all gradations of comfort and bareness, and from the most spotless cleanliness to the most indescribable filth. As a whole, the Jews living in the above-mentioned "colonies" are much better accommodated than those in the cities, though in the worst of surroundings many a Jew of cleanly instincts manages to make his house very clean if not ornamental. In Hebron a good proportion of the Jews are fairly prosperous, as the Haluka is large and the number of Jews is directly limited by the Government, who allow no newcomers to settle there; those Jews who can work are easily able to get employment under the many well-to-do Moslems. In Safed, on the other hand, the Haluka, and especially that of the Ashkenaz Jews is very small, and has been going down of late. A large proportion of them are too old and feeble to work, and there is no employment for many workers.

Such being the population, I purpose in the following short paper to make a few remarks concerning the condition of the Jews living in Palestine and the prospects which lie before them, judging the question purely socially and politically. It is not my intention in this present paper to enter into any educational or religious questions.

1. The Jews of Palestine are very various as to origin; they are indeed from all parts of the world. A rough division may be made into the Arabic-speaking and the Yiddish-speaking Jews. Of the first mentioned, the great majority are the Sephardim Jews, who have resided in the Turkish Empire for many generations.

It is well known that at the time of the Crusades there were very few Jews in Palestine—probably at most not more than about a thousand. The Jews in Jerusalem itself were nearly all killed in 1099, by the Crusaders. After the fall of the Kingdom of Jerusalem they began to return, and early in the thirteenth century we hear of 300 Jewish rabbis from France and England coming to the Holy Land. The larger number, however, of the present Sephardim are descendants of those Jews who were driven out of Spain in 1492 by the edicts of Perdin-

and and Isabella. The majority of these have found their way to Palestine from other parts of the Turkish Empire, and notably from Constantinople. Through all their years of wandering since they left Spain they have maintained their Spanish—a Spanish which, of course (as in every language spoken by Jews), is amplified by the addition of Hebraisms, but which keeps the leading characteristics of the Spanish of 466 years ago. All the Sephardim know Arabic, and those living in the North—in ancient Galilee and Syria—speak Arabic habitually, and have in the majority of cases completely dropped Spanish. It is very curious whereas the communities at Jerusalem, Hebron, and Jaffa, etc.; speak Spanish constantly, the same communities in Safed, Tiberias, and Damascus scarcely see any Spanish at all. During a residence of some months in Galilee I only met one or two persons who knew Spanish, and they were from Jerusalem.

The social condition of the Sephardim I shall refer to later.

It will be convenient to class under this heading many smaller groups of Eastern Jews. Of these, I would mention especially the Mgrabin or Marocco, the Yemenite and the Georgian or Circassian Jews. There are also many small communities of Jews from Aleppo, Bagdad, Persia and Bokhara, who keep themselves in many respects apart from others.

The Mgrabin or Marocco Jews are particularly poor, and are probably the most degraded of all the Jewish communities. They speak the Arabic dialect of North Africa, from whence they come, and in some leading characteristics resemble the Mgrabin Arabs who have come to Palestine at various times. They are very closely identified with the Sephardim in religious ritual.

The Yemenite Jew is from South Arabia, and is distinguished by his swarthy skin, his coal-black hair, his cork-screw forelock and his complete familiarity with what is recognized in Jerusalem as the good dialect of Arabic. They are a poor community mostly in rags, though they are hard-working. As they have been in Jerusalem only about a dozen years, and arrived penniless, they have not yet had time to establish a good position for themselves. Except for the cork-screw forelock, their appearance would never lead an inexperienced observer to suspect that he was looking upon a Jew. Many of them are very

dark indeed—much darker than the Fellahin of the mountains.

A very different community from the two mentioned is that of the Gourgee or Circassian Jews. These come from Kurdistan and still further north. In many of their physiognomical peculiarities, as well as in their dress, they resemble the Circassians, who were once their neighbors. They are a fine, tall race, with long fair faces, generally dark hair and prominent features. They have none of the cringing servility of an average Ashkenaz Jew. As a community they are comparatively rich, and have established themselves both inside and outside the walls of Jerusalem, and in smaller numbers in Jaffa. *Russian and Georgian are their native languages, and many take advantage of their knowledge of the former to supply the necessity of the Russian pilgrims.*

The remaining Eastern Jews are from various parts of the Eastern Turkish Empire, from Persia, from Central Asia and India. *Of these, the richest and most prosperous are the Jews from Bokhara, who form an increasing community, and are now building some handsome houses a little way out of the city of Jerusalem. The Bokhara Jews are physically well developed, and both the Jews and Jewesses dress in cloths of the most fantastic colors, in which bright yellows and reds play a prominent part. Some of their garments remind one of the fantastic dresses forced upon the heretics condemned to be burnt by the Spanish Inquisition.*

The second great community of Jews in Palestine, and the one which is yearly becoming of greater importance, is the Ashkenaz community. This is composed of Jews from Russia, Poland, Germany and Austria, chiefly. The characteristic Jew of Whitechapel is an Ashkenaz Jew. Although the community is primarily from the countries mentioned above, they come from most European, and by secondary emigration, from North America, the Cape of Good Hope, and Australia. *This class of Jews has only been allowed to settle in Palestine since 1832, before which date they were repeatedly expelled. The type is so well known to English people that it seems hardly worth while to enlarge upon it. They usually have fair hair and light eyes, but otherwise the cast of face appears to be much modified, according to whether they come from Russia, Germany or further west. Hooked noses, supposed vulgarly*

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to be so characteristic of Jews, are not by any means common. The language of the Ashkenaz Jew is, as is well known, Yiddish—a language, which, while in its foundation German, differs greatly from it in pronunciation and grammatical construction. It is, too, corrupted by the individuals speaking it, who introduces Russian, Polish, German or English into it, according to taste. It goes without saying that Yiddish is not Yiddish without a good sprinkling of Hebrew words. The Ashkenaz community are divided into two great groups, the Perushim and the Chassidim, from differences in religious ritual which do not concern us here. It should be mentioned that there is a sprinkling of Jews from France, who, in proportion to their small numbers, have a great influence among the other Jews in the country, both intellectually and religiously. It is of great interest to every scientific observer to notice how completely the Jews, while remaining a separate people, have in physiognomy, in dress, and to a great extent in habit, become like the people among whom they have so long dwelt. The Sephardim Jew, the Yemenite, and the Magrabin, are all very like the Arabs of their respective places of long residence; the Georgian Jew is very much like the Circassian. Among the Ashkenaz Jews one finds many a Russian Jewess in outward appearance the image of the Russian pilgrim who haunts Jerusalem at Easter time, while many a comely Jewess from happier surroundings in Germany has an unmistakable German physiognomy.†

The vast majority of the Jews are naturally Turkish subjects, and can claim no other protection. Many come into the country as subjects of other nations, but their children become subjects of the Ottoman Empire. Some years ago, many Jews made a great effort to come under the protection of Great Britain, but after considerable numbers were enrolled as British subjects, further additions were prevented by order of the British Government. Most, if not all, the Bokhara and some of the Gurguzer Jews are under Russian protection.

Every community, even the smallest one, is, in religious matters, governed by its own Chief Rabbi; but all the Jews of Palestine are officially under the Chief Rabbi of Jerusalem,

(†) Intermarriage has, of course, in some cases modified the type. I know of two or three jet-black Negroes in Jerusalem who have become proselytes to the Jewish faith, and one has a son in whom the Negro type is quite evident.

who holds a firman from the Sultan, has his own cavass or Turkish guard, and is, in Jerusalem, only second in authority to the Pashaw. Hitherto this official has always been drawn from the Sephardim community, but the Ashkenazim, on account of their increasing numbers, are hoping to have one of their own number elected to the post before long.

To be Continued.

REPORT OF THE WORK.

BROTHER Stroeter has a very good Saturday morning audience, who listen attentively and very respectfully.

We have had excellent meetings Saturday and Sunday afternoons and enjoyed preaching very much. Somehow in speaking to Israel we always receive a double measure of His Spirit and the divine inspiration is very evident. We find our own inner lives developing and the dear Word of God is never so precious to us as after having done with our Saturday work. Our hearers feel very much the same. After every service some come to the front to shake hands with us and to express their appreciation of what they heard. We have a larger number of regular attendants in our services. They approve of our principles not to proselyte the Jews, and quite a number have come to us now and then asking to form a Jewish-Christian Synagogue. We are aware that it must come to that sooner or later.

How many are influenced by our testimony and our papers is only known to Him who has told us to prophesy to the dry bones of the house of Israel, and to Him who moves among them so wonderfully be all the praise and glory.

IMPORTANT NOTES OF OUR MISSION.

BROTHER M. Paul Rosenzweig, whose history is well known to the readers of OUR HOPE, is doing an excellent work in Warsaw. We have just shipped him 50 copies of our "Tiqweth Israel" for distribution among the 200,000 Jews in Warsaw, Poland. His last letter has refreshed us very much. He tells us of weekly gatherings he has with

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the Jews, and that a number of them are already believers. He expects to have soon the official permission of the Russian Government to speak to his brethren anywhere. We will ship him soon another large package of New Testaments, our Jargon paper, tracts, etc. We desire the prayers of all our readers for this dear brother who has been so wonderfully led and before whom are such grand possibilities. Several of the evangelical pastors of Warsaw are deeply interested in him, but he has declined all offers to work in connection with their respective churches and is true to the principles of the Hope of Israel movement. His usefulness would be seriously hampered, if not cut short at once, if he would unite with any sect and become their agent.

A Hebrew writes from Warsaw: "I have received to-day from a man one of your papers, and I rejoice to hear what you say on our future and the hope our nation has. I am a believer in Jesus but have never heard such a fine statement concerning our people. Most of them think to become a Christian is the same as to become a Gentile. Your anti-denationalizing principles if known among orthodox Judaism will win thousands for the Messiah." God grant that it may prove true what this brother writes.

We are also asked to send 25 copies of the Yiddish Monthly to far off Tiflis in the Caucasus. May these 25 copies be precious bread cast upon the waters. May some of them find their way into far-away Smaragd, Bokhara and Khiwa, where thousands of Jews are residing who have never read or heard of evangelical truths.

It is a wonderful door the Lord has been pleased to open for us and it is getting wider and wider. But with this comes the tremendous truth, the time is short, very, very short. It is yet day, but soon that awful night will be upon us when no man can work. May we make the best of our opportunities.

A dear sister in Christ writes us from Canada: "I pray for the children of Abraham, but our Lord asked me while reading your article, what are you doing for them? I could only answer, Nothing lately, dear Lord."

Brother Mark Levy who is in connection with the Hope of Israel Mission has been traveling through the Southern States as our representative. He has been to Washington, Norfolk, Richmond, Lynchburg, Charlotte, Greensburg, and at present he is in Atlanta, Ga. He has done very good service in all these places, preaching and addressing many audiences. We want to say again that we have full confidence in Mr. M. Levy.

Mr. G., a Jewish missionary in the Bucovina, as stated in the November number of this paper, had his son circumcised. He has believed in the principles we represent in Jewish work for a long time.

**RECEIPTS FOR THE HOPE OF ISRAEL MISSION FROM
MAY, 16, 1895, TO JANUARY, 16, 1896.**

No. of Receipt.		No. of Receipt.		
	Balaure.....	\$349.95	625.	J. O., Md..... 25.00
599.	C. H., N. Y.....	3.00	626.	W. B., Ill..... 1.50
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601.	For tracts.....	1.00	628.	Subscriptions..... 14.5.
602.	From D. M. Stearns...	10.00	629.	C. D., Mo..... 1.00
603.	R. M., Toronto.....	2.00	630.	Obs. Tracts.....
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OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORIGIN OF THE HOPE OF ISRAEL MOVEMENT.

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

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FEBRUARY, 1896.

No. 8.

EDITORIAL NOTES.

IT HAS been the privilege of the editor to make an extended tour for over four weeks among the churches in Indiana, Illinois, and at a few points in Iowa. The testimony from Scripture concerning Israel, as well as the accounts of the work of God among his ancient people, have been well received. Many have been stimulated to closer study of the more sure word of prophecy, and to earnest prayer for Israel that they may be saved. It was a blessed season of earnest work in behalf of poor Israel! Thirty-six addresses and lectures were given before churches, ministerial meetings, etc., in less than thirty days. The Lord, the God of Israel, kept us in perfect health and peace. To Him be the glory.

WE HAVE been more deeply impressed than ever with the tremendous bearing of this Jewish question on the very life and existence of the Gentile Christian church. In the average Christian mind it is Israel's condition which is regarded as practically hopeless and desperate, while the most glowing hopes and assurances are held and given concerning the "triumphant onward march" of Gentile Christianity. In reality, *i. e.*, in the verdict of God's eternal word on the question, the very reverse is true. According to the Scriptures, Israel's restoration to life and Divine favor is absolutely guaranteed. It is unconditionally assured. "For this is My covenant unto them, when I shall take away their sins, asith the Lord." The corporate existence of Gentile Christendom is conditioned, "If thou continue in His goodness; otherwise thou also shalt be cut off." Organized Gentile Christianity, then (for this is not spoken of the true Church, the body of the Lord, the fullness

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of Him that filleth all in all), has no guarantee of continued existence or prosperity that is not hinged on that tremendous "IF." And he would be bold indeed, who, in the face of the accumulating signs of apostasy in the church of to-day, would dare to affirm that any Gentile church, or that all Gentile Christendom had continued in God's goodness.

IT WOULD seem that the awful object lesson which God has been giving to Gentile Christendom by scattering the broken off branches of Israel among them has been practically lost on them. Gentile Christian contempt for the Jew is surpassed only by Gentile Christian blindness to the tremendous fact of God's severity manifested among them for these centuries on the withered and unfruitful branches of the good olive tree. Here he is—the dead, blind, hardened Jew. What has he been to Christendom? A Lazarus at the rich man's door; an occasion for proud sneers and heartless witticisms; an object of loathing, and an offense to the refined aesthetic sensibilities of cultured Christianity. But is there any inclination to behold in Israel's fate the mould and mirror of Gentile Christendom's impending doom? No, no. "Peace, peace," is the cry. Glorious progress and advance, is the keyword. "Master, see what manner of stones and what buildings are here!" Ah yes, and in forty years there was not left one stone upon another that was not thrown down. God did not spare the natural branches. Will God, . . . spare us?

THE FIRST COMING.

BY WILLIS LURD, M.D.

THE great hope set before men, in the Old Testament, was the coming of the Messiah. It sprang up out of that gracious promise of God, so strangely yet significantly wrought into the curse upon the serpent, after the fall. It became a most wondrous historic fact, by the birth of Jesus Christ, the Son of Mary, and the Son of God.

Divine revelation was progressive. Its first rays were few and dim. They cast, indeed, a blessed gleam upon One who should be the seed of the woman, but who, notwithstanding

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this, in the terrific conflict just then begun, would at length conquer. As the centuries rolled on the sacred light shone clearer, fuller, brighter. It brought gradually into view all the varied and marvellous aspects of the character and work of Him who was to be, not only the Bruiser of the serpent, but also the Bringer of Rest; the Redeeming Angel; the revered and world-ruling Shiloh; the Stone and Shepherd of Israel; the Captain of the Lord's Host; the Root and the Offspring of David; the Wonderful; the Counsellor; the Mighty God; the Everlasting Father; the Prince of Peace; the Lord our Righteousness; the Messenger of the Covenant; or, putting the immense meaning of all these names into one—the Messiah.

By the godly of the former dispensations, the coming of the Messiah was doubtless conceived of as one coming. They saw, indeed, the differing and often antagonistic features of His presence and action among men, as delineated by the prophets; but, in their view, those features were intermingled. Distance shortened, or altogether effaced the perspective. When from a remote point we look upon the mountains, they seem as if in contact. Base crowds upon base; peak touches peak. In fact, they are separate, often, by wide intervals. Ascend the range which is nearest, and from its top you learn that what seemed a part of it is afar off. So when the ancient prophets, in the light of the Lord, looked into the future, it was like looking upon the mountains. The great events embosomed there appeared contiguous, side by side. There was but little, if any, discernible distance between them. As, however, in the flow of time, prophecy has become history, those events have proved to be successive; often, remote, each from the other. Isaiah and Daniel, for instance, had most impressive visions of things then to come. They saw the Messiah. They saw Him—now in His humiliation, despised and rejected of men, and led in silence as a lamb to the slaughter. They saw Him—now in His glory as a mighty King, the joy of His true subjects, and triumphing over all His foes. It was, however, as if in one and the same picture. Its dark shades and its glowing lights were blended. No clearly defined, much less long interval, was apparent between the altar and the throne; the cross and the crown. With us, Calvary is in the far past; the millennial conquests and glories are yet to come.

Nor was this great Hope limited to the worshippers of Jehovah. In the substance of it, it had a place and power among the Gentiles. As the families of men increased and went out in separate and diverging lines from the original home of the race, they carried with them the memories of the lost paradise. Among the most vivid of those memories was that promise of Jehovah Elohim—the Lord God, of the victory, at length, over the serpent, the prime deceiver and destroyer, by the seed of the woman, the most graceful and powerful restorer; that, however long and fierce the battle might be, Immanuel should win it.

Human needs became great and most urgent. The consciousness, also, of creature impotence became complete. God alone could save. The Gentiles as well as the chosen people were compelled to look upward. Socrates and Plato, the peers of the mightiest in intellect, confessed that help must come from a Divine One. Before the last of the Hebrew prophets, the hope of Israel was also the desire of the nations. This deep feeling ripened into strong faith and intense expectation. As the Christian era drew nigh, men everywhere were intent on what should come. In the West, Virgil sung of the last time of the Cumean Sibyl, as present; of a new order of the ages just at hand; of a new progeny about to descend from the skies and bring back the reign of truth and right. All through the East, as Tacitus and Suetonius relate, the nations were looking for some extraordinary person to arise in Judea and sway the sceptre of the world. In Jerusalem, that earthly centre of the most sacred memories and hopes, devout souls like Simeon and Anna were daily waiting for the consolation of Israel. From their distant home, near the Euphrates, or perhaps in Persia, the Magi actually came to the covenant land with costly gifts and profound homage for the new-born King.

We can see that precisely then the signs of the great event, as foretold by the prophets, had become, or were visibly becoming historical facts. The Tabernacle of David was fallen down. The memorable weeks of Daniel drew near to their close. The second temple was still standing, but would presently be destroyed. The sceptre was departing from Judah, and a Lawgiver from between His feet. What of regal and legislative power still remained to the Jews was wielded by

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Herod, an Edomite and a tyrant. He had the name and surrounded himself with all the pageantry of a king, but he was dependent upon the will and power of Rome. The coin, current among the people for secular uses, bore the image and superscription of Cæsar. Soon after Herod's death, Palestine was made a province of the iron empire. So clearly was it the lullness of the time.

At an early period intelligent faith discerned that, while the Messiah was to be the seed of the woman, He was also to be immensely more. Eve herself had a glimpse of the wondrous fact, when she exclaimed: "A man, Jehovah!" Isaiah declared no unknown truth when he said: "Thou shalt call his name Immanuel;" nor Micah when he wrote: "Whose goings forth have been from of old, from everlasting;" nor Zachariah, when he foretold that Jehovah of Hosts would cry, "Awake, O sword, against the man that is my fellow." Upon this most august Being—Divine human—the faith and hope of many ages fixed with an unyielding grasp. Such an One it was, allied both to earth and heaven, who would come as the Deliverer. How would He come? How did He come? The fact corresponded literally with the prediction.

He came not only in His essential presence. By this presence He is everywhere, in all worlds; through all duration. He was thus in the world from the day of its birth, as He will be last until the day of its doom, filling all space and encompassing all being.

He came not only in His providential presence. By this presence also, He is everywhere; Having made the worlds and the things which are in them, He constantly upholds and governs what He made; pervading and energizing all nature; *maintaining and operating all law; directing and controlling all events.*

He came not only in His spiritual presence. In this sense, too, He was in the world from the beginning until the flood, striving with the wicked; imparting life and strength to the godly, and working in all men salutary convictions of sin and righteousness. In this sense He was in the world all the period after the flood, from Noah to Malachi; and from Malachi to the beginning of the gospel. He wrought faith in the patriarchs. He gave the spirit of law and government to

Moses; of mighty valor to Joshua; of righteous judgment to Samuel; of unequalled song to David. It was He, by His Holy One, in the prophets of Israel and Judah, who stimulated their individual life and power as men of God, and fitted them for the noblest service in connection with His truth and His kingdom.

He came not only in His symbolical presence. In the earlier ages, when the written Word was not yet given, or was only in the beginning, He made Himself known, from time to time, to His people, in fitting and significant forms visible to their sight; as in the sword-like flame at Eden; as a man to Abraham in Mamre, and to Jacob at Peiel; as a mighty warrior to Joshua, near Jericho; and as the angel of the Lord to Manoah and his wife, among the Danites. All these appearances, and others like them, were theophanies—manifestations of God. They were real and supernatural, but they were symbolic and transient. They occurred in seasons of exigency. They served special purposes in the Divine administration. They were all foreshadows of something better and more glorious in the time to come. They were made by Him, whom the saints in those ages knew as the Jehovah angel, or the angel of the covenant.

He came by incarnation. The Eternal Father prepared for Him a body. He took into union with Himself our nature, and brought Himself into our essential condition. His coming was literal, visible, personal. The record is no more amazing than it is explicit. "In the beginning was the Word . . . And the Word was made flesh, and dwelt among us, full of grace and truth." Men saw Him in the weakness of infancy. They saw Him grow in stature and in knowledge. They saw Him in Judea, in Samaria, in Galilee, in the coast of Tyre and Sidon, going about doing good; speaking most gracious words, and performing most mighty works. They saw Him tempted in the wilderness; asleep in the ship on Gennesaret; weary at the well in Sychar; hungered by the wayside from Bethany; in tears at the grave of Lazarus. They saw Him in agony in the garden; in the sharp pains of death on the cross; and buried in the new tomb of Joseph, which was hewn out in a rock. In the body which God prepared Him, He lived, labored, suffered, died, rose again, and ascended on high, whence He came, leading captivity captive.

Nor can it be reasonably doubted, that the absolutely literal fulfillment of everything which the sure word of prophecy foretold of the low estate of Him who was to come, invests with certainty a like fulfillment of everything which the same sure word foretells of Him as the world-wide Conqueror and the King of kings. God Himself has given us the true principle of prophetic fulfillment, and, therefore, of prophetic interpretation, in the palpable and amazing facts of history. Who will dare affirm, in respect to this matter, that the future will be the reverse of the past, or that of analogy with it; or that the past misleads and deceives men as to the future? No conceivable presumption against any prophecy now unfulfilled can be so extreme as was that against the incarnation and the death of the Messiah, who, though the Son of Men, was also the Son of God. But the incarnation and the death have taken place. They have their record as undeniable, unexampled, everlasting realities. The Messiah was born, and He died on the earth. As certainly He will triumph and gloriously reign on the earth.

—From "The Christian Alliance."

A JEWISH REPUBLIC FOR PALESTINE.

BY S. S. POWELL.

ALL signs seem to indicate the impending dissolution of the Turkish Empire.

Many perplexing questions will arise with the dismemberment of the Turkish dominions. As a partial solution to this whole question, why would it not be well to erect the land of Palestine into a Jewish republic? To be sure this would not solve the most perplexing phases of the question. It would not determine as to what shall become of Constantinople. But it would dispose of the difficulty as to the disposal of a part of the dominions in Asiatic Turkey. Moreover, it would settle so many vexing sociological problems that have disturbed the peace of Europe for centuries that it would seem the part of wisdom so to do. By this means Anti-Semitism might be forever banished from Austria, Germany and Russia; and by giving to the Jewish race a local habitation and a name, a career of unexampled prosperity might be inaugurated even for that

once prosperous and ancient race. With a home of their own the Jewish people would command respect everywhere; and there is an abundance of wealth and political sagacity among them for the most successful carrying out of the idea.

Is not this the time for the Zionist movement to be pressed to its utmost conclusions? Where are the friends of this movement among the English nobility? Let them watch the signs of the times and make their influence to be felt in political circles for the rehabilitation of Palestine in more than its pristine glory. Who among them have entered upon the active campaign of agitation and of creating public opinion for this much to be desired object? Philhellenism was a noble passion, but Philhebraism has more of possibilities within it for the world's betterment than possibly can precede from Greece in the days to come.

The government of the new state ought to be a republic. This would be far more in keeping with the sentiments of non-Jewish peoples who would make such a project feasible. The idea of any king of the Jews reigning in Jerusalem other than Jesus would be repugnant to the sentiment of Christendom. One only is King of the Jews. That any other than a king of David's line should reign in Jerusalem over the Jews would be anomalous and undesirable. All records of the Davidic house have long ago perished. Jesus only is the King of the line of David who has the right to rule over the Jews. The best solution as to the form of government for the Jewish state, it would seem, would be a republic. This would be in some measure a return to the form of government prevalent in Israel before the erection of the monarchy. The chief rulers at that time were denominated judges. Similarly the chief magistrates in the sister Semitic North African state of Carthage were called *Suf-fetes*, a Punic word allied to the Hebrew *Sophetim*, judges. The Jewish people are possessed of eminent capacity for popular self-government.

It is time that Turkish travesties of justice were put down in Palestine and that tribunals be erected whence justice in reality shall be dispensed. One of the first principles of Palestine law should be the separation of church and state. No form of religion should be made the state religion. This would be on a level with the most advanced enlightenment of the present day.

The world has seen too much (and still is witness of the same) of the evil effects of the union of church and state. The Jews have suffered infinitely too much to become themselves a persecuting power. A large element of Judaism would never consent to witness such proceedings. Many of the accepted principles among Christian nations are the direct outgrowth of the teachings of the New Testament. These, many of them, the Jewish people would have to accept, else there would be another Eastern question, and cause for interference again on the part of the powers. All, however, will be happily disposed of when the principles of the New Testament shall directly take root and spread with any large success among the Jews. The union of church and state is forbidden by the New Testament. The words of Jesus are plain. All Christian nations have not apprehended His words however. In proportion as the "Church" has been dominated by worldly ambitions, she has not desired that the question should be understood in the light of the New Testament. But the nearer that Christian people approach to apostolic Christianity the clearer will the subject be understood; and when Christianity prevails among the Jews, as it certainly will, Jews will accept nothing less than apostolic Christianity.

Should this project of a Jewish state materialize, they among the Jewish people who have become believers in Jesus ought to take a living interest in the whole subject, and when the time is opportune they should enter into the land with their brethren, adding their influence in the important work of the reconstruction of the Jewish state.

(Abridged from *The Peculiar People.*)

THE BOOK OF ESTHER—A TYPE AND A PROPHECY.

BY THE LATE F. C. BLAND.

THE Book of Esther gives us a typical picture of God's providential care over Israel during the time they are "Lo-ammi," or not His people, or, in other words, during the present dispensation, and especially towards the close of it.

God is not now in relationship with Israel. He is not seen in their midst as He was of old, when the cloud went before

them to guide and protect them. Nevertheless He watches over them, though unseen, and by His providence keeps them from being exterminated by their enemies.

The name of God is not mentioned in the book, and this is characteristic, showing that, although His name is not called over them now, they are the objects of His care. The book is especially typical of the last days, when the antichrist, the Jews' enemy (of whom Haman is a type), will try to make an end of them.

Vashti, the Gentile wife, or professing Christendom, is set aside for her disobedience, and Esther, the Jewish wife, takes her place. As Romana expresses it, the Gentile branches are cut off, and the natural branches are grafted in again in the person of Esther. Mordecai, the despised Jew (no doubt a type of the Lord, despised by the world), watches over them. God in His providence sending the king a sleepless night that Mordecai's claim to consideration may be brought before him.

In olden time, when Israel was in danger, God manifested His glory in the cloud, and acted *immediately* as their deliverer. Here He shelters them without displaying Himself, and acts *mediately*, or through the instrumentality of others, though all is still under His hand.

Haman, the descendant of Agag, who was descended from Amalek, the first enemy Israel met with in the wilderness, is the Jews' enemy to the last, and according to Balaam's prophecy his latter end is that he perishes for ever, and as he is a type of the antichrist, his ten sons may typify the ten kings who will be destroyed by the Lamb, against whom they make war. Haman has a gallows erected on which he purposed to hang Mordecai, but he is hanged on it himself instead, and Ps. 9: 15, is fulfilled: "In the snare, which he laid in his own foot taken."

Mordecai then goes forth in royal apparel, and leads out the Jews to take vengeance on their enemies, just as it will be when the Lord bends Judah for Himself, fills the bow with Ephraim and raises up Zion's sons against the sons of Greece. "Many of the people of the land became Jews" (chap. 8: 17), and so in the latter days strangers shall join themselves to them. Mordecai waxes greater and greater, a type of Him whose name will be great in all the earth. We read in chap.

9: 15 of "the Jews that were in Shushan," and in verse 16 of "the other Jews." These two classes may represent those in the land, and those not yet gathered in; they rest from their enemies, and their sorrow is turned into a joy. Esther the Queen (chap. 9: 29) sends letters "with all authority," and "words of peace and truth" are sent throughout the world. Mordecai's acts of power and greatness are celebrated everywhere, and he is next in power to the king, typifying the place that Christ will take as the vice-regent for God during the thousand years' reign, when He will be "accepted of the multitude of His brethren, seeking the wealth of His people, and speaking peace to all His seed."—*From the "Morning Star."*

THE PARABLE OF THE SOWER.

Luke viii. 4-15.

By MRS. GEORGE C. NEEDHAM

WITH trifling variations this parable is recorded by Matthew and Mark.

It had been prophesied that Christ should speak in parables, Psa. 49: 4; 78: 2. A parable is an allegory stated in the form of a history. Having nothing strained or unnatural about its incidents, there is always a possibility that the parable may have been a true occurrence. Our Lord taught by parables because He knew these would abide in the memory when ordinary moral statements would be forgotten. They would also provoke a wholesome curiosity to pry into the real meaning of His teachings. In most instances, somewhere in the context, Jesus Himself explains the meaning of His own parables.

The parable before us is among the richest, in all its details, our Lord ever uttered. The birds, the rocks, the thorn, all have their teaching. Parables are also prophetic as well as present. They speak of things past as well as future. One reason why our Lord so frequently taught in parables, was because it was constantly His design to avoid a full disclosure of His character. The doctrines of Christianity were to spring out of the facts of Christianity. The facts could only be revealed when accomplished. He was to suffer, to die, to rise, to reign.

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All that was future. The parables of the Gospels were to be preparatory to the doctrines of the Epistles.

We consider

1. THE PROPHEPIC ASPECT OF THE PARABLE.

2. THE PRESENT BEARING OF THE PARABLE.

1. *Prophetic View of this Parable.* If, in our minds, we place ourselves away back in patriarchal times, we shall learn how the parable of the Sower is a broad outline sketch, like a rapidly drawn scenic effect, of all the dispensations from Abraham to the Millennium.

1. From the beginning God revealed His truth to men. Seed was early sown that would have saved any soul where it found a lodging. But alas! few believed. Much fell on the beaten path, where fowls devoured it, or the heels of men trampled it. In those times we read only of occasional persons being saved. One Abel, one Enoch, one Noah, one Abraham, over a long stretch of ages, were all who cherished the good seed.

2. In the next place we read of *rocky ground* sowing. Matthew adds to Luke's account: "Some fell on stony places where they had not much earth; and forthwith they sprung up, because they had on deepness of earth; and when the sun was up they were scorched; and because they had no root they withered away," Matt. 13: 5, 6.

All this clearly describes Israel's conduct under the law. When called out of Egypt; they were eager to obey. To the commands of God through Moses, they responded: "All these will we do." But as soon as the hardships of the wilderness began, they wilted like a frail plant in shallow soil, beneath a hot sun, and murmured and back-slid. See Mark 4: 17.

3. In this great outline scheme the *thorny ground* sowing applies to the Church now. Mark says: "And these are they which are sown among thorns; such as hear the Word, and the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the Word, and it becometh unfruitful." Mark 4: 18, 19. These statements aptly fit this Church state. There is plenty of sowing; abundance of good seed; and hearts soft to receive. But the whole trouble is *thorns! thorns!!* cares, riches, lusts, and other things. Oh, how many delusive "other things" cheat Christians out of their spirituality.

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4. The *good ground* sowing shall only find its complete fulfilment in the coming age, when nations shall be born to Christ in a day; and the knowledge of the Lord shall cover the earth. *Now* results are never commensurate with effort. *Then*, the harvest shall exceed the sowing, and in a spiritual as certainly as in a literal sense, "the plowman shall overtake the reaper," Amos 9: 13.

2. *A Present View of this Parable* It represents the relations of different classes to God's Word. The heart is the ground; the seed is the truth; the sowers are Christian workers in the vineyard. How the hearers hear, is explained in verses 13-15.

A humble sower is made by Jesus to represent Christian ministry. Thus the Lord gives dignity to all honest toil. The sower was generous: so the seed of truth must be liberally sown, Eccl. 11: 4.

There is sowing to the flesh, Gal. 6: 8.

There is sowing to the Spirit, Gal. 5: 22, 23.

There is a sowing for glory, 1 Cor. 15: 42, 43.

There is urgency to sow at the right season, John 4: 35-38.

Sowing for self is discouraged, Luke 12: 34.

Christ's teachings were like the pillar of cloud: light and guidance to Israel; but darkness and confusion to Egypt. To understand the mysteries of the kingdom is a gift to some, Eph. 3: 3-9. It is withheld from those who will not see, John 3: 19; 5: 39, 40.

Seed must have soil to grow in. God furnishes the seed. Christian servants do the sowing. *You* must furnish the heart. Never was heard of seed growing without proper soil. The truth of God may lie loosely all around you, but unless you hide it in your understanding it will not make your barrenness fruitful. The weakest of us can *plant*, since we have only to take *the seed*, which is nothing of our own, but God's Word. The most obscure of us can moisten that seed with *tears* and warm it with *prayers*. No one of us can *quicken* a seed. But the Spirit guarantees He will. By a seed a dead sinner is taught how to *live*, and a living saint how to *die*.



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THE CONDITION AND PROSPECTS OF THE JEWISH POPULATION OF PALESTINE.

II. From this somewhat scanty account of the Jewish communities in Palestine let us now turn to their condition and prospects. It will be convenient in considering this to divide off the Jews of Palestine into four rough classes:

(1) Those Jews who spend their whole time in purely religious occupations—*e. g.*, the study of the sacred books—and those whose great object in coming to the country is to die on holy soil.

(2) Jews who have, perhaps, come to the country from religious motives, but who have still to earn their living to assist out their scanty "Haluka," the allowance they receive from funds contributed by Jews of other countries for their support.

(3) Those who have been brought up in the country, and have had to earn their own living unassisted.

(4) Jews who have by various philanthropic agencies been settled in agricultural communities on the land.

It should also perhaps be mentioned that there are besides these a considerable number of paupers subsisting on local charity. Some of these have got admission into the country in a state of penury, and have through various reasons been unable to rise above their poverty. It is well known that they generally do rise if their surroundings make it possible; others are widows with children, whose husbands came into the country in perhaps weakened health, for religious purposes, or who, perchance, always lived "from hand to mouth." Yet others are remnants of a time when it was thought that all the rising generation should learn only to read the Talmud and despise a trade. These very poor Jews occur of course in the large towns, but more especially in the two largest Jewish communities, Jerusalem and Safed. Some are beggars by profession. It must not be thought, as many would think who read the erroneous accounts published regarding Jerusalem, that a very large proportion belong to this class. It is a class much to be pitied, but not, I believe, so needy nor so large a class as in most European cities.

(1) With regard to the Chachama (*i. e.*, "sages," included

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to class 1), who in all communities are supported for their religious duties, it is unnecessary to say much. They are, if sufficiently learned, fairly well provided for by the Haluka, which is collected for this purpose from all parts of the world. In the Sephardim community of Jerusalem, the Chachams who devote their whole time to the study of the law, number upwards of 300 families, and from this number certain "messengers of the congregations" are deputed to travel all over the world to collect funds for the support of the whole body of religious men. I have often travelled far: I know one such messenger personally, who has visited on this errand almost every European country, as well as India, North Africa, and America. These messengers are well paid, and the posts are naturally coveted.

Among the Sephardim almost all the Haluka goes to the chief men: there are a few minor appointments which help a few, but the great bulk of these Jews have no special fund, though there are many charitable institutions for providing houses and other assistance.

In the Ashkenaz communities, on the other hand, almost all the individuals receive some pecuniary assistance, but it varies very much according to the place from which it comes.

The whole Ashkenaz community is divided into two great groups—the Perushim and the Chassidim—but each of these divisions is with respect to the Haluka subdivided: Thus, the Perushim Ashkenazim from Warsaw have a fund to divide among themselves sent from Warsaw; those from Minsk have another fund derived from that district, and so on. There are nine main subdivisions under the Jerusalem Perushim, and five under the Jerusalem Chassidim Jews. Not only does the Haluka vary very much according as to whence it comes, but as the communities in Europe, especially in Russia, have got poorer, the Haluka has got less and less, and many of the Jews could not possibly live on it alone.

Many of the Chachams among the Ashkenazim, however, have come to Palestine in extreme old age or in failing middle age to pass their declining years in studying the Law and the other sacred books on sacred soil, and to lay their bones within Holy Land. This is the case with great numbers in the "colonies" around Jerusalem, and perhaps more so still in

Safed, where most of the Ashkenazim belong to that category.

A certain proportion of the members of the smaller communities belong to this class. Not a few of this class have come with a good income, either sent to them from their old homes or derived from savings brought with them.

(2) By easy steps we pass to the second class, where we find men who have come from purely religious motives, but, finding it impossible to manage on their *Haluka*, or, perhaps, marrying in middle life and burdening themselves thus with extra cares and expenses, are obliged to do something to earn a livelihood. Many of this latter class become tilters, small shopkeepers, etc., while among the Sephardim Chachams some may find extra remuneration as teachers and readers of the Mishna, offerers of prayers with the sick, etc. Some have a kind of hereditary right to some assistance from some of the colleges (so-called) for reading the Talmud, though they do not themselves necessarily study much.

(3) We next come to the very interesting class of Jews who are earning their livelihood in the country in various ways, and with these I wish to deal somewhat more at length. It will be noticed that those previously mentioned are more or less living on the earnings of others and spending money sent to them from other lands. Like so large a proportion of the residents in the country, they live on the religious enthusiasm of their co-religionists in their old homes.

The Jews engaged in business in Palestine are very numerous, and they belong to all classes of the community; they are found in all parts of the country. Thus, if you visit the towns along the coast from Gaza to Beyroul you will find in every place not only that there are Jews in business, but that a large proportion of the business is in their hands. There is no town of importance in the country without its representative of the nation, and in many villages you will find one or more Jews engaged in keeping a "general store," or in "cobbling," or in money-lending. When traveling in the country in 1893, I arrived with a party at an out-of-the-way village called El Burj, on the borders of the hill country of Judea, about four hours' ride from Lydda. Scarcely had the tents been set when out came the inevitable Jew, who this time was engaged in cheese-

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making for the benefit of the Fellahia. When journeying in 1894 in Upper Galilee, on the way to Tyre and Sidon, I stopped for the night at the little village of Rumash and there, sure enough, was the Jew and his little shop. In the miserable, squalid village of Jericho, in the mountain fastness of Kerak in Mosh, and amongst the Bedouin of the Hauran (engaged in corn-buying generally), you will come across Jews.

In Jerusalem, Jews have most of the money-changing and money-lending in their hands, and, except for some German shops, they do most of the general business. The cleverest of handicrafts are the Ashkenazim, who have most of the furniture-making, olive-wood work, plumber's work, watch and clockmaking, book-binding, printing, etc., while the Sephardim are most successful as drapers, fancy millinery sellers, etc. All classes, *i. e.*, Mugrahin and Yemens, as well as those mentioned above, flourish as tailors, cobblers, rough tinsmen, etc.

Many act as carriage-drivers in places where carriages are used, such as Jerusalem, Jaffa, etc., and the poorer ones carry loads on their backs, or go up and down the country as "mokarris" or muleteers. Their cleverness and industry are indisputable. You may watch many a Jew in a miserable little place where he has scarcely room to move a leg, or under a tiny awning, sit tapping away at mending shoes or soldering together the many wonderful tin articles which he makes out of old petroleum tins. The competition is very great, and (as in the east of London) the Jew will work with a minimum margin of profit. A list of all the various trades followed by Jews in Palestine would fill a whole page; but to show that it is not only the rougher trades which are followed, I must mention a few of Jews who are surgical instrument makers, watchmakers, electrical machinists, broom makers, etc.

It goes without saying that the Jews derive a very great share of their custom in such places as Jerusalem and Jaffa from the various religious societies which exist there. They work also for the natives of the country; indeed, there is much work in the country, introduced by the spread of European ideas, which only Jews can at present do. There is, however, comparatively little work for so many Jews to do, and often the competition is so severe that the workers can scarcely get enough to live upon. There are very few more openings for

Jews in the country, and I do not hesitate to say that, unless the general prosperity of the country increases in some extraordinary and unlooked for way, there cannot be much more opening for the Jews in these directions. The Fellahin, on the other hand, cannot support more Jews, useful as they might be to them in many ways, for the simple reason that they are so ground down by the Turkish Government that they have scarcely enough money for the bare necessities, let alone luxuries, of life. No doubt a certain number may find openings for work in the larger villages, where the simplest Jew is a genius at handwork compared with the average Fellah; but this at the outside must be confined to a hundred or two, and life in the villages cannot be very comfortable at the best. Most of those who now get money in the villages have to itinerate widely if they are to get sufficient profit out of their expedition. Very few Jews can get rich in Palestine. It is no uncommon thing for a poor and apparently pauper Jew to die in the midst of one of the communities, and for a bag of money—one or two hundred napoleons perhaps—to be found stowed away in some secret place. But such riches have seldom or never been earned in the country. It is the remains of money brought into the country from abroad. Many a poor Jew, having made his "pile," packs up his goods with it and goes off to the Holy Land to end his days in peace.

(To be concluded.)

"WHO IS A JEW?"

A SIGNIFICANT DISCUSSION.

For "OUR HOPE."

BY MARK IRVY

SOMETIME ago in the columns of the "*Jewish Chronicle*," the leading Jewish weekly of the city of London, the question, "Who is a Jew?" was made the subject of a very interesting discussion. Prominent Jewish writers, thinkers, philanthropists and scholars were invited to take part. The readers of "OUR HOPE" cannot fail to be interested in this exchange of opinions on the part of Jewish leaders of the pres-

ent day, especially since the status of the Christ-believing, or baptized Jew comes in for its due share of consideration.

We select a few extracts which to us seem highly significant as indicating a decided change of front, on the part of leading Jewish minds, towards the Christ and Christianity.

Israel Zangwill, the famous novelist, writes: "The influence of Judaism on the outer world, is, as I have elsewhere pointed out, entirely through individuals more or less heterodox, from Jesus of Nazareth downwards. Therefore, to write Jewish history without them is to make bricks without straw, or, at best, to turn out a sort of Parish Gazette, with celebrities visible only through the microscope. And this when, in a sense, Christian history is but a branch of Jewish history. No, the Jews who become Christians cannot be omitted by any one with pretensions to be a (Jewish) historian."

Oswald John Simon writes: "As to Jesus of Nazareth He was unmistakably one who did not separate Himself from His people, and was, indeed, quite a conforming Jew. There have undoubtedly been great Hebrews who completely changed their religious positions. Saint Paul is the most striking case in the age to which he belonged."

Israel Abraham writes: "I am completely at one with Mr. Zangwill in repudiating the suggestion that men or women who forsake Judaism must hereafter be discarded from Jewish records. Jewish history claims, and has a right to claim, merit for every service rendered to the world by persons of Jewish race, provided those services are a direct result of the way of looking at life which may fairly be called Jewish."

It is interesting to note that almost simultaneously in Jewish and in Christian circles the question has arisen as to the sending of the Jew toward his own race, who has withdrawn himself from the worship of the synagogue. It is very encouraging that, with the awakening of the Jewish national consciousness, as witnessed in the Jewish movement, there is manifested in Jewry a desire to claim all of Jewish birth whose genius has enriched the world. This cannot fail, as is evidenced by the above quotations to attract the attention of the Jewish race to the character of Jesus and His disciples. For centuries Hebrews have regarded Jesus as an enemy of their nation, instead of as "a conforming Jew who did not separate Himself from His

people." They have been taught from infancy to hate His name, and avoid reading any reference to His life and character. Therefore, all who know Him in His beauty will rejoice at this change of attitude. For, "how shall they believe in Him of whom they have not heard?"

Again, if Jews will admit the promises in Mr. Israel Abraham's claim, they cannot fail to glory in the lives of the Jewish writers of the New Testament, who were the loyal followers and biographers of the Royal One, that wept over Jerusalem. For without their testimony the influence of His life would have been lost upon the world. Paul especially, though called of God to be the apostle to the Gentiles, yet amid much opposition labored constantly in the spirit of love and loyalty to his own nation. He boasts that he was a Hebrew of the Hebrews, and proclaims, "I verily am a man which am a Jew, born in Tarsus, a city of Cilicia; yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of my fathers, and was zealous toward God, as ye all are this day. Acts 22: 3.

May not loyal Jewish Christians of to-day claim with grace and truth that any services they may render to the world are "a direct result of their way of looking at life which may fairly be called Jewish?"

The current of our spiritual life was turned God-ward by the stories of Joseph and Samuel, David and Daniel, and other Hebrew heroes. The foundation of our faith in Jesus the Christ, rests on the creed of the synagoga, "I believe with a perfect faith that Messiah will come." Love for home and kindred is indelibly stamped on our natures by the seal of domestic affection. Our apprenticeship in philanthropy was served in association with one another of our Hebrew homes or cherities. Our love for the Holy Land grows with the growth of our faith and hope in Christ. Our suffering in the cause of our race commenced in childhood, and has not ended now as we seek to follow in the footsteps of the Lamb of God.

Thus the seed, growth and fruitage of our faith and works are almost purely Jewish. God grant that our services to the world may be of sufficient beauty and excellence to merit the recognition and emulation of our Jewish brethren. For we are Jews.

JEWISH NOTES OF INTEREST.

"The Jew as a Colonist" is the title of an article in the first number of our newest magazine, *The Twentieth Century*, from the pen of the leader of Zionism in England, Col. Goldsmith. It is very encouraging reading. He gives an account of his first experience of Jewish colonization in Palestine twelve years ago. He says: "My first experience of Jewish colonization was in the year 1883, when I went on a private mission to Palestine, to which country a large number of Russian and Roumanian Jews had fled, animated by the wish to be allowed to gain a peaceful living in tilling the soil hallowed to them by the history of their ancestors. . . . The possibility of a Jew becoming an agriculturist was generally not only disbelieved, but scoffed at, not only by Christians, but even by a large number of Jews themselves. My visit only confirmed in me the opinion that I had ever maintained, in common with my dear friend, the late Lawrence Oliphant, with whom I stayed a few days on Mount Carmel, that not only was there a possibility of the Jew becoming an agriculturist, but that it would be an enormous factor in regenerating the race. Col. Goldsmith then goes on to draw a comparison between then and now. He says: "What a change these twelve years have effected! Instead of four struggling communities almost at the last gasp, we find to-day a number of Jewish colonies in the Holy Land, a few arrived at a self-supporting state, others well on the road to it. Instead of barren-looking waste, we find extensive vineyards, orchards, and fields, and the output of wine is already very large and its quality improving every year. Well-built villages, and homesteads are gradually springing up, and in addition to the colonist owner of land, a large class of Jewish agricultural laborers are employed at a daily wage in existing colonies.

There is a community of 10,000 Jews in Southern Russia (says an exchange) who escape the persecutions inflicted upon the rest of that people. They are called Karaites, or "People of the Law," and accept only the Old Testament, rejecting the Talmud and the rabbinical traditions. They claim that their ancestors took no part in the crucifixion of Christ, and are friendly to those Jews who become Christians. Their moral

and commercial standing is very high, and they are greatly respected.

Buying more land. More land for colonization purposes has just been bought about six miles from the Colony Petach Tikvah. The soil is red, and pronounced very fertile. Many difficulties, it appeared, had been thrown in the way of the purchasers, but they have all been overcome.

There is a steamship line running from Odesa to Jaffa, Palestine. Mr. Gaebelien was astonished at the low price which was asked for the trip. It is an open secret that Russia upholds this company. Thousands of Russians are going every year to Palestine. It is on account of this Russian move, the Sultan issued last year a decree that visiting Hebrews should not be allowed to remain longer than thirty days in the land of their fathers.

REPORT OF THE WORK.

A LARGE and deeply interested congregation was with us on Saturday morning, the 22nd of February. We preached a sermon on Jonah, a type of the Jewish nation and Israel's Messiah. We also quoted in the discourse and explained the meaning of Hosea 6: 2, "After two days will He revive us, on the third day He will raise us up, and we shall live in His sight." We remarked that the first day during which Israel was dead nationally and spiritually was the Babylonian captivity, the second day means the present dispersion of the ancient people of God. Then we gave a description of the third day, the glorious third day when like Jonah out of the grave—Israel will be restored and become the obedient people of God. Mr. Gaebelien closed his discourse, which was listened to with the closest attention, with an appeal to accept Him now who is the hope of Israel in the fulfillment of this prophecy, and the only hope for our individual salvation.

A few days later an orthodox talmudical Jew visited us. He had listened to the sermon, and brought us on a slip of paper the views of the Jewish commentators on Hosea 6: 2. He had written extracts from the following learned Jews: Kimchi, Rashi, Yalkut Schimoni, and from the tract Sanhedrin. They

all give the same opinion of this passage as we did. The speaker was not acquainted with this fact, but knows that many of the learned Jewish commentators are more reliable than many Christian doctors of Divinity. The Jewish commentators do not spiritualize the prophecies belonging to Israel.

The March number of the "Tiqweth" our Jewish monthly, has appeared in an edition of 5000 copies. We asked the Lord to enable us to have so many printed in order to send large quantities to *Russia, Poland and Roumania, from where we have been receiving appeals again and again to send the papers, and where the Lord has given us an open door.* A dear child of God wrote us from Canada, concerning the paper, etc. In answering, we mentioned the amount of money necessary to send 5000 copies for one month. The friend found that there was just that amount of the Lord's money on hand, and it was sent to us. Another sweet experience how the dear Master provides. A special blessing will certainly rest upon these papers.

We desire to send out not less than 5000 copies, if it is the Lord's will; more, during the month of April.

Our Jewish paper will soon begin its fourth year. It is a child of faith. More than once we have had experiences like the above. The paper has been read not only in New York, but also in many other States in our land, and in Russia. The Lord has used Mr Gaebelein in this direction and many letters have reached us, thanking for the truth spread in this way. Jews in Russia have been reading the paper already for months with the deepest interest, and reliable men, German pastors, have said that it is liked very much. We are glad to hear that the leaders of the Hildmay Mission to the Jews think it wise to publish now also a Monthly, in Jewish, and distribute the same in Russia. The first number of the Hildmay paper has appeared in January this year. There is room enough for a dozen papers of this kind: We shall continue to fill the "Tiqweth" with good religious reading matter, and make as heretofore the national question, and the coming One the hope of His people, prominent.

Our Saturday afternoon services continue to be largely at-

tended. For over a month we have not circulated invitation cards or handbills because the Street Cleaning Department objected, and as we are desirous to keep the laws of the city, we have discontinued to distribute advertising matter. We are glad to report that our meetings have not decreased, on the contrary they have increased.

We have been urged to organize our believing Jewish brethren, but have not felt the freedom to do so. One of the great diseases of the Christian church to-day is the organizing disease. A recent writer on this subject calls for a S. S. S., i. e., for a Society for the Suppression of Superfluous Societies. Our principles are against organizing a denominational society.

We visited Buffalo recently to speak to the Jews and Christians. On the Lord's day afternoon, we had quite a number of Jews in a small church on East Eagle Street. The discourse was interrupted several times, by Hebrews questioning the statement made by Mr. Gaebelio, "I am not a Hebrew, nor a Hebrew convert, but a Gentile." They would not believe this statement and were rather angry, thinking Mr. Gaebelio to be a Jew and denying his nationality. Still we know some good was done, there were some anxious faces, and after the service we shook hands with a number of these men. Then we also preached in Buffalo, in three German churches, spoke to the weekly Alliance meeting, and lectured in the V. M. C. A., (German Branch).

It is our intention to visit different cities East and West. Our motto will be, "to the Jew first." We shall look for the members of the dispersed nation and wherever it is practicable hold services with them, or distribute our literature. We also will preach on Israel and the coming Lord in Christian churches or halls.

Our dear brother Mark Levy has started in Atlanta, Georgia, the Southern Branch of the Hope of Israel Mission to the Jews, with Headquarters at 100 Whitehall Street, the Methodist Episcopal Bookroom. We rejoice to hear that the friends in the South are becoming interested.

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OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

**1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
ישוע המשיח תקוותי**

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**A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.**

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A. C. GAEBELEIN, SUPERINTENDENT.
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MEETINGS.

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

OUR HOPE.

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ANNOUNCEMENTS.

Our readers will kindly accept this issue as doing service for two regular monthly numbers. We give twice the amount of reading matter. From unavoidable causes we had fallen behind so far in the publication of our monthly that we saw no other way to catch up than to issue a double number. The postal authorities gave us permission to do so. And now we hope to keep up again, *i. e.*, to have "Our Hope" appear in regular order every month.

Look at the address labels! We have long wished to have them. At last we have been able to get them. And now our subscribers can tell at a glance when their subscription has expired or will expire. If yours has expired, will you not favor us with a speedy remittance for renewal?

We wish to announce, in this connection, that we contemplate an enlargement of "Our Hope" with the beginning of its third volume, *i. e.*, with July, '96. And also an increase of the subscription price from fifty cents to one dollar per year. We have not been able, at the former price, to meet our printer's bills from the subscriptions alone. Not having nor desiring any advertisements, we had to draw on the funds of the mission for continuing the publication. We feel that it ought to be self-supporting. Of course, neither the editors nor the contributors receive any compensation for their work. But the printer must be paid. At the one dollar rate we can not only continue the publication, but can also add to its dimensions. We make this announcement now in order that those who wish to renew for the coming volume as well as for the current one, may understand the situation in advance.

Those subscribers who have in the past sent us money covering more than one year's subscription will find that we have credited them in proportion at the rate to go into effect July 1, 1896. If we have made any errors we shall be glad to correct them if shown.

We would also consider it a favor if any mistakes or inaccuracies in the addresses on the printed labels shall be brought to our attention. Names may be misspelled, initials faulty, or addresses defective. Please help us to have all things decently and in order.

THE PUBLISHERS.

EDITORIAL NOTES.

WE ARE sure we need no apology for printing in full the beautiful address delivered by Bishop Nicholson before the Prophetic Conference at Allegheny, Pa., last December. All the papers presented on that occasion are now issued in permanent form, and can be obtained from W. W. Waters, 706 Penn Ave., Pittsburg, Pa. Price, paper, 50 cts. a copy.

PROP. ROENTGEN'S great discovery of sending rays of light through solid substances, and photographing the bones within the body, has made a wonderful stir in the world of science and in general. Thousands of pens have been put in motion to discuss the marvelous process and its possibilities. The discoverer is receiving highest honors, and his fame has quickly girdled the earth. What has he done? He has found something. *Who made it? Who gave it? Who created it, and called it into being? How much praise and adoration does He receive from the admiring multitudes? How many even think of Him? The creature is exalted; the Creator is forgotten.*

This new discovery is eminently calculated to jet some rays of light through some very dense darkness. How some of the great lights of science used to ridicule the idea of the risen body of Christ passing through a closed door! Utterly absurd, they said. Well, we do not know how to explain the Roentgen rays. Wonder if any one knows. But it is very evident that

material, earthly, unglorified rays of perishable light somehow do make their way through inches of board, and affect a sensitive plate on the other side in a decidedly physical and material manner. Why should not He who is the very Light of the world, by whom and through whom and to whom all things, even the Roentgen rays, subsist and are created,—why should He in His glorified body of infinite essential brilliancy and excellence be deemed incapable of penetrating, even bodily, through any material substance or stratum whatsoever?

What will be the effect of this and other rapidly following discoveries upon the minds of men by way of preparation? Is not the tendency unmistakable which leads men to imagine that soon nothing will be impossible to them? Nor will they easily be surprised or startled by still more wonderful revealings of the hidden forces of nature. But yesterday men knew hardly what to say of this new discovery. To-morrow every progressive surgeon will wear one of Edison's fluoroscopes and quietly examine man's inward frame as if he had always done so.

The borderland that separates the natural from the supernatural is manifestly becoming narrower. The days are hastening fast on which the supernatural at last will become the natural. And when the Son of Man shall come and usher in the supremacy of the supernatural over the natural, will He find the faith on the earth?

SPIRITUALIZING PROPHECY—IS IT SPIRITUAL?

It is no small matter, evidently, whether the word of God, even the more sure word of prophecy, is allowed to stand for just what it declares, according to the ordinary rules of reading any language, or, whether its plain, obvious meaning is to be discarded and another substituted. When the Scriptures, *e. g.*, state that "this same Jesus shall so come in like manner as ye have seen Him go into heaven"—we want to know at once whether "this same Jesus" really means the first-born Son of Mary who received that name at His circumcision, and who by it was so well known to thousands of His

own people for a generation, and above whose bleeding head, when they had nailed Him to the cross, it was written in three languages: Jesus of Nazareth, King of the Jews. No more sure language could not be plainer and more direct, if, indeed, that same well known and well described personality, the man Christ Jesus is meant. But there are many, and they of the household of faith, who take issue with us right here as soon as we proceed, in all simplicity, to accept and proclaim this statement as meaning literally just what the words say, namely, that the risen Son of Man, who bodily and visibly ascended from the Mount of Olives into heaven itself, there to make intercession for us, shall some day, in the history of this planet, return out of heaven in clouds, just as visibly and bodily, to that same mount of Olives whence He ascended. This is rejected as "bald literalism," as "slavery to the letter that killeth." Severe censure is brought against such "gross and carnal conceptions" of the exalted character of our glorified Redeemer. It is urged, per contra, that a "spiritual" meaning must be given to all prophetic passages of Scripture which for their fulfillment point beyond the first coming of Christ in the flesh. It is claimed that wherever, e. g., the second coming of Christ, or the restoration of Israel, are spoken of, a literal, local descent of this same Jesus to this earth, or the literal, historical re-establishment of the Davidic dominion in Palestine by the personal Messiah in glory, are entirely out of the question, but that all these great and precious promises are receiving their exhaustive fulfillment in a "spiritual" sense during this, the last, dispensation of the world. Thus Christendom, for centuries, has been taught, in sermon and in song, to consider itself "spiritual Judah and Jerusalem," and to regard all the glorious things which Israel's prophets spoke of their land and their nation as being even now "spiritually" fulfilled in the growth and development of the Christian church. To be sure, it requires considerable stretching to make the words of the book fit, even "spiritually," to the actual condition of things in Christendom. But this is easily (?) managed by making liberal use of the expedient of the "oriental imagery and hyperbole of prophetic language," which we are told must be taken with a good deal of allowance—for shrinkage.

In deprecating the personal and visible return of Jesus, the Christ, to this earth, very strong language is used, not by professed unbelievers, but by ministers of God's own Word, and teachers of Christianity. Says Dr. Lyman Abbott: "It would be difficult to conceive anything more disastrous to the healthful and moral activity of the Christian church than a return of Christ to the earth to reign in the flesh in Jerusalem" (*Christian Union*, September 2, 1886). Another writes: "There is nothing, I must frankly say, that would be so nearly a dead loss of Christ to any disciple who knows Him in the dear companionship of faith, as to have Him come in visible show. Nothing could be more inexpedient, or a profound affliction, than a locally descended, permanently visible Saviour" (Dr. H. Bushnell in "Christ and His Salvation").

This, then, is the situation. It is not denied, neither can be, that the Word of God contains a large number of passages which in their plain meaning obviously announce just such a "local descent" and "visible show" of "this same Jesus" as is deprecated so earnestly and emphatically by these Christian teachers. It is not charged that we who hope and pray for just such a personal "return of Christ to earth to reign in the flesh at Jerusalem," are in any wise reading this sense into the words of Scripture which on their face have no such meaning. It is, as indeed must be, admitted that these hopes and expectations are clearly and fully set forth in numerous passages, if these passages be taken literally. The sole contention is that they must not be so taken. And we are charged with utter failure to apprehend the deep "spiritual" meaning of prophecy, by doing that. In other words, it is granted that these Scriptures do actually say what we declare they also mean. But it is insisted, seriously and strenuously, that while they clearly say these things, they do not mean them at all.

This is startling, to say the least. And this position is taken and defended on the ground of greater spirituality of interpretation. It is claimed for this treatment of God's holy oracles, that we owe to it a more exalted conception of the Divine will and purpose with humanity as revealed in His Word.

We are persuaded there is some dangerous delusion here. Spirituality in Christian doctrine and practice is, indeed, everything. To be carnally minded is death. But the claim

to a higher spirituality in expounding the oracles of God is not made good by simply spiritualizing His Word. There are spirits and spirits. There is a "spiritualism" abroad in the world to-day which is essentially carnal and devilish, in spite of its "spiritual" name. Let us not be deceived by the mere sound of words. Let spiritual things be spiritually discerned by those who are truly spiritual.

What does spiritualizing prophecy really mean?

1. It is a direct impeachment of the very Word of God. True enough, its advocates do not openly assail the written Word or its author as such. They only aim their shafts of censure at those who "cannot free themselves from the shackles of so unworthy, grovelling literalism." But they make a fatal admission, which, indeed, they cannot help making. They must admit that such words of prophecy, as, e. g., "the Lord God shall give unto Him (Jesus) the throne of His father David," have, as they read, a well-defined and readily intelligible meaning. They must admit further, that this literal sense of the words as spoken, is the only one which the person hearing them for the first time (in this case the virgin Mary) could reasonably be expected to take from them, she not having lived in these days of "spiritualizing" prophecy. Thus it is established that this literal meaning is the one primarily, naturally, and most readily conveyed to the mind of any unprejudiced hearer or reader. Plainly then, the responsibility for this *literal sense*, which is a sober fact, and not a fiction, lies not with those who receive and accept it, but with Him who gave and sent the prophecy in the words and terms employed.

2. It is an impeachment of the wisdom of God. It is wisdom to employ means adequate to accomplish a desired end. For centuries there have been in the possession and keeping of the Jewish people pages on pages in all the Old Testament prophets filled with most glowing and detailed accounts of a glorious regeneration of Israel under Messiah their King, which, in the literal sense of these predictions, has never yet taken place. History proves, however, that nothing but the hope drawn from the literal sense of these prophetic writings has enabled that wonderful people, the Jews, to endure all manner of persecution without ever fully surrendering their own distinctive

life and being. And it is an undeniable fact that millions of Jews and Christians to-day still hold fast to the belief that He who scattered Israel, literally, will just as literally gather him from among all the nations and bring him into his own land. But the spiritualizers of prophecy assure us that God never intended to preserve or restore the Jewish nation as such. They declare that with the death of Christ, or perhaps, with the destruction of the temple and the holy city, at the latest, the Jewish nation and the Jewish state as such, had fully accomplished the purpose of their being and are never to come into action again, as such, in the Divine programme. The eggshell of Judaism was broken forever when the young church sprang into life. The church has completely and in all respects taken Israel's place in God's redemptive plans with the world.

If they are right, then has God signally failed to make all men, especially the Jewish people, plainly understand what He does not mean ever to do with them as a nation, and with their land and city. Not only this, but He has also most signally failed to get them out of the way after He was "forever done with them as a people." Yet it is apparent that God knows full well how to make a full end with nations after they have served their purpose. Have the Jews survived in spite of Him?

Their preservation, which is an undeniable fact, either serves an object, or it serves none. If it does, spiritualizing prophecy goes to pieces on it. If it does not, God's wisdom stands forever impeached. The spiritualizers are welcome to either horn of the dilemma.

3. Spiritualizing prophecy impeaches the truthfulness of God. It amounts to saying: God in His Word declares one thing, but He means quite another. Even if it could be proven (which we deny) that this other thing was infinitely superior to the thing clearly and distinctly promised in plain terms, easily understood, it would not atone for the deception practiced.

∴ Suppose A had given a promissory note to B for one hundred dollars, and when the note came due would say to B: It is true I promised in plain language to pay you one hundred dollars—but I never meant to do so. I always intended to, and will now give you, something infinitely more valuable and spirit-

ual," namely, my lifelong friendship and affection! It might be very true that A's friendship was far more valuable to B than the paltry hundred dollars. It might be also, that B held it in the proper estimation. But all this would not prevent him or any rightminded person from declaring A to be a fraud. So far from giving us a higher, nobler and more exalted conception of the Divine character, spiritualizing prophecy plays fast and loose with the Divine veracity. Its pretensions to a higher spirituality are a most dangerous delusion.

THE JEWISH ASPECT OF THE REVELATION.

BY A. C. GARBELEIN.

THE Revelation of Jesus Christ given to Him by God, and sent to the church through the Apostle John, has had and still has many expounders, and strange, almost every commentator has a different way and theory of interpretation. Volumes after volumes have been written full of speculative guesses, and extravagant statements, which have greatly helped to make the book still more mysterious. Many good people have therefore said, we will never know the meaning of the Apocalypse until everything is fulfilled, and it is no use bothering our heads about this book. This is a dangerous extreme every believer must avoid. The study of the Revelation is a very striking sign of our times. The Holy Spirit, the only true and infallible commentator of the word of God, is leading to-day many of God's dear children into *all* truth even in the Revelation, and is gradually unfolding this great prophetic book of the New Testament to every one that readeth, and heareth, and keepeth those things. Rev. 1: 3. God's judgment was fast approaching for Sodom and Gomorrah, but before the storm of wrath broke over the guilty land the Lord said, "Shall I hide from Abraham that thing which I do?" May not the waiting ones whose ears have been opened expect new light on the Apocalypse as that day draweth near?

It is strange that very few commentators have noticed that the Revelation is essentially *Jewish*. They have overlooked, indeed, one of the most striking features of the book, and spiritualizing many of its *Jewish* phases, signs and scenes, have

plunged into a veritable chaos. They are thinking that the Apocalypse is speaking of Gentile history, while in fact it unfolds Jewish history if it reveals anything. Israel is the key to Old Testament prophecy. The spiritualizing method of interpretation is very much to blame for the existence of the so-called "higher criticism." Israel is also the key that unlocks the Revelation. Daniel in reading the sure word of prophecy, (Daniel 9) humbled himself before God and confessed his and his people's sin. The man Gabriel leaves the throne of God and brings him the answer to his prayer, that wonderful revelation of the seventy weeks (hebdomads). Now these seventy weeks contain the nation's future. Seventy weeks are determined upon thy people. The Messiah was cut off and nothing was for Him (no kingdom) at the close of the sixty-ninth week. The hebdomads then cease. The times of the Gentiles come in, while the nation is set aside for a time. Now we believe that the greater part of the Revelation contains the history of this last, the seventieth week of Daniel, and consists of prophecies relating to times beyond this present dispensation. We will now glance at some of the Jewish aspects of the Revelation, which we hope will prove helpful to many.

Jesus appears on the pages of the Apocalypse always in Jewish aspects. He is "the First Begotten of the dead" and "the Prince of the kings of the earth." The latter is eminently Jewish, being a reference to His earthly glory and especially His supremacy over the Gentiles, which is Israel's calling. Again it is Israel, the nation, who are to be made kings and priests unto God (Rev. 1: 6). Verse seven speaks of the advent of Christ, not for His saints, but it is the Lord's coming for Israel. "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindred of the earth shall wail because of Him." (See Zech. 12: 10). Then we notice the seven golden candlesticks, the Son of Man in the midst of them, clothed with a priestly robe, all Jewish. Prophetically the messages to the seven churches give us the history of the Church of God in this age. Before the Laodicean is fully developed a movement among God's ancient people is to take place, the harbinger of coming Jewish events.

The beasts, the thrones, the elders, the vision of God, the lion of the tribe of Juda, the root of David, the lamb—these

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are all Jewish. The sealing of the 144,000 out of the tribes of Israel bring the nation prominently upon the scene of the Apocalypse. The plagues, seven vials and seven trumpets are similar to what took place in Egypt against the Gentile oppressors of Israel, and which was the forecast of Israel's redemption. Revelation 11, is Jewish throughout. The scene of this chapter is in the holy land in the city which is called spiritually Sodom and Egypt, where also our Lord was crucified. Spiritualizing is hardly possible in this case. Here we have the temple and the measuring of the same, the altar, and worship. The two witnesses are probably the two greatest men of Israel—Moses and Elijah. Some think Enoch and Elijah will appear again, but the plagues mentioned point rather to Moses and Elijah. Then we have the drying up of the Euphrates for the return of the people to their land, the sun-clad woman with a crown of twelve stars, and the appearance of that wicked one, who cometh in his own name, who will most likely be a Jew, the Anti-christ whom the Lord will slay with the breath of His mouth (Isaiah 11: 4, and II. Thess. 2: 8). The millennial reign has throughout a Jewish aspect. Jerusalem in her glory, the Lord in the midst of His people Israel, streams of living water flowing out to the desert places, all is vitally connected with the Jewish hope. There are people who are singing of a Jerusalem, but it is a spiritual Jerusalem they are thinking of, a something they can hardly explain. There can be no Jerusalem without Jews. The Revelation gives us a true picture of that holy city in her glory. The millennial reign shows Jesus in the power of His dominion, and it is in Jewish aspect as "King of Israel" ruling in Jerusalem upon the throne of his father David. This is the beginning of Israel's standing in glory, the consummation thereof will be the New Jerusalem at the close of this reign, after the thousand years and the revolt of Gog and Magog.

These are only a few of the Jewish aspects of the Revelation, but they warrant us to give the Apocalypse a Jewish interpretation.



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THE "BLESSED HOPE."

Titus 2: 13.

On the morn of the first resurrection, 1 Th. 4: 16; Rev. 20: 5; 1 Cor. 13: 23.
 I'll be there, I'll be there, I'll be there,
 In the day of the great separation,
 I shall welcome my Lord in the air. 1 Th. 4: 17; Lu. 17: 34, 36;
 I'll be there, I'll be there, I'll be there, 1 Th. 4: 17. [Matt. 24: 40, 41.
 I'll be there in the glory to share; Dan. 12: 13; Jude 24.
 On the morn of the first resurrection, 1 Th. 4: 17; Lu. 17: 34.
 I shall meet my dear Lord in the air. Matt. 24: 31.

Do you know of the King's preparation
 For the great wedding feast for His Son?
 Have you heard of God's kind invitation,
 He that beareth and willeth may come?
 O, how blessed 'twill be to be there,
 To be there in that banquet to share!
 I've accepted the King's invitation,
 And I mean by God's grace to be there. Eph. 1: 6. [35; Eph. 2: 8.
 2. Pet. 3: 14; Heb. 3: 14; 10:

He will come with His Bride, with salvation, Rev. 19: 1; 1 Pet. 1: 3. [15.
 He shall set up His kingdom at last; Lu. 21: 31; 2 Tim. 4: 1; Rev. 11:
 I shall witness my Lord's exaltation, Mk. 13: 26; 1 Tim. 6: 14-16; Dan.
 [7: 14; Matt. 24: 30; Jno. 17: 24.

When the great tribulation is past. 1 Tim. 3: 1; Mk. 13: 24; 2 Th. 2: 3;
 O, how glorious 'twill be to be there. [Dan. 12: 5; Matt. 24: 29, 30.
 To be there in that kingdom to share! Dan. 12: 3; 2 Th. 2: 10.
 I shall come when He comes in His kingdom, Dan. 7: 13; Rev. 1: 6; 3: 21, 2;
 I shall serve Him a thousand years there. Rev. 20: 6. [1 Th. 3: 13.

On the day of the great consummation,
 When my Lord hath the vict'ry complete,
 I shall join the new song of redemption,
 While I cast down my crown at His feet.
 O, how sweet it will be to be there,
 To be there in that new song to share!
 On the day of the great consummation,
 How I long that I may meet you there. Rev. 20: 11, 12; 1 Cor. 13: 24.
 1 Cor. 13: 25, 26, 34.
 Rev. 5: 9; Eph. 4: 30; 1: 14.
 Rev. 4: 10; 2 Tim. 4: 8;
 Ps. 104: 33, 34. [1 Pet. 3: 4.
 Rev. 5: 13.
 Rev. 11: 1-5.
 Matt. 24: 31; Mk. 13: 27.

W. P. MILLER.

University Park, Col., Feb. 18, 1896.

THE APOCALYPTIC RAINBOW.

By BISHOP WM. R. NICHOLSON, D.D.

THE feature of the revelation of which I am to speak is the
 prophetic significance of the apocalyptic rainbow. The

passage for exposition is Revelation, fourth chapter and third verse: "And there was a rainbow round about the throne, in sight like unto an emerald."

A rainbow—a rainbow round about the throne—a rainbow in sight like unto an emerald. The rainbow of the apocalyptic vision. A rainbow, then, with a prophetic significance. God's message to us concerning the future; something He deems important for us to know.

First, let us get a good look at this rainbow. All rainbows are remarkable, but this one is the remarkable of remarkables. The usual rainbow is in nature; this rainbow is in vision. That is in our atmosphere; this is in heaven. That is a material phenomenon; this is an ideal phenomenon. That has its curve among the clouds; this is around the throne of God. That is a semi-circle; this is a circle. That is made up of the seven prismatic colors—violet, indigo, blue, green, yellow, orange, red—all blending in equal suffusion; this has one color dominating the others—green like an emerald.

In a word, this rainbow is a picture. But is it, therefore, a dream of the fancy? On the contrary, it is the Word of God. He appeared before the prophet the wonders of the apocalyptic sky. A picture, indeed, but a picture of God's making, and, seeing it is named a rainbow, is representative of the bow in nature, although, according as the occasion required, differing from it in certain circumstances, even as the throne in the same vision, though peculiar in its pictorial setting forth, represented the true throne of God. A picture, then, which, as reminding of the bow in nature, is predictive of what may be called a rainbow condition of things in the future.

And now, in the second place, having taken this look at it, we are prepared to listen to the message it brings us. The rainbow is God's appointed sign of His covenant with Noah. To the promises of that covenant the bow in the cloud is God's signature. This has been its significance for thousands of years, and shall be, as God has said, so long as the earth endureth. As often as we see it we are reminded that God is reminded of those His covenant engagements, namely, that nevermore shall the earth be overwhelmed by a deluge, that nevermore shall a calamity of any kind be so destructive to men and animals, that nevermore shall cease seedtime and

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harvest, winter and summer, cold and heat, day and night—nevermore to perpetual generations, so long as the world endureth. God has said it, every word of it. And so, whenever and wherever seen, whether it span the sublunary heavens or lay its beautiful arch in the heaven of God's presence, the rainbow has but one meaning: it is the office-bearer of the Noachian covenant, the Almighty's pledge of His earth-preserving care.

Now the bow in nature, with its meaning thus fixed, is yet affected in its impressiveness by its surroundings. If it overspread field and grove, and hill and valley, it is beauty in the midst of beauty, a feature of a landscape scene; its very beauty shadowing forth the covenant promises of God's preserving care upon ground, and growth, and grain, and harvest. Or if it bend its colors over a city, homes of men, busy streets, it is beauty amid human life; shining the promises into the seething mass of men's thoughts and feelings, picturing God's watchful interest in the course of human society, pledging His preserving care against an universal destruction of mankind, as from storms of rain, so, as is implied in His preserving the earth for the use of the human race, from storms of anarchy as well. At its every recurrence, the bow in nature speaks forth its covenant promises as they are accented by its local relations. What, then, were the relations of this apocalyptic bow?

It lay around the throne of God in heaven, and Him that sat on the throne, and the Lamb hidden in the throne. Meanwhile out of the throne came thunders and lightnings. And before the throne were glorified men, singing the song of perfected redemption to the Lamb who had been slain; the assembly of the Church of the First-born from among the dead, the redeemed gathered in their destined glory. Such was the scene. The presence there of the rainbow indicated that the promises of the Noachian Covenant were to be upheld and administered at the time referred to in the scene. The time referred to was indicated in the fact of the gathered Church in glory; which gathering shall have been effected, as we know from the Scriptures, just after the First Resurrection, and just as the Lord Jesus will be about to descend to the earth with His glorified Church following Him. Wherefore we see that this rainbow is associated with the Second Coming of Christ. And

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lo, a storm is raging ; the throne of God is uttering its thunders and shooting out its lightnings ; for the Lord cometh to smite the earth for its wickednesses. But there shines the rainbow, curling its radiant green round the angry throne, and so making that very throne the guardian of those earth-blessing promises, while yet the throne is launching its bolts of destruction upon whatever is "proud and lofty, the cedars of Lebanon, the oaks of Bashan, the high towers, and the fenced walls." Such were the relations of this rainbow. It is beauty and mercy and preservation amid the "hailstones and coals of fire" of the Second Advent of the Lord from heaven.

That such is the right assignment of this rainbow is further shown in a subsequent vision, wherein the prophet saw the Lord Jesus "come down from heaven," with "a rainbow on His head," and cry "with a loud voice as when a lion roareth," with "seven thunders uttering their voices," and "set His right foot upon the sea and His left upon the earth," and "lifting up His hand to heaven, swear, Delay shall be no longer." He had come to let fly His arrows of righteous vengeance. And yet He came not except in a rainbow. "The rainbow" the prophet says ; that is, the one he had seen in the earlier vision. Then it was around the throne of God ; now it has been transferred to the head of the Son of Men at His coming to the earth. Then it enwrapped the throne with the promises made to Noah, as with an adamant chain of sweetness, and so held in check the Divine capabilities of righteous wrath ; now with the same promises it was shading and softening the wrath of the Lamb—that supernatural wrath, the *wrath* of a *lamb* ; for He had come to wield the lightnings of the thunderous throne. Thus wearing its official dignity amid the terrors of the Lord's coming, it shed the sweet glories of its mercy as visibly as when the patriarch's eyes first greeted it as the sign of the Covenant.

Both these visions were but rehearsals of what, even in these days of ours, is yet future. This rainbow tells us, then, that beyond the Lord's return the earth shall continue to be, and shall go on revolving on its axis and pursuing its journey round the sun ; that day and night, twin children of the revolving earth, shall still by turns enliven and soothe the world, and seedtime and harvest, twin children of its annual orbit,

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still crown the year with sunset; that therefore those witnessing the Lord's revelation from heaven shall not be the last generation of mankind, but waves of generations shall still flow on over the earth.

"Knowledge is pleasant to the soul." If this knowledge had been dug up out of some old Assyrian or Egyptian ruins, how the world would ring with the fame of it; but it is not the less interesting for being in the Word of God. And it is knowledge comforting; for the rainbow round about the throne lightens the gloom and limits the storm.

Few things are worthier of our serious consideration, than that the closing chapters of this present dispensation are fore-written in fire and blood. Its final scenes will be the hour and power of darkness. On the one hand, the Harlot and the False Prophet and the Anti-christ will have developed such wickedness as till then will never have been seen. On the other hand, the powers of the heavens shall be shaken, and the smitten earth reel like a drunkard; signs in the sun, the moon, and the stars, mountains and islands moving out of their places, the sea roaring, men's hearts failing them for fear, apostate men calling on rocks and mountains to fall and bury them from the wrath of the Lamb, the conflagration of Isaiah and Peter kindling over the world, the Son of Man coming with the clouds of heaven, overwhelming the kingdoms of the world and giving them to the burning flame, taking vengeance upon them that know not God and obey not the gospel. Now to know that the world's civilization will issue in wickedness so flagitious, and pull down upon itself punishment so signal, concerns us much, since the effect should be to put us on our guard against the seductions of the present worldliness.

But are, there is a rainbow in the sky, suggestive of the shining of the sun and the retiring of the storm. The forces of the tempest are held in check. Terrific will be the punishment, yet not exterminating; nothing to compare with the ruin of the deluge. Mankind shall not be so obliterated, nor the earth rendered unusable, nor the industries of society be abolished. "The Lord my God shall come," says Zechariah, "and His feet shall stand in that day upon the Mount of Olives . . . but it shall come to pass that at evening time it shall be light;" which is to say, that the supernatural ter-

rars of the Lord's descent having passed, after a day which He says shall be neither day nor night, upon the earth at rest again the stars shall twinkle down their light. And thenceforward, for the rainbow is in the sky, shall move on in regular steps the laws of nature and the interests of mankind; the clockwork of time running steadily, seed sprouting, harvests ripening, business humming, boys and girls playing in the streets, old men and women abounding, men laughing for joy. It is no fancy sketch. It is the rainbow's message. It is God's covenant with Noah. It is what prophecy plainly declares.

And now, thirdly, listen again to this message of the rainbow with special regard to the double emphasis under which it speaks.

Green like an emerald. No doubt, seeing it was a rainbow, all the colors of the prism were there, but the all-suffusing tone of the forefront was green. Why this difference from the ordinary bow? This emerald emphasis, what does it say to us?

When is it that a forest is most attractive? In its foliage of green. To a jaded eye what color is most restful? Green. Now the emerald splendor lay around Him who sat on the throne. It was that which was before the eye of God; the prevailing refreshing green. And did He not say to Noah, When I see the bow I will remember my covenant with thee and with all flesh for perpetual generations? Thus His ancient earth-blessing, man-loving promises were refreshing and delighting His infinite heart. It is only man's sins that call down the devastating judgments of the eternal throne. But when, as it were, His eye is weary in looking at men's sins, the preciousness of His covenant rests and delights Him. That emerald beauty in the vision was the sign of His immeasurable force of interest in taking care of the earth at the close of this dispensation.

And another truth is shining out from under this emerald emphasis—that in the operation of nature's laws after the Lord's return there shall be an improvement of the principle of life. In vegetative nature which is the leading life-color? A sere and yellow leaf and a green leaf, which is the living leaf?

In spring when the principle of vegetation is at work, and in summer when it reaches its maturity of expression, green are the hills and valleys; but in autumn when the principle is ex-

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hausted, and is subsiding into the sleep of winter, the foliage is not green, but brown, or yellow, or red. Green, then, is the life color. Now in the rainbow in the vision there was a great increase of the green, as compared with the ordinary bow. But the pledge of the ordinary bow is simply that there shall be continued the regular operation of nature's laws. Therefore the bow in the vision, by its predominance of green, indicated that, subsequently to the great day of wrath, the laws of nature shall operate in the power of a vastly improved principle of life; that the earth-blessing promises shall have a richer fulfillment than ever before. The emerald is the imagery of the perfection of working of the covenant with Noah.

We are not throwing the reins upon the neck of conjecture. Paul says the earth shall be delivered from her groan. What is her groan? Saith Joel, "The land mourneth, the corn is wasted, the new wine is dried up, the oil languisbeth, the beasts of the field cry." Her thorns and thistles, her earthquakes, her volcanoes, her storms, the wildness of her winds, "the poisoned vegetation round peopled cities, the blazing prairie, the desolated forest, frustrated growth, and retarded progress." But she shall be delivered from her groan. "Thou renewest the face of the earth." The wastes disappear. "Deserts blossom as the rose." "The wilderness becomes a fruitful field, and the fruitful field is counted for a forest." "I will hear," saith the Lord, "I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and the wine and the oil, and they shall hear Jeareel." "The earth yieldeth her increase," as though she had never yielded it before. "The plowman overtaketh the reaper, and the treader of grapes him that soweth seed." "The light of the moon as the light of the sun, the light of the sun as the light of seven days." "The floods clap their hands, the hills are joyful together." Yes, the animals too, for God made His covenant with them as well: "the wolf dwelleth with the lamb, the leopard lieth down with the kid, the calf and the young lion and the fatling together, and a little child leadeth them, and the sucking child playeth on the hole of the asp." And man's life: "the inhabitant shall not say I am sick," "the youth a hundred years old," "for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands."

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Transporting prospect! An improved principle of life! Competent is the covenant, for its green is not of an inferior sort, but of a precious stone—an emerald; a radiant green, resplendent, never flickering, unfading. Fitting token at once of the new life-power and of God's unbounded delight of good-will. And so the covenant huggeth God's throne of thunder with its emerald arms, to make all things glisten in the sheen of its green.

The other emphasis of the rainbow's message to us is its peculiar form. It lay *around* the throne. Not a semi-circle, but a circle. This difference from the ordinary bow—this circle-emphasis—what does it say?

In the vision, while God the Father was sitting on the throne, "in the midst of the throne stood a Lamb as it had been slain;" the Lamb that taketh away the sins of the world, the Lamb once slain but now standing, living again, the Risen Christ, the triumphant sacrifice for our sins. He was in the midst of the throne, and the rainbow circled the throne; thus was He, with the Father, the center of the rainbow's majestic sweep, as if the sparkling emerald had radiated from him. And now the symbolical discharges a sublimer function, as though the emerald were deepening its tint, and gleaming in a greener glow of glory. For it is not simply that the Almighty will speak, and the groaning earth shall cease to groan, but that He will thus speak, and thus effectuate what He speaks, because of the redemption in Christ Jesus. There had been no earth-preserving covenant, had there not been the soul-saving gospel covenant. For how should God minister to men the blessings of nature, if no provision be made for cancelling their guilt? The Better Covenant, therefore, is to the Noachian as cause to effect. On the other hand, how should such provision of mercy have room for action, if earth and man be not preserved? The Noachian, therefore, is to the Better Covenant as a bed of a river to the river. There had been no rainbow around the throne, had there not been the Lamb in the midst of the throne; and the Lamb being in the midst of it, the rainbow must needs be around it. It is by reason of the Christ that thus far along the ages creation has been sustained; the very laws of nature being no less than expressions of the fact that there is salvation in Christ for men. Day and night, seed-

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time and harvest, the industries of society, all are a chorus choir to the Lamb within the rainbow. Meantime, as saith Paul, "the earnest expectation of creation waiteth" for its deliverance from the curse. For man the sinner's sake the ground was cursed, the winds and waves were cursed, man's life was cursed, man's labor cursed, the earth cursed, and ever since the creation has been groaning and travelling in pain together, repressed and held back from the full burst of creative glory. That curse can be lifted only in Christ, and it will be lifted at the period of the apocalyptic rainbow; for in the vision, the prophet heard all things on the earth, and under the earth, and in the sea, giving glory to the lamb for their regenerated condition, at the very time the rainbow was reposing around the throne. The then brighter sun, the more abounding fruitfulness, and, in Edward Irving's phrase, "the richer dew than ever came from the eyelids of the morning," the reconciled animals too, and the ruddier vigor and more delicious bloom of human health, all that emerald splendor will have beamed with the power of redeeming blood at the center of the rainbow circle.

Wherefore the gospel salvation of mankind is as sure of eventual triumph, as of their continuance are the laws of nature. "As I have sworn," saith God, "that the waters of Noah shall no more go over the earth, so have I sworn that the covenant of my peace shall not be removed." That the will of God shall be done on earth as in heaven is as certain as that reaping follows plowing. Here the King in His beauty shall be. Here peace shall flow like rivers; here righteousness like waves of the sea. Here myriads of myriads of the human race sunning themselves in the brightness of the kingdom of heaven on earth.

And forasmuch as, in this rainbow vision, were assembled the Church of the first-born in their glory, so is it taught, as the Scriptures elsewhere teach, that they shall be here with their Lord and Saviour—our own departed in Christ, ourselves, if we are Christ's, all the risen saints; as much enjoying the new life of things, and earth's heavenly prosperity, as their brethren then as yet unglorified; visible in men in the flesh, regal in their appointments, bright with the jasper and the sardius of God's own Person, executives of God's will,

with the six-winged awiftness now here and now there, and with eyes of intuition glancing before and behind. And here the angels; not as now merely secret ministering spirits, but visible and audible; for they also were in the vision, echoing in their own dialect, and with loud voice, the church's song of redemption.

Oh, what a world it will be. Shall ye be there? Shall I? Are we Christ's?

Now of Promise, the Emerald Row!
 Brothers, its saving truth do you know?
 Throno-encircling,
 Christ-enclosing,
 God-refreshing,
 Thunder-hushing,
 Earth-preserving,
 Man-consoling.

Amen!

THE PAROUSIA.

BY THE LATE REV. A. J. GORDON, D.D.

THE word parousia, of which the Scripture so constantly speaks, is said to signify His presence; and therefore elaborate volumes have been written to prove that "the coming—parousia—of the Son of Man" means His abiding, inviolable dwelling in the Church through the Holy Spirit. "Presence" the word undoubtedly means, but not omnipresence. The everywhere-ness of Christ in the person of the Comforter is the peculiar blessing of this dispensation. In this sense He can say to every member of His mystical body, the Church, in every place on earth, and at every moment of time, "Lo, I am with you alway, even unto the end of the age." It was in order to give place for this world-wide, or rather Church-wide indwelling that it was expedient for our Lord to go away; that so the Paraclete might come to abide with His people perpetually. But this everywhere-presence of Christ by the Holy Ghost is never once spoken of in Scripture as His parousia. This term applies only to His bodily and visible presence, a being with us, which can only be effected by a corporeal return to us. Therefore is His advent compre-

heavenly called His parousia, or coming; it is that "for which we look," and which "every eye shall see," and not the which has already come to pass spiritually, and which, therefore, no eye can see.

The second coming of Christ is the axis of a true eschatology—that in which all its doctrines and all its hopes stand together. Rightly are some insisting on what they name Christo-centric theology; only let them consistently apply their principle to the doctrine of last things, making all our ultimate hopes and attainments to concentrate in the coming Christ. Then shall we cease to hear in orthodox dogmatism that "sanctification ends at death," when the New Testament everywhere binds its consummation to the second advent Christ; then, also, except in liberal theology, may we no longer listen to the affirmation that resurrection is attained for each one separately in an instant, in the shutting of an eye, at the last breath of the body, when Scripture declares that "we shall all be changed in a moment, in the twinkling of an eye, at the last trump" (1. Cor. 15: 51, 52). Any doctrine of the resurrection dissociated from the advent must be false—false cause eccentric, and without relation to the axis of redemption—the parousia. No atonement apart from the cross; no resurrection apart from the coming! The morning star of the Church is the glorious appearing; but this star, at least, satellites—the resurrection, the rapture, the glory—and one of these will be visible "until the day dawn, and the star arise."

What deep questions suggest themselves as soon as we begin to meditate on this theme! How can it be, if His coming is personal and bodily, that "every eye shall see His coming? Will His parousia be prolonged, or, as some hold; will it elapse in a moment, "as the lightning cometh out of the east, shineth even unto the west," leaving the great world to wonder what has become of the saints? In other words, will He be visible to His Church alone at His parousia, manifesting Himself unto them, but not to the world until a later epiphany when He shall appear in glory with His saints? Already there has been too much of dogmatizing on these points; therefore we prefer to leave them for the day to reveal.

The attitude of the Church toward this sublime event!

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all-important consideration. That should be one of joyful hope, and not of dread expectation. We cannot think that true and watchful believers will share in that advent wail which is so graphically pictured in the Revelation (Rev. 8: 7): "All the tribes of the land shall mourn over Him," indeed, they who pierced Him reading their condemnation in His wounds, and smiting on their breasts; but they who own those wounds as the credentials of their peace with God will lift up their heads, and rejoice, saying, "Lo, this is our God; we have waited for Him, and He will save us. This is the Lord; we have waited for Him; we will be glad, and rejoice in His salvation" (Isa. 25: 9). Eagerly do we summon parable and poetry to picture the exultant scene as we gather it from Scripture. One who stands among us, as the venerable Simeon of our generation, "just and devout, waiting for the consolation of Israel," has, in a recent utterance, made the advent scene so real by the use of an historical incident, that we are constrained herewith to reproduce the picture entire.

"When those that upheld the banner of truth had almost lost heart, and Protestantism seemed failing, John Knox accepted the invitation from the true-hearted ones, and left Geneva for Scotland. When he landed, quick as lightning the news spread abroad. The cry arose everywhere, 'John Knox has come!' Edinburgh came rushing into the streets; the old and the young, the lordly and the low, were seen mingling together in delighted expectation. All business, all common pursuits were forsaken. The priests and friars abandoned their altars and their masses, and looked out alarmed, or were seen standing by themselves, shunned like lepers. Studious men were roused from their books, mothers set down their infants, and ran to inquire what had come to pass. Travelers suddenly mounted, and sped into the country with the tidings, 'John Knox has come.' At every cottage door the inmates stood and clustered, wondering; as horseman after horseman cried, 'Knox has come.' Barks departing from the harbor bore up to each other at sea to tell the news. Shepherds heard the tidings as they watched their flocks upon the hills. The warders in the castle challenged the sound of quick feet approaching, and the challenge was answered, 'John Knox has come!' The whole land was moved; the whole country was

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stirred with a new inspiration, and the hearts of enemies withered." Oh, if that was the effect of the sudden presence of a man like ourselves—a man whom we will rejoice to meet in the kingdom, but only a man—what will the land feel, what will earth feel, when the news comes, "The Son of man! The Son of man! His sign has been seen in the heaven! O, wise virgins, with what joy will you go out to meet Him!"

"THY KINGDOM COME."

BY JOHN WERNICHAH.

AMONG the many thousands who daily repeat the above petition, how many are there to whom the words convey any definite meaning? And even when an attempt has been made to define their meaning, the definition itself is not very clear.

To the question, "What do we pray for in the second petition?" the Westminster Shorter Catechism gives the following answer: "In the second petition (which is, Thy kingdom come) we pray, that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced; ourselves and others brought into it and kept in it and that the kingdom of glory may be hastened." It is to be feared that the union of so many and diverse "kingdoms" tends more to confuse than to enlighten; and when we turn to the pulpit for light upon this subject we are often disappointed, as it is a subject with which the modern pulpit, as a rule, does not concern itself. And it seems strange that when so much is said about "The kingdom" in the word that so little should be said about it in the sermons of to-day.

An acute writer well observes, "There is a great truth underlying the phrase in the Lord's prayer, 'Thy kingdom come,' which even very able expositors overlook. This petition has its eye on the future.

"It is uttered in expectation of something glorious in the time to come. The disciples understood this kingdom to be the one portrayed by the prophets, and promised by solemn covenant. Christ knew that they thus understood it, and put

in this clause for their use: *'Thy kingdom come,'* God's kingdom, the kingdom of God's establishing, God's ordering, God's ruling, a pure theocracy to be established on this earth.

"But if as believers and disciples they were in the kingdom, as preachers and writers now teach that men enter the kingdom when they believe on Christ, where was the need for this petition? They were clearly taught to pray for that to come, which was not then existing. Had it been then existing, the prayer would have been inappropriate. And the fact that Christ Himself taught them this prayer, having perfect knowledge that they understood by it the kingdom promised to the Son of David, is evidence that no such ideas of a spiritual kingdom, or a church kingdom, existed then as now exist and prevail so widely."

The following Scriptures are presented to the consideration of the reader, not all in the belief that their perusal will remove the difficulties which confessedly surround the subject, or with the idea that the Scriptures here cited exhaust all that is said in the Bible on "the kingdom," but simply with the hope that the reading of these passages may awaken an interest in this most interesting subject in the minds of some who have not yet given it much or any thought. And in doing this the writer depends more on the plain statements of Scripture taken in their plain grammatical sense, than on anything which he may say himself, and it is to those statements that he asks the candid attention of the reader. Let us first consider the covenant with David. "And it came to pass that night that the word of the Lord came to Nathan, saying, Go and tell My servant David: Thus saith the Lord. . . . And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name and I will establish the throne of his kingdom forever, and thine house and thy kingdom shall be established forever before Me, *Thy throne shall be established forever.*" 2. Sam. ch. 7.

A common mistake made by many in reading the Bible is in being satisfied with the general meaning, or that which lies upon the surface, without seeking to find the meaning of each word. I would ask the reader's special attention to the language of the above extract.

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I can remember being very much disturbed, in mind when reading this passage, which I understood as applying entirely to Solomon, by the fact that Solomon's kingdom has long ceased to exist, while, by the passage above quoted, it would appear that it was to continue forever; but, on a close examination, it is quite plain that that promise does not apply to Solomon's kingdom at all.

The language is as follows: "I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name." This evidently applies to Solomon, and the promise in his case was, "I will establish his kingdom;" but the Holy Spirit carefully obtains from adding *forever*, and the promise was literally fulfilled (as all God's promises are), as we see by his subsequent history; but it is added, "And I will establish *the throne of His kingdom forever*." Observe, "I will establish his kingdom," but "I will establish *the throne of his kingdom forever*." This distinction is plainly seen in the sixteenth verse: "And thine house and thy kingdom shall be established *forever* before thee; *thy throne* shall be established *forever*." This, then, was the covenant with David; let us now seek to discover how it was understood by himself and others.

In Psalm 89: 3, it is written, "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," v. 34. "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness, that I will not lie unto David. His seed shall endure *forever* and *his throne*, as the sun before Me. It shall be established *forever*, as the moon, and as a faithful witness in heaven."

In Psalm 132: 11, it is written, "The Lord hath sworn in truth unto David: He will not turn from it; of the fruit of thy body will I set upon thy throne," verse 13. "For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest *forever*; here will I dwell, for I have desired it." Truly, these solemn promises of Jehovah must have some meaning.

Turn now to the prophets. Isaiah 9: 6, "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 called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the *throne of David*, and upon *his kingdom*, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Isaiah 11 : 1, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." Read the beautiful description of his kingdom, down to the tenth verse. "And in that day there shall be a root of Jesse, which shall stand for an ensign for the people ; to it shall the Gentiles seek ; and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and Thinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth."

Jeremiah 23 : 5. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord, our righteousness."

If these words do not teach that it is the purpose of God at some future time to raise up some glorious person who should occupy the throne of David and rule as king over the united kingdoms of Israel and Judah, who should be restored from all the quarters of the earth to their own land, then language has no meaning.

All readers of the Bible know that Zedekiah was the last king of the lineage of David, who sat upon his throne or reigned over Judah, since whom no one has occupied that throne. Let us see if there is anything written about him to guide us in our search. *Ezekiel 21 : 25*, "And thou profane and wicked prince (Zedekiah) whose day is come, when iniquity shall have an end. Thus saith the Lord God : Remove

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the diadem and take off the crown. . . . I will overturn, overturn, overturn it; and it shall be no more (*i. e.*, the diadem and the crown, or the kingdom), until He come whose *right* it is to reign." Here is a plain and specific prophecy that the throne of David represented by the kingdom of Judah would, after the dethronement of Zedekiah, be overturned and kept vacant until some rightful prince of the "house and lineage of David" would be raised up to occupy his throne.

Having considered these prophecies, let us now turn our attention to history as found in the gospels. Matt. 1: 1, "The book of the generation of Jesus Christ, the Son of David." Chap. 2: 2, saying, "Where is He that is born King of the Jews?" Chap. 9: 27, "And when Jesus departed thence two blind men followed Him, crying and saying, Thou Son of David, have mercy on us." Chap. 15: 22, "And behold a woman of Canaan came out of the same coast, and cried unto Him, saying, Have mercy on me, O Lord, thou Son of David." Chap. 22: 42, "Jesus asked them, saying, What think ye of Christ? Whose Son is He? They say unto Him, The Son of David." Luke 1: 31, "And behold, thou shalt conceive in thy womb and bring forth a Son, and shalt call His name Jesus. He shall be great and He shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob *forever*, and of His kingdom there shall be *no end*."

Before proceeding further, let us consider this marvelous message. Has it been fulfilled? "Thou shalt conceive in thy womb and bring forth a son." That was literally fulfilled. We all believe that. "And shalt call His name Jesus"—that was also literally fulfilled. "He shall be great and shall be called the Son of the Highest"—that was literally fulfilled. All Christians believe that. "And the Lord God shall give unto Him the throne of His Father David." Has that been fulfilled? No. Will it be fulfilled? Yes. "And He shall reign over the house of Jacob *forever*, and of His kingdom there shall be no end."

Will these latter promises be fulfilled? I have said that all Christians believe that the former promises have been literally fulfilled, but the church, calling itself Christian, brands as enthusiasts or fools, all who believe that these latter promises will also be literally fulfilled.

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Why should there be such a difference made in the interpretation of the different parts of the same message? O, it is said, it is physically impossible that Jesus should literally return to reign in person at Jerusalem. So do infidels say of the former part—His birth—and of the two events they have the best ground for saying so. But it is urged, the latter prediction is only a figurative expression, for reigning in the hearts of His people; but why should the former part be taken literally and the latter part figuratively? There is nothing in the language itself to lead to any such conclusion, and of the two events, one would suppose that the first was more susceptible of a spiritual meaning than the last.

That a virgin should conceive and bring forth a son who should be called the Son of God, would seem to be more incredible than that He should "reign over the house of Jacob forever." The simple explanation being that people will believe predictions which have been fulfilled, but have not faith enough in God to believe His promises which are yet to be fulfilled, thus making Him a liar. The truth is that the promise to the Virgin Mary is one, and just as surely as the first part has been literally fulfilled, just so surely shall the latter part have its literal fulfilment in God's own time.

No one can read this message of the angel Gabriel to the Virgin Mary, without seeing that it is in direct fulfilment of the covenant with David: compare the language of the two and be convinced.

It is not for a moment denied that our Lord Jesus Christ in consequence of His divinity, exercises sovereignty over all things, or that by means of His Holy Spirit He reigns in the hearts of His people. These are blessed truths, but they do not nullify the fact, attested by so many witnesses, that He will also return at the time of "The restitution of all things which God has spoken by the mouth of all His holy prophets since the world began."

But an important question now arises. Did Jesus Himself claim to be the Son of David and the King of the Jews?

From the passages already quoted from the gospels it is evident that He accepted the title "Son of David," and that He still continues to do so is seen from His message to "His servant John." Listen to His voice from the glory: "I Jesus have

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sent My angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star." And it is equally plain from the following Scriptures that He claimed also to be "The King of the Jews."

Matt. 27: 11, "And Jesus stood before the governor; and the governor asked Him, saying, Art thou the King of the Jews? And Jesus said unto him, thou sayest." Verse 37, "And set over His head His accusation written: This is Jesus, the King of the Jews." Luke 23: 2, "And they began to accuse Him, saying, we found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ, a King. And Pilate asked Him, saying, Art thou the King of the Jews? And He answered him and said, Thou sayest it."

John 19: 14, "And it was the preparation of the passover, and about the sixth hour; and he said to the Jews, Behold your King." Verse 19, "And Pilate wrote a title and put it on the cross, and the writing was, Jesus of Nazareth, the King of the Jews." Verse 21, "Then said the chief priests of the Jews to Pilate, write not the King of the Jews, but that *He said*, I am the King of the Jews." Did Jesus countenance the idea that He would have a kingdom on the earth? Matt. 23: 21, "And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit the one on Thy right hand, and the other on Thy left in Thy kingdom." Verse 23, "And He saith unto them, Ye shall, indeed, drink of My cup, and be baptized with the baptism that I am baptized with, but to sit on My right hand and on My left is not Mine to give, but it shall be given to them for whom it is prepared of My Father."

Acts 1: 6, "When they, therefore, were come together, they asked of Him, saying, Lord, wilt thou at *this time* restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power." From the foregoing Scriptures, three things are evident: 1. That our Lord Jesus claimed to be the Son of David. 2. To be the King of the Jews. And 3. That He expected at some future time to possess a kingdom and to reign over it.

Let us now endeavor to ascertain what were the views

on this subject of the followers of our Lord, after His ascension.

Peter's address, Acts 2: 29, "Men and brethren, let me freely speak unto you of the patriarch David; that he is both dead and buried and his sepulchre is with us unto this day." Verse 30, "Therefore, being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, he would raise up Christ to sit on His throne." It is plain from these words that Peter understood God's promise to David to be taken literally.

Paul also adds the testimony that Jesus Christ is the Son of David who shall sit on His throne. Romans 1: 3; "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

Now the question arises: "Have these promises and predictions and hopes been fulfilled? Has Jesus sat on the throne of David?" To ask the question is to answer it. Christ has never sat on the throne of His father David.

Have, then, these promises been broken, these predictions been falsified, these hopes been disappointed? To ask that question is also to answer it. God's promises have never been broken, the predictions of His holy prophets falsified, or the hopes of His people, founded upon His Word, ever been disappointed.

When will these things come to pass? The answer is found in our Lord's own words, already quoted, spoken to His disciples before His ascension. "It is not for you to know the times or the seasons which the Father hath put in His own power," Acts 1: 7; as also on another occasion when speaking on a somewhat similar subject. "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." And this answer is for all those who would too curiously inquire into what is not revealed, or become wise beyond what is written. Sufficient for us to know that, as plainly as human language can make it, it is revealed that Jesus will at some future time "take unto Him His great power and reign."

Knowing this and knowing also that His saints shall reign with Him, let us who hold this "blessed hope" while calmly awaiting the fulfillment of God's promises, in offering up the petition with which this paper commenced, remember for what

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we are praying, as also when we add, For thus is the kingdom and the power and the glory forever. Amen.—From "The Truth."

 THE TURKISH CRISIS.

BY PASTOR C. I. SCHOFIELD.

PROPHECY in its bearing upon the nations of earth has to do with four great world powers, which have in times past dominated the whole world. Babylonia, Medo-Persia, Greece (as extended by Alexander the Great) and Rome. The prophet Daniel, an eminent Jew, but exiled under the first of these, the Babylonian, becomes the fitting voice of Jehovah concerning the great Gentile world empires. His prophecies contain two chief and one supplementary vision, all telling broadly the same story of four great successive Gentile monarchies. In due course these came and passed away. Medo-Persia succeeded Babylon, the Greece of Alexander succeeded Medo-Persia, which fell after Alexander's death into four parts, precisely as Daniel predicted, and was in turn, still according to the very letter of prediction, succeeded by Rome. Rome, too, ran a course in the minutest detail identical with the great image vision of Nebuchadnezzar and the wild beast vision of Daniel. It was divided into two parts, the eastern empire, with Constantinople for capital, and the western empire with Rome for its capital. Then these in turn fell into many separate kingdoms—as at present. So much for fulfilled prophecy; a glance at which was necessary to the understanding of unfulfilled prophecy relating to the kingdoms into which the old Roman empire came to be divided, and which, with Turkey, form the existing European system.

2. We come now to the central question: What has prophecy to say concerning the future of this system? First, that it is to be reconstituted into a federative empire composed of ten kingdoms under one imperial head. The Roman empire far exceeded in extent that of Alexander the Great. Rome came finally to include the known habitable world of that day. Now the image vision of Nebuchadnezzar foretells three things concerning that fourth world empire. 1. Its character, from Dan-

iel, in the interpretation of the vision, says of iron, that "it breaketh into pieces all other things." This was the character of Roman conquest. 2. The division of the Roman empire into two parts; fulfilled in the respective empires of the east and of the west. 3. The ultimate disintegration of the empire as indicated by the mingling of iron and clay, in the feet and toes of the image.

But the beast vision goes further. It shows all that the image vision does, but goes on to foretell the reintegration of the empire, in the last days, as a confederation of ten kingdoms under one imperial head or overlord. My brethren, fix your eyes on that man! The world has seen men of great genius, but in that man will be seen the final consummate intellectual prodigy of unregenerate humanity. The world has groaned under awful tyranny, but to that man is reserved a terrible pre-eminence in oppression. Of him Napoleon Bonaparte was a feeble adumbration. He is the "beast out of the sea" of the Apocalypse, after whom "all the world" will "wonder." The blasphemous religion of humanity will find in him its anited deity, for he will exemplify in a degree never equalled, the qualities of gigantic and universal intellect, of superhuman energy, of all-embracing success, which the world most admires.

The Apostle John in the Apocalypse makes it clear that he will be so worshipped, and that the secret of his transcendent genius is his perfect possession by Satan. He will be the incarnation of the dragon, as Jesus was of the Father.

But what, you ask, is the bearing of, all this upon the crisis in Turkey? Have patience yet a little while. We are searching prophecy now, and the international politics of the prophetic word are upon a scale so vast as to include the whole ancient world. It was necessary that we should gather into our vision the disintegration of the old Roman world power, and then its reintegration in the last days under the ten-kingdom form, with the terrible emperor over all. Holding that as the final form of old world government, let us go on. As we do, we shall find ourselves drawing nearer to an understanding of the prophetic solution of the eastern question. To the image vision of Nebuchadnezzar and the beast vision of Daniel, explained and confirmed by the beast vision of the Apocalypse, we have added the ram and rough goat vision of Daniel. It makes two things

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clear. First, the four kingdoms are to be carved out of the Turkish empire. It is probable that these may include Egypt and parts at least of Persia. Now, is not this a reasonable temporary solution of the eastern question? Nothing is surer than that no European power will be permitted by the other powers to aggrandise itself by annexing any part of Turkey. Already international politics has grown familiar with the term "buffer kingdom;" indeed, Turkey itself is to-day little more than a buffer kingdom between Russia and England. The second thing made clear by the supplementary ram and rough goat vision is that the terrible emperor comes out of the east. He is to be base in origin, to overturn three of the kings out of the four to be set up over the four kingdoms to be carved out of Turkey, and with inconceivable rapidity to advance to the imperial headship. In many ways the career of Napoleon parallels his. No wonder that our fathers thought Napoleon might be the fulfiller of this prophecy.

We have now the broad outline. The solution of the eastern question is the erection of the east into four kingdoms, confederated with six powers into which Europe will be gathered. An unknown person, of base birth, but prodigious force and genius, will arise in one of these kingdoms, reduce three of them to his personal authority, and be accepted as head by the other seven powers. He will then speedily develop his blasphemous pretensions, and impose upon the admiring and adoring world his deification. He will be assisted by another fearful being, the second beast of Revelation, who is called also the false prophet.

With this broad conception of the final form of European organized society in mind, let us advance a step, and ask how it is to be brought about. The answer of prophecy to this question is not doubtful. This reintegration of the ancient Roman empire follows the most awful period of war, famine and pestilence this blood-drenched earth has ever seen. According to the prophetic picture it is to be the war of wars, followed by the famine of famines and the pestilence of pestilences. Language is beggared to describe the horror of that time.

But is this all? Is the voice of prophecy but a voice of doom? Does the book of the Almighty end with the prediction of a great final war, a great final pestilence, a great final fam-

ine, and leave the world at last under a blasphemous despot? Thank God, no!

Let us gird up our attention for the final statement.

The Scriptures have a name for this whole period for which I have drawn the larger outlines, it is a significant name, itself descriptive of the character of the period. That name is "The Great Tribulation." You find it described in your Bible in the book of Revelation, chapters 6-19. But both in the Revelation and in Daniel—as also in our Lord's description in Matthew 24, there are two comforting and glorious truths revealed. The first relates to the duration of this period. Beginning with the desolations of universal war, fought with the most brutal weapons ever put into the hands of man, and passing on into the ten-kingdom despotism and to its end, the whole period covers but seven years. Let us fervently thank God for that. The facilities of modern transportation and the inevitable brevity of modern wars make this brevity possible.

The second comforting and glorious fact of prophecy bearing upon this period is the manner and means of the end of it all.

And now we refer directly to the prophetic word.

If we turn to the image vision of Nebuchadnezzar in the second chapter of Daniel, we find two things concerning the end of the last form of Gentile dominion. First, that end is sudden and catastrophic; secondly, it is followed by the everlasting kingdom of Messiah.

"And in the days of these kings (the ten) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." Daniel 2: 44.

The beast vision tells the same glorious story: "And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of time (i. e., three and one-half years). But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom

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and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all rulers shall serve and obey Him." Dan. 7: 24-27.

If now we gather up the declarations of prophecy, we shall have first, a prediction of war in the East, involving all Europe, unprecedented for ferocity, destruction of life and the means of life, followed by famine and pestilence, the natural consequences of unsown fields and insanitary conditions; second, out of this welter of blood and death Europe emerges with six kingdoms, having the East divided into four. Of these, three are soon subdued by the rise of one who establishes over the exhausted and war-sick world an unprecedented despotism, which continues three and one-half years, and is ended by the third of the series of events—the glorious second coming of Jesus Christ to set up His millennial kingdom.

"Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken and then shall appear the sign of the Son of Man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24: 29, 32.

The light, then, which prophecy sheds on the present crisis is this. We may be about to witness the opening act in the stupendous drama. It may be postponed for a time, but it does not seem likely. Everything indicates that the next war will be the conflict which forms the first event in the series making up the "great tribulation" the other terminus of which is the glorious advent of Jesus as king over all the earth.

THE CONDITION AND PROSPECTS OF THE JEWISH POPULATION OF PALESTINE.

(Concluded.)

(4) I pass now to the consideration of the Jew as an agricultural laborer—a position which many imperfectly informed people have considered he could never fill. It is, however, to

other observers quite certain that the Jew can become a successful cultivator of the soil. Many a Jew in Russia has proved himself to be such. In Palestine there is a village—in ancient Galilee—called El Bu'kia, where for many generations the Jews have cultivated their share of the village possessions conjointly with the Fellahin. Indeed, when I was there in the beginning of 1894, I was quite at a loss sometimes to know the Jews from the other Fellahin. This is an interesting community, perhaps 120 individuals in all; they maintain that they have been there since the days of Joshua. That may be as it may, but it is very probable they may really have been there since the days when Judaism had its stronghold in Galilee before the Arab invasion.

Within recent years there has been a movement to establish agricultural colonies throughout the Promised Land. The first beginning was the establishment of the Mikveh Israel, near Jaffa, in 1870, by the "Universal Israelitish Alliance."* The area of land conceded by the Ottoman Government was about 670 acres, and at the present time the estate is well laid out in gardens for oranges, lemons, etc., and in vineyards. Large quantities of trees from the nursery garden are sent to the various other colonies, and to Jerusalem for the gardens of the residents. Here some sixty agricultural pupils are trained to be gardeners, and while undergoing such training, their education in Hebrew, French and other subjects is likewise carried on.

Since the establishment of this excellent institution many other colonies have been started in the land of Palestine. There are eight altogether in Southern Palestine, in the neighborhood of Jaffa and Ramleh; two further north, near Mt. Carmel, and six in the Safed district of what was once Galilee. Across the Jordan there is also a small colony, and about 30,000 acres of land have been bought.

I have recently heard on good authority that a company of German Jews have been negotiating for the purchase of a large piece of land near Kerak, on which they wish to settle 8,000 colonists.

* A Society which has its headquarters in Paris, and is largely supported by the Rothschilds. It does very much for the education of Jews in all parts of the world, but its education is quite secular.

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The latest statistics show that about 130 square miles of land in Palestine—two-thirds of which are west of the Jordan—have within the last twenty-five years, and more especially within the last five years passed into Jewish possession for agricultural purposes. Of course, compared with the total area of the land, which may be reckoned at something over 10,000 square miles, it is only a small amount; but it must be remembered that this agricultural movement is only a recent and purely experimental undertaking. Should it prove a success, no doubt it will spread, as the sentiment regarding their old land is, among a large class of Jews, very strong. Indeed, it is said that one reason why more land has not been purchased is that some, who might have purchased, did not care to spend their money to obtain possession of what they now consider theirs, and what they feel sure of possessing, without purchase, before long.

The total number of estates is about thirty. Some of them are quite small, or as yet undeveloped, while others are flourishing colonies, in which a considerable population have taken up their permanent abode. In all, the number of the colonists is strictly limited, and in most no outsiders will be admitted. The vast majority of the colonists are, of course, Ashkenaz immigrants.

Of these agricultural colonies, the larger proportion, and certainly the ones which to an outsider show the best results, are those under the management of Baron Rothschild of Paris. About two-thirds of all the colonists already settled in Palestine are under his control. Some of the smaller colonies began independently, but had subsequently to come into his hands, and under his protection for various causes. The fact is that in Palestine such an expenditure of "backsheesh," not to speak of political influence, exerted at Constantinople, is essential where the purchase of land is concerned, that unless the colonists have powerful financial and diplomatic support, they cannot make a beginning. Then, further, without a good deal of capital expended upon the land in the first instance, it is impossible to look for any satisfactory return. Vineyards, as is well known, require great labor and skill in planting, while for some three to five years their fruit is useless. Machinery for wine-making is very expensive. I have heard it

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stated on the very best authority that the wine from one of the colonies now sold in Jerusalem at about 4d. a bottle has cost up to the present time as much as 8s. a bottle in its production.

Apart from the expenses of production, it has been found, too, that the Jews are not very willing to become mere farm laborers; they in every case prefer to engage the services of the *Pellahin* for the rougher work, and to reserve for themselves the work of a more skilled kind. The Baron himself has endeavored in every way to make his colonists actual cultivators of the soil, but so far in vain. What he has accomplished is marvelous. All his larger colonies are provided with synagogues, schools with well-trained teachers, and medical attendance; the houses are, as a rule, comfortable and well-built; all farming utensils, etc., are provided, and the inhabitants are given a regular allowance apart from their work. The managers, who are, like most of Rothschild's officials, French Jews, see to the selling of the produce of the whole community. Perhaps the fact that the colonists are not directly affected by the success or failure of their efforts may be a reason for their not being more diligent. The finest of all the colonies in every respect is Zikron Ja'akob, generally known by its old name of Sammarin. It is magnificently situated on a spur of Carmel, near Cæsarea, and lying as it does on the carriage road from Jaffa to Haifa, it is not infrequently visited by Europeans. The houses are, as a rule, very well built, and are similar to those in the German "Temple" colonies of Haifa, Jaffa and Jerusalem. They generally have nice gardens attached. There is a handsome synagogue, school and a well-constructed hospital. The administration is accommodated in a good house, and there is a very imposing and lofty new building devoted to the use of a general store. And luxury, as well as bare utility, is considered in the provision of a well-laid-out public garden, with winding walks and many seats. The present population must exceed 3,000 souls.

Around this little town the land has been brought under good cultivation, and excellent roads are made in all directions; up to the present the chief efforts have been spent on the planting and laying out of the vineyards. A branch of this colony on the sea-coast near Cæsarea has a soap manufactory of imposing dimensions, and two smaller "daughter colonies" lie within easy reach of the main town.

This colony is only a picture on a large scale of all the colonies under Rothschild's management. At the second largest, viz., Rosh-ha-Pinna—generally known as El Je'nueh—near Safed, I was especially struck with the beauty and habitableness of the site, and with the well-laid-out public gardens. The daughter colony on the Lake Merom, where there are some extensive gardens devoted to the growing of plants for spices and perfumes, is less fortunate as regards situation, and the inhabitants have in some instances suffered very severely from fever. The remainder of Rothschild's colonies—situated within easy reach of Jaffe—are named Rishon le Zinn, Nachalat Reuben, and Razkeret Bitja; what has been said of the prosperity of the colonies in the north applies equally well to these. They have between them about 500 colonists and upwards of 4,000 acres of land. The first-named is especially prosperous. In addition to most extensive vineyards, almonds, mulberries, and castor-oil are cultivated, and manufactories for glass, rose-oil, and silk-spinning are to be added.

All this is, of course, very hopeful on the surface, but large grants of money have still to be made annually to keep everything going, and it is very doubtful if the colonists will be able, for some years at least, to manage without outside help from Europe.

The remaining colonies are mostly under rich Russian Jews, especially a company calling themselves "Friends of Zion." Under their protection is the large colony of Patach Tikwa, on the Jaffe to Nablous road, with its daughter colony or sanatorium of Jehudeh, on which estates upwards of 500 colonists have taken their abode. This colony was originally started in 1878 by Jerusalem Jews, but was given up in 1881 on account of the unhealthiness of the place. It has been under the present* control since 1882.

A Russian society also protects the interests of Rechoboth, a colony of 2,400 acres near Ramleh; and Gedera, near Ekron, which has 700 acres, and upwards of 100 inhabitants, is under the protection of the above-mentioned "Friends of Zion."

A Moscow society is looking after the interests of a recently

(*) It should be mentioned, however, that part of the land here, too, belongs to Baron Rothschild.

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started, but apparently successful colony, quite close to the town of Safed. Some 2,300 acres of land to the north-west of the town, have been planted with vines and olive trees. Up to the present only a few colonists have arrived. I believe it is intended that gradually as the 1,000 members of the society are to come as the land can support them. The buildings, the construction of which has been much hindered by the Government, are much less pretentious than those of the more powerfully supported colonies; but the type of colonist is, I believe, *more hopeful*, as they appear to be both more familiar with agricultural labor, and to be more ready to turn their hands to the work.

Upwards of 60,000 to 70,000 acres of land have been purchased in various parts of the country (Plain of Esdraelon, near Haifa, in Jaulan, etc.), which have not yet been developed as colonies.

The whole colonization scheme has been an experiment, and one which will continue to be watched with interest by all those interested in the Jews. It would appear that, if success is to attend the movement, much fostering care, and considerable expenditure of money as initial outlay are essential. That the rich Jews of Europe can do this if they choose there is no doubt, but whether they will is another matter. Should political changes put the land in any degree under their actual control, then doubtless not only would great numbers flock to the land, but many who now prefer to spend their money in safer ways, would be glad to spend it in developing the Holy Land itself. That the land has in the past been fertile and fruitful in the extreme, there is no doubt, and there is also no doubt in the minds of those who know it best, that the land may return to its original fertility when sufficient labor has been expended upon it. The initial expense after all these years of running waste, must be great, because it must include the planting of vast numbers of trees (of which the country is hourly being stripped bare and bare) and the remaking of extensive terraces and repairing of cisterns in all the hill districts. In the plains, many marshy and unhealthy spots, too, will require draining. After that, good roads, railways, and at least one secure harbor, will become necessary. None of these reforms can be carried out under the present system of

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government; but with these improvements one can see no reason why the land of Palestine—especially if it includes the rich lands which once belonged to Ephraim and Manasseh beyond the Jordan—should not become a land whose prosperity should become as great as ever in the past.

We have briefly glanced at the social condition of the Jews in Palestine, and the facts brought forward appear to show that, though there has been undoubtedly a considerable influx of Jews up to the present time, yet this event must be merely viewed as indicating that a large section of Jews still look with loving interest towards their forsaken country. The restoration of the Jews as spoken of by prophecy may be a near event which any political change in the East may precipitate; but at present there is scarcely anything to indicate that it has even begun.—From *Jews and Christians*.

 JEWISH DEFENCE OF CHRISTIANITY.

[From the *Brooklyn Eagle* of December 23, in reply to a letter from a Jewish rabbi, arguing that Christ was a myth or else an impostor.]

SOME few weeks since there appeared in the *Eagle* a letter from our much-esteemed friend and co-religionist, Rabbi Sparger. It was brought to the notice of our association by one of our members, and it received a great deal of consideration, as did also the answers to it which appeared in the *Eagle* subsequently. All the letters, except Rabbi Sparger's, were, apparently, from Christians. Now, if the *Eagle* will give us a little of its valuable space, we will give the views of a considerable number of liberal-minded Jews (not orthodox), not Jews who look backward, but men who look at things as they appear at the present time. The first question we considered was, could a fraud or delusion have stood the trials and tests which Christianity has stood, and have held its ground, in every instance, and gone forward with giant strides, till it is now the most liberal and progressive religion that the world has ever seen, a religion adapted to every country and every people on this globe? Other religions are and have been always sectional, each having its own special district or country (Judaism alone excepted), and although we Jews do not

believe the Christians are right, we must, nevertheless, wonder at the rapid progress and the gigantic proportions to which the Christian religion has grown. What would this world have been if the Christian religion had not come into it? Judaism would certainly not have developed into such a grand and sweeping system. We Jews were but a handful of the world's population, and we were always a secluded people, keeping to ourselves, and looking at all other nations as inferior, not trying to raise others above paganism, but shunning them and despising them. Christianity, on the other hand, is seeking out every nation and people, converting them and making them better, and we Jews to-day enjoy the greatest benefits in countries where the people live the nearest up to the teachings of their leader, Jesus Christ. Be He a myth or a reality, His teachings, without doubt, improve all who follow them. Then the Christian religion to-day shows no sign of weakness, but is stronger than ever, and is gaining in strength, while all the other religions are on the decline, receding before the rapid advance of Christianity. Judaism alone remains immovable, we might say a fossilized monument of God's truth, a religion with a glorious past record, but with little hope for the future. We Jews plod along the well-beaten tracks of our forefathers and make no advance. What did all the elaborate ceremonial law given to our forefathers mean? Was it simply a meaningless ceremony, to be performed year after year? We think not. It must have certainly pointed to something to come. Then, all through the prophets' time, what do the prophets mean? We modern Jews are apt to explain the prophets' meaning to suit ourselves, and place great reliance on what our rabbis say. But our forefathers did not think so. They either disbelieved the prophets or looked for the fulfilment of the prophets' predictions at some future time; but we Jews of the present day do not look for the fulfilment of anything. Since the time of Christ there has not arisen among us one prophet to oppose Christ as an impostor, which is now over eighteen hundred years. This we cannot but believe to be circumstantial evidence that the law was fulfilled in Christ. Then, one of our best authorities, the Targum, applies part of Isaiah fifty-second and all of the fifty-third chapter to the Messiah. So do our Pesekts and our ancient books, the Tanchums and Siphre,

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all of which was fulfilled in Jesus Christ. Then, again, Josephus speaks of Christ. Although some contend that the passage where he refers directly to Jesus, called the Christ, is spurious, yet we cannot prove that it is not genuine. Tacitus, a little over a century after Christ's birth, and who lived about the time of Josephus, quotes it as true. In another place Josephus speaks of James, the brother of Jesus, who was called Christ. This passage has not been pronounced spurious, so it is safe to accept it as positive evidence that Christ did live on this earth, and was a well-known person in His time. In the year A.D. 64 the Emperor Nero accused the Christians of firing Rome. This was less than forty years after the ascension, or rather the so-called ascension, of Christ, and quite a number of Christians were killed at the time. Very likely some of these Christians were Jews who had been converted to Christianity in Judea and had gone to Rome to escape persecution, which was raging against the Christians in Judea. Perhaps some of them have seen Christ and spoken with Him. Perhaps some of them had seen some of the miracles reputed to have been done by Him, and if there had been no Christ it is not likely that there would be people ready to die for their belief in a myth at so early a date. The burning of Rome is an undisputed fact, and there must have been quite a number of Christians, or they would not have been noticed by the Roman pagans. It is a common thing for us to say that such a person as Jesus Christ did never exist, that He was a myth, only a fable made up by some Greek writer; but what proof can we bring to prove that He did not live on this earth? while there is very good evidence to prove that He did live, and that He came just at the time when the Jewish nation was looking for the promised Messiah. Concerning the death and reputed resurrection of Christ we say nothing. If Christ was God, then His death amounted to nothing, and His resurrection amounted to nothing, as God could leave His earthly body and again assume it at pleasure. With the light of nearly two thousand years shining on us, simple assertion will not do; we must have proof. Now we, as honest, free-thinking men, admit that we are in doubt, and if any one can prove that the Messiah is yet to come, we should very much like to hear from him.

MARK LEVY, ISRAEL POSNER, MEYER RODRIGUEZ,
Committee American Hebrew Freethinkers' Association.

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JEWISH NOTES OF INTEREST.

In Austria not long ago, out of 370 registered in the census as authors, 225 were Jews

Large numbers of Jews are confined in the Siberian mines and prisons. It is said that most of them have been sent there for trivial offences.

The *Jewish Gazette*, a Yargon weekly of New York City, published lately a Passover number consisting of twenty-four pages. Several pages were devoted to interesting news from Jerusalem and from the successful colonies founded and maintained by the Lovers of Zion societies.

Cuba explored by a Jew. Since Cuba has been so prominently in the foreground before the public, it will be of interest to recall that it is an authentic fact in Cuban history that the earliest explorer of the Island was a Jew. When in the course of his first voyage to America, Columbus anchored off the coast of Cuba, he sent his interpreter, Luis de Torres with two sailors to examine the country. Torres was a Jew who was only baptized as a *Nuevo Cristiano* shortly before Columbus sailed from Spain. His journey into the interior of Cuba was the first piece of exploration performed by a European. In the course of it he discovered tobacco which he found the natives smoking in the shape of cigars. His adventures are described in Columbus' own diary. Torres settled in Cuba with a pension from the king of Spain and died there a planter of considerable wealth.—*Jewish Chronicle*.

"Hebrew Mountaineers of Daghestan." The *Pull Mall Gazette* contained an account of Hebrew Mountaineers of Daghestan, for which it refers to the authority of Professor Hahn of Tiflis. They number about 20,000, speaking an Iranian tongue, with some tincture of Hebrew. It is surmised that in the early years of the Christian era they had already settled in the higher Caucasus, but their own tradition is that their ancestors were driven out of Palestine by Assyrian conquerors, and they value this account of their origin as purging them in the eyes of their Russian lords for complicity in the crucifixion.

They are a tall and handsome people ; the men rear fine horses and are fond of arms ; the women are industrious tillers of the soil. Polygamy is still practised among them. In their synagogues no woman is admitted, but on the high festivals women listen to the service from outside. The large sculptured chest for the Scriptures stands against the wall ; close by is the altar and the pulpit. Though monotheists, they worship many demi-gods and genii. One is Nim Negir, who leads the traveller to the door of the hospitable Israelites (hospitality is their great virtue). Another is Iieh Novo (the prophet Elijah whose name our readers will readily recognize). He appears on Friday nights, and due preparation is made for his welcoming, as at our Seder.

Some months ago *The Morning Star*, of London, published a remarkable address by the Rev. Mr. Eppstein, a Hebrew Christian worker, and missionary, in which he stated that the work of preparing materials for a magnificent Jewish Temple in Jerusalem had already begun, and that in some of the workshops of Italy orders were already passed for the carving of the pillars and capitals. This extraordinary statement having been questioned, Mr. Eppstein has made further inquiries and sends to *The Morning Star* the following copy of a letter just received, in reference to the matter.

" My Dear Mr. Eppstein :—

" We have heard from our friend again in answer to the inquiry we made about the pillars of the Temple at Jerusalem as follows :—Mr. St. Clair Tisdale (one of our C. M. S. Missionaries lately of India), said that a friend with whom he had just been staying had lately returned from abroad, and while in Genoa had visited some of the best sculptor's workshops. In one he saw among other things a most beautiful—either marble or alabaster—pillar of exquisite workmanship and size. He asked the sculptor what it was for. He said, " For the Temple in Jerusalem." A friend of this gentleman was in Vienna this last summer and saw also a very fine pillar and asked where it was going. He was told, " To the Temple at Jerusalem ;" and he found out that in many different workshops pieces for the Temple are being prepared by rich Jews.

" At a meeting which I addressed at Great Barford, St.

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Neots, in February, a clergyman present told me that he met a rich influential Jew at a dinner party the previous evening, who told him that they were preparing the materials to build a Temple in Jerusalem, although they do not like to have it talked about; but in the present state of things in Turkey nothing would be easier than to buy Palestine. A few millions of pounds would do it, and as soon as this is bought, the materials being ready, the edifice would quickly be erected.

"I hope this will amply prove to you that the statement with regard to the Temple pillars is not an invention."

 REPORT OF THE WORK.

THE feast of the unleavened bread, generally called Pesach, has been appropriately observed by us in the preaching of special discourses touching upon the significance of Passover, and the true Passover lamb, the Lord Jesus Christ. Very extensive preparations were made by the Jews for weeks ahead for this season of rejoicing, the birthday of the Jewish nation. One is hardly able to picture to an outsider the busy scenes which we have seen during the days of the preparation for Pesach in the largest Ghetto of any in the world. Conscientiously, the houses were cleaned, and every morsel of "chometz" thrown away, as well as many old dishes. Heaps of refuse of this kind were lying around the streets, while wagons ruc hither and thither delivering thousands of pounds of "matzoth" (unleavened cakes).

At last the festive eve arrived. Like magic the busy scenes were hushed after sundown, and the festive candles lit. Families could be seen in every story in the large tenements gathering around the "sedar table," decked with three unleavened cakes—a bone with some meat—bitter herbs, etc., and then the deeply impressive service of the Hagada is read. One extra glass stands upon the table, it is for Elijah the prophet, whom Israel expects before the King Messiah comes. What a wonderful feast this Passover is! What a witness to the truth of God's everlasting word, vouchsafing that still grander deliverance, when the Lord shall have gathered the downtrodden nation from all countries!

We remarked above that we observed Passover with appro-

private addresses. Large gatherings have been with us, and we rejoiced to see many new and thoughtful faces, indeed for some time we have not seen so many old orthodox Jews with us as at the present. We had a good opportunity not only to expound our principles, telling them to continue to keep their Passover, even if they are believers, but we had also a glorious chance to preach Him, who is the Lamb of God, that taketh away the sin of the world.

One Saturday afternoon, however, we had a stirring time. As long as we spoke of the Old Testament Passover the greatest attention reigned, but as soon as we mentioned that wonderful Passover, where Jesus had died in Jerusalem, one orthodox Jew, who had watched us closely, got up and left. We continued to address the meeting in very earnest words concerning the Crucified One, when another Hebrew arose, whom we had never seen before, and protested vigorously. A great uproar followed, and many left very angry.

This scene reminded us of the beginning of our mission, when four years ago, we had disturbances of this kind almost every Saturday.

The other meetings we held during Passover were all very interesting, and our testimony was well received. On the first Passover day (Sunday, March 29th), in the afternoon over 150 adults were with us, and listened to a discourse by Mr. Stroeter. Besides these meetings we have distributed hundreds of copies of our monthly paper. We are more and more convinced that the distribution of tracts and papers is a very important work. Many who would never enter a Christian Church put the "Tiqweth," our Jargon monthly, in their pockets, and it is being read at home. We rejoice and praise the Lord that He permits us to do this work of witnessing to Israel.

Of late we have also been somewhat persecuted by some who say they are Jews and are not. A slanderous article appeared against Mr. Gaebelein, in one of the Hebrew papers. However, our Jewish friends came and told us that no Hebrew would believe the statements made. Worse things than slander were then resorted to, down to forging of a name, so as to damage our character and our work. Oh, what a seal these things are to our work. Satan is making a tremendous effort,

his time is so short. Matt. 5: 11 and 12 is just now very precious to us.

We have sent sixty-two packages of tracts and our Jargon monthly abroad during the month of March. Most of them have gone to Russia and Roumania. Our "Tiqweth" is making itself felt in these Eastern countries. We have, also, sent large packages of tracts, papers and New Testaments to the following places: San Francisco, Indianapolis, Lawrence, Mass.; Brockton, Mass.; Columbus, Ohio; and smaller packages to a number of other places.

From far-off Morocco a letter has reached us asking for Hebrew tracts. Jargon is not understood there, the Jargon of the North African countries is Jewish-Spanish. However, Hebrew is spoken and read by these Jews. We have sent a small package of tracts to Fez. The Lord make this printed message a blessing.

Two new Jargon tracts, written by Mr. Gaebelstein, have left the press during the last month. One is on "The Prayer of the Righteous." The other is on Israel's hope, "The Third Day." (Hosea 6: 2.) We had 8,000 copies printed, and intend, the Lord tarrying, and sending us the means, to publish a new Jargon or Hebrew tract every month.

Brother Mark Levy has been doing faithful work in the interest of his people in Atlanta, Ga. We trust that the way for the hope of Israel movement South, will open still more in the future. We had intended to visit these regions, but so far we have had no encouragement.

Mr. Gaebelstein visited a few days ago, Brockton, Montello, and Campello, Mass. Our Christian friends there have become deeply interested in Jewish work. We spoke five times, and visited a number of Jewish families, who received us very kindly.

Brethren, pray for us! Few know our difficulties, and we do not care to herald them to the whole world. The Lord knows all—but, brethren, pray for us!

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

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.

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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. GARBELEIN, SUPERINTENDENT.

L. F. STROETER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 8.30
P. M., in the Allen Memorial Church, 91 Rivington Street,
near Orchard.

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

Preaching every Sunday evening, 8 o'clock, in 209 Madison Street.

German Services every Monday and Thursday evening at 8
o'clock, at 209 Madison Street.

Contributions should be sent to REV. A. C. GARBELEIN, c/o L. F. STROETER, at 209 Madison Street, New York. Please make all checks or drafts payable to "Hope of Israel," our banking name. To each donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished upon request.

OUR HOPE.

Vol. II.

MAY, 1896.

No. 11.

NOTICE!

Please examine the date on the printed label containing your address. Pick up the wrapper from the waste-basket and if you find any date prior to the current month of this year thereon, will you not at once remit to us the amount of your subscription?

Remember also, when projecting your subscription into the coming (Third) volume, to begin July, '96, that from that date the price of OUR HOPE will be \$1.00 a year. The paper will be enlarged to 36 pages monthly; and to more, as soon as the number of PAID subscriptions will justify us.

EDITORIAL NOTES.

WILL ALL the friends who are contributing to the work of the Hope of Israel Mission kindly bear in mind hereafter to **make all checks or drafts payable to "HOPE OF ISRAEL."** Our account at the bank stands in that name. In the absence of either Mr. Gaebelein or Mr. Stroeter all delay is avoided if checks are not made personal, but as requested above.

ON MAY 27, Mr. Stroeter expects to sail on the steamer New York, of the American line for Europe, to be gone about three months. Many invitations to speak which Mr. Gaebelein received last year, could not then be accepted for want of time. The opportunities for representing Israel's claim upon the Church of Christ are many and favorable, both in England and on the Continent (in Germany and Switzerland especially).

Germany has sent the Jew-baiter Ahlwardt to our shores. It would seem fitting that a German Christian who though not of Hebrew extraction has learned to love Israel, should try, as much as God will help him, to warn German Christians against the dangers of antisemitic agitation and sentiment, and to stir up the minds and hearts of God's children to a lively sense of their splendid opportunities; even now to show the true Christ-spirit to the ostracized and despised Jew, and to point out to them God's wonderful and unmovable purposes concerning this "burning bush."

Another and not the least object in making this trip is a visit to Warsaw, Poland, where our dear brother Rosenzweig is laboring faithfully and with the blessing of God on the basis of our principles. We desire to strengthen the hands and cheer the heart of our brother, who meets with much opposition and discouragement, as much as lies in us. There is no field more promising at present for telling gospel work in Israel than among the orthodox masses of Russian and Polish Jews.

We bespeak the earnest and continued prayer of all God's children who shall read this notice for an abundant measure of Divine power, grace and wisdom for this undertaking. We desire only to go in His strength. We also ask the same sympathetic and effective support of our Superintendent, Bro. Gaebelain, who will bear the burdens of the work alone during these summer months. Brethren, pray for us.

By the death of Baron Hirsch the Jewish poor all over the world have lost one of their greatest benefactors. We bring to our readers in these pages a brief article on that prince of benefactors from the pen of Dr. J. M. Buckley, of the *Christian Advocate*. We could not have written anything better. Let all our readers carefully go over that remarkable record. What will it be in the days when the heart of Israel shall no longer be "stone," but "flesh"—if even now a Jew can eclipse all princely giving ever done by Gentile Christians. Truly it will be life from the dead.

SOME THINGS FOUND IN JEWISH PAPERS.

(4. Editorial Comment.)

1. ON THE DECAY OF JUDAISM.

The following is part of the bitter lamentation of an orthodox rabbi over his colleagues of the "Reformed" faith:

"They do not enlighten Judaism; as far as I know, they darken Judaism from top to bottom. Every reformed rabbi builds a sect for himself on the altar of his congregation by his doctrine and his own prayer-book as it pleases his eyes. There are only 3 per cent. of the reformed rabbis who are able to read the Hebrew language correctly; the most of them are ignorant in the Hebrew language, knowing the history of Israel only by translations. Alas! the heart swells with unwonted emotion when we remember our ancestors have shed their blood and sacrificed their lives on the altar of our religion, not to touch one precious stone of our precepts. Now come the shepherds of the temples and have torn the flowers of the garden of Judaism into pieces, which have existed over 3000 years. What do we see in the temples? Jewish girls crying "Shma Israel," and the rabbi stands backward to the ark of the covenant."

The same sentiments find expression in an editorial of the *Jewish Gazette*, published in New York, which laments the gloomy outlook for Judaism and its future in England, saying:

"As soon as the sweet, strange strains of the organ are heard in the synagogue, the ears of those Jews will become deaf to the religious patriotic melodies of Zion, and their hearts will be turned from the last hope that has consoled and guided our heroic nation through smoke and fire in bygone centuries." The *Haibri*, a weekly in classic Hebrew, also published in New York, bemoans the fate of Judaism in England and the changes that the reform movement will bring about. It will place English Judaism on a level with American Judaism, the reform rabbis of which can scarcely read Hebrew unless it is punctuated. The *Massek*, another weekly printed in a Jewish dialect in London, commenting editorially, says: "The organ in the synagogue will play the funeral march of Judaism, and the prophecy of Israel Zangwill, 'that Judaism

has a future, but the future will have no Jews," will be fulfilled."

What a thorn in the flesh this self-styled 'Reformed Judaism' must be to the faithful adherents in Israel to all that is venerable and sacred from the days of Moses and Joshua. Our sympathies go out to the orthodox Jew. We cannot go into ecstasies over the boasted "liberal tendencies" of Reformed Judaism. We frankly confess that to us the name Deformed Judaism appears far more fitting. It is neither flesh, nor fish, nor fowl.

At the same time the conviction grows upon us that this movement in Judaism is providential and judicial. It seems to us that the God of Israel is even now beginning to carry out the prophecy of Haggai (chap. 2: 7), which is repeated by the apostle (Heb. 12: 26): Yet once more I shake not the earth only, but also heaven. Judaism will not be exempt from the tremendous shaking which is surely and rapidly coming upon all things and institutions. The things unmovable, because Divinely ordered and appointed, must and will thereby be established as such. Mere human devices, incostations, and traditional aggregations, however venerable with age, must finally be shaken off.

As to Israel Zangwill's paradoxical prediction: "that Judaism has a future, but the future will have no Jews," it is a sad revelation of the deep-seated unbelief in Israel concerning the plainest and most explicit declarations contained in their own prophets. For thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of hosts is His name. 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, Jerem. 31: 35-36. And again; Therefore fear thou not, O my servant Jacob, saith the Lord: neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity: and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet 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.

O, that Israel might kindle its hope and again learn to believe in the oath-bound assurances given them by the Eternal One. But who can marvel at poor Israel's unbelief in these words when Christians everywhere hold out to Jewish people no other hope than that of assimilation and amalgamation with the nations, or with the church, which amounts to the same thing. If Christian people continue blind in theory and practice to the eternal hope of Israel's *national* future and greatness—they should not throw any stones upon the "blind" Jew! This Christian unbelief in the Divine promises is only strengthening and lending moral support to that unspeakable deformity—Reformed Judaism.

2. JEWISH PROTECTS AGAINST REVILING JESUS OF NAZARETH.

The jargon press, which of late years has assumed very considerable proportions, is not always distinguished for reverence or even common decency when speaking of Christ and Christianity, especially of Christian missions to the Jews. We feel justified, therefore, in taking special account of two communications which were sent to a widely read Yiddish daily of New York city, the *Volksstimme*, and were printed in its columns. In order to appreciate these remonstrances one should be somewhat acquainted with the low depths of vile abuse which is by word of mouth and in print quite commonly heaped upon the Messiah of Israel, our Lord Jesus Christ. Names of indescribable obscenity and blasphemy are by Jewish parents put into the mouths of their children: And many a Jewish paper would have more than one of its issues confiscated and suppressed by Anthony Comstock, if the agents of this gentleman could only read Yiddish. The same applies to some cheap prints purporting to give the true story of Jesus' birth, etc., but in reality containing the foulest revilings, which are openly sold on the streets.

The first correspondent, who signs his full name, calls attention to what he guardedly calls a "mistake," namely, the witticisms and abuse frequently found in Jewish papers in connection with Jesus Christ. The writer is unable to see any wit in them, and asks why this is done, since now that Yiddish

literature is being more widely read even by non-Jews, it will inevitably bring greater reproach and suffering upon the Jews. He also states that he has toiled, after careful search in the talmud, to find any abusive epithets applied in those venerable writings to Jesus of Nazareth. He concludes, therefore, that those persons who do use such names, under the impression that it is according to the talmudical tradition, only betray their ignorance. He is of the opinion that such abusive expressions should never appear in a paper; that they are only a disgrace to it.

The other writer contends, also over his signature, that it is the duty of every good Jew not only to tolerate, but to respect all other religions, especially Christianity, as being the faith of more than 400 million people, and immediately descended from Judaism. He claims that true Christianity also honors and protects the Jew. Therefore he raises his protest against the further appearance of any abuse or defamation of Jesus Christ in Jewish papers.

The editor of the *Volksadvokat*, in conversation, expressed the hope that those two letters would do a great deal of good. To which we can heartily say Amen.

While we deeply deplore the horrible practice thus exposed and protested against, we cannot quite suppress a question. Talmudic literature is comparatively free from such vile vituperation of the Nazarene. The question is: Could the Jewish mind ever have become so saturated with a rankling venom that will find vent in language unspeakably foul, if they who bore the name of the Nazarene had always manifested His spirit toward His brethren and kinemen according to the flesh? Thus He is to-day reviled in the house (i.e., amidst the multitudes) of them that profess to love Him. Is not "Christien" hatred and persecution of the Jew chiefly responsible for this unspeakably sad state of things? Oh how much we have to atone for!



LIBERALITY UNBOUNDED.

(FROM THE N. Y. *Christian Advocate*.)

THE CHRISTIAN ADVOCATE has spread before its readers an outline of the life of William H. Vanderbilt, with his two hundred millions and very limited benefactions; of Jay Gould, with his eighty millions heaped up in a single lifetime by various and devious methods, and little distribution for disinterested purposes; of Peabody and Slater, who gave so much for philanthropy; and of Sir Moses Montefiore, an Israelite indeed.

We have now to record the life and death of a man to whom modern civilization affords no parallel, the Baron Maurice de Hirsch, who died of apoplexy on his estate at Presburg, Hungary. He was born in 1831. His parents were Jews, and his father, who attained wealth as a cattle merchant, was ennobled in 1869 for services to the state. The baron inherited a large fortune from his father, and also his title to nobility.

He became one of the richest men in the world. His first great stroke was the building up of a broken-down Belgian bank, making it one of the first money institutions in Europe. He married the daughter of the senior member of the banking firm with which he was associated, and she brought him a fortune. He then went into projecting and building railroads, notably a road leading from Buda-Pesth, the capital of Hungary, to Varne, in Bulgaria, on the Black Sea. This was divided into three sections, and there were three contractors, of whom the baron was one. They decided by lot which section each should construct. That which fell to the baron was the most difficult, but owing to his ability it was the only one out of which a profit was made. Fulfilling his contract to the letter, he made four million dollars, while the others lost money. He attributed his success to his German engineers, his mastery of detail, and his economy in small things. His other great operations were even more successful, his entire fortune being estimated at two hundred millions of dollars. He had one son, Lucien, who died, after which he adopted two boys.

Since 1860 he has dispensed in beneficence over fifteen

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million dollars a year. His theory was that men who have wealth are responsible to mankind for its proper use. He once said: "I am an old man and childless. I have been eminently successful with all my business ventures. With my money I hope to raise out of ignorance and despondency the most helpless and persecuted race in Europe, the Jews of Russia and Austria." When he subscribed ten millions to the stock of the Jewish Colonization Association, he said: "I devote my money to these poor wretches simply because all the rest of the world is turning a cold shoulder to them."

In European and Asiatic Turkey and in Egypt he founded many industrial schools, and maintained them. In Galicia alone he expended two millions for educational purposes. He offered the Russian government ten millions for schools, provided no distinction as to race or sect should be recognized in its distribution, but the offer with this condition annexed was refused.

His greatest single project was founded five years ago. Its purpose was to colonize Jews in North and South America. For the success of the scheme in the Argentine Republic he set apart ten millions; and for the benefit of the large numbers coming from Russia to the United States he gave two million four hundred thousand, the interest of which was to be devoted to their relief. He responded to applicants for every kind of charitable purpose, for all sects and various countries. Wherever one travels he finds something which the baron established.

Those who wish to see a specimen of his work can be gratified without leaving the city of New York; for at the Hirsch Trade School hundreds of Russian and Roumanian boy refugees are taught the principles of citizenship and trained in body and mind to earn their own living.

At Woodbine, N. J., twenty miles north of Cape May, is one of his colonies, composed of about nine hundred persons, settled on fifty-one hundred acres of land. The streets are named after Emerson, Lowell, Bryant, Longfellow, Franklin, Webster and Paine; the avenues after the presidents. The business portion is a mile square. There are one hundred and twenty farms of thirty acres, on each of which there is a family, and they are doing well. One hundred and fifty thou-

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and dollars have been spent in improvements. There are good railroad connections, two clothing manufactories, a pocketbook manufactory, tool house, lumber yard, etc. The superintendent is Sahsovitch, instructor in the Russian Agricultural College at Moscow, and more recently professor in the Colorado State Agricultural College.

In his benevolent works he had the sympathy of his wife. She was his first secretary, but the labors were so burdensome that an office was established, with a corps of clerks, whose sole duty it was to look after his charitable projects; indeed, for the proper distribution of his charities he had established offices in all the European capitals. Until the time of his death his own fortune and that of his wife, as were their principles and feelings, were united in the prosecution of good works. Some years ago she wrote to a friend, "It is a great and terrible responsibility, this possession of wealth—that is, the distribution of it."

Of late years the baron was at his office at seven o'clock in the morning, dictating to a large force of clerks the messages that were to be sent to all parts of the world. He always kept in constant touch with his charities.

Of the personal characteristics of such an extraordinary man, who surpassed the wonders of Aladdin, and made the fabled achievements of the Count of Monte Cristo seem prosaic, all will desire to know something. He was not highly educated, but wonderfully well informed. His manners were those of a cosmopolitan; in eating and drinking he was almost a stoic. He took a great deal of exercise, and was particularly fond of walking. He was never needlessly extravagant. In sending a telegram in which he authorized the gift of fifty thousand dollars to a charity, he took as much pains in trimming the words to reduce the expense as if he were a poor man. He had residences in London, Paris and Vienna, and a large number of country estates scattered throughout Europe. His chief sports were shooting, fishing and the turf. What his horses won he gave to the London hospitals, without deducting their cost of keeping and other expenses.

There are fifteen thousand Jews now settled in the Argentine Republic, and it is believed that in twenty years the number will be increased to two hundred thousand. The plans are

so immense that it is difficult to determine what the end will be.

Though a Jew by descent, the baron was not orthodox. If he could, he would have had every Jew baptized, and hoped that the time would come when they would give up their religious narrowness. Dr. Gotthell, of the Temple, Emenu-El, of this city, says: "He wished it understood that he belonged to the Jewish race. He wished it also understood that he did not share the faith of Israel's race."

This account of the amazing financier and philanthropist has been made up by a comparison of many different dispatches from Europe announcing his death.

We think it not extravagant to say that the annals of human history cannot present a parallel in his career.

HE IS COMING TO-MORROW.

BY HARRIET BRECHER STOWE.

THEN shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, for your redemption draweth nigh. Luke 21: 27.

Coming!—The Son of Man really coming into this world again in power and glory. "Will this really ever happen? Will this solid, common place earth see it? Will these skies brighten and flash, and will upturned faces in this city be watching to see Him coming?" So our minister preached, in a solemn sermon; and for moments, at times, I felt a thrill of reality in hearing. But as the well-dressed crowd passed down the aisle, my neighbor, Mr. Stockton, whispered to me not to forget the meeting of the bank directors on Monday evening, and Mrs. Goldthwaite poured into my wife's ear a charge not to forget her party on Tuesday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Penoyman.

I spoke of the sermon. "Yes," said my wife, "what a sermon!—so solemn! My dear, by-the-by, don't forget to change Mary's opal ring for a diamond one—dear me! The

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Christmas presents were all so on my mind, and that was so wrong of me."

"My dear," said I, "sometimes it seems to me as if all our life was unreal. We go to church, and the things we hear are either true or false. If they are true, what things they are! If we are looking for that coming, we ought to feel and live differently from what we do! Do we really believe what we hear in church, or is it a dream?" After a pause I said, "Suppose Christ should really come this Christmas, and it should be authoritatively announced that He would be here to-morrow."

That evening the thoughts of the waking hours mirrored themselves in a dream.

I seemed to be out walking in the streets, and to be conscious of a strange, vague sense of something just declared, of which all were speaking with a suppressed air of mysterious voices. There was a whispering stillness around. Groups of men stand at the corners of the streets, and discuss an impending something with hushed voices. I heard one say to another, "Really coming? What? To-morrow?" And the others said, "Yes, to-morrow."

It was right. The stars were glimmering down with a keen, frosty light, the shops glistened in their Christmas array, and the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing, and each person looked wistfully on his neighbor, as if to say, "Have you heard?"

Suddenly, as I walked, an angel form was with me, gliding softly by my side. The face was solemn, serene and calm. Above the forehead was a pale radiance of light, purer than any on earth—so different from that of the street lamps. Yet, though I felt awe, I felt a sort of confiding love as I said, "Tell me—is it really true? Is Christ coming?"

"He is," said the angel. "To-morrow He will be here!"

"What joy!" I cried.

"Is it joy?" said the angel. "Alas, to many in this city it is only terror. Come with me."

In a moment I seemed to be standing with him in the parlor of one of the chief palaces of the city. A stout, florid, bald-headed man was seated at a table covered with papers, which

he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of boundless wealth. Gold and silver and gems, and foreign furniture and costly pictures; everything that money could buy was heaped together; and yet the man himself seemed nervous and uneasy. He wiped the sweat from his brow and spoke:

"I don't know, wife, how you feel, but I don't like this news. I don't understand it. It puts a stop to everything that I know anything about."

"Oh, John," said the woman, turning towards him a face pale and nerveless, and clasping her hands, "how can you say so?"

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish He would put it off! What does he want of me? I'd be willing to make over three millions, to found a hospital, if He'd be satisfied and let me go on. Yes, I'd give three millions—to buy off from to-morrow."

"Is He not our best friend?"

"Best friend," said the man, with a look of half fright, half anger. "Mary, you don't know what you are talking about! You know I always hated those things. There's no use in it; I can't see into them. In fact, I hate them."

She cast on him a look full of pity. "Can not I make you see?" she said.

"No, indeed you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions! To-night it's mine, and to-morrow it will all be so much waste paper, and then what have I left? Do you think I can rejoice? I'd give half; I'd give—yes, the whole, not to have Him come these hundred years." She stretched out her hand toward him, but he pushed it back.

"Do you see," said the angel to me, solemnly, "between him and her is a 'great gulf fixed?' They have lived in one house with that gulf between them for years! She cannot go to him; he cannot come to her. To-morrow she will rise to meet Christ; he will call to the mountains and rocks to fall on him—not because Christ hates him, but because he hates Christ."

Again the scene was changed. We stood together in a little, low attic, lighted by one small lamp—how poor it was—e, broken chair, a rickety table, a bed in one corner where the little ones were cuddling close to one another for warmth. Poor things, the air was so frosty that their breath congealed upon the bed clothes, and they talked in soft, baby voices. "When mother comes, she will bring us some supper!" said they. "But I'm so cold," said the little outsider. "Get to the middle then," said the other two, "and we'll warm you. Mother promised she'd make a fire when she came in, if that man would pay her." "What a bad man he is," said the oldest boy; "he never pays mother if he can help it."

Just then the door opened, and a pale, thin woman came in, laden with packages.

She laid all down and came to her children's bed, clasping her hands in rapture.

"Joy, joy! Children! Oh, joy, joy! Christ is coming! He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus; He had been their mother's only friend through many a cold and hungry day, and they doubted not He was coming.

"Oh, mother, will He take us? He will, won't He?"

"Yes, my little ones," she said softly to herself; "He shall gather the lambs with His arms, and carry them in His bosom."

Suddenly again, as by the slide of a magic lantern, another scene was present. I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartments were bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to be really awful," said one, with a suppressed sigh.

"Yea," said another, "and it puts a stop to everything! Of what use will all these be to-morrow?"

There was a poor seamstress in the corner of the room, who now spoke. "We shall be forever with the Lord," she said.

"I'm sure I don't know what that can mean," said the

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first speaker, with a kind of shudder, "it seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of any such thing—to change all at once from this to that other life."

"It is enough to be with Him," said the poor woman, "Oh, I have so longed for it!"

Unsaved reader, "That One" who may soon be here, is only waiting to hear you confess and believe, "He loves me and gave Himself for me."

To believe this is eternal life for you; and then you will rejoice when you hear it said, "He's coming to-morrow."

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3: 16.

 THE KINGDOM OF THE SON OF MAN.

BY JOSEPH L. LORD.*

It is often said, although the Old Testament may teach an outward or external kingdom of the Son of Man, yet that the New Testament teaches a spiritual kingdom only. This is not so, as may readily be shown. The New Testament teaching is perfectly definite and decisive on this point; as instance Peter's teaching on the day of Pentecost.

It is undeniable that the Son of Man had just been rejected and crucified by the unbelieving nation from whom and to whom He came.

It is undeniable that at the end of three days after His death and burial He rose without corruption and unchanged from the dead, and thenceafterwards remained upon the earth for the space of forty days: "To whom (the apostles) He showed Himself alone after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God."

It is undeniable that at the end of forty days He ascended into heaven, and took His seat on the throne of His Father in heaven, at the right hand of the Majesty on high; there to re-

* From "Prophetic Imperialism," by Joseph L. Lord, Published in 1871.

main until His enemies on the earth should be made His footstool: "The Lord said unto my Lord, sit Thou at my right hand, until I make Thine enemies Thy footstool."

It is also undeniable that He rose from the dead in order that He might sit and reign on the throne of His father David as the fruit of the body of David, the fruit of his loins according to the flesh, that is, in His own proper and possible humanity: "Therefore (David) being a prophet, and knowing beforehand that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before, spake of the resurrection of Christ, that his soul was not left in hades, neither his flesh did see corruption."

It is obvious, therefore, having never sat on the throne of David as yet, that, in the very nature of the case, He will not and cannot so sit thereon as described so long as He remains seated on the throne of His Father in heaven, or so long as His enemies on the earth are not made His footstool; and that He must first return from heaven before He can take His seat on the throne of David—unless it can be shown that the throne of God in heaven is the throne of David also, which is impossible.

Again, it is undeniable that He will return to the earth in like manner, in like human and personal manner (only glorified) as He rose from the dead and ascended into heaven: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven."

It is undeniable that, having returned, He will restore unto Israel the throne and kingdom of David: "Remove the diadem (of David's house), and take off the crown (of David's house): exalt him that is low (the sway of the Gentiles), and abase him that is high (the sway of the house of David). I will overturn, overturn, overturn it (David's throne and kingdom); and it shall be no more, until he come whose right it is (the Son of Man as the Root and Offspring of David), and I will give it him." "After this (after the visitation of the Holy Spirit to the Gentiles to take out of them a people to the glory of God's name) I will return, and will build again the tabernacle (throne or kingdom) of David, which is fallen down;

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and I will build again the ruins thereof, and I will set it up."

"And of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom."

It is also undeniable that both before and after His crucifixion He promised His disciples that He would send to them the Third Person of the Godhead, the Holy Spirit, or Comforter, to remain upon the earth in His stead during his absence therefrom; that shortly after His ascension He did so send the Holy Spirit; and that the Holy Spirit remains upon the earth, and He absent from it, still.

It is obvious therefore that the present period or dispensation of the absence of the Son of Man from the earth and of the presence of the Holy Spirit upon the earth is, to us, as the dispensation of the promised kingdom of the Son of Man upon the throne of His father David, but the dispensation of the Holy Spirit.

Such was the situation of which the apostle Peter was the inspired master on the day of Pentecost.

Again, it is undeniable that the present dispensation of the Holy Spirit was officially inaugurated by the descent of the Holy Spirit on the day of Pentecost. It is undeniable that the apostle Peter on the day of Pentecost did officially proclaim, as its inspired herald, the incoming dispensation of the Holy Spirit: "Therefore (the Son of man), being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear."

It is equally undeniable that the apostle Peter did *not* on that day proclaim an incoming dispensation of the kingdom of the Son of Man; but, on the contrary, expressly reiterated to that vast congregation of devout men out of every nation under heaven the divine behest that the Son of Man should remain seated at the right hand of God on high *until* God on high should make His enemies on the earth His footstool.

It is also undeniable that His enemies will not be made His footstool until the image seen by Nebuchadnezzar in his dream shall be destroyed, or until the times of the Gentiles; the times of Gentile ascendancy and domination over God's covenant people Israel shall be fulfilled; and that therefore the present dispensation of the Holy Spirit will *not until then* end, or the dis-

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dispensation of the kingdom of the Son of Man on the throne of His father David in His own proper and personal humanity, as the fruit of the loins of David according to the flesh—these are Peter's very words—*until then begin.*

It is obvious, therefore, that the present dispensation of the Holy Spirit is not the dispensation of the kingdom of the Son of Man, but only the dispensation of the *gospel*, or good news, or glad tidings of the kingdom of the Son of Man; the proper and distinguishing office of the Holy Spirit meanwhile being to draw all men unto Christ, through the merits of His blood, who are the appointed children of His kingdom, the chosen heirs of His salvation.

Not that the kingdom of the Son of Man will not be in the highest and most exalted sense a spiritual kingdom; not that it will not in this respect infinitely exceed all that it has entered into the hearts of the most spiritual followers of Christ, and the most earnest advocates of a spiritual kingdom only, to conceive; but only that the kingdom of the Son of Man (which, in its manifested glory upon the earth, is in this dispensation of the Holy Spirit heralded only; of which we hear in this dispensation the announcement or glad tidings only) will, upon the evidence, be in a no less eminent and exalted sense an external and personal or outwardly visible kingdom also: just as strictly and truly, and infinitely more grandly so than that of any imperialist on whom imperial dominion was conferred, or that ever reigned before Him.

Such is the kingdom, the future but hastening kingdom, for which the Son of Man taught His disciples to pray, and teaches us to pray, and teaches all men to pray until His kingdom shall come, and His will be done on earth as it is in heaven—a kingdom for which we but too often pray (however fervent may be our prayers) with only a vague and indefinite idea of what it is we are praying for.

And this *gospel of the kingdom* (not the kingdom itself, but the *gospel* or *glad tidings* of the kingdom) shall be preached in all the world, for a witness unto all nations; and then shall the end come." Then shall the end of this dispensation come. Then shall the kingdom come and the will of God be done on earth as it is in heaven. Then shall the Great King Himself come; just when and where in the divine order and economy

of the imperial ages the prophet Daniel had said that He would come; namely, when the times of the Gentiles, or times of the four great Gentile empires of the earth shall be fulfilled; or, as the gospel of the kingdom differently expresses the same idea, when the fulness of the Gentiles, or fulness of Gentile elect shall, by the visitation of the Holy Spirit, be gathered in—even as it is written by the prophet Amos in the Old Testament, and by James in the New: "In that day (or, "After these things," Acts 15, as James expresses it, that is, after this visitation of the Holy Spirit, or gathering in of the Gentile elect) I will return, and will build again the tabernacle of David, which is fallen down."

Then shall that imposing, that excellently bright and terribly life-like image of Gentile greatness and supremacy in the earth fall, and be broken to pieces together. Then shall the Son of Man come with the clouds of heaven, and there shall be given to Him dominion, and glory, and a kingdom, that all people, nations and languages may serve Him—not in the dispensation which is *now*, while He is seated at the right hand of the Majesty on high as our merciful High Priest and Intercessor, our Advocate with the Father; but in the dispensation which is *to come*, when, as the Son of Man, the Son of David, the Son of the Virgin Mary, He shall sit on the throne of His father David, as the angel told His mother He should, and reign over the house of Jacob forever, and *ex-officio* over all the earth forever; and of the increase of His government and peace there shall be no end upon the throne of David, and upon His kingdom.

Thus beautifully does the Bible, the precious but unheeded charter of our salvation, everywhere alike, harmonize with itself; prophets and apostles joining voice to voice through the thick darkness and heaviness of the imperial ages, across the gloomy centuries of God's judicial wrath—God's witnesses to the Son of man's imperial reign.

Such was the faith and hope of the Church of Christ once. Why should it not be now?



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IN THE SYNAGOGUE AT NAZARETH.

Luk. iv. 16-32.

BY MRS. GEORGE C. NEEDHAM.

THERE was not a village of Judes, if it only numbered ten men, but it had its synagogue. To some extent the synagogue was patterned after the Temple. It was, however, a place for teaching and worship, and not for sacrifice. Sometimes a community were only able to set apart a private dwelling for such purpose. Acts 2: 46; 5: 42; Rom. 16: 3, 5.

Beyond the middle of the synagogue rose the "beins" or platform. On this stood the lectern or pulpit. Neh. 8: 4. The speaker stood in reading, but sat while speaking. Thus deference was accorded to God's Word, as above man's word. The "legate of the church" might call up any male of age to read from the prophets; and this leader might also conduct the devotions, excepting the benediction from Num. 6: 23, 24, which devolved upon some descendant of Aaron.

Thus we can understand how our Lord, as a pious and well-taught Jew, would enter the synagogue at Nazareth and lead the devotions. But what impressed the people was the freshness of his teachings. The Rabbis in expounding were accustomed to appeal to tradition. This man's words were full of new meaning, and carried life and power with them.

Our Lord observed the Sabbath, the Word, and the worship. How much more then is this necessity for observing God's ordinances incumbent on sinful men. Verse 16 implies he had been a public reader and teacher some time before this. It does not seem that He specially selected that portion from Isaiah, but by Divine coincidence it was the section appointed to be read at that time of the year. It thus furnishes a very strong chronological date in our Lord's life.

We must remember how very strong is the caste sentiment in the East, to understand how wonderfully kind and condescending it was "to preach the Gospel to the poor." "Deliverance to captives" does not refer to release from physical bondage. Many like Peter and Paul were cast into dungeons and chains, whose only offense was preaching Christ. The

terms refer to the bondage of sin. Hence it is written of Jesus, "He delivered them who through fear of death were all their life-time subject to bondage." Heb. 2: 15. "When He ascended up on high He led captivity captive, and gave gifts unto men." Eph. 4: 8. The "blindness" and "bruising" also refer primarily to *spiritual* deliverances. It is true, He healed many sick and blind, actually; but after His ascension millions were tortured, had their eyes put out, and their bodies bruised and slain for faith in His blessed name. Thus were fulfilled His own words: "I came not to send peace, but a sword." Matt. 10: 34. The "acceptable year" was the year of Jewish release. Lev. 25: 10; Isa. 34: 8; 49: 8. Something very remarkable occurred. Jesus ended His reading, and closed the roll in the midst of a sentence in the original. Compare Isa. 61: 2. The next paragraph is about the "day of vengeance." He would not read that; for His mission *then* was to proclaim a day of grace. At His second coming He shall fulfill the final clause of this Scripture, and proclaim the "day of vengeance." Notice the beautiful preponderance of mercy—A YEAR of grace; a *day* of wrath.

Seven lines of thought are suggested by this incident:

The power of the Spirit. This lay at the base of all Christ's ministry. As far as possible let us drop the Divine element out of our thoughts; and looking upon Him as man, energized by the Spirit of power, let us see in His ways a very real example for us to copy. Did He not say, "Greater works than these shall ye do that believe on Me" (John 14: 12)?

Spiritual lives cannot be hid. Some one will smell the fragrance of the ointment. Some may murmur, what a waste of time, strength, and money those Christians are making, indulging their fanatical ideas. What folly to go to Africa to preach the gospel, merely to lay down one's life for unappreciative savages. So it all looks to the world. Ask the worldling, is he aware how much the civilization of the world is indebted to the kindly flight of the Gospel? Does he not, like the moon, shine by the light of the Sun?

Begin at Nazareth to serve Christ. Home work is the hardest of all. There is no romance here. Everybody knows your whole character from childhood. No glosses will avail in the place of one's activity. If here you can establish confidence

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in the genuineness of your Christian life, you are fit for any larger sphere the Lord may appoint for you.

Forsake not the house of God. If Jesus found the synagogue proper, it is suitable for you. Go to the Temple; don't avoid it. If necessary to reprove evil practices, take along with you a scourge of small cards. Let them be *small* ones. Be gentle while you are faithful.

Have courage to stand up. Not only stand up for Jesus, but stand in confession of the Bible. This is a great test now-a-days. There are many naming the name of Christ, who nevertheless are degrading the full integrity of inspired writings. Let God's Word defend itself. You need not be over anxious to vindicate it before unspiritual men who never can discern its meaning till converted. But see in your own heart that you believe every word of it; and are ready to give a reason of the hope that is in you without fear. 1 Pet. 3: 15.

Definite work. Jesus never deflected from the work for which He came into the world. The cross was the goal; toward this He ever looked; by its immensity He measured His days and opportunities. Every Christian should ascertain "For what has God anointed me?" What gifts have I, and what opportunities. The decision is not optional. We are not our own. In some way we *must* serve our Master; or at last be counted unprofitable servants.

Eyes are upon us. We are watched as Christians, and because we are Christians. Jesus had hungry eyes upon Him; and admiring eyes; and curious eyes. The Father watched Him with supreme delight. Angels watched Him with amazement. Demons watched Him in fear. Men watched Him in jealousy. None could find anything amiss in Him. The Lord's own eyes are now upon us. They run to and fro throughout the whole earth, on behalf of those who fear His name. 2 Chron. 16: 9.

JERUSALEM, AWAKE!

"Comfort ye, comfort ye my people, with your God." Isa. xl. 1.

Jerusalem awake, stand up,
The promised time has come.
Long hast thou drunk the bitter cup,
And wandered without home.

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Thy God is calling for thee now,
The message comes to thee;
Make haste, the trumpet soundeth loud,
Proclaiming jubilee.

Arise, arise and shine! Thy light,
The glory of the Lord,
Illumes the sky, a beacon bright,
According to His Word.

The Son of Righteousness Himself,
With healing in His wings
Is gilding all the mountain tops,
And heaven and nature sing.

Ho, every one that thirsteth, come!
Buy wine and milk, all free.
Eat honey with the honey-comb,
Messiah paid for thee.
A well of living waters cool,
And streams from Lebanon,
A fountain open'd for David's house,
To wash away thy sin.

Sing now, thou barren one, O sing;
Break forth and praise thy Lord,
Enlarge thy tent, make strong thy stakes,
And lengthen every cord.
Thy Maker is thy Husband true;
The Lord of Hosts, His name;
T'was for thy sins He cast thee off,
He calls "Return again."

Who, who is this from Edom comes?
Clad like a warrior brave?
'Tis I that speak in righteousness
The Mighty One, to save.
A light to lighten Gentile lands,
The Hope of Israel thou,
The King of kings and Lord of lords,
All at thy feet shall bow.

He is coming, hear the welcome sound,
Hark to the thunder peals;
The lightnings flash amid the clouds;
They are His chariot wheels.
Rejoice, rejoice, ye waiting ones;
Shout, over land and main;
Hail! David's son, Hail! Israel's King;
Forever He shall reign.

W. F. M.

REPORT OF THE WORK.

AT this writing, our Superintendent, Bro. Gaebelin, is on a preaching and lecturing tour in Southern Illinois and Eastern Missouri. He expects to spend two Sundays in St. Louis, addressing both Jewish and Christian audiences. On his return from the West, Bro. G. intends to follow a very cordial invitation by some friends of Israel to come to Toronto, Can. They desire him to present Israel's claims and the Hope of Israel principles at a gathering of God's children who have the open ear for the more sure word of prophecy and desire to be in touch with God's dealings in Israel.

For more than two months past we have not made any effort to advertise our public meetings except by the notice posted at the door of the church in Rivington Street, where the meetings are held. No handbills or tickets have been distributed. Yet the attendance has not shown any falling off in numbers. Neither do we offer to those who come anything whatever in the line of popular attractions. Our services are extremely simple. A passage from God's Word is read. A brief opening prayer is offered up. Then comes the discourse, sometimes followed by a word of exhortation from another speaker, and the congregation is dismissed. The place for holding our Saturday meetings is the basement of the church. There are but few days in the year so bright that the lighting of the gas is not needed to dispel the gloom. We have no trained choir or quartet. Only once in a while some Hebrew brother will sing a psalm or hymn in the sacred language. We do not mean to say that we do not care to have some of these features changed. We would very much like to have more daylight and better ventilation. And we know that a little more good, consecrated music would not be amiss. At the same time we feel greatly encouraged to think that our Jewish friends who come from Sabbath to Sabbath *must*, because they are drawn not by any outward attractions appealing to the senses, but by the power of the simple and plainly spoken message. We are the more fully assured that God is not only sending us to them to preach Christ and Him crucified, but is sending them to hear and to receive the word of life.

Mr. Harry Zackhausen, who has been and still is one of the

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most faithful and efficient assistants in our work, and who has been studying medicine at the New York Homœopathic College, has honorably completed his course of studies and received his diploma from that well-known institution. He is now entitled to write M. D. after his name. We doubt not that a career of great usefulness in the Master's service lies before our dear brother.

Another of our assistants, Mr. L. Busker, is greatly desirous of attending Mr. Moody's Training School in Chicago. His application for admittance has been accepted. As soon as the Lord will supply the means we expect to have him enter. The Lord seems to have laid it upon his heart to go, when fitted, into the foreign mission field. We can only say Amen to this, if the Lord so orders; although we have found our young brother well adapted also for work among his own brethren.

From Rosenhayn we receive cheering words. Miss Snow, our faithful worker, has returned to her post there after a few months' absence. She reports many open doors for the words of life and truth, and a spirit of earnest inquiry after the way of salvation.

We are more and more impressed with the importance and effectiveness of spreading the good tidings of a Messiah come to make atonement, and coming to bring the seasons of refreshing, and to save His people Israel from all their sins by means of the printed page. Our Jargon monthly, is eagerly read and gladly accepted by hundreds, nay thousands, whom we perhaps never shall reach with the living voice in this world. We have every reason to believe that the truth thus scattered is at work quietly but irresistibly in many Jewish minds. There is a preparation going on of a great turning of the Jewish heart toward their long despised brother Jesus. We know it is coming: for the mouth of the Lord hath spoken it. We rejoice to sow the precious seed by the side of many waters. The increase and the harvest cannot fail.

We heard from the city of M., in the interior of Russia, that the packages we sent there arrived and the papers were eagerly snatched up by the Jews. The Pastor there writes: "Send us 50 copies more."

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

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

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W. F. STROKTER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 8.30 P. M., in the Allen Memorial Church, 97 Rivington Street, near Orchard.

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

Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every Monday and Thursday evening at 8 o'clock, at 209 Madison Street.

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Our sheets are edited every three months. Copies of our Annual Report will be gladly furnished free of charge.

OUR HOPE.

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JUNE, 1896.

No. 12.

NOTICE

Please examine the date on the printed label containing your address. Pick up the wrapper from the wastebasket and if you find any date prior to the current month of this year thereon, will you not at once remit to us the amount of your subscription?

Remember also, when projecting your subscription into the coming (Third) volume, to begin with next month, that from that date the price of OUR HOPE will be \$2.00 a year. The paper will be enlarged to 36 pages monthly; and to more, as soon as the number of PAID subscriptions will justify us. It will be a great favor to the publishers if the subscription price is sent at once.

EDITORIAL NOTES.

THE EDITOR, Bro. E. F. Stroeter sailed on the Steamer New York for Europe Wednesday, May, 27th, and after a very pleasant voyage of seven days reached Southampton. He did not stop in England, but went direct to Germany by way of Flushing. We expect to give our readers in our next issue particulars of his movements and hope to report that the Lord is using our brother mightily in Germany and elsewhere.

SEVERAL of the Western States have been visited by destructive tornadoes. In St. Louis many thousands of houses and some very massive buildings were destroyed, and hundreds of human beings killed in a few minutes. In Moscow over 3,000 persons were trampled to death during the Coronation ceremonies of the Czar. Many other disasters have occurred

during the last weeks. These are all signs of the times. They are nothing but forerunners of still greater calamities which will befall the world before He cometh, the Counselor—the mighty God—the Prince of Peace.

FORTY MILLIONS of Rubels, over twenty millions of dollars, were expended for the coronation of the Czar. Glowing accounts of the splendors and wonderful scenes in Moscow during the month of May were telegraphed all over the world. The whole world was represented in the capital of the Muscovite Empire, Asiatic Khans, Emirs, Princes as well as American statesmen, English and German noblemen had assembled to witness the Autocrat crowning himself Czar of all the Russians, ruler over ancient Gog and Magog, chief prince over Meshech, Tubal and the house of Togarmah (Turcomenia)—Ezekiel 33: 3-6. There can be no doubt about the role which this self-crowned Czar will play in the near future. The alliance between Russia and Turkey is likewise very significant.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

THE JEWISH NOTES printed in this number will be of great interest to all lovers of Israel. The Lord tarrying and permitting us we will pay still more attention to the signs among Israel with the new volume of OUR HOPE.

THE LAMB'S WIFE AND THE LORD'S COMING.

BY PASTOR O. STOCKMEYER.

TRUE surrender to Jesus must manifest itself and be proved by our yielding up to the Lord our inner and outer life, in most confident faith that in all these circumstances of life He is carrying out with a steady hand His work of grace and love in us. The calmness with which the bride loses herself in the will of the Bridegroom, and quietly follows His leading, even in ways which lead to the cross—the gentle spirit of the Lamb, which constitutes the chief ornament of the Lamb and of the bride, spring out of this faith. The most remarkable victories of the Lion in the kingdom of God have ever been won by gentle, quiet, lamb-like steps. With the disciples of Jesus, as

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with their Master, suffering and glory are most closely connected: "If we suffer with Him, we shall also reign with Him" (1 Tim. 2: 12). "The fellowship of His sufferings, being made conformable unto His death" (Phil. 3: 10 11), gives the apostle ground to hope that he may attain to the resurrection (our-resurrection) of the dead. By each voluntary denial of self, persevering faith leads us nearer to the goal, and deeper into the holiest fellowship with the life of our Lord.

This fellowship of life is essentially, a fellowship of love; not only our faith but also our love will become fuller, purer, and more tender; this means our love to Jesus, as well as our love to the brethren and the true love to our neighbor, which seeks out that which is lost. With regard to this first,—just those are bride-souls who love Jesus with the love of the betrothed. It makes a difference whether we love Jesus with the love of a servant for his master (John 13: 15), or of a child for his father, or of a bride for her bridegroom.

Many honest souls who have devoted themselves to Jesus for His service and His own possession, are yet unhappy, and have no real joy in the Lord, no simple, child-like intercourse with Him, because of their daily self-accusations that their walk does not correspond with their will or with their duty. They love Jesus as a servant loves his master; they still stand more or less under the law, making their salvation too dependent on their own works, instead of holding it and enjoying it in Jesus alone. They need to be led further into the full liberty of grace and sonship, and they shall be so led if they have an honest desire.

But one may stand fast in this position of grace, one may maintain his rights as a child, and stand in the relation and love of a child to the Lord, and yet there may be something wanting. His life has not altogether risen or sunk into Christ; there is still more or less of self-life, otherwise we should not see so many divisions whereby separation is caused between children of God who yet bear unmistakably the seal of God's adoption. There is a want of the fervent love of the betrothed, consuming all which is not of Christ, such as we find in those John-souls who rest on the bosom of Jesus, or in those Mary-souls, in whose hearts the love of Christ has been so mightily shed that the vessel of their own being has been broken by it.

and the pure spikenard—the tender love of Jesus, with its all-pervading perfume—flows out of that human heart, and returns thither again in a ceaseless stream. They who have this bridal love, they belong to the elect bride of the Lamb; the other children of God may find their place among the virgins or the guests. But if anyone should think from this that he could be content with a lower place at the marriage supper of the Lamb, and accordingly could be satisfied with a lower degree of the love of Jesus, he is in great danger of slipping past it altogether. He who yields himself unreservedly to Jesus and loses himself wholly in His love, to him the Lord can give that bridal love with which the bride-souls await their Bridegroom.

But it is impossible to imagine true love to Jesus without genuine love of the brethren. Philadelphia, i.e., love of the brethren, is the name of that church to whom deliverance is promised "from the hour of the great temptation." A church closely bound together in one spirit is the only one which will be strong in the Lord for the day of battle. If the Lord's coming to His bridal Church, which has become one in Him, will exhibit a picture of marvellous harmony which cannot be darkened by any shadow of discord, it becomes evident how necessary it is that all those of God's children who wait for the Lord's coming should humble themselves on account of all the negligences and failures whereby brotherly love is hindered, should make the union of believers a special subject of prayer before God, and also, by their deeds, manifest and cherish fellow-membership with God's children, wherever there is an opportunity and room to do so.

But with love to the brethren there should be joined that true love to our neighbour which seeks after "that which is lost," which leads the children of God, with priestly compassion, to go down into the misery of a world which is a stranger to their heavenly destination, and, as its light and its salt, to work there so long as it is called to-day, before "the night cometh when no man can work." In Ezekiel 9: we read that at the destruction of Jerusalem the command went forth from the Lord to slay all that were in the city, beginning at the sanctuary, and only those were to be spared who had beforehand been marked upon their foreheads as being those who sighed and cried over all the abominations of Jerusalem.

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Hereby we can perceive that if, in the great hour of trial when God's judgments begin at God's house, only priestly souls are preserved, only such priestly souls are fit for the calling of "priests and kings," to which the Lord destines His saints in His own kingdom. His own will attain power over the world only so far as they have before descended into the misery of the world; and if they are one day to reflect the glory of the Lord, they must already have borne somewhat of His likeness here below; and this includes, above all else, that love to sinners which broke His heart on Golgotha. He who is a fruit of this love must also be a witness to this love; and he who desires truly to rejoice at the Bridegroom's coming, must have first obtained from Him the true, holy, constraining love to go forth in His Name and win souls for the approaching marriage day.

Such love will be the most active where hope is the most living among the children of God. Now that the time of the fulfilment is so close upon us, all believers must feel the deep necessity of obtaining more light upon the object and the goal of their hopes of entering more fully into the whole of the wonderful plan of salvation, whose accomplishment draws so near, and of obtaining from above the spirit of prophecy (Rev. 19: 10), that they may understand prophecy and become at home in that which makes the true home of God's children, and in the dark times may keep undimmed their bright anticipation of the inheritance of the saints, which enables us in the storms and tempests to be of good comfort and lift up our heads, because our redemption draweth nigh (Luke 21: 28). In an age when the ground whereon the race stands gives way, tremble beneath its feet, when our social conditions resemble a building whose foundations are undermined, it is a most important question that the church of the Lord should take a firm stand upon Jesus, the Rock of Ages, should make sure her "calling and election" to "a kingdom which cannot be moved," and live altogether in the position of the Bride, who turns away from all else to the Bridegroom, whom she awaits with increasing desire. Our walk on earth will show whether we stand in such "a living hope;" if this afford a living witness that there is a healthy growth in the life of faith, of love and of hope, then are we also in the right attitude of preparedness for the coming of the Lord.

The twofold exhortation which the Lord has linked with the promise of His coming may be profitable to us principally in maintaining this attitude, viz., the exhortation to watchfulness and fidelity. He who shall be found ready for the Lord's coming must be watchful, i. e., must keep his eyes open. A watchful Christian will, in the first place, perceive a condition of heart in himself which in no way accords with the great expectations wherewith believers look forward to the future. Neither will he be able to shut his eyes to the manifold dangers which threaten the pilgrim on his way to the goal, but just herein consists true watchfulness, that one does not permit his eyes to dwell upon the abyss of ruin which yawns on the right hand and on the left, else his soul will be darkened and his mind clouded, and he will run the risk of falling into this abyss, into which he gazes with dread. True watchfulness makes a covenant with the eyes to look away from all which can ensnare or intimidate, to look away and only "unto Jesus, the Author and Finisher of faith" with steadfast trust that in the disposition of our lives He has taken into account all that threatens, and so ordered our way that by His hand upon us we may surely gain the prize which He has set before us. It is needless to explain further that watchfulness finds an indispensable and necessary support in temperance, which confines within divine limits all that we pilgrims must use of the world for our needs (Luke 21: 34), and in sobriety, which preserves us from the "cup of reeling" given to all nations, and specially from the snares of false doctrine (Matt. 24: 24).

The exhortation to faithfulness is equally worthy of consideration, especially as it comes in the parable of the servants and the talents committed to them (Matt. 25: 14-30). They prove themselves faithful in that they employ in the Lord's service the talents with which they have been entrusted, with all care and conscientiousness. Here it is most important to redeem (or buy up) all the time of grace given to us as sold-time for eternity. Faithful servants have no time to trifle away in idle conversation, they have placed all their time at the disposal of the Lord Jesus. They seek faithfully to employ to His glory the means of grace and the gifts of the Spirit with which He has entrusted His Church. The Lord's Supper and the transforming power which shows itself therein, is of great

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importance for the future transfiguration (John 6: 54). Next to that, the Word of God is loved by the servants and handmaids of the Lord, is precious, important, and holy; is it not the word of their God, which flowing down from the Father-heart of God, discloses the deepest revelation of the Father-love of God and of His eternal purpose in grace? Is it not the voice of the Bridegroom, who makes Himself known therein to His own, and enkindles their hearts with the revelation of His love? Is it not the "news of the kingdom of God," which proclaims to believers their heavenly citizenship; home-melodies which warm the hearts of the pilgrims to Zion; the only infallible light, from the kingdom of light, which points out the way to the prize of our high calling? Is it not the honeycomb which clears and invigorates the eyes in the dark pilgrimage path; "the word of patience" which guards us in the hour of temptation; the divine armoury whence the warriors of old drew the weapons for their victories of faith? Is it not a perennial well-spring of life coming down from the sanctuary on high, whence flow back to us daily new powers of light and life; a firm rock-ground which enables us to take sure steps on the road to eternity? If in the perfected state it will be the joy of the saints to be always looking deeper and deeper into the great mysteries contained in the Word of God,—if that Word, with its depth of eternal truth, is to form the subject of their conversation, those that wait for their Lord must feel a deep and increasing need of concentrating all their study and conversation ever more on the Divine Word, of exploring all its depths in prayerful and independent research, and to this end, of entreating an anointing from on high. Thus will be formed a church, taught directly by God, and established in the knowledge of the truth, composed of living Bibles, whose testimony to the truth the word cannot pass by as it passes by the written and preached Word of God. For this object, God's children are given a holy task; they will read their Bibles daily, and frequently in the day; employing to the full in Bible study especially the Sundays; and considering the Word of God together, if opportunity offers, pondering it and laying it up in their hearts. Not only so, but also they will follow up with unconditional obedience every exhortation received from the Word and the Spirit, and will transplant into their life

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every truth they accept by immediately putting it into practice. The future priores of the kingdom of God are only such people as have served here below, and have truly obeyed in the smallest details by doing and suffering the Word of their God, before which they have bowed in lowly reverence, and to which they have given a place of unlimited authority in their earthly career.

> The Lord has further committed to His children another priceless gift of grace in the free way of access to God's throne of grace, opened by the blood of Jesus, and in the spirit of prayer which is poured out, and gathers, hour by hour, a holy prayer-union before the throne of the Lamb. The covenant between the Bridegroom and His bride will be concluded in the closet—or, rather, the covenant already made in heaven will be sealed, hallowed and cherished. . Not otherwise than on his knees can one enter the marriage hall of the Lamb and the kingdom of God. The elect, who have the promise of speedy salvation from God, cry to Him upon their knees day and night in earnest, priestly supplication for themselves and their dear ones; for the children of the world as well as for the children of God; for all the work of the Lord, and for all the holy cause of the kingdom of our Lord, especially in the prayer-unions of the faithful. Thus the priestly souls are ripened whom the Lord destines for so high a priestly calling in His kingdom, and they will be the more fitted for it the more their life becomes a life of prayer, and therewith a walk before and in the Lord, following the footsteps of Abraham's faith. He could say with truth, "The Lord before whom I walk" in the same way as God's servants of old, like Elijah, could strengthen their testimony by the expression, "The Lord, before whom I stand." Truly, none can speak thus but those who show faithfulness in the little things, whose whole walk, even to the simplest duty of their earthly calling and the most trivial circumstances of their daily life, is a testimony that they walk before their Lord and King as faithful priests.

Very specially will all the servants and handmaids of God manifest their faithfulness in this, that they devote themselves to work honestly in the service of the Lord, putting into it all their redeemed powers. The work of their Lord is the principal calling for all His servants and handmaids. And there is no

THE JEWISH POPULATION OF THE WORLD.

THERE are different views concerning the number of Jews living in the world. The lowest number which we have seen in print was six millions, and the largest seventeen millions. Several centuries ago a historian recorded that only two million of Jews were left. Persecutions, the stake and torture had thus reduced their numbers, and the above mentioned writer expressed the hope that they may soon be entirely exterminated. Many have written similar words but the pen dropped out of these hands and ere no more while Israel still exists; many an antisemitic movement has found a well-deserved grave—but Israel continues to increase, and is to-day in spite of all these persecutions numerically stronger and more influential than ever before. The Jews are the nation of the future, the coming people, this is becoming daily more evident.

During our visit in Eastern Europe we made it a point of gathering information concerning the Jewish population, not only in the countries which we visited but also in other lands. Several educated Jews to whom we showed the following statistics pronounced them as near correct as they can be obtained.

Russia in Europe, Poland, Siberia, all Asiatic countries like

Khiwa, Bokharab, Smercand, etc . . .	6,000,000
Austria and Hungary	1,300,000
Galicin and Bucovina	700,000
Roumania and Bulgaria	500,000
Turkey and Greece	100,000
Germany	600,000
France	50,000
England	150,000
Netherlands	80,000
Spain and Portugal	7,000
Italy	80,000
Scandinavia	500
Persia	150,000
Palestine and Syria	100,000
North and South America	1,100,000
Marrocca, North Africa, Egypt, Abessynia	1,500,000
Dispersed in other lands	50,000
	<hr/>
	12,467,500

It is estimated that at Solomon's time when the nation was at its best, 10 millions of Jews were living—now there are over 12 millions, may be even more than that.

These numbers speak. The God of Abraham is faithful to the natural seed of the old Patriarch. Like of old in Egypt the gentile nations are stirred up on account of that wonderful increase of Israel, and in their blindness the nations are trying to arrest that miraculous increase. These numbers speak—they tell us that soon the Lord who is a covenant-keeping God will redeem His own people and gather them from all countries.

JEWISH NOTES OF INTEREST AND SIGNS OF THE TIMES.

PROBABLY one of the strangest facts in the history of language," says a recent writer, "is the resurrection of the Hebrew to life and activity as the language of a people and country, after its death, which occurred 2,250 years ago. The Jews who returned from the exile were a small people, and they were compelled to learn and employ the Aramaic, the language of the country, so that the Hebrew was disused, excepting by the priests, as the Latin now is by the Catholics. But the language was preserved in the Old Testament Scriptures, and it was taught that the Scriptures might be understood, and this has been continued to the present day. Now the Jews are returning to Palestine from Russia, Poland, Germany, Italy, Spain and other countries, and cannot understand each other in these diverse languages; but they all understand the Hebrew of the Old Testament, and employ it, so that Hebrew is again the language of the common people, and is heard in the marts of trade and in common use. The Hebrews of Palestine employ it exclusively in their families, so that it has become again the mother-tongue. In Jerusalem it died, and in the same city after so many centuries it has come to life again. As was to be expected, the pronunciation varies, but this is corrected in accordance with the Arabic and other Semitic dialects. There is something marvelous in this restoration of not only the people, but the language, which they had practically lost five hundred years before their dispersion."

We have seen several advertisements of late in Jewish papers of Palestine wine raised and prepared in Jewish colonies. The land once a desert is becoming fruitful again.

London Correspondent New York Times: The discovery that while representatives of every other religion in the whole Russian empire, including the tiniest non-Christian sects in the Asiatic portions, have been invited at the coronation festivities in Moscow last month, not a single Jewish rabbi is included in the list, must open the eyes of those who cling all along to the notion that Israel had something to hope for from the new reign.

"ISRAEL A NATION."—Yet another book upon this subject, and by a Jewish writer,—one Theodor Herzl, a continental Doctor of Laws. His book is published under the above title, and an English translation is in course of preparation. It is an attempt to solve the Jewish Question on the lines advocated by Mr. Holman Hunt and others, since Dr. Herzl advocates the return of the Jews to Palestine, and the restoration of their nationality. He would bridge over 2,500 years of history, and so, says:—

Palestine is our never-to-be-forgotten historic home, and its name alone would act like a stirring rallying cry on our people. If the Sultan gave us Palestine, we could offer to reduce the finances of Turkey to complete order. Towards Europe we should form part of the bulwark against Asia, and take over the outpost service of civilization against barbarism. As a neutral State we should remain connected with all Europe, which would have to guarantee our existence. As for the sacred places of Christianity, some means would be found of dealing with them, on the principle of ex-territoriality. We should act as a guard of honor to the sacred places, and guarantee the execution of this duty with our existence. This guard of honor would be the great symbol of the solution of the Jewish question after eighteen centuries of persecution and torment for us.

We welcome this further proof that "the set time to favor Zion" is at hand. A Jew on fire with enthusiasm to secure for his people their original land and status, is a suggestive sight. There are many, of both Jews and Gentiles, who will scoff at such a hope—but that will be because of their willful ignorance touching the revealed purposes of God, as they concern His ancient people. Such will find no sympathy among our

readers, who have, happily, been better instructed concerning "what is written."

NEW PERSECUTIONS.—Barbarism is in full swing again, and in fact it is always so in this country (Morocco), now in one place then in another. The last act has taken place at Azimoor, where the Moors have assaulted the Jewish quarters, beating and wounding the men, robbing everything they found, and still worse, committing such acts of violence with women and children as cannot be described. They left the place carrying away not only the property, but even a poor Hebrew girl fourteen years old, who has thus been dragged to the mud of corruption and finally to shameful slavery.

In a letter addressed to the Rabbi of Tangier, the Jews of Azimoor tell their tale of woe. They earnestly pray the intervention of the representatives of the Christian Powers on their behalf, for the sake of justice and humanity, and we sincerely hope that prompt and energetic measures are adopted so that such disgraceful act of villainy, which are a shameful reproach to civilization, are blotted out forever in this unfortunate country.—*The Al-Moghreb Tangier Chronicle*, February, 1896.

A dear friend has sent us money to publish tracts in Judeo-Spanish, the Jargon of the Marrocco Jews. We expect to have one ready in a few weeks and send them to a missionary in Marrocco who asked for such tracts a month ago. May the Lord own this work.

ISRAEL'S HOPE.

Adverse winds, not stormy ocean,
Darkly lowering skies,
Can obscure this "Star of Hope"
From the Christian's eyes.

Nothing earthly can eclipse it,
Star of Hope Divine,
May its radiance brightening ever
Round my pathway shine.

M. W. MANLEY, SR.
Meaford, Ontario, Can.

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THE JEWS IN CHINA.

BY REV. A. BERNSTEIN.

CHRISTIAN hearts have lately been deeply moved by the massacres of English missionaries in China, so that attention and sympathy are now more than ever being directed to that benighted country, where heathenism, conscious of its own weakness and of its coming doom, makes a last violent effort to maintain its supremacy. We were, therefore, glad to see that Dr. A. Neubauer, of Oxford, has opportunely directed attention to the Jews in China by his recent article in the *Jewish Quarterly Review*. The information there given is mainly based on the MSS. in our Society's Library, and on those presented by the committee to the Bodleian Library of Oxford, to the University Library of Cambridge, and to the British Museum.

These were obtained as early as 1850 through the munificence of the late Miss Jane Cook, of Cheltenham, who defrayed the expense of a mission of enquiry, under the direction of the committee, respecting the condition of the Jews of Kae-lung-foo, whose existence was only then known through the reports of the Jesuit missionary Ricci, in the beginning of the seventeenth century. These people were found by the Society's messengers in the utmost deplorable state: their synagogue in ruins, their sacred language forgotten, their national rites neglected, and they themselves fast merging among the heathen and Mohammedans around them, without deriving any temporal advantage, for they were mostly in a starved condition.

Some years later Bishop Joseph Schereschewsky, of the American Episcopal Church, known as the translator of the Old Testament into the Mandarin language, had compassion on his brethren according to the flesh, and, like Joseph of old, brought them a message of salutation and peace from their Father. We do not know whether any European has visited them since that time.

It would be very difficult to arrive at a certain conclusion as to the origin of these Jews. They themselves maintain that according to tradition their ancestors came to China from

Persia during the Han Dynasty, 58 to 76 A.D. This may be true as to the date of their arrival, but not as to the country they hailed from. This may have arisen because they found Persian words in their Liturgy. Seventy families were settled in Kae-sung-foo during the reign of Asien-Tsung, 1163 to 1190. They probably augmented the original colony, and may have come from Persia or the neighboring countries. We have a clue to the whole difficulty from a remark of the Society's agents who visited them. They reported that these Jews said that formerly their religion was called an Indian religion. This shows that they must have come from India rather than Persia.

That they are a mixed community of most ancient settlers and later immigrants is proved from the fact that they are monogamists, and that their wives do not cover their heads in the synagogue, which is not the case with the Jews in Persia.

That Persian words are found in their Liturgy is probably owing to the fact that Persian messengers visited them, and remodelled it in such a manner that it is now difficult to say whether it is after the Sephardi or the Ashkenesi rite, as it contains both.

This seems to be proved from the word *haschliach*, found in some of the MSS. of the Pentateuch, which does not mean, as Dr. Neubauer postulates, "messenger of God," but simply "messenger," such as the Jews of Jerusalem often send to other countries to collect alms for the *Halakah*.

It is sad to think that these people, whose ancestors were for centuries the only witnesses of the true God in that land of darkness and cruelty, should at last be left to be absorbed by the heathen around them.

The Kae-sung-foo Liturgy bears testimony to the orthodoxy of the worshippers. The hope in the Messiah is expressed several times. They believe in the Divinity of the Messiah; for in the Sabbath prayer occurs this expression: "*Kiv' l'el m'schicht*—Draw nigh (O my soul) to God my Messiah."* They also prayed that the Messiah's kingdom may speedily be established, and Jerusalem restored.

We see these poor Israelites clinging to their fatherland;

* In the usual Jewish Liturgy it is, "Draw nigh to my soul; redeem it." (Ps. 64: 17).

though they scarcely know its geographical position. They call their ruined synagogue "the joyful inheritance," and yet pray for the rebuilding of the Temple to the dust at Jerusalem. Surely, such a people deserve to be rescued from oblivion and destruction, especially when there are now so many foreign Jews in China. May the time soon come when the prophecy of Isaiah shall be fulfilled: "Behold these shall come from far: and lo, these from the north and from the west; and these from the land of *Sinim*" (Isa. 59: 12)

ISRAEL AS IT IS.

THERE was a time when to have sprung from Judah's consecrated loins was better than to be born a king; when the embattled hosts of Israel made the world tremble before their martial might and men turned for knowledge to Zion's holy hill as the helianthus turns its face to the rising sun.

When our ancestors were but brutal barbarians, clad in skins, attired with sharp stones from hearts scarcely less ferocious; dwelling in caves, subsisting on roots and raw meat; with no aspirations above the crudest creature comforts; no conception of immortality; no dream of man's high destiny, Solomon was making silver as the stones in the streets of Jerusalem, the Jews were worshipping "The Lord of Hosts," framing those laws which are to-day the basis principle of civilization, quelling semi-barbarous people with the sword; computing the procession of the planets and weaving into the woof of human history those imperishable gems of poesy and philosophy which the world's wisest say, transcend the genius of mortal man and must, perforce, be the gracious gift of God.

Yet for nearly twenty centuries we have regarded the Jew with suspicion, treated him as if he were of an inferior race; as though in his bosom beat the heart of an inhuman harpy, in his veins coursed the accursed blood of the wolf. For twenty centuries the Jew has suffered "the oppressor's wrong, the proud man's contumely"—has been the target at which the finger of scorn was ever pointed; the buffet of dissolute princes and purse-proud potentates; the undeserving victim of the

blind-wrath of the proletarian rabble, the mark at which sectarian hate and unreasoning bigotry have leveled their most vindictive shafts; despoiled, outraged, beaten with many stripes, expatriated, driven hither and thither, finding no rest for his weary feet in a world which his wisdom has done much to humanize, to which he has given happiness here and hope hereafter.

Is it possible that the Jew, who is of the blood and bone of the patriarchs and prophets, of Moses the Midianite, and those warlike Maccabees before whom the fierce Syrian soldiery fled terror-stricken from Judea's hills, is a creature fit only for our contumely, a dog to be spurned by "Christian" feet? that the children of men who, cooped up in one quarter of their beloved city and dying of starvation, defended their holy temple against Titus the Terrible and the intrepid sons of all conquering Rome until the sacred pile was dripping with blood and ablaze with the legionary's brand, but merit the sneers of a people whose ancestors a few generations ago were plowing the Northern seas as pirates in quest of plunder, or participating in the bloody and brutal rites of the Druidical superstition.

Since the Jews became numerous in Europe and America there has been scarce a battlefield not dyed with Israel's consecrated blood, scarce a military maneuver not paid for from Jewish purses, scarce a throne not gilded by Jewish industry; scarce a printed page to which, directly or indirectly, they did not set their seal; scarce a poet that did not borrow their musical metaphors; scarce an orator who did not tacitly acknowledge in every sentence that but for the Jews he would have nothing to say.

From the loins of Judah have sprung more intellectual giants than any other race or nation can boast. The roster of those who have added to the world's wisdom, to human happiness, stretches in an unbroken line from the present hour back to the dawn of human history. Did you ever stop to reflect that Spinoza, the prince of philosophers, Mendelssohn, the master of the world of music, and a host of others whom we revere as something almost more than mortal, not to mention the Christ whom we worship as God, were all of the race whom you profess to despise? The cause of the prejudice against the Jew is multifarious. He is emphatically a child of the Orient,—as

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different from the Occidentals as though native of another planet. The brawny and intensely practical Scotch Highlander and the mildeyed melancholy lotus eater, could scarce be further apart from an ethnological standpoint than the Jews and Indo-Germanic people. Race, political and religious differences bred antipathy long before the destruction of the Second Temple. Then, as the Jews dispersed over Europe came ill-will of business rivalry, the hatred of the debtor for the creditor class, followed by the fierce fires of religious bigotry that made of mediæval Europe a hell upon which Caina Cæsarea might have looked with horror. In those fierce Gehenna-fires were forged the chains that still hold the Christian mind in thrall, in those dark days, when intolerance was lord paramount, when superstition was the handmaid of religion and the Christian cavalier drove into the ground his sword, stained with the blood of non-conforming maidens, and fell on his knees before the reeking cross that formed the hilt; when with whip and faggot, the thumb-screw and the wheel, Inquisition dragged men to the throne of grace, or drove them to the devil, the vulpine instinct of the Jew attained, perforce, an abnormal development, his distrust of those not of his race and religion became hereditary. He found the world against him, and it is his misfortune not his fault, that his hand is against the world.

That the spirit of the Jews has not been utterly crushed by twenty centuries of systematic oppression; that they have not withered under the terrible baptism of fire, degenerated into contemptible, spiritless lazarous; that the united world has signally failed to trample them beneath its brutal feet and keep them there; that despite two thousand years of trials and temptations, of calumny, intimidation, of the most brutal outrages recorded in time's too unhappy annals, the daughters of Judah are to-day the paragons of purity, as they have ever been of beauty, proclaims to every man with eyes to see and brains to understand, that the Jews are one of the greatest people that ever appeared upon the earth; that the Lord of Hosts was infinitely wiser than we when He made His covenant with them and swore by His own bright essence increate that, through good and ill, through weal and woe, He would be their God and they should be His people.—Iconoclast.

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LAW AND HARD-TACK.

BY H. L. HASTINGS.*

It is asserted by some that the law of Moses was a forgery and a cheat, that it was not given by God, nor even by Moses, but that it was imposed upon the people at a far later date than the time when it is supposed to have been originated.

But it is not easy to impose spurious laws upon any nation. Men are jealous of their liberties and their rights. Every Jew was an owner of landed property, and his only title to that property was found in the writings of Moses and Joshua, and in the genealogy of his family, which was carefully preserved. Every law, to be accepted as authoritative, must bear the name of the law-giver and the date of its enactment; otherwise it would not gain credence or authority. It would not be easy to forge a law and fix it upon any people. Does the history of the world afford an instance of such a proceeding?

Suppose that for experiment's sake, some skeptic should go among his friends and neighbors and tell them that there was a law that for seven days in each year every man, woman and child in this nation should eat "hard-tack," or a peculiar kind of this hard bread, or biscuit; and that during one week in April every person must use only this kind of bread, whether they had good teeth, or poor teeth, or no teeth at all; and that no other sort of bread should be allowed in their houses, under pain of death. Imagine an infidel publishing such a law throughout the community, and saying to every man, woman, and child, "On the fifteenth day of April you will all commence to eat hard-tack; and for seven days no man or woman shall bake, eat, or possess any other kind of bread under the severest penalties." What success would an infidel have in imposing such a law upon his neighbors? They would look upon him at first with silent contempt, or perhaps query if he was not an escaped lunatic. If he persisted in proclaiming such a law, they would inquire as to its origin; they would say, "We never heard of such a law;" they would deny his authority, and they would flatly refuse to obey it.

"Eat hard-tack!" they would say; "we do not like hard-

*From a recent book by H. L. Hastings, entitled "The Wonderful Law." To be had of the author, 47 Cornhill, Boston, Mass.

tack. We never have eaten it, and we do not propose to begin. You say there is a law that we should eat this kind of bread; where is this law? who made such a law? and why did no one ever hear of it before?"

What would be the result of the infidel's experiment? Why, a man would go home and say to his wife,—

"I want you to make some bread."

"What kind of bread?"

"Any kind of bread. Make some raised bread, soft bread, saleratus bread, potato bread, wheat bread, rye bread, brown bread,—any kind of bread and every kind of bread *except* hard-tack; that we will not have, anyhow. There is an infidel "crack" around here saying that there is a law that for one week no bread shall be baked or eaten in the country except hard-tack, under pain of death; and we propose to let the fool see that he cannot impose his laws upon us."

And so they would eat their bread, and defy the infidel and his law, and show this new teacher that they were not to be deceived or frightened by such a man as he.

And yet to-day there is a people, scattered from one end of the world to the other, who for seven days in each year eat this kind of bread, and have no other bread in their houses. We find these people in Asia, in Africa, in Europe, in America, and in every quarter of the globe; and wherever they are, under the rule of Czar, or Kaiser, emperor or king, in England or in Egypt, in China or in India, in lands of bondage and outrage, or in houses of freedom and prosperity,—wherever you find the Jews, there, in the spring of the year, for a week's time, they not only eat this peculiar kind of bread, but they put every other kind out of their houses. As the time approaches, hundreds and hundreds of barrels of flour pass through the great bakeries, and are turned out in cakes about as large as a dinner-plate, and about as thick, and nearly as hard. And this bread is eaten by Jews wherever they are, throughout the entire world. And it is not only eaten by Jews; but among the ruins of Samaria, in Palestine, there is a little remnant of people which have been at enmity with the Jews for nearly twenty-five hundred years, but who yet eat unleavened bread as the Jews do, and at the same time of the year.

Now why does this scattered nation uniformly observe such

a custom as this? They say they do it in obedience to their law. But who gave them such a law? And what is the meaning of such an observance? Who had authority to enact such a law? And what reason can be assigned for such a strange requirement?

When these Jewish families gather around their tables where they eat of that unleavened bread with bitter herbs, it is customary for a little child, the youngest in the family, to come to the father and inquire, "What is the meaning of this feast?" And the law of Moses says: "When your children shall say to you, What mean ye by this service? then ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel, in Egypt, when he smote the Egyptians and delivered our houses." Ex. 12: 26, 27.

In accordance with this law, the father gives an account of the sojourn of Israel in Egypt, of the oppressions which they endured, and of the great deliverance which God wrought in bringing them out with a mighty hand and outstretched arm, with signs and wonders, into their own land. And he tells them that the last meal the Israelites ate in the land of Egypt was a roasted lamb with unleavened bread, prepared and eaten in haste, the blood of the lamb having been sprinkled on the posts of their doors to protect them from the power of the destroying angel, who slew the firstborn of Egypt and passed over the houses whose doors were thus sprinkled with blood; and that, in memory of this *passing over*, they were then commanded to keep the Passover feast each year, and for seven days to eat only unleavened bread.

Now why do the Israelites tell this story? When did they begin to tell it? Supposing it to be a lie, who started it? If it is a fraud, or forgery, how was a double nation imposed upon by such a fraud and such a forgery? Surely, a skeptic of to-day must be exceedingly wise if he can prove that to be false which this people for more than thirty-three hundred years have accepted and commemorated as true. If this story be a falsehood, how comes it to be told in every Jewish home, from one end of the world to the other? Different families of this nation have had no communication with each other for centuries and ages, but yet they all agree in declaring that this Passover has been handed down from the time of Moses to the

OUR HOPE.

present day; and the Samaritans, with whom the Jews have had no dealings for thousands of years, tell the same story, and read it out of the same books.

Skeptics may deny the *fact* of the Egyptian bondage, of Israel's deliverance, and the passage of the Red Sea; but they cannot deny the existence of the *hard-tack*, for it is here before their eyes. If the Jews are not delivered from Egypt, why do they eat this bread one week in every year? The unleavened bread is a *fact*, and for one week in every year, every true Jew, old and young, throughout the world, eats no bread but that. He does it in obedience to the law given by Moses, commemorating the miraculous deliverance of Israel from Egypt. If we deny that the law was given, how can we account for its observance? And if we deny the deliverance of Israel from Egypt, how will the infidel explain the hard-tack?

The hard-tack is a present, palpable *fact*, and we can no more account for its existence without admitting the truth of the books of Moses, than Americans could account for the celebration of the fourth of July with drums, trumpets and fireworks, while denying the history of the American Revolution. The skeptic might find discrepancies in American histories, and statements that seemed to him improbable; but if he proceeded to deny the Declaration of Independence, and the leading facts in the history of the American Revolution, every cannon, and drum, and band of music, and sky-rocket, and fire-cracker, and toy pistol, used to celebrate the day, would give the lie to his denials, and prove beyond all possibility of question, that there was a Declaration of Independence in 1776, and a Revolutionary War. It would have been impossible for any man to have brought about the celebration of the Fourth of July, with the usages and customs attending it, unless there had been something to celebrate, and something that was worth celebrating.

When the descendants of the "Pilgrim Fathers" hold their annual feast on "Forefathers' Day," on Plymouth, it is said that one of the courses served consists of *five grains of corn*, laid on the plate of each guest, a memorial of that time when, in their early days of poverty and distress, all the corn in the colony was divided, and there were only *five kernels* to each person. No law requires the remembrance or celebration of

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this circumstance. The observance does not date from the time of the Pilgrims; it is not a religious ordinance, nor has it ever been widely observed; nevertheless, it would be hard to persuade any man who had ever been present on such an occasion that there was not some foundation for this custom. But the feast of the passover, instituted immediately in connection with the events which it commemorated, and continued without interruption through all generations, being observed by the entire Jewish nation, though scattered abroad in every land, is an absolute demonstration of the truth of the Mosaic history; since it would have been impossible to invent and impose such laws and usages upon the Jewish nation unless the facts upon which they were based were realities, and the statements which warranted them were true.

So long as the Jews keep the Passover, so long it will be impossible for candid persons to deny the story of Israel's deliverance from Egyptian bondage, or to disprove the supernatural origin of the Jewish law. So long as the Jewish people, wherever they dwell, keep the Passover and observe the Mosaic ordinances, so long we shall find ourselves linked by *existing facts* to that law given by Moses more than three thousand years ago, and which, preserved through all the changes of passing ages, is still working its way among the nations of the earth, and influencing humanity as no other law has ever done.

 LORD JESUS COME QUICKLY.

O MY Saviour, hasten the time of Thy return! Delay not, lest the earth should grow like bell, and Thy church by division be all crumbled to dust; delay not, lest Thine enemies get advantage of Thy flock, and lest pride, hypocrisy, sensuality and unbelief prevail against Thy little remnant, and share among them Thy whole inheritance, and, when Thou comest, Thou find not faith on the earth; delay not, lest the grave should boast of victory, and, having learned rebellion of its guest, should refuse to deliver Thee up Thy due! O, hasten that great resurrection day, when Thy command shall go forth, and none shall disobey; when all that sleep in the grave shall awake, and the dead in Christ shall rise first;

when the seed which Thou sowedst corruptible shall come forth incorruptible; and graves that received rottenness and dust, shall return to Thee glorious stars and sun! Therefore dare I lay down my carcass in the dust, intrusting it, not to a grave, but to Thee, and, therefore, my flesh shall rest in hope, till Thou shalt raise it to the possession of everlasting rest. Return, O Lord, how long? Thy desolate bride saith, "Come," for Thy Spirit within her saith, "Come," and teacheth her thus to pray with groanings which cannot be uttered; yea, the whole creation saith, "Come," waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God, Thou Thyself hast said, "Surely, I come quickly," Amen. Even so come, Lord Jesus.—RICHARD BAXTER.

JEWISH COLONIES IN PALESTINE.

THE Brotherhood of Israel Association in Dublin sent out some agents to Palestine to examine and report as to the condition of the colonies. One of them thus writes to the *Jewish Chronicle*:

"On my arrival in Palestine I visited all the colonies established by Baron Edmond de Rothschild, of Paris which are so ably and successfully managed, with the energy and good management of the Baron's administrators, Mr. Scheid and Mr. Shewetzkie and others. With their constant care and energy they have transformed a miserable desert (as the neighboring uncultivated surroundings testify) into a living paradise—in which state all the colonies at present are—a rarity even in our well-cultivated Europe. All the plantations, vineyards, and gardens seem to be one flower garden in full bloom. The colonists are enjoying their labor and pleased and satisfied with their lots. Almost in all Judea and Galilee is the land only suitable for plantation and orchards, but none, or little, for the plough or vegetation. I then visited our own land in Shachan-Djulan over the Jordan. I found, to my joy, the land well-cultivated and fruitful. I strolled through the wheat that grows there in abundance, to the height of a man. The ears were large, beautiful, and well-filled. I plucked a few, and all who saw them have declared they never saw the like in Europe. And after all searches and inquiries I found that this land is suitable for plantation as well as vegetation."

ANNUAL REPORT OF THE HOPE OF ISRAEL MISSION.

It will be four years this fall since it pleased the Lord to commence this movement among the Jews of New York through its present Superintendent. He entered this special work with a special call from the Great Head of the church, and Him, our Master, we desire to glorify and to praise for His grace which enabled us to overcome many difficulties. We praise Him that He has seen fit to use so weak an instrument, a Gentile Christian, to preach the Gospel to His own people Israel. From the very first meeting held God's blessing has rested upon every undertaking, and during the first year of this movement thousands of Hebrews were reached. Our principal meetings are yet held in the same hall in which we commenced.

91 BIVINGTON STREET

It is well known throughout the Jewish quarter of the city. Every Saturday morning during the last year a good and very appreciative audience gathered at the same hour when the synagogues are open for prayer. Most of our attendants are known to us. They are with us every Saturday morning, and quite a number of them are believers. The larger service is in the afternoon, when many strangers come in to hear what the two Gentile preachers have to say on their own Jewish law, the Messiah, the hope of the nation and restoration to the land. Occasionally some get angry and leave the hall in a temper only to return a week or two later. Here we have stood for twelve months, and witnessed to Israel of the true Messiah, the unsearchable riches to be found in Him, His return, and of the glorious rest which remaineth for Israel, the people of God. Joy and Divine strength has filled our own soul in doing this, and in many an eye we have noticed a sympathetic response, and many Jewish hearts have been enlightened by the Holy Spirit. We are confident that among these hundreds who have listened to us there are many who have accepted Jesus as their mighty Saviour. A few have visited us in our office, and told us of their faith in the Christ, while many others came with their often complicated questions, but all about Him who is our hope and Israel's hope. However, divine Providence seems to scatter these Jewish believers now as it was the case with the first Jewish Christian body in Jerusalem (Acts viii. 1). A little over two years ago we counted thirty Jewish believers, who met every week, and we were about forming an organization, when most of them were forced on account of non-employment and other causes to leave the city. It is a glorious fact that many of these believing Jews are not only scattered among their brethren in different States, but that a number of them are to-day in Eastern Europe. Mr. Gasbelein met several of these men in Russia. The purpose of God in permitting this is evident. Our headquarters are in

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among a very orthodox Russian Jewish colony. Here we have our offices, and both the Superintendent and Secretary spend here the greater part

of every day, except Saturday and the Lord's day. A preaching service is held also every Lord's day, 8 P.M.; a meeting for Bible study on Monday evening and a prayer meeting on Thursday evening. A children's service is conducted on the Lord's day at two in the afternoon. The Hope of Israel Dispensary housed in this building has done good service among the poor of the neighborhood. We call special attention to our

PUBLICATION DEPARTMENT.

We issue two monthly papers and one quarterly. The "Tiqweth Israel" (Hope of Israel) is now commencing its fourth year. The language in which this paper is printed is Jargon spoken by millions of Jews. We issued during the last year in all 18,000 copies. The paper is well-known in our land, it being not only gratuitously distributed in New York, but Christian friends circulate it East and West among the dispersed Jews. Many hundreds were sent to Poland, Russia, Rumania, Austria and Germany. This is a very important phase of our work, the distribution of this Jargon monthly; a great many Jews hear the truths we preach in this way. The Lord helping we will continue to publish the "Tiqweth," and send out more copies. We could use thousands every month. Several new tracts in Jargon, and one in German have also been published.

OUR HOPE, which is so ably edited by Dr. E. F. Stroeter, has gained many new readers during the last year. With the new volume it will be enlarged, and we will continue to furnish the readers good articles on Israel and prophecy. "Unsere Hoffnung" is now a quarterly of sixty pages. It has the same mission as its English elder sister—to acquaint our German friends with the blessed hope of His coming and Israel's glory. We feared that this publication would have to be abandoned, but the Lord moved a dear brother to send sufficient means for its continuation.

WORK OUTSIDE OF NEW YORK CITY.

Both the Superintendent and the Secretary, Dr. E. F. Stroeter, have traveled much during the past year. Large audiences of Gentile Christians were addressed by us in behalf of Israel and the sure word of prophecy. Our testimony to the churches was well received, and many open doors given. Jewish meetings were held in Lawrence, Mass.; Scranton, Pa.; Buffalo, N. Y., and Pittsburg, Pa.

Miss A. Snow is doing a faithful work in the Jewish colonies (founded by the late Baron Hirsch) in New Jersey. The headquarter there is "Maranatha Cottage." We held several open air services there last year, and the Jews of these colonies sent us only a few days ago a cordial invitation to come again, and offered us the free use of their hall in the settlement.

Mr. Gaebelein made last summer a successful trip through Russia and Eastern Europe. One result of this trip has been the opening of Hope of Israel work in

THE CITY OF WARSAW.

Ero. P. Rosenzweig, one of our own believing Jewish brethren, is in that distant city, doing a good work there, and the Lord is using him among His people.

OUR HOPE.

In conclusion a word about our finances. We have not made appeals for money, nor have we stated the amount necessary for the work. The organ of the Hope of Israel movement, OUR HOPE, has had nothing to say on money matters. We have been trusting the Lord, and made our appeals to Him, and He has graciously supplied all our needs. It is true, our faith has often been tried, but we rejoice in such trials; a glorious deliverance has always followed. We do not give a prospectus for the coming year, nor state what we intend to do, or what special lines we will follow. We do not know how long the Lord will tarry, and we realize more and more that it is only a little while, and He that shall come, will come and not tarry. As long as He tarries and permits us to do this work, we will do it, and follow 'wherever He may lead,' preaching Jesus Christ, who is our hope, to the Jew first, but also to the Gentiles.

A. C. OAKHURST, *Superintendent,*
E. F. STROTTEN, *Secretary.*

FINANCIAL REPORT.

MAY 16, 1895, to MAY 16, 1896.

No. of Receipt.		No. of Receipt.		
599-824 reported in January	\$3722.26	853	Mr. A. Ill.....	2.00
825 German Presbyterian Church, Mass.....	23.00	854	Mrs. C., Ohio.....	1.00
826 German Methodist Church, Mass.....	17.00	855	A. C. G.....	15.00
827 A. P., Mass.....	5.00	856	Cash.....	.50
828 E. S., Ky.....	5.00	857	One Tract.....	.15
829 W. P. L., Md.....	2.50	858	Hebrew tracts.....	20
830 German Presbyterian Church, Mass.....	27.26	859	One Tract.....	.15
831 H. P., Mass.....	5.00	860	A. C. O.....	10.00
832 C. D., ".....	5.00	861	A. C. O.....	5.00
833 F. D., ".....	1.00	862	Mrs S., N. Y.....	5.00
834 M. D., ".....	1.00	863	Grace Church, Pa.....	10.00
835 A. D., ".....	.30	864	Mrs M., Va.....	10.00
836 L. L., ".....	1.00	865	Mrs. H., Tex.....	5.00
837 Mrs. H. ".....	1.00	866	Mrs. B., City.....	5.00
838 Mr. H. ".....	1.00	867	A. V., N. Y.....	2.00
839 Mrs. T., Canada.....	102.00	868	Rev. W. P. G., Ind... ..	17.75
840 Dr M. N. C.....	8.15	869	" E. B. R., ".....	4.00
841 Women's M. S., Pa... ..	5.00	870	" H. A. B., ".....	12.00
842 Christian Alliance N. Y.....	17.00	871	" A. F. Z., ".....	1.00
843 Y. M. C. A.....	11.08	872	" N. H., ".....	1.25
844 Rev. V. N. Y.....	3.00	873	" I. D. C., ".....	6.98
845 N. N.....	2.00	874	" S., ".....	6.50
846 Rev. B., Costa Rica	3.50	875	" J. O. H., Ill.....	7.00
847 Subscriptions.....	21.00	876	" B. E. H., ".....	10.40
848 Through C & L., O....	16.00	877	" E. S. R., ".....	10.00
849 J. W. H., Pa.....	30.00	878	" W. B., ".....	10.00
850 W. J. L., ".....	5.00	879	" J. G., ".....	5.50
851 J. H., Canada.....	5.00	880	" W. H. T., Ia.....	11.00
852 N. N.....	1.00	881	" C. T., Ill.....	1.51
		882	" F. B., Mo.....	1.00
		883	" J. F. F., Ill.....	8.00
		884	" W. R. H., ".....	2.50
		885	" J. C. R., ".....	39.78

OUR HOPE.

886	C. C., Pa.....	5 00	926	P. W., Iowa.....	4.00
887	F. S. H., Pa.....	50 00	927	One Tract.....	.10
888	H. M. S., Mass.....	5.00	928	J. C. G., Tex.....	5.00
889	Women's Society, Mo	30.00	929	Friends.....	.75
890	T. P. H., Pa.....	20 00	930	Subscriptions	29 12
891	M. D., ".....	5 00	931	W. F. M., Col.....	5.00
892	M. P. R., ".....	5.00	932	Mrs D C. S., Kas....	5.00
893	D. L. D., ".....	1 00	933	D. D., Kan.....	8 00
894	Cash ".....	2.00	934	A. K., Iowa.....	2.00
895	Mr. R.....	8 00	935	Mrs. H. McC., Va.....	1.00
896	Mrs. C.....	1 00	936	Miss S., Conn.....	5.00
897	Mrs. C. S.....	4.00	937	Mrs. M. F., Cal.....	1.00
898	V., Mass.....	3 50	938	C. D.....	5 00
899	W. A., Ill.....	2 00	939	A. K., Conn.....	2 00
900	S. C., Tex.....	5 00	940	P. R., Mass.....	1.00
901	E. S., ".....	7.00	941	Mrs. P., N. V.....	15.00
902	N. N.....	100.000	942	J. C. N., Ill.....	5 00
903	J. G., Ill.....	5.00	943	Rev. L., ".....	.70
904	C. D. S., Mass.....	5.00	944	Mrs P, ".....	7.00
905	Through N., Ill.....	7.00	945	" M. S., Minn.....	4 00
906	W. A. S., Mo.....	4.00	946	" J. W., Ark.....	5 00
907	Mrs. W. S., Cal.....	5 00	947	" E. D., Minn.....	5 00
908	" Z, ".....	10.00	948	Rev. W. B., Ill.....	5 00
909	" E. P., Ill.....	1.50	949	C. B. M., Mich.....	3.00
910	S. C., Mass.....	5.00	950	C. H., Ill.....	2 00
911	Mrs. T., ".....	5.00	951	J. W. B.....	50.00
912	S., ".....	5.00	952	Y. D. E., Mo.....	50 00
913	C. B., ".....	2.00	953	C. D. E., Mo.....	50 00
914	Mrs S., Cal.....	5.00	954	E. C., Neb.....	15 00
915	Mr. A. C., Mass.....	1.50	955	Collection, Mo.....	12 91
916	Dr S., ".....	1 00	956	" ".....	18.00
917	Collection ".....	3.40	957	" Ill.....	5.50
918	" ".....	2.25	958	" ".....	3.57
919	" ".....	4 30	959	" ".....	5.17
920	S. C., N. Y.....	25.00	960	" Mo.....	5.22
921	Miss F., Pa.....	3.00	961	" Ill.....	3.78
922	C. C., ".....	2.00	962	" Mo.....	10.50
923	E. P., Mass.....	5 00	963	Subscriptions	47.65
924	W. T., ".....	2.00			
925	A. R., Wis.....	2 00			
					<u>\$5,947.44</u>

EXPENDITURES.

Salary to the Secretary, to Assistants: H. Zackhausen, Louis Susker, M. Levy and other helpers; work in Rosenhayn, N. J.; to Mr P Rosenzweig, Warsaw; traveling expenses, etc....	\$3532.53
Printing of Jargon paper and tracts.....	621.72
Printing of OUR HOPE, "Unsere Hoffung." tracts, and mailing Expenses.....	1018.68
Relief to the poor.....	399.05
Expenses Madison Street house, janitor, coal and gas.....	217.48
	<u>\$5789.46</u>
Balance May 16th, 1896.....	\$157.98

Examined and found correct.
May 28, 1896,

BOWLES COLGATE,
per J. O. HILLVER.

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